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Signs of the Times.

Chapin G. Fetter 15 Dec 93

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 4, 1893.

NO. 1.

POETRY.

NEARER, MY GOD, TO THEE.

I LONG for a nearer view of my God.
Is it sinful for me thus to say,
That I long for a nearer view of my Lord,
Yes, a nearer view for to-day?
O! if from mine eyes the scales would fall,
Which render my sight now so dim,
I know I should walk with a firmer step,
For then I'd be nearer to him.

E. WEBBER.

TROY, Bradford Co., Pa.

I WONDER WHY.

WHY doth my life from year to year
A useless, aimless thing appear?
Why do my daily actions prove
The lack of faith, the lack of love?
And still for graces of the mind
The more I seek the less I find;
And often to myself I sigh,
I wonder why? I wonder why?
The friends I love, the true and brave,
Are called to share an early grave;
And those the dearest to my heart,
Who live, will soon, alas! depart.
Why am I spared amid the strife?
What is the object of my life?
Why live I on, while others die?
I cannot tell; I wonder why.

And yet there must some reason be
Why life was granted unto me.
When I my duty can fulfill
With ready hand and yielding will;
When I the daily cross can bear,
And learn the easy yoke to wear;
When I can thus myself deny,
I shall not need to wonder why.

RACHEL D. DILLON.

SHILOH, Ark.

GRACE.

'Tis grace that first the work begins
To quicken sinners dead in sins;
By grace they still hold on their way,
Nor can they from its power stray.
By grace they live, and move, and talk;
'Tis grace inspires a gospel walk;
By grace affections rise above;
By grace they pray, and hope, and love.
When grace is not in exercise
What wild, tempestuous scenes arise!
Self-will, self-love, rebellious pride,
Combine to turn their steps aside.
Self-righteousness will soon step in;
They feel no lively dread of sin;
To heavenly things they cannot rise,
But earthward only turn their eyes.
Thou into exercise must bring
Each grace, sweet Spirit of heaven's
King;
By him to all things we attain,
And they lead up to him again.
O for a soul-refreshing shower,
Sweet Spirit, of thy heavenly power!
That from me faith, and hope, and love,
May rise to him enthroned above.

I am a barren wilderness
Without thy sweet, enlivening grace!
O may I, every day and hour,
Experience its transporting power!

—Gospel Standard.

CORRESPONDENCE.

SOUTHAMPTON, Pa., Dec. 8, 1892.

DEAR BRETHREN BEEBE:—
Brother Vail has sent several letters of late that were very good for publication in the SIGNS, but has been very careful that his own sentences should be very short and few. Now I will send one written by him, and if he does not like it, I know that a good many others will. I am not afraid that it will keep him from writing more letters for fear they will be published, for he will not write any at all unless compelled to; or rather, as he cannot help it, no credit is due to him.

As I read his clear and strong description of his feelings of self-loathing I could not help asking myself, "Who is this who sees this badness, this abominable vileness, and hates it?" How clearly I could see in every word of brother Marvin's letter that there must be a pure and holy principle within him, a divine life, or how could he recognize this wretched sinfulness of his carnal nature, and hate it? Evil cannot hate evil. It seems so clear when I read such things from another, or hear them spoken, that it must be a good man who thus sincerely hates and denounces a bad man. Both these men are in one person, but they are clearly distinguished from each other by their characteristics. But what a comfort it is that while the evil nature is a strong man, and seems to break over all bounds and restraint at times, yet the good man is stronger; for he compels the tongue to speak against itself, the hand to write the abhorrence he feels for the evil it has done; yea, brings even the powers of the mind into captivity, causing them to put in form and give expression to this hatred of its own deceitfulness. Why cannot I see as clearly that there is a holy principle, a new man, in me, when I find these things that brother Marvin speaks of himself just what I would say of myself? I read such expressions with wonder that another should feel as I do; and cannot help feeling a comfort or a measure of release from sorrow when I hear such things, that one I am sure is a child of God tells my own sense of sinfulness and self-abhorrence. Yet when I am compelled to speak of the depths of depravity I see in myself, and to acknowledge my vileness, the fact of my uttering it does not assure me of a holy principle within, while the expression of it by another not only

gives me assurance for him, but seems to reflect that comforting assurance upon myself. It is looking in a glass. I see myself in him. I see the name in his forehead, and thereby am made to know that the same name is upon my own forehead.

"Remember Lot's wife." That was a most remarkable experience. At one time that portion was much upon my mind, and his experience confirms the understanding of it that I thought was given me. The Savior speaks of the end of the legal dispensation. When that time comes the things that are in that legal house are no more to be regarded by those who are called by grace, whether food or clothing, or money. Wherever they are, whether on the house top or in the field, when they are called, they are to look directly away from that house, and not follow the fleshly inclinations to return for any of those legal things. To thus look back after those things is to "walk after the flesh;" and death is the result. "If ye live after the flesh ye shall die." To turn from the holy commandment given unto one, is to look back. No one can turn from a commandment which was not given him, and the commands of Jesus are given only to his people. One who forsakes the assembly of the saints; one who walks contrary to the order of the church; one who turns in any sense from the truth, whether a minister or not; one who has been called to preach and is led away by pride, or flattery, or any fleshly weakness, to preach error, or who, under a sense of his inability, determines (as brother Marvin did) that he will not preach, because he is unfit and unable. All these things are looking back, or would do so if the Lord did not keep them from it by some such word as, "Remember Lot's wife." If such do look back so as to die, they are still salt. "Ye are the salt of the earth." Lot's wife is a pillar to be looked to by the saints to the end of time as a warning. She could never go on again. It was a literal death. But the saint who has experienced that death to the fellowship of the church, and to the enjoyment of spiritual life, may again be restored to those comforts and privileges. "Restore such an one in the spirit of meekness."—Gal. vi. 1. "Sufficient unto such an one is this punishment." "Wherefore I beseech you that ye would confirm your love toward him."—2 Cor. ii. 6, 8. This is the one who had been "delivered

unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus."—1 Cor. v. 5; 1 Tim. i. 20. "It is a fearful thing to fall into the hands of the living God." The saints only can so fall into his hands; and they by transgression. The punishment is sore and fearful to those who esteem the Lord's favor above life itself. But his strokes are effectual to restore the wandering soul; and how unspeakably sweet are the tokens of love when the chastisement has done its work. How precious is the restoring grace and healing mercy. How good and restful beyond all former experience seems the house of God, and how infinitely beyond all price the love and fellowship of the saints. How loving and faithful the dear Savior is to constantly give timely warning that the erroneous way may be seen and avoided. "Remember Lot's wife." But I have said more than I intended to, and yet have not begun to express what I felt in reading this letter which I now send you.

Your brother in hope of the gospel,

SILAS H. DURAND.

WAVERLY, Pa., Nov. 24, 1892.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—Your letter was received in due time, and I assure you we were very glad to hear from you and family once more. I have you in my mind very often, and would love to hear from you often. But you know I am an extremely poor correspondent at best, and you ought not wait for me to write. It has always been more or less of a task or cross for me to write; so much so that I have often said in my mind, I will never write another letter. What is the use? I am so ignorant and vile, surely no one can be benefited by my scribbling. If it were not that I wished to hear from others, I would never take my pen again. I am sure that if the dear saints only knew what a poor, miserable, vile worm of the dust I am, they would have no desire to see me or to hear from me. I tell you, brother Silas, I am bad. There is nothing mean, low, devilish and abominable but what is in my nature. I cannot think of you, nor any other saint, as being in the awful condition that I am in. No; it seems impossible. How can you call me brother? Could you know my true character (inwardly, I mean), you would shun me as you would a viper. Would to

God I were a different man. I loath, abhor, yea, hate myself, and many bitter tears I have shed because of my condition. I have often wished I had never united with the church of Jesus Christ, although I had no desire to go to Babylon; for I have been of no benefit to the saints. I love them, and desire no other society. And here to me is a great mystery, that I should desire the company of those I know to be the children of God, when I am so unlike them. And then to think that I am an ordained minister among them! It is horrible to think of. I often quake and tremble when I think of the position I occupy in the church. May God have mercy upon my poor soul for deceiving his people, if I have deceived them; and I have great fears at times that I have. How many, many times the past year I have felt to be without hope and without God in the world, with no evidence that I was born again. Yet I had no fears of hell beyond. In fact, the only comfort I would have would be in thinking of death. I would find myself saying, "I will die sometime." How glad I have felt that death will come. I fear you do not understand me, I am so strange. But with all my strange thoughts and peculiar feelings I have felt perfectly settled in regard to the wonderful, glorious and God-honoring plan of salvation; not a shadow of doubt about the safety of Zion; and in my darkest hours I have found myself musing upon the protecting care of Almighty God over his people.

I will now relate another very peculiar experience that I have had since I came down here. I bought two acres of land covered with trees, mostly small, but standing very thick on the ground. There was a house started; about one-third of the work done. Nothing had been done by way of grading, so I had plenty of work. First I hired carpenters and finished up the wood-work; then I hired masons and did the plastering, and built a large cistern in the meantime. We moved into the house the last of May, and I went to work chopping wood. As I was working I began to think of what a useless life I was living, gadding about the country, imposing upon good people, and no one benefited by it. I was obliged to neglect my work, and duty did not call two ways at the same time. The more I pondered it over in my mind, the more thoroughly I became convinced that it was not my duty to go from home any more. In my mind I began to take up my appointments, until all were taken up; but about the time I had decided fully what I would do these words came into my mind, "Remember Lot's wife." I stopped chopping for a few moments, but finally decided that I knew nothing about it, and so went on with my work, thinking of my plans. Again it came. I wondered why those words should come to me, "Remem-

ber Lot's wife." I could see nothing in them for myself, nor for any one else. I thought, I will pay no attention to them, and have nothing to do with Lot's wife. I went on again with my chopping. Finally they came the third time. I began to feel very much disturbed. I thought, What does this mean? I can see nothing in it. Why should it haunt me so? But I could not shake it off. Now it was pouring through my mind, so that I had no rest day nor night scarcely. Finally the thought came, What are you about? Whom are you serving? My past life came up before me. I saw what a merciful God I had in caring for, providing for, and protecting me all my days, while I had been so wicked and so ungrateful to him. Yes, and he had, as I hoped, delivered me from the power of darkness, and translated me into the kingdom of his Son; had revealed his Son in me, my hope of glory; had made me willing to go forth, though in great weakness, to speak in his name; and now I was planning with all my powers to stand still; was looking back to see if I could find any good reason for believing I was called to preach; and I could find no evidence that I was, but all to the contrary. I was made willing again, through trouble of mind, to continue on, though with no cheering prospect before me, but conflict and sorrow. I thought how many had been delivered out of Sodom, and were looking back over their past life to find evidence that they were born of God; forgetting for the time that the evidence of a heavenly birth was love, and that they were at that very time in love and sweet fellowship with the saints, but standing still year after year, and some all their lifetime.

Now, brother Silas, you can have a little glimpse at least into my wretched life from the thoughts that I have written; but I have just hinted at them. If I were with you perhaps I could tell you more; but you must be wearied with my doleful, woeful tale, so I will close. While I have been in this terrible condition I have written but very little, for I could not; and the way I now feel I would put up my pen and never take it again, only upon matters of business, if the brethren would continue to write to me, and would not feel hurt with me. I hope if I should keep silence my brethren would not take it as an evidence of lack of love and fellowship for them, but for lack of fellowship for myself; for I have none for myself.

We like it here very much. The neighbors are very kind and very plain, and that suits us, you know. Love to all. Write again.

Your very worst brother, if one at all,

D. M. VAIL.

DECEMBER, 1892.

DEAR BRETHREN:—My name has not appeared in the SIGNS for some time, but no one has lost by it, for it has been well filled with words of comfort to the poor and afflicted pilgrims journeying through this wilderness to the promised land of sweet Canaan above, where we hope to enter by and by, and be forever at rest from all the toils, cares, doubts and fears, temptations and sorrows, of this life.

The SIGNS still maintains the doctrine of predestination, as pledged in the prospectus sixty years ago. If there were no other witness such would be enough to condemn the report that it is a new doctrine, and that such a thing was not heard of till five or six years ago. Those who are engaged in trying to invent or gather up new cudgels, such as "fatality," "fatalism," &c., to throw at the doctrine, are just a little behind in reading old Baptist literature. Long before some of these enemies were born, the old order of Baptists were singing of their God,

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

"My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise."

This doctrine has stood against all the battering rams of the enemy through all the so-called dark ages, and every rusty, rough and knotty club that has been thrown at it by its enemies inside and outside the pales of the militant church, are worn slick, and they have not made a single dent in it down to the present day; and it will be here, and be proclaimed by some of the servants of the Lord, as long as the world stands.

The doctrine of vital unity is also maintained. This doctrine has its opponents, but it is a truth too plainly revealed in the Scriptures to suffer death by an enemy. It is by reason of our natural unity with the first head, Adam, that we are partakers of the transgression of the law, and we thereby become sinners; and it was by reason of our (the saints) spiritual unity with Christ that we were with him in the obedience of the law, and in his death and resurrection from the tomb, and also represented in the presence of the Father, and we have his righteousness imputed unto us. The holy Father has made us acceptable in his beloved Son, "according as he hath chosen us in him before the foundation of the world." Upon no other basis can any sinner hope for salvation through the redemption that is in the Lord Jesus Christ.

The new birth is also maintained in the SIGNS. This doctrine also has opponents; but the truth of God still stand revealed in the Scriptures, "Ye must be born again." "Except a man be born again he cannot see the kingdom of God." "Whosoever believeth that Jesus is the Christ, is

born of God." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Now are we the sons of God." "Heirs of God, and joint-heirs with Christ." I understand that it is the same man that sinned and fell under the law, and was redeemed by the blood of Christ, that is embraced in the above quotations. I know the question has often been asked, "What part of the Adam man is born again?" Some have stated that it is the spirit of man born of the Spirit of God; and some have stated that it is the soul of man born of the Spirit; but we see that Paul prayed for the preservation of the man, "soul, body and spirit." It seems to me that it takes the whole man to make a child. The whole man, dead in trespasses and in sin, was embraced in the love of God, and the whole man was redeemed from under the curse of the law. He is begotten of God the Father, conceived in wisdom, and brought forth in time by the new birth. "In hope of eternal life, which God, that cannot lie, promised before the world began." We have to be born of the flesh first, to manifest the life and nature of our earthly parents; and we have to be born of the Spirit, to manifest the life and nature of our heavenly Parent. Those who are born twice have two lives and two natures. In our earthly or carnal nature we are wont to ask, "How can these things be?" but in our heavenly nature we are satisfied with what is revealed in our experience and in the word of God. No better explanation will ever be found.

The resurrection is still set forth in the SIGNS, according to the Scriptures. This doctrine, too, has been disputed by some for two thousand years and more, but it is still cherished by saints. Death and the resurrection is the door or gate through which they hope to enter into that full fruition of joy, in the presence of their heavenly King, in the upper and better kingdom. We read of him, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." Neither the first or second birth makes any change in our material bodies or carnal nature; This is reserved till the resurrection. Then, we are assured, these vile bodies shall be changed, and fashioned like the glorious body of him who is holy, harmless, undefiled, and separate from sinners. "It is sown [buried] a natural body, it is raised a spiritual body." The last trump shall sound, "and the dead shall be raised incorruptible, and we shall be changed," and be received up into glory. I am the chief of sinners, but such is my hope.

P. J. POWELL.

OZARK, Ala., Dec., 1892.

DEAR BRETHREN:—Time's wheels are rolling swiftly by, and many upon the right and upon the left have crossed the cold river of death, having fallen asleep in the sweet arms of Jesus, and are now basking in the sweet presence of their dear Redeemer, until he bids the sleeping dust awake in his likeness. Another year with its cares and disappointments will soon be numbered with the past, and not one moment of it can ever be recalled and lived over again. This reminds us of the shortness of our lives, and how soon that we, as the years, will be numbered with the past. We cannot recall any of the past. I have seen the time when I wanted to go back and live my life over again; but I do not now. I am glad that every day is behind me that is. Tribulation weans us from earth, and teaches us that we have no abiding city here. Many hearts have been bereaved of dear and affectionate ones. Others have been sorely tried in various ways. My poor heart has been made sad many times, and I have been ready to almost give up. The afflictions of my dear wife and children have been more than ever before. My helpless mother has given me much trouble and concern. Through a portion of the winter, spring and summer I did not think I could possibly live, suffering so much with my heart and lungs. I have labored under much embarrassment and losses financially, which caused me to almost give up in despair. Sometimes I have cried out in deep agony of soul, "My God, my God, why hast thou forsaken me?" Besides the troubled heart over my financial matters and afflictions, I have had the care of four churches, and mourned my unworthiness and great inability to be a faithful pastor to them. My indifference is very great, and many times I go to meeting when the Bible is a sealed book to me. I feel that I cannot speak; and if I say anything, it seems so dry and lifeless that no one can be comforted. But amid the dark and dismal scenes I have had some refreshing showers. My sorrows have been mixed with joy. I have had the privilege of baptizing between thirty and forty since last March, and of attending some precious meetings. I have had some happy meetings with precious ones whom I never met before. I have taken several tours and traveled between eight and ten thousand miles. The brethren seemed to be very nearly a unit in faith and practice where I have been. There have been fewer hobbies used, and less foolish jestings among brethren, and fewer anecdotes from the sacred stand, than I ever heard before. The brethren have preached Jesus in faithfulness, solemnity and humility wherever I have been. I have heard of many additions to churches, and many quite young members are coming to us, who seem to rejoice in the precious

doctrine of salvation by grace. I have met some quite young members who are invalids, and are likely to remain so through life, but who possess a calm and quiet spirit of resignation to the will of God.

A few years ago, when I first saw the SIGNS, that dear man of God, Elder Gilbert Beebe, was living, and also many able contributors, all of whom are sleeping in the arms of Jesus. Elder Beebe's writings were about the first I saw after I obtained a hope, and O how I did love him for the truth's sake. I was told that when Elder G. Beebe and a few others passed away the Old Baptist would die out. Bless the Lord, there are many yet living and contending for the same blessed truth that dear brother Beebe contended for, while he and many others are now sleeping in their tombs till the resurrection morn. God is still raising up young ministers, who are not ashamed of the gospel of Christ, and are willing to spend and be spent in the cause of their Master. Many times we are very despondent, and feel that the Lord's mercy is clean gone, and that he has forgotten to be gracious; but then he revives our drooping hearts, and we can feel for a short time that "he is mine, and I am his."

"A few more days on earth to spend, Then all our toils and cares shall end." Yes, if we are his we shall only have a few more trials and conflicts here. I often feel, while suffering so intensely with my heart, that my sojourn here is quite short. My greatest desire while I live is that I may not so act as to sin myself out of the affections of my brethren, and that I may be resigned to God's blessed will. Many have been the afflictions of God's people through this year, but the Lord delivers them out of them all. How many that are now enjoying the blessings of life will, ere the close of another year, be asleep in Jesus. May the Lord give us of his Spirit, that we may have that christian deportment that is becoming to the saints, and that love may glow in our hearts. May we possess that charity which suffereth long, beareth all things, endureth all things, and hides a multitude of faults. May we not be Baptists simply in name, but in faith and practice. May the Lord bless the dear editors and contributors of the SIGNS, that they may long be spared to wield "The sword of the Lord and of Gideon," in meekness and fear, trusting in him who has delivered, and will continue to deliver, amid the chequered scenes of life.

From a poor complainer in tribulation,

LEE HANCKS.

KNOB NOSTER, Mo., Dec. 1, 1892.

My DEAR BRETHREN BEEBE:—Whether the desire is of the flesh, for notoriety, or for the good of the cause of Zion, I know not; but frequently for the past two years I have had a strong desire to write

something for publication. I have often greatly desired to tell of my travels on that wonderful highway, from nature to grace, through the columns of your paper, but have resisted the impression till now. I do not know how much longer I can do so. To-night I wish to drop a few lines in regard to the goodness and mercy of God. I can resist the desire to do so no longer. It seems that he has been especially good to me for the past four days. This is Thursday, and our meeting was last Saturday and Sunday. It was only last week that I was so low down in the valley that I was almost ready to give up my hope in despair, and say that the Lord had forsaken me, or rather that he had never known me. I doubted very much that there is such a thing as a holy Spirit that works in the hearts of his people both to will and to do of his good pleasure. Is there any one else professing to be a child of God who is so ungrateful and rebellious as to doubt like this, the moment the blessed Master hides his face? One moment I am away up in the mountain tops, feeding on green pastures, out of reach of the wolves; and the next I am down in the canyon, unable to find my way out, with ravenous beasts of all descriptions threatening to devour me. I grope my way about, trying to escape, and in my weakness to fight off the beasts, till I fall utterly exhausted, having used all my supply of strength. It is then that the Lord takes me by the hand and leads me forth out upon his royal highway. Nothing is so sweet as the smiles of the dear Savior, when we have learned to appreciate them by a night spent in the dungeon. A bud may have a bitter taste; but when sprinkled with the dews from on high, and warmed by the rays of the sun, it will break forth into a flower of the sweetest perfume. Then why should we complain if the Savior but for a moment hides his face? Have we not learned by the past that he will surely come again? And are not a few moments of the blissful peace experienced, when supported by his Spirit, worth months of suffering from darkness? When I am enjoying peace of mind like I have the past few days, I am ashamed that I am so prone to doubt. I think that I will never do so again; that I will remember how good he has been to me, and patiently trust in him, awaiting the return of his smiles. But alas! how short lived and worthless are all my promises. It seems that I never made one except to break it. Sometimes when I am lifted up so high I wonder how I will get down. I fear that the fall will be so sudden and great that I will be dashed to pieces by it. Sister Jones, of Argentine, Kansas, spoke of a feeling similar to this in her letter published in the last number of the SIGNS. She has a wonderful conception of the matchless works of the Lord. Her de-

scription of Niagara Falls, and the spiritual application of them, was simply grand.

I have not written all that I intended when I took up my pen, but I have succeeded in scribbling more than I should ask your to publish. If I only knew the source of the desire to write, I would be better satisfied. I fear that it is carnal, yet I hope that it is not. If I have written from fleshly motives, I hope the Lord will make it plain to me, that I may avoid such a blunder in the future. If I could write as sister Jones, and scores of others whose names are familiar to readers of the SIGNS, it would be a pleasure to me to write often; but as I cannot, perhaps it would have been best had I kept silent. I will submit this to your good judgment. I did not hope to comfort any one but myself; but if perchance I do, give God the glory. To him all praise belongs.

Yours in a precious hope,
S. W. THOMAS.

ELDON, Iowa, Aug. 25, 1892.

DEAR BRETHREN BEEBE:—I appreciate with a grateful heart the continuation of your paper addressed to me, regardless of my arrearage on subscription. Now in the eighty-fifth year of my life, and having been a constant reader of the SIGNS from its first issue to the present, the sacred Bible alone stands in preference to its presence. The firm advocacy of God's holy word in its purity, the sweet communication of thought upon his grace and love, and the admonitions and affections from God's children in the columns of your paper, fills the poor heart with calm resignation and love; for that world we are so soon to enter, we long to enter, rather than dread the dark river before us. We know that our God is omnipotent, and that none whom he has made heirs and joint heirs with Christ ever will or can be snatched from him by the hand of Satan. The strength and power by which he can save all that he has committed into the hands of our loving Redeemer, is demonstrated by the fathomless immensity of all creation, to an extent that should make the most skeptical hide his head in shame. In the mighty hand of such a Creator and Father, what have his children to fear? That love is never withdrawn, although oft he may chasten. He will do all his will in the armies of heaven and among the inhabitants of the earth. How can his chosen do aught but love and adore him? Where have they aught to fear from the sting of death? That only ushers them into an eternal life of unspeakable joy, and an eternal life and home with such a glorious Father to love and praise forever.

REBECCA FLINT.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 4, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

INTRODUCTORY TO VOLUME LXI.

To none of our readers can it be more wonderful than to the editors and publishers of the SIGNS OF THE TIMES to contemplate all the way through which the Lord has been pleased to lead us in the past years of our publication. In reviewing annually the mercies bestowed upon us, and the unmeasured goodness of the Lord to usward, well might we adopt the language of the psalmist as expressive of our grateful adoration. But no words can adequately tell of such amazing riches of grace as has been displayed in our behalf. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" It is the hope in this infinite love and mercy by which his saints have been saved in all their distresses; and their preservation in the midst of the fires of adversity has loudly proclaimed the praise of the glory of divine grace. In no other revelation which is given does the majesty of that heavenly glory so fully appear as in the manifestation of the way of life in Christ Jesus, whereby God is just and has salvation for his chosen people. This is that "mystery which hath been hid from ages and from generations, but now is made manifest to his saints."—Col. i. 26. Therefore, having this standard of truth revealed in their own experience, the saints are competent to receive the witness of the Spirit; and however all the evidence of reason may oppose their confidence in God, they still know by living faith that there is no other name under heaven given among men whereby we must be saved, but the name of Jesus Christ the Savior of his people from their sins.

This doctrine of God our Savior does not depend upon its believers for its maintenance; on the contrary, it sustains them in all their afflictions and distresses. In no other way can the success of the publication of the SIGNS OF THE TIMES be accounted for but in consideration of the omnipotence of that truth to which it has been devoted. Therefore it is our high privilege to ascribe thanksgiving and praise to the Lord for all the signal favor bestowed upon us during these three score years of our publication. Well may we acknowledge, "Hitherto hath the Lord helped us!"—1 Sam. vii. 12.

Perhaps there has been no period since the publication of the SIGNS OF THE TIMES was started, when there was more need of such a medium of

correspondence between the lovers of gospel truth than the present; yet in the consideration of the things which are seen there is much to discourage those who have stood together in the past as believers of the doctrine of salvation by the grace of God exclusively. Reason would not suggest that the fact of the saints being strangers and foreigners in the world should forbid their engaging in strife and contention among themselves. Knowing that the vanities of this world must all perish with the using, they should be able to see that none of these things can be worthy to be compared with the riches of glory to which they are chosen in Christ; and therefore the love of Christ should be the only motive by which their conduct and conversation should be guided. There can be no question but that the desire of every subject of saving grace is to be found walking in the path of obedience to the law of the Spirit of life in Christ Jesus. Yet the law of sin, which is in the members of each one of them, constantly opposes itself against this holy aspiration, so that they cannot do the things which they so earnestly desire to do. For this cause it has ever been the pleasure of the Lord to give his followers the desire to commune together in their pilgrimage through the wilderness of earth, and their conversation has been in heaven while they compared their trials and conflicts, and comforted one another with the description of their mutual temptations and the delivering grace of God manifested in their behalf. This has been the resort of this peculiar people from the earliest record which is given of them: So the last prophet sent to the nation of Israel tells of the gloomy time of rebellion, and says, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. iii. 16-18. This characteristic speaking was not confined to the utterance of words with the tongue, for such words must have ceased with the natural life of the speakers. It is recorded of Abel, that by the offering of faith "he being dead yet speaketh;" and this witness of his faith brings him manifestly into the fellowship of the saints in all subsequent ages. It is in this written word that the entire family of the redeemed are present with those who are now passing through the tribulations of time. Throughout the whole period since the day of Abel, even since the inspired volume was closed,

the saints have left their testimony on record; and it has been blessed of the Lord to the comfort and encouragement of their brethren in subsequent times. Especially has the publication of the word of the Lord been abundantly fruitful in strengthening the faith of the fainting pilgrims who are sojourning in this dark valley, since they have been favored with the use of the art of printing. This has brought into correspondence many who must otherwise have remained strangers to each other. By this blessing of the Lord the saints have now for more than three score years been favored to "speak often one to another" through the columns of the SIGNS OF THE TIMES, notwithstanding the storm of malice and ridicule which sought to defeat the publication when it was proposed. Up to that time the votaries of the doctrines and commandments of men had monopolized the printing press; and it seemed preposterous that an illiterate man, without money or influence, should attempt to oppose the popular tide of worldly religion. Yet it pleased the Lord to give his children this medium of communication; and to him alone must be ascribed the ability which sustained the publication from its incipency.

There has been no occasion to depart from the living principles of gospel truth which were announced in the original prospectus of the paper. The world had already a supply of publications devoted to the propagation of their various errors, before our paper was issued. As it was in Bethlehem when the embodiment of truth was born, there was no room for him in the inn, so there was no religious periodical at that time which had room for the plain truth of the doctrine of God our Savior. The scattered saints were unaware of the address of each other. With what joy did they learn, through the rage of their adversaries, that there were others like themselves scattered throughout the earth! Thus brought into acquaintance by the publication of the SIGNS OF THE TIMES, many thousands of Baptists have been enabled to establish and perpetuate a profitable and delightful correspondence. For this spiritual blessing they have to give thanks to that God of all grace, by whose appointment they have enjoyed such manifest favor.

In entering upon the new year, it is fitting that we should look back over the way by which we have been brought. While it must be confessed that we find much to deplore in our own weakness and insufficiency, and much for which we have to thank our patrons in bearing with our infirmities, it is with quiet assurance of the continued mercy of God that we claim to have maintained the principles of the doctrine to which the paper was pledged in the beginning of its publication. Fully conscious of our failure to attain that perfection of which the doctrine is

worthy, we desire with such ability as God shall give, to still devote our columns to the defense of the same doctrine and order of the church of Christ to which they have heretofore been pledged. In the future, as in the past, we must crave the forbearance of our patrons.

To our correspondents, to whose contributions the usefulness of our paper in the past has been largely due, we return most sincere thanks. While it is not in our power to reward them financially, they must have a rich reward in the consciousness of comforting the disciples of their Lord, and thus ministering to him. May the love of Christ still constrain his saints to enrich our pages with their correspondence, so that each issue of the paper shall bring profitable and comforting assurances to some of the afflicted and poor people whose only hope is in the salvation of God as it is revealed in Christ Jesus. So long as this purpose is accomplished the labor of the publishers is not in vain. When it shall be no further serviceable to this end it will be time to discontinue the publication. Earnestly soliciting the aid of every lover of the doctrine of God our Savior, to which our paper is devoted, and with trembling trust in the continued blessing of our God, we hope to maintain through the opening year the same glorious truth which has been our refuge and strength in the past. And with the wish that each of our readers may experience the present help of the Lord in all times of need, we greet each with the fraternal love which is peculiar to those who are led by the Spirit of God.

KEEP YOUR SUPPLEMENT.

A SHORT time ago we sent out a Supplement to the SIGNS OF THE TIMES, the contents of which seems to be such a surprise to those who received it that many of them cannot believe they rightly understand it, and are writing us to know if it is possible that we mean what it seems to imply. Yes, we mean just what we say in that Supplement, and you will all please keep it for future reference, as we shall likely refer to it frequently in the SIGNS.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is about half-a-cent a day.

EXTRA COPIES.

AS WE are anticipating a large addition to our subscription list within the next few weeks, we have run several hundred extra copies of this edition, as we expect to do with subsequent numbers; and until further notice we shall be able to supply new subscribers sent in early with the back numbers.

SELECTED.

THE POWER OF GRACE.

EXEMPLIFIED IN THE LIFE OF MR. S. G. GAINES, OF LOUISVILLE, KY.

A Funeral Discourse delivered by Elder H. M. Curry, in the Old School Baptist Church, Bullitsville, Ky., August, 1891, and reported by Mr. Myer, United States Court Stenographer, of Covington, Ky.

"WHOM he did foreknow he also did predestinate to be conformed to the image of his Son."—Romans viii. 29.

To conform men to the image of Jesus is God's eternal purpose, which he hath purposed in himself. Both the process of the conformation, and the individual to be conformed, have been determined. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Thus we see that foreknowledge and predestination are the ground of the whole affair. Man in nature belongs to the *natural* kingdom. He is born of the flesh, and is flesh; and *all* flesh is as grass, and all the glory thereof is as the flower of grass. In nature's kingdom, man is a *sinner*, corrupt, depraved, mortal, dead, alienated from the life of God, and is as completely shut out of the spiritual kingdom as is the inorganic shut out of the organic. So completely is his separation from the spiritual, that no other word will express his condition but the word death. This condition is what the old theologians tried to denote by the term total depravity; but most of them fell far short of the real truth of the matter, and always left some way for the man to make his escape. Now, to be conformed to the image of Christ, is to be taken out of this state and translated into another; to be taken out of the image of Adam, and changed into the image of Christ. Now, if we have a proper conception of the difference between sin and holiness, darkness and light, corruption and incorruption, mortality and immortality, natural and spiritual, death and life, Adam and Christ, we are prepared to understand something of this wonderful conformation, and the power required to accomplish it. Man is dead! How, say some, is man dead, when we see that he is alive? How can he be dead, and at the same time able to read the Scriptures, talk of God, and in the name of Jesus do many wonderful works? When we say man is dead, we do not mean that he is dead in his own order. There are different orders of life. Take the vegetable and animal kingdoms as an illustration. The stately tree, clothed in its robe of green, and the little bird that sings among its branches, are both endowed with life; but the tree is dead to the voice and presence of the bird. They belong to different orders of life, different kingdoms, each living in its own environments; each *alive* in its own order, but *dead* to each other. So man is alive in

his order, living in a natural environment, but dead to the order above him. Now, in order that he reach the kingdom above him, he must be conformed to the type of it; and the type of this kingdom is Jesus Christ. Now, how is this conformation to take place, and what agent accomplishes it? What builds of the dust of the ground a natural man? The answer is plain, life does it. That is, life as a mysterious architect lays hold upon the dead particles of inorganic matter, and through its wonderful power builds up an organic body. Vegetable life builds up the vegetable world; animal life builds up the animal world; each life conforming its workmanship to its own type; one life building up a man, another a horse, another a dog, and yet another a tree. Spiritual life then must build up the spiritual world. The Savior began at the bottom of the process when he said, "Except a man be born again he cannot see the kingdom of God." There is only one passage from the natural to the spiritual, and that passage is a birth. To be born again is to receive the life of Christ, a new life, a new spirit, of an entirely different order from the natural life; this being the very life of Christ, the life of God, through its mysterious power the man receiving it, in process of time, is conformed to the image of Christ. This conformation is a process of growth, and is attended by certain visible evidences, the whole of which is called christian experience. Now, to trace these evidences in the life and character of our dear brother Gaines, is the object of this discourse.

On the morning of April 13, 1819, the news went out from an old log house in Boone County, Ky., that a man child was born. That child was S. G. Gaines. He was nourished by a loving mother, caressed by a fond father; he grew, and finally became a man, honored and respected. Sometime during his early life a cry of distress was heard, the cries of a broken heart and wounded spirit, which none at first heard but God. Joy succeeded sorrow; rejoicing took the place of weeping. The world has gone very far astray in preaching that believing in Christ is a condition of life. "We believe," saith the Scripture, "according to the working of his mighty power that he wrought in Christ when he raised him from the dead." What is the power that raises the dead? It is life. *Offered* life could never effect a resurrection. The life must be imparted, worked in the subject. When God created Adam of the dust of the earth, suppose he had stood back and offered Adam life, would the man ever have become a living soul? Certainly not. But he breathed the breath of life into him, and he became a living soul. This is a figure of christian experience. The sinner is *dead*, and must be raised up, must be quickened or made alive, and when thus made

alive, he is in possession of eternal life experimentally. This life being eternal, is self-developing; nothing can prevent it bringing forth its predestinated fruit. This life is a light, lighting up the dark recesses of the heart, revealing the inmost corruption of the soul unto itself, causing it to cry in anguish of spirit, "God, be merciful to me, a sinner." Repentance sets up, and cannot be driven away. This is a call to repentance; a call which none but Jesus himself can give. Not only is the sinner thus called to repentance, but repentance is granted unto him by the same Jesus; for he is exalted a Prince and a Savior, to give repentance and remission of sins to Israel. When Christ calls a sinner to repentance, by putting his laws in his heart, and writing them in his mind, he needs not a preacher to tell him to pray. All the powers of hell cannot prevent him from praying; neither does he need one to urge him to repent. All the works of the adversary cannot hinder his repentance; for it is God working in him to will and to do of his own good pleasure. Repentance is the fruit of the Spirit in the heart of the man who has been born again.

This fruit of the Spirit of life was clearly manifested in the life and character of our dear brother Gaines. He had not only been made a man of sorrow and acquainted with grief, but he had been brought to the banqueting house, under the banner of love; he had been made to lie down in the green pastures, and led beside the still waters, and made to drink of the pure river of the water of life. Our brother believed in Jesus; not as a mere nominal Christ of history; not as the Christ the world preaches, who is offering to save all men upon terms and conditions; but the Christ who saves his people by his grace; and this was the evidence whereby he believed Jesus had saved him. No man has the evidence that Jesus is the Savior but the man who has the evidence that Jesus hath saved him. The popular gospel is that Jesus will save if you will believe. This is exactly the reverse, and the guide-post to every false way. Believing in Christ is not a condition of eternal salvation, but salvation is a condition of believing. "He that believeth in me," saith Christ, "*hath* everlasting life." He is in possession of it now; and believing is the evidence that he has life; and not only the evidence, but the result of it. We believe according to the working of his mighty power that he wrought in Christ when he raised him from the dead. What power raised Christ from the dead? The power of life; and the life must be worked in the subject. The Protestant as well as the Catholic's faith represents God as offering life to men. Suppose when God created Adam of the dust of the ground, he had stood back and offered him life, would the man ever have become a living soul? Certainly not. Such

an idea is the height of folly; and yet it finds its parallel in the doctrine proclaimed every seventh day in ten thousand pulpits. When God formed man, he breathed into his nostrils the breath of life, and man became a living soul. This is an illustration of christian experience. The man in nature is *dead*. God comes to him, not to offer life, but breathe into his heart the Spirit of life, and the man is made alive to God. The man is quickened, raised up into a new life, brought up higher, brought into the kingdom of God. Old things pass away; all things become new. This new life is Christ, formed in him, the hope of glory, implanted there by the hand of God alone, according to his eternal purpose of grace, whereby he, in the ages eternal, by his own eternal decree, set that particular man apart to salvation; predestinated him to be conformed to the image of Christ. This is the way in which grace reaches the sinner; this is the way life reaches the dead; and this is the way God's children are manifested in the world. This was our departed brother's experience; this was his faith; and thus he set his seal to the testimony that God is true.

Brother Gaines was a man of prayer. This is of itself an evidence that he was a christian. I do not mean that he prayed the prayer of the Pharisee, or repeated a little rhyme taught him by his mother, or some other religious teacher; but from the depth of his soul the prayer, "God, be merciful to me, a sinner," went up to the Father. A man never prays in reality until deep soul troubles come—trouble which none but quickened sinners ever know. As long as a man feels himself righteous, he never prays; but when the Spirit of God in him strips him of all his defense, lays his heart open to himself, and makes him know his lost condition, and all other refuges have failed him, then he comes in anguish to his God for deliverance. When God spoke to Ananias, in the case of Paul, he said, "Behold, he prayeth;" as if it were a wonder. If it were possible to astonish the mind of the eternal God, he doubtless would have been astonished at the prayer of Paul. Paul's character, before this, was that of a zealous worshiper of God. He was a religious man in the strictest sense of the word. He possessed a religion that had been taught him of man; a religion that he had received from man. This religion taught him to pray; and no doubt many fine rhetorical prayers, eloquent and faultless in syntax, had gone up from his lips before this; but God had not heard them; but when "God, who commanded the light to shine out of darkness," shined in his heart, and gave him the knowledge of the glory of God in the face of Jesus Christ, then he prayed indeed, and God heard him; and then it could be said by God himself, "Behold, he prayeth."

Prayer is a wonder in heaven and in earth; and the prayer of our beloved brother was a wonder there and here, because it was the fruit of electing grace. In Paul's case, immediately after, "Behold, he prayeth," followed the glorious words of comfort from the mouth of the eternal Jehovah himself, "He is a chosen vessel." Does election trouble you? Let not your heart be troubled. So certain as you have ever prayed, so certain are you a chosen vessel. Not that your prayers elect you, but they are the evidence of your election of God, an evidence that your name is recorded in the Lamb's book of life. It is the custom of the families of earth to keep a family record. The Father in heaven also keeps a record of his family. In earth the child must be born and named before it can be recorded. In heaven this is just the reverse. The God of infinite knowledge and wisdom does not have to wait until his children are born that he may enter their names; but in his own eternal purpose of grace, the names of his whole family are written in letters of gold in the Lamb's book of life, and all the powers of death and hell have never been able to erase a single one from the glorious record. The fair pages of this book have never been blotted by sin, nor dimmed by its blighting influence; but the whole record stands complete, and all that are registered therein have been redeemed by the blood of Jesus, and shall never come into condemnation.

Brother Gaines was a man of faith. Not the faith that carnal professors talk so much about exercising, but that faith which is the gift of God, which works by love, and purifies the heart; the faith which Jesus is the author and finisher of. There are two faiths in the world. One is the fruit of the flesh, or the conviction of the natural mind; the faith of carnal worshipers. This faith says, God will save me if I do my part. The other is the fruit of the Spirit, a power within, born of God—the faith of God's elect. This faith says, God hath saved us with an everlasting salvation. Jesus paid it all, redeemed us unto God by his blood, and without him we can do nothing. This faith, instead of being exercised by the creature, exercises him, and moves to all good works; it makes man deny himself and own Jesus, not as a partner in his salvation, but the author of it.

Brother Gaines was sound in the doctrine of the church. He knew that true christianity was of higher birth than the product of the incantations of Catholic priests or the hocus pocus performances of modern Protestant hirelings. He had no use, neither in faith nor practice, for this modern doll-baby religion of the Sunday School. His heart had been made the recipient of that salvation which springs alone from the fountain of grace, which proceeds fresh from the throne of God untarnished by any earthly conditions. The doc-

trine of God being implanted in his heart, identified him with the people of God, gave him a place in the church, and gave the church confidence in him.

All these items of christian experience are steps in this wonderful conformation; results of a miraculous evolution which is going on in the life of the man. Christ was an evolutionist; the christian doctrine is a doctrine of evolution; and the image of Christ is attained by the process of evolution; but a grander, farther-reaching evolution than ever Darwin dreamed of; an evolution that time is too short to consummate; that requires the dawn of eternity to develop. The communication of the Christ life is instantaneous, but the growth and product require time. The higher the type of life the slower the development. The mushroom grows up in a night, while the oak requires centuries, perhaps, to reach its perfection; the pig is ready for the market in a few weeks, while man requires years to reach maturity. Eternal life, or Christ life, requires more time still. Here is the order, "First the blade, then the stalk, then the full corn in the ear." We have been talking to-day about the blade and the stalk in the experience of our brother; it now remains to speak of the full corn in the ear. This is never reached in this life; but nothing else can satisfy the hope of the saints of God. The full corn in the ear is what the christian is waiting for; that is, the adoption, the redemption of the body. This is received in the resurrection of the dead. This mortal must put on immortality; this corruptible must put on incorruption; these vile bodies must be changed and fashioned like unto his own glorious body. When this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then shall be brought to pass the saying, "O, death, where is thy sting? O, grave, where is thy victory?" Every member of the body of Christ shall then arise in his likeness, completely conformed to his image, and shall each inherit the kingdom prepared for him from the foundation of the world. Sin, corruption and death shall all be left behind, and we shall be like our glorious Redeemer, for we shall see him as he is; and though brother Gaines is dead to us, he lives unto God and we shall see him again.

APPOINTMENTS.

ELDER A. B. Francis will, providence permitting, preach at New Vernon, N. Y., on Sunday a. m., Jan. 8th, 1893, and at Middletown at 3:00 p. m. of the same day.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

H. J. O'Bannon, Va., 3, Laura Tubbs, Texas, 1, Ira Phelps, Fla., 1, Wm. A. Durham, Md., 3, Isaac Larowe, N. J., 2, Miss Martha Polkinhorn, D. C., 1, W. B. N., Pa., 2, Tunis Titus, Va., 50c, Mrs. J. H. Rockafellow, N. Y., 4, D. H. Keys, Va., 1.—Total, \$18.50.

MARRIAGES.

By Elder A. B. Francis, Dec. 14, 1892, at the residence of the bride's father, Mr. B. B. Hastings, Miss Emma G. Hastings and Mr. Jacob B. McGee, both of Sussex Co., Del.

By the same, at the residence of Elder E. V. White, Leesburgh, Va., Dec. 15th, 1892, Miss Ada White, of Leesburgh, Va., and Mr. Isaac T. Long, of Washington, D. C.

OBITUARY NOTICES.

W. H. Moore died June 1st, 1892. The deceased was a regular Old School Baptist, and a firm believer in the Lord Jesus Christ. The SIGNS OF THE TIMES was always a welcome visitor to him. He leaves a wife and two sons to mourn, and a host of friends, but not without hope. NICY E. MOORE.

DIED—In Hubbard City, Hill County, Texas, Sept. 29th, 1892, J. D. Stovall, aged 59 years.

He was baptized by Elder Ben. Parker soon after the civil war, and remained a devoted member of the Primitive Baptist Church until his death. Surely we must say, A good man has gone. While we mourn our loss, it is his eternal gain. May we be reconciled to the will of God, knowing that he doeth all things well. A FRIEND.

DEC. 19, 1892.

DIED—At the residence of his mother, in Covington, Ga., on April 5th, 1892, of typhoid fever, Joseph William Purington, son of Elder Joseph L. and C. A. Purington, in the 35th year of his age.

We have reason to be thankful that he left evidences that he had felt a change, although he never made an open profession of his hope. He leaves two children, a daughter of ten years and a son of seven; also an aged mother, with numerous friends, to mourn his death. C. A. PURINGTON.

COVINGTON, Ga.

George W. Russell died Dec. 7th, 1892, at his residence near Conway, Mo., in the 70th year of his age.

The deceased was the son of Jeremiah and Celie Wade Russell, both of whom were members of the Primitive Baptist Church for many years, but have long since gone to reap their reward. George W. Russell was born in Kentucky, Nov. 10th, 1823, came to Missouri with his parents in 1837, and was married to Adaline Crittenton in 1844. To them were born two daughters, Martha Forkner and Sarah Irvin. Brother Russell united with the Old School Baptists in the year 1858 or 1859, and lived a devoted member. He told the writer of this sketch not long before he died that he had only missed one meeting of the Ozark Association in twenty-five years, and had attended many others.

He leaves a wife, two daughters, eleven grandchildren and many friends to mourn their loss; but we sorrow not as those who have no hope. His remains were laid to rest in the Miller Cemetery on Dec. 8th, 1892, four miles east of Conway, Mo. Farewell, brother. We hope to meet you in that better land. R. C. NEWPORT.

Israel Barber Whitcomb was born Oct. 3d, 1812, in Lexington, Greene Co., N. Y., and died Sept. 16th, 1892.

In 1840 he experienced religion, and in a few months joined the Old School Baptist Church at Lexington, where he continued a member until his death. On Sept. 7th, 1867, he was licensed to preach, and on July 1st, 1869, he was ordained a minister of the gospel. He was pastor of the Middleburgh and Westerlo Churches for many years, also supplying other

churches in the Lexington Association. After the death of Elder Samuel More he was chosen pastor of the Lexington Church, and continued her pastor until he removed to Cairo, N. Y., on account of impaired health. His last appearance in the pulpit was on the occasion of the Centennial Celebration of the formation of the Baptist Church at Lexington, held in October, 1890. As a minister of the gospel he went about cheerfully, lovingly, doing good, without hire or expectation of reward, except such as follows a servant of God, feeling that "woe is unto me if I preach not the gospel." His preaching was for the comfort of christians, eminently a peace-maker, ready to forgive any who had wronged him. As a husband, father and citizen he was highly esteemed.

Elder James Miller preached the funeral discourse at Lexington, and his remains were interred in the cemetery near the church-house. Well may we apply to him Paul's words in 2 Timothy iv. 7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

Mrs. Elizabeth Blocker was born April 24th, 1819, and was married to Wm. H. Blocker on Nov. 29th, 1838. She joined the Primitive Baptist Church, and was baptized by Elder Joel Harvey, in Choctaw Co., Miss., some time in the fall of 1843. She died at our house, in Wise Co., Texas, July 15th, 1888. She was an exemplary Baptist, a loving mother, a good neighbor and a christian woman, and we have an abiding hope that she has entered into that rest which remains unto the people of God.

ALSO,

Wm. H. Blocker was born in East Feliciana Parish, La., August 4th, 1817. He emigrated with his parents to Mississippi, and on Nov. 29th, 1838, was married to Miss Elizabeth Gray, the subject of the above sketch. Not far from the time of his marriage he joined the Methodist Church, in which he remained an exemplary member until the fall of 1843, when he and his wife joined the Primitive Baptist Church, and were baptized by Elder Joel Harvey. He remained with them until his death, which occurred at our house, in Wise Co., Texas, Oct. 20th, 1892. He was a model man and a christian, and all that a father, a neighbor and a good citizen could be. What more can we say? Our mother and our father are gone. They left us to mourn and struggle yet awhile. But we hope not for a better report amongst good men, nor a surer hope hereafter.

R. E. & ELLEN CURRIE.

JIMMED, Texas.

DIED—Sept. 30th, 1892, Deacon W. L. Tomlin, son of Elder A. Tomlin, formerly of Talbot Co., Ga., at the residence of Mr. Upton, his cousin, in Magnolia, Columbia Co., Ark.

He was born in Newton Co., Ga., Aug. 29th, 1832; came to Drew Co., Ark., in the spring of 1859; was married to Miss Martha L. Murphy on Sept. 6th, 1860; was baptized in the fellowship of the Ephesus Church of Primitive Baptists, Drew Co., Ark., by Elder Stephen Berry, Aug. 24th, 1862, and was soon afterward ordained Deacon. He was a firm believer in the doctrine of predestination and election. I have often heard him say that his views were in perfect harmony with the Prospectus of the SIGNS OF THE TIMES, and that to move one thousandth part of a hair's breadth from that he would be in a chance world. He lived a consistent member, and seldom was his seat vacant in his church meetings. How strange and sorrowful it is to meet and not see brother Lump, as he was commonly called by the brethren and sisters. He had been gradually going down ever since his wife died, and it seemed he felt

that he soon must pass away. He gave his children instructions how to manage his temporal affairs, while they begged him not to go. He told them he must make that trip; that he intended to visit the South and North Washita Associations.

He leaves an aged mother, four sisters, eight children, and many relatives and friends, together with the Ephesus Church and the brethren and sisters of this association, to mourn the loss of one that was so loving and kind; yet our loss is his eternal gain. The Lord doeth all things well. O that the Lord would soothe the weeping ones by his kind and fatherly care over them, and suit this dispensation of his providence to their good, and all the glory be unto God.

G. W. CALDWELL.

HAMBURGH, Ark.

DEAR BRETHREN BEEBE:—It is with a very sad heart that I send you this notice of the death of my dear wife, **Mary D. Oliver**.

Mary was born Feb. 3d, 1854, and died Dec. 14, 1892. She united with the Frying Pan Old School Baptist Church, and was baptized by Elder E. V. White, in July, 1884, and lived a faithful and steadfast follower of Jesus up to the day of her death. We were united in marriage on Sept. 23d, 1874, and the fruits of our union have been five children, four boys and one girl, all being dead except the girl, and she only nine years old. Mary had been in very bad health for more than fifteen years. Her worst complaint was dyspepsia, which ran into consumption of the stomach. Since the death of our dear boy Jerome, who died the first day of last May, and whose obituary appeared in the SIGNS of June 15th, she has gone down very rapidly. She only kept up out of her bed two months after the death of our boy. Dear brethren, no tongue can tell the bitter sorrow of my poor, wounded heart at this time, for my little home seems no more like home to me without her; but she left with me and with many of the brethren a bright evidence that she was going home to Jesus, to be like him and see him as he is, so that I am constrained to say,

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

I would like to tell of many precious things she said to me during her sickness, but space will not allow. She said to me a short time before she died, "Johnny, when I get very low, and am almost gone, please do not let any one come in and talk to me of a work of salvation, for I know that my destiny is fixed and sealed with God; so let me die in peace." Four long months I sat by her bedside, most of the time night and day, and watched that dear, wasted form grow weaker and weaker, until at last all motion stopped. Surely she did fall asleep in Jesus, for I have never yet seen one pass away so sweetly. Elders White and Frances and many of the brethren were with us the day we laid her away. Brother White spoke many words of comfort to my poor heart, and also to many of the brethren and friends, using the words for his text, "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."

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

"Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing
'That death has lost its cruel sting.'"

JOHN F. OLIVER.

HERNDON, Va., Dec. 24, 1892.

Lewis Cass Bowen, son of W. H. and Mary Bowen, was born near Raritan, Henderson Co., Ill., Sept. 10th, 1860, and departed this life, near the place of his birth, Dec. 14th, 1892, in the 33d year of his age.

The death of brother Bowen was very sudden, and very sad and shocking to his beloved wife and children and numerous friends. He and a young man, Mr. Charlie Burke, were on a load of wood, about four miles from his residence, returning home, when one line suddenly dropped out of his hand, and he said to Burke, "Charlie, do rub my hand." He then fell back on the wood, and was gone in a few moments, without uttering another word to be understood. The young man called repeatedly, and soon a number of neighbors gathered, and his remains were taken home, which of course was a dreadful shock to his wife and children and parents, who resided near by.

Brother Bowen joined the New Hope Church, at Greenbush, Warren Co., Ill., twenty-two miles from his residence, in the summer of 1886, and was baptized by Elder Cyrus Humphrey, as I was absent. I have been connected with this church as member and pastor since the spring of 1887, and acquainted with the Bowen family all the time, and I have known some things about them rather unusual. The grandfather, John Bowen, died in his ninetieth year. Two hundred and thirty-six had descended from him and his wife. John H. Bowen, brother to Lewis, dropped dead out in a field less than two years ago, speaking but a few words, and Lewis was the only person with him at the time; and he left a wife and five little children. Now brother Lewis has died suddenly, with but one person as a witness to his demise, and he leaves a wife and five little girls.

The subject of the present notice was a firm believer in salvation by grace, and we believe that his spirit has ascended to Jesus, his dear Savior. The deceased was twice married, his first wife leaving two little girls. His second wife was Miss Rena Holeman, daughter of Deacon Isaac Holeman, of Avon, Ill., who has three little girls; so that this dearly beloved sister in Christ is left heart-broken, with five little fatherless girls to care for. She is a precious member of our church at Greenbush.

On the 17th of December I attended on the solemn occasion in the village of Terre Haute, and addressed a large audience briefly, and then his remains were laid to rest. The bereaved and highly esteemed sister, and his worthy father and mother, have our profound sympathy.

I. N. VANMETER.

MACOMB, Ill.

By the request of our highly esteemed sister Mendenhall I send for publication in the SIGNS OF THE TIMES the death of her husband, **Deacon Charles C. Mendenhall**, who died at his residence near Tonganoxie, Leavenworth Co., Kansas, Jan. 12th, 1892, aged 68 years, 7 months and 15 days.

His physician pronounced his disease pneumonia and "La Grippe" combined. His sickness was of short duration. His sufferings were very great, but he bore them with christian resignation. He was born May 27th, 1823, and was married to Miss Polina Fidler on Feb. 24th, 1848, in Madison Co., Iowa, with whom he lived a most pleasant and agreeable life until death separated them, leaving her to mourn the loss of a good and kind husband. They had born to them one child, a daughter, who grew to womanhood and married, but long since departed this life. They moved to Texas (the exact date not known to the writer), and while there he united with the Old School Baptist Church called Cedar Creek, in Grayson Co., Texas, and was baptized by Elder Savage on the third Sunday in October,

1854. I think they moved to Kansas in the year 1860. Brother and sister Mendenhall were in the constitution of the Little Hope Church, in April, 1868. In May, 1869, he was ordained Deacon of the church, in which capacity he served the church until he received the summons from the good Lord, who called him from a world of pain, toil, trial and affliction to a world of perfect happiness, where sickness, sorrow, pain and death will be no more. He was a faithful member in the church, a regular attendant at every meeting when able, sound in the faith, and firmly believing that salvation is free to all the chosen of the Lord. We cannot speak too highly of brother Mendenhall; but suffice it to say that he was a bright, shining ornament to the church, and was loved and respected by all who knew him as a citizen, as a neighbor and as a christian. We all mourn our loss, with sister Mendenhall, but not as they who have no hope, for we believe that our loss is his eternal gain.

May God's richest blessings be bestowed upon our bereaved sister, and may she be enabled to yet trust in the God of love and tender mercy, and be reconciled to his will, and wait with patience the time when God shall call her home to glory, to be with all the family of the Lord in the image of Jesus our Savior.

IRA HUFFMAN.

TONGANOXIE, Kansas.

DEAR BRETHREN BEEBE:—I send you a brief notice of the death of our dear old and faithful brother, **F. C. True**, which took place at the family residence in Mattoon, Ill., on the evening of the 5th inst., after a short illness.

Brother True was born in Woodford Co., Ky., Jan. 15th, 1812, he therefore being nearly eighty-one years of age when he died. He was united in marriage with Cynthia A. Wiggington on May 8th, 1833, and to them seven children were born. During the year 1833 the subject of this notice with his companion made a public profession of the religion of our Lord and Savior Jesus Christ, and were baptized by the late Elder Thomas P. Dudley. In 1834 they moved to Coles Co., Ill., and both became members of the Little Bethel Church, then under the pastoral care of the late Elder Thomas Threlkeld. Sister True left these mortal shores and entered the land of the blessed, where "the wicked cease from troubling and the weary be at rest," Oct. 29th, 1860. Dec. 23d, 1869, he was married to Mrs. Margaret O'Neal, who survives him, and is advanced in years. May the Lord graciously incline her to trust in him. The sympathy of many friends goes out to her.

Brother True was confined to his bed only about a week. Four sons, residents of distant states, were present, and recognized by the father before he fell asleep. Our esteemed brother and fellow-laborer in the ministry, Elder James M. True, a younger brother of the deceased, was also present at the bedside of the dying pilgrim, who, though conscious, could not talk, owing to an affection of the organs of speech; yet when singing was going on he would make an effort to join in the singing. At the sound of the name of Jesus his face would beam with joy; and the tearful eyes showed that his faith in Christ was unshaken. It was his stay and strength in life, becoming more grand and glorious in death. It was the shadow of a great Rock in a weary land. It was rivers of water in a dry place. It was a perfect covert from the tempest and storm that swept over these mortal shores; and to the dear aged pilgrim, whose life was fast ebbing away, it became the Sun of righteousness, arising with healing in his wings, that sent its uncreated radiance across the shores of immortality, to which he had so often longed to go. Thus

calmly, joyfully and triumphantly he fell asleep.

The writer had known him for thirty-two years, and it can be said in truth that his was a blameless life, not marred by a shadow of reproach; and his constant and steadfast interest in the welfare of the church indicated that he truly was risen with Christ, and would set his affections on things of heaven, and not on things of the earth. He deplored his sinful nature, but rejoiced in Christ, and had no confidence in the flesh. How beautifully, too, he adorned the profession he made nearly sixty years ago! "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The writer, with Elder James M. True, spoke briefly at the funeral on the 7th. Though a father in Israel has fallen, may the Lord resign us to this dispensation of his providence, and lead the sorrowing family to "the river, the streams whereof make glad the city of God."

J. G. SAWIN.

LOXA, Ill., Dec. 11, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—At the request of Miss Charity Lemmon, who is a patron of the SIGNS OF THE TIMES, I have prepared and now send you the accompanying obituaries of her mother and sister for publication in the SIGNS OF THE TIMES.

Miss Charity, or "Aunt Charity," as we generally call her, has not united with the church, but we believe she is a sound Old School Baptist in experience and doctrine, and loves the truth and the people of our God. She is indeed desolate and afflicted, only looking unto and hoping in the Lord. Her three brothers and remaining sister are married and have families; and although kind and loving and devoted to her, yet they have their separate interests, and other earthly cares and ties, which buoy them up and sustain them. The obituary of the father, R. M. Lemmon, was published in the SIGNS OF THE TIMES some two or three years ago.

Thus the aged ones are passing away, and I am following closely after them; but these dear ones are being called to their eternal home and heavenly rest, while I am yet in a land of toil and care and labor, and heavily burdened. I can only see through a glass darkly, and faintly indulge in a humble hope of acceptance with God through Jesus Christ, and of a heavenly inheritance and a life beyond this vale of tears through the Son of God, who is heir of all things, and Christ, who is our life, and is in us the hope of glory.

"HAVE pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."—Job xix. 21.

"Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction and my pain; and forgive all my sins."—Psalm xxv. 16-18.

Mrs. Matilda Lemmon, relict of R. M. Lemmon, departed this life Oct. 4th, 1892, after months and years of suffering because of a cancer on her nose and face, which she bore with extraordinary patience and fortitude. Throughout her severe sufferings she manifested a sweet and childlike resignation to her heavenly Father's will, being in a great strait; having an intense desire to depart and be with Christ, forever freed from affliction and anguish, and wondering what the need was for her to remain in this body of flesh to suffer so much, and to be (as she thought) such a burden to the dear, loving ones who so faithfully, kindly and tenderly cared for her and nursed her. This language in Job xiv. 13, 14 seems to

be suitable to her, and expressive of her feelings: "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."

The subject of this notice was born in Tazewell Co., Va., Nov. 25th, 1810, and hence was nearly eighty-two years of age at the time of her death. She was taken to Kentucky when nine years old, and thence after a few years to Indiana, where in her youth she was married to R. M. Lemmon, and where they raised a family of six children, three sons and three daughters, all of whom (except one daughter) survive them. She with her husband united with the Old School Baptists in Indiana, being baptized by Elder Nathanael Moss, in the fellowship of the Scaffold Prairie Church. This church after awhile became rent on the subject of the resurrection, and she never after ward united with any other church; but she remained sound in the faith of the Old School Baptists, and always loved their doctrine and order. We believe that if in her later years she had lived convenient to the people of her choice, and her health permitted, she would have united with them. She with her husband and family emigrated to Illinois in the year 1849, and thence to Saline Co., Mo., in the year 1865, where a few years later the writer became acquainted with them, and has ever since enjoyed social friendship and sweet spiritual fellowship with them.

She was buried on the 6th of October; and the large number of friends, neighbors and acquaintances who were present on the solemn occasion gave evidence of her worth and the high esteem in which she was held by them. The writer also attended, and talked to the congregation of death and the resurrection, and the hope of eternal life, using the latter part of the fourth chapter and the fore part of the fifth chapter of 2 Corinthians, in the hope that it might soothe and comfort the hearts of the bereaved ones. May the Lord bind up the broken hearts and heal the wounded spirits.

ALSO,

Mary M. Lemmon, daughter of R. M. Lemmon and Matilda Lemmon, died July 7th, 1891, having suffered a long time with eczema, and finally died of catarrh of the stomach.

Mary had been a great sufferer, but had borne her afflictions quietly and without murmuring. She had never made any profession of religion, but sometimes expressed herself that she could not live suffering as she did, and believed it would be better for her to be taken away, that her afflictions might be over. We indulge in sweet hope and abiding faith as pertaining to meek and quiet Mary. May the Lord comfort, cherish and strengthen the bereaved sister Charity, who so long and patiently nursed and cared for her afflicted and suffering sister Mary; also the sister Martha and the sister-in-law, with all the other kind members of the family, who so fully and faithfully shared in all the trials, afflictions and sorrows of this much-bereaved family.

The loved and venerated father, R. M. Lemmon, was first called to his heavenly rest, and soon the dear daughter Mary followed, and now the kind and loving mother is released from her sufferings, conflicts and temptations, and is with them basking in the arms of the dear Savior before the face of the glorious Father, and in the sweet peace and rest of a heavenly home, where they shall no more go out, but ever be in the presence of the gracious God, where there is fullness of joy, and at his right hand, where there are pleasures forevermore.

R. M. THOMAS.

St. JOSEPH, Mo.

THE "SIGNS OF THE TIMES,"

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B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 11, 1893.

NO. 2.

CORRESPONDENCE.

LEBANON, Ohio, Nov. 20, 1892.

G. BEEBE'S SONS—VERY DEAR BRETHREN IN CHRIST:—I send you some precious letters to do with as you think best. Two of them were written to my dear mother several years ago. While looking over some of my letters a few days ago, and remembering how my mother used to enjoy reading brother Butler's good letters, and of writing to him, I felt that I would love to see them in print. He is a noble christian, and takes your valuable paper. The other letters are from a dear sister in Christ who has lately followed her dear Savior into the liquid stream. Such letters bring to remembrance the time when we with fear and trembling asked for a home with the people of God. I have many of her good letters. She commenced writing to me over a year ago. After reading my experience in the SIGNS OF THE TIMES she said she had wished to write to some one on the glorious subject. The day before I received her first letter I was feeling cast down, dark in mind. I promised I would never again write to any one on this glorious subject. Something said to me that I had deceived the church.

"Sometimes my hope's so little
I almost lay it by;
Sometimes it seems sufficient
If I were called to die."

The editorials and letters in the SIGNS are very precious, and I feel unworthy of such blessings. With christian love, I hope, to all the dear kindred in Christ, from one of the least, if one at all,

MATTIE S. BOWEN.

MARGARETVILLE, N. Y., Oct. 6, 1892.

DEAR FRIEND:—I have had the desire of late to try and comply with the request you once made that I should write you my experience; so this morning I will make the attempt.

I cannot remember the time when I did not have the desire to become a christian, or when I did not love to hear christian people talk, even when a small child. My parents being Old School Baptists, they often entertained the preachers and other members of the churches, while on their way to and from meetings. Thus I often had an opportunity of hearing them converse upon spiritual things. At one place where I used to visit when quite young a gentleman would sing the words,

"The judgment day is rolling round;
Prepare to meet your God;"

which caused me a great deal of trouble. When I would hear people talking about the end of the world it was very alarming to me, causing many frightful dreams. I remember I once dreamed that the end of time had come; that I saw the angel Gabriel coming in the clouds, blowing the trumpet, and that I was not prepared to go.

After I had passed my sixteenth year the death of a young friend cast a still greater gloom over my mind; for I well knew that I was not prepared for death if the summons should call for me. I then thought I would try to live differently; but it seemed that I could not; for I would break all my good resolutions, and sometimes would greatly enjoy the vain amusements of the world. At other times I would have a great desire to attend the meetings of all denominations, in order that I might hear of some way to be saved. But as my parents were Baptists I seldom had an opportunity of attending elsewhere. Sometimes when I did go to hear those ministers who were educated for the ministry they would remind me much of a schoolboy reciting his declamation; while Elder Gilbert Beebe's preaching always seemed so solemn that I thought it certainly must proceed from the heart; and some quotations of Scripture that he used while preaching I have never forgotten. Then it was a mystery to me that none of the Old Baptist preachers had to study for the ministry, while the others did. The thought would come to me, Surely this is the people of God; and I would wish I were good enough to be one of their number. Then again I would think they were the most bigoted and selfish people upon the earth, and that I would never, under any consideration, want to be one of their number.

Thus time passed on, and a little more than eleven years were spent, until the year 1875, when a dear friend was very suddenly snatched away by the hand of death, which caused me a still greater trouble of mind. I thought she was the most beautiful corpse I had ever gazed upon. I felt certain that she was happy, while I was doomed to everlasting destruction. I think I almost envied her lying there, looking so lovely in death; and she was prepared to go, while I was not. It had seemed to be her delight to converse about her soul's salvation; but

I thought it strange that she had talked to me so much upon the subject, since I knew nothing about it. She was a Presbyterian, and I always believed she was a sincere christian.

I now thought I must be more earnest in the matter of my soul's salvation, so that I might be ready to go if I were taken away very suddenly. As I was then living in a Methodist community I soon had an opportunity of attending a protracted meeting, where I thought I would seek and obtain religion. I went forward for prayers, but it seemed to avail me nothing. I was told to exercise faith, but I could not. I told them I felt like the poet had expressed it,

"Here, Lord, I give myself away;
'Tis all that I can do."

They told me that was all that was necessary. But I thought differently. As I had always been a reader of my Testament, I knew the Scriptures taught, "Ye must be born again." So I knew I was not a fit subject to unite with the church. At times I would fear that I had sinned away my day of grace; that there never would be any hope in my case. At other times I could but hope that the future might bring me some happiness. Once while attending a circus and show the thought came to me that I ought not to be there; that it was no place for me. I was very glad when it was all over, as I found it very tiresome. My friends have since tried to induce me to go, but I never felt that I could enjoy another, although I knew I would meet many old acquaintances. After eight more years had passed I again attended a protracted meeting, carried on by the Methodists. Again I went forward for prayers. They told me I must trust in the Lord. But it did not seem that I could. One afternoon I picked up the Bible, hoping I might find some consolation there. I opened it and read in the Psalms, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." It seemed as if those words were applied with power to my poor heart, and I felt that I could trust all to the Lord, and that he would do whatever was right in my case. I still attended meetings, and the prayer of my heart was, "God, be merciful to me, a sinner."

I do not think I have ever felt that very deep sense of guilt and burden of sin which others can tell of. I

have never felt that my sins were so great that God could not pardon them. I have suffered so much since then that I do not remember just how I did feel; but it seems to me now that I felt that nothing was impossible with God, or too great for him to do.

One December evening, after I had returned from meeting, while reading and meditating upon the Scriptures, there came a very sweet peace into my heart, and these words came into my mind, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." I was exceedingly happy. It did seem as though I was lifted up; as though heaven and Jesus were very near to me. I felt as though I would like to tell to the world around me what a dear Savior I had found. But I have never been able to tell anyone just how I felt at that time, nor to talk about that great happiness. That evening I retired to rest with a heart filled with thanksgiving unto God for his great mercy unto me, a poor sinner. I attended meetings for a time after this, yet it seemed I never could tell the people of any of my feelings, or talk about this great salvation. The following winter was a very enjoyable one to me, I felt so much of the love of God in my heart. These words would come into my mind, "We love God because he first loved us." "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." I felt that it was not for anything I had done, but through the mercy of God, that I was enjoying this sweet peace. I felt to render thanks and praise unto him.

The next spring I experienced the first great sorrow of my life. My dearest earthly friend was taken away; my mother was consigned to the tomb. At the first I thought I never could give her up; but while on my way to the grave I became reconciled to the will of God. These words came into my mind, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

The next summer I was not living as near the church, and did not attend meeting very often. When I did go to hear the Methodists, I did not find the sermon very interesting, as it consisted mostly of anecdotes. As I could not understand Old Baptist doctrine, and as I did not like to hear the Missionary Baptist

preacher very well, I concluded I must try and be a Methodist. The next autumn I was again living where I could attend Methodist meeting, and thought I would unite with them. But I could not believe in their mode of sprinkling for baptism, and I felt a desire to be immersed. One day while attending a funeral I heard Elder Hubbell preach a sermon from the text, "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." That was a precious sermon to me, and I have never heard another quite as good since then. I felt that I loved the Old Baptist people, and that they were far above me, so that I never could attain unto them; that they knew what I did not. They believed in election, which I could not understand, and therefore could not believe. I sometimes think that I did not want to; that I was a little too proud to go with this people that are everywhere spoken against. I wanted to go with the more popular religionists of the day.

Another year passed, and I was again mourning the loss of a parent; my father was taken from this world of sin and sorrow. You also know how hard it is to part with loved ones. But God can all our sorrows heal. During the winter following I attended the Missionary Baptist meetings; also a church calling themselves "Disciples." I also attended a Lutheran meeting, where they had a large pipe organ. But I could not believe just as they did. The next autumn I attended an Old Baptist association. It seemed good to me to be there, to meet with this people whom I could not help loving; but as I could not understand their doctrine, I could never expect to have a home with them. As I was again living near a Methodist Church I attended their meetings. The next year I was stricken down with a fever. Although some of my relatives died of the fever, I did not feel any fear. My mind was in a calm and peaceful state, and I felt that whether I recovered or not it would be all right; that I was in the hands of God, and he would do what seemed best unto him. After my recovery I again thought I would unite with the Methodists; but I did not, for my heart would be drawn out to the Old Baptists. Sometimes I would attend their meetings, and would hear such a good sermon that I would be loth to leave the place.

"My willing soul would stay
In such a frame as this,
And sit and sing itself away
To everlasting bliss."

The next winter my eldest brother was taken away. After his death I felt differently. I thought if I could not have a home with the Old Baptists I never could have one anywhere. The next summer after my return home from my sister-in-law's, I would sometimes feel sorry that I had not united with the Missionary

Baptists while there, as I liked to hear their preacher quite well, and had a great desire to be baptized. Soon after this my health became very poor, so that I was unable to attend meeting. When the cold weather came on I grew worse, so that I was unable to sit up. But O! my distress of mind at times was far worse than my bodily pains. It did seem as if I would utterly perish; as though there could be no hope in my case; nothing but despair; that I was of all beings the most miserable, without hope or God in the world. It almost makes me shudder now when I think of the awful temptations I then passed through. That was a long, dark year that followed. Although some portions of Scripture at times would come into my mind, yet that did not relieve me. I felt that I deserved it all, but I did not know that any of God's people ever passed through such trying scenes. Thanks be unto God, who giveth us the victory, he saw fit to restore unto me the joy of his salvation, and also to reveal unto me the precious doctrine of his electing love, for which I feel to bless his holy name.

The next winter was a very happy one to me; and some of my happiest moments have been while suffering the most severe pain. I then felt my heart continually going out in love to God and his people. I sometimes think it is good for me to be afflicted, to humble my proud heart and stay it upon God. I believe you know the rest.

I am glad to hear that your health is improving. Mine is also. I have been able to attend meeting once, and heard Elder Hubbell preach an excellent sermon. I did not realize how tired I was until I was on my way home. The sermon did me so much good that I think I felt my heart go out to God in gratitude for his goodness and mercy. As cold weather is coming on, and I have so many sick days, I do not expect I shall be able to go to meeting again very soon.

I fear you will find this letter very uninteresting. Several days have passed since I commenced it, and I feel it is very poorly written. If you think it worth the while, please write me what you think of it all, for I am feeling more and more my imperfections.

Yours in love,
PHEBE J. FAULKNER.

MARGARETVILLE, N. Y., Nov. 4, 1892.

MISS MATTIE S. BOWEN—DEAR SISTER:—My petition has been granted, my request performed. Yes, the great desire of my heart, that I might be numbered with God's dear people, has been granted me. I have so longed to call you all brethren and sisters. But why should I, who am so weak and unworthy, and do not deserve this great happiness I am now enjoying? It seems too good to be real that I am now at home with the Old Baptists. I re-

ceived your letter on Saturday evening, soon after my return from church meeting. I was so anxious to attend the last two meetings preceding this one; but I did not feel well enough to go. My head was feeling very badly on Saturday morning, so that I was afraid I would have to give up the idea and remain at home; and as the weather was rainy at intervals, I tried to convince myself that I better not go. While pondering the subject these words came into my mind, "Child, your Father calls, Come home." Then I felt I should make the attempt. At some other times when wanting to go to some place my strength would fail me, so that I would have to stay at home; but on Saturday as soon as I made preparations for going I began to feel better. Once last summer while mourning over my wicked thoughts, and trying to persuade myself that I ought not ask for a home with so good a people, these words came to me, "She hath done what she could." I knew they were the words of the Savior, and they made me have a greater longing to go with them if my health would permit me. But one year ago last summer when I had such an overwhelming desire to be baptized, and it seemed that almost every command in the Bible was sent home to me, it wore away in measure. I thought perhaps it might this time also, as I felt a little more reconciled to wait than I did at that time. A few weeks ago, while riding along by the side of the stream where I was baptized, the water looked so sweet to me that it caused me to think that perhaps the time was not far distant when I would be enabled to follow my Savior into a watery grave. Yet these thoughts would come to me, that the weather was growing colder, and it would not be advisable for one in my state of health to go into the water; also, I had always thought I never could tell anything that would prove satisfactory to the church. But after reading Elder Jenkins' letter, published in the SIGNS, I felt a little more encouraged. As he said the church did not require one to tell a great deal, I thought perhaps I might be enabled to tell a little; and the prayer of my heart had been that I might tell enough to be admitted into the church, as you, sister, had said in the SIGNS. It was very little that I did tell; but I tried to answer all questions that were asked me. One morning, a few days before this, these words, "Are you willing to give up all for Christ?" came to my mind. I felt that I would gladly do so if I were only strong enough, only well enough to attend meeting. On Sunday morning my head was feeling worse than on Saturday, so that I was afraid I would not be able to go; but, as on the preceding day, I felt better as soon as I began to make preparations. After listening to an excellent sermon, and the storm soon

abating, we repaired to the stream, and I was baptized by Elder Hubbell. After coming out of the water I was loth to leave the place and people and return home. While on the road these words came to me, "Grace, mercy and peace be unto you." That evening my heart went out in gratitude to God for his great kindness unto me. Dear sister, no words can express the sweet comfort and peace that I have enjoyed since following the Lord. Ought I not always feel to praise my great Benefactor, who has been so merciful and kind to me? Surely all my days are his due. May they all be devoted to him. I do hope I shall never do anything to dishonor the cause I so dearly love. But I well know that of myself alone I can do nothing; but the Scriptures assure us that we can do all things through Christ that strengtheneth us, for which I feel to bless his adorable name.

"For good is the Lord, inexpressibly good,

And we are the work of his hand;
His mercy and truth from eternity stood,
And shall to eternity stand."

I am the least deserving of these mercies. Not one good act can I plead, but simply to the cross I cling. Helpless, I look to God for grace.

You have always written very encouraging letters to me, and I could not rest contented until I had written you of my present happy state. Although the past two years have been bright ones to me, yet I did not enjoy the rest, the answer of a good conscience, that I now feel. As my health is gradually improving I do not understand why I could not wait until I became stronger; but it seemed that I was not willing to wait any longer. I was very tired when I arrive home, yet I did not regret it. Jesus says if we do not take up our cross and follow him, we cannot be his disciples. "And why call ye me Lord, Lord, and do not the things that I say?"

"Be joyful in God, all ye lands of the earth,

And serve him with gladness and fear;
Exult in his presence with music and mirth,

With love and devotion draw near."

I have thought that I never wanted to see any of my writings in print; but as some have expressed satisfaction in reading the other letter, you can do as you think best about sending the letter you mentioned; yet I feel the SIGNS is too good a paper to publish anything I can write.

From a little sister who desires to be kept from every evil way,

PHEBE J. FAULKNER.

SUNDAY, Nov. 25, 1877.

MY DEAR SISTER IN CHRIST:—I wrote the heading of the above date one week ago, but felt so cold and lifeless that I did not proceed. I do not feel much different to-night. Truly this world is a waste howling wilderness, full of dangers to the traveler wending his way through

thickets, under which lie some lurking foe, ready to devour him. This is a sad picture; but when we look on the other side we find a better day dawning, which has a most cheering aspect. That eye which never sleeps nor slumbers is ever watchful of these poor pilgrims. The Lord leads them about and instructs them, as he did Jacob, and he keeps them as the apple of his eye. They are precious in his sight. He will carry the lambs in his bosom, and gently lead those that are with young.

"Even down to old age all his people shall prove
His sovereign, eternal, unchangeable love."

What a consolation is this! David says, "Before I was afflicted I went astray." Dear sister, it is only to fill up the cup of suffering that is left behind, and goes to make up the all things, that work together for our good. The wicked are not troubled like others. When we were dead in trespasses and sins we were without knowledge of the deep depravity of our nature. Everything seemed to pass along smoothly till the Husbandman began to break the sod, and then we could see the thorns, thistles, briars and brambles. The word of God is sharper than any two-edged sword. It went down into the intents of the heart. It showed us what we were. And as we are now no better by nature, it is necessary for us to have troubles. Trials make the promise sweet, and bring us to the feet of Jesus, and keep us there. O how many who profess to be his disciples are not brought to his feet to learn of him, and are never able to come to the knowledge of the truth. If we suffer with him, we shall be glorified together, being heirs of God, and joint heirs with Jesus Christ, to an inheritance which is incorruptible, reserved in heaven. It is not given to us here, only we have a foretaste, an earnest, causing us to hope. Hope that is seen is not hope; therefore we with patience wait for it.

Dear sister, when we feel cast down and careworn, let us think of Jesus, who was a man of sorrows and acquainted with grief, even treading the winepress of the wrath of Almighty God for such poor, hell-deserving sinners as we are. Yes, he who was rich, for our sake's became poor, having nowhere to lay his head. O how tender and compassionate his words, "Father, I will that they also whom thou hast given me be with me where I am." Let us cast all our care upon him, dear sister, for he careth for us. He says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

Your brother in hope of a better life than this,

B. F. BUTLER.

WOODHULL, Ill., Jan. 18, 1878.

MRS. AMANDA BOWEN—DEAR SISTER:—Your letter came safely to

hand, and the only fault I found with it was that it was too brief. I like so well to read your letters, as they have the right sound; nothing but the same old, old story, which is forever new; the praise of the dear Redeemer, who is worthy of all praise and adoration.

"Worthy the Lamb, they cry,
To be exalted thus."

Yea, thrice worthy, having had compassion on a sinful worm like me. O what a stiffnecked creature man is, always prone to wander from the God he was made to love and adore. Such a sinful heart I daily carry about with me, that I am made to exclaim with one of old, "O wretched man that I am!" Some may think that to be born again means that the subject of grace is born over again; but I must believe different; for in me (that is, in my flesh) there dwells no good thing. But I do hope that I possess a spirit that is of God. "It is the Spirit that quickeneth; the flesh profiteth nothing." It is the Spirit that quickeneth or manifests us as spiritual subjects. Thus we are no more under the law, for we have been delivered from its bondage and curse by the body of Christ, who put away sin by the sacrifice of himself, in offering himself once without spot to God. He fulfilled the law and made it honorable by his obedience under and to it. The life of the sacrifice was required. The blood, or vital principle, or life, was made to flow out. His blood, Paul says, speaketh better things than that of Abel. Being applied to our consciences it speaks peace to our sin-burdened souls.

Dear sister, while some profess such a power to exert, and thank God that they can and do such good deeds, by which they are justified before God, and are so good, I must confess that I have nothing to plead in his sight but the merits of his Son; for I am such a sinful creature that nothing but his blood will cleanse my polluted soul from its guilt and sin. Therefore I must exclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." He has blessed us with all spiritual blessings in heavenly places in Christ. Yes, it is all Christ; for he is the Alpha and Omega, the beginning and the end. He was dead, and is alive forevermore. He holds the keys of hell and of death. He shuts, and no man opens. He opens, and no man shuts. Therefore if I must sing I will sing of grace, free grace.

I have penned these few lines as the thoughts have occurred to my mind. You will make due allowance.

Your brother, I hope,

B. F. BUTLER.

NORTONVILLE, Ky., April, 1892.

MISS MARY PARKER—DEAR SISTER IN CHRIST:—If you, who are so spiritually blessed, will allow one who is so poor and ignorant to thus address you. This is how I feel, poor and ignorant. I thought I

would tell you of some of my travels; and if you shall think them as sounding brass and a tinkling cymbal, lay this in the waste-basket at once, and all will be well with me.

I was born in the year 1862. When quite young I had serious thoughts about the world coming to an end. I was told that this world would be burned with fire, and that the good people would go to heaven, while the bad people would go to the bad place. Of course I very much dreaded that day; for I thought I would be lost, as they told me I was a very disobedient child, and that the bad man would get me if I did not do better and say my prayers every night. So when all had retired, and the lamp was put out, I would arise and kneel beside my little pallet on the floor, and in my childish way ask God to make me a better child. But it seemed as though he would not hear me, because I was so bad, and because I was a poor orphan. My mother was a widow, and not able to take care of her children, so my sister and I were put out to make our own support. I fell into the hands of rich people, who belonged to one of the so-called Baptist Churches. In the five years of my stay with them I know they never visited a poor person, and one that was poor was a stranger in their house, unless they were hired to do some work. I continued in this way until I was old enough, as I thought, to understand preaching. The preaching that I heard was that every one, rich and poor, had an equal chance of salvation; so I prayed often to our heavenly Father to forgive my past sins, and that I might be better in the future. But something would seem to say, "You are a hypocrite. Your words are only from the lips." This would make me feel very sad, and I would think, It is no matter for you, for you have broken your promises. You said you would do better, but instead you have done worse. Then I would try to dismiss it from my mind. By this time I was fourteen years of age, and went to live with a family that belonged to the "Christian Church," so-called. They allowed me the privilege of attending Sunday School. I thought this quite a treat, and thought if I would continue to go, and learn my lesson well, and be a better girl, the Lord would forgive me. At the age of sixteen I attended a protracted meeting which they carried on. The preacher made it appear very plain. He said all we must do was to believe that Jesus Christ is the Son of God, and be baptized, and we would be saved. Well, I believed that Jesus Christ was the Son of God, for I read it in the Bible, and verily thought it a crime to disbelieve the Bible. So I was baptized and joined their church, and thought all was right. I was told to read the Bible and pray diligently; and I would come out all right. I thought I would read the New Testament through; but when

I read I did not understand. When I came to the place where Jesus said to Nicodemus, "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God," something seemed to say, "You know you have not been born again." I would think, Are all the people that belong to this church playing the part of a deceiver? I thought that perhaps I did not understand them, and would hear them again. But I would say, That is the way he preached before, and surely a man would not preach a falsehood.

I went on in this way until the year 1888. During this time I was married. My husband received a hope, and tried to explain to me how it was. He said he understood the Scriptures to teach that the elect only were saved, and that it was not for anything good they had done or could do. I told him I could not believe that. I said God would be unjust to save one man, and let another go down to destruction without a chance of salvation. Then he would get the Bible and try to read to me; but I would not hear him. I told him he knew how hard it would be for me to give him up, but that I would rather see him die and bury him than to know he believed that doctrine. I thought it would be a disgrace. I told him I did not believe in the church I had joined, but I believed in a change of heart. Then the thought came to me, How are you going to get that change of heart? You have tried with all your power. Then my trouble came with double force. Something would say, "You have committed the unpardonable sin. You have sinned against the Holy Ghost." At length these words came into my mind, "A woman shall be saved in childbearing." So I prayed the Lord to take me away at that time, as it was near at hand with me, and I had three little ones to leave. But I could see no other chance for poor me. I got the Bible and thought I would find the words and read them; and, strange as it may seem, the book opened right at the place, but, alas! it did not read as I had thought. "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Did this suit my case? No indeed. My last prop was gone; so on I went, groping about in darkness, until the fall of 1889, when my husband went to the church and was received, on Saturday before the first Sunday in September. When he returned home I asked him if he went to the church. He said he did, and was received, and was to be baptized on the morrow. I was ironing at the time, and stood for a few moments. If he had said, I will be buried to-morrow, I would not have felt worse. I did not think he had done wrong. I was the one that was wrong. The next day we all went to meeting, and my

(Continued on page 13.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 11, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THE APOSTLES' DOCTRINE.

"THESE things command and teach."
—1 Tim. iv. 11.

In nothing is the divine wisdom of that inspiration which guided the apostles more clearly manifest than in the definite directions which are left on record in their writings, by which the man of God is thoroughly furnished unto all good works. Not only does it provide for every contingency which ever can arise in the experience of the saints while they remain in time, but it forbids their depending upon reason, the wisdom of this world, for advice under any circumstance. So entirely distinct is the kingdom of Christ from the governments of this world that it is impossible for the wisdom of this world to see the kingdom of God, or to recognize either the King or his chosen subjects. Being so completely separate from all earthly kingdoms, none of the princes of this world can know the principle of righteousness in which this divine government is founded; much less can any laws devised by them be adapted to the condition of the inhabitants of this everlasting and infinite dominion of the Prince of peace. The only law which can be recognized by the followers of the Lord Jesus is the perfect law of liberty which is put in their hearts by the Spirit of truth. For their instruction in discriminating between the precepts of this law and the suggestions of their natural minds, the inspired word is given as the only standard of infallible authority. Whatever may be the plausible appearance of any theory or practice which may claim their obedience, nothing can authorize their departure from the pathway of righteousness as it is revealed in the sacred oracles of God, which are written for our instruction by the men whom the Spirit of Christ moved to set in order all things "in the house of God, which is the church of the living God, the pillar and ground of the truth."

If there had been any possibility that the church could be capable of making rules for her own government, it would seem that those who in the primitive age had enjoyed the personal ministry of the Lord and his directly inspired apostles would have possessed every qualification by which to be guided in framing such a code. But even those ministers who were personally instructed by the apostles were not competent to teach anything but what was given them by apostolic ministration. The

apostles themselves claimed no power to make laws for the government of the church of Christ. They could only declare authoritatively the precepts of that law which was ordained by the Lord Jesus as the King in Zion. Neither earthly monarchs nor ecclesiastical councils can add a single precept to the law as established by divine commandment in the inspired volume. The saints are not at liberty to acknowledge any authority in the doctrine or order in the church but that which bears the seal of this royal origin in the word of the Lord. Every word of his must be confessed as righteous and true; and by the same test every word which is not received from him must be rejected as rebellion against his sovereign authority. The apostolic directions recorded in the New Testament, being written under the guidance of the Holy Ghost must be infallibly complete in every time and place where the church of Christ can ever be located in this temporal condition. It should not be forgotten that all the revelation which God has given is for the benefit of his people while they are in this earthly house of their tabernacle. When they awake with the likeness of their Redeemer, in the perfection of eternal glory, they will have no need for even the instruction which is now so precious as it is received by the direct ministration of the blessed Comforter. Under the trials and afflictions which are encountered in this present evil world there is nothing given in the sacred Scriptures but that is needful for their profit and support. The provision of the organized church relationship is not to be regarded as of trivial importance. While the saints are not to be deceived by the false doctrines with which the religious teachers of this world delude their followers into supposing that they secure their eternal salvation by membership in a church, yet they are not to be unmindful of the blessedness which is experienced in keeping the precepts and following in the example ordained by the commandment of their Lord. This is the sum of all the instruction written for our learning in the Scriptures, and this is in harmony with the leading of the Spirit of truth in the individual experience of the saints. In obedience to the word of the Lord the saints have the answer of a good conscience toward God, while in disobedience they bring upon themselves the chastening rod with which the Lord visits the transgressions of his children.

The specification of "these things" as the embodiment of what the ministers of Christ are to enjoin upon the churches of the saints, forbids that any other things should be presented as of divinely ordained appointment. Many other things have at various times been urged upon the disciples as important; and perhaps in some cases since the apostolic day there have been teachers who claimed to be ministers of Christ

while urging upon the saints the necessity of adding works of their own to the grace of God in Christ Jesus. Such teaching is so flattering to the pride of the carnal mind that it is readily accepted by reason as a consistent modification of the doctrine of the apostles; and when it is accepted by the saints, they are already brought into bondage under the yoke of legality. The imposition of a single action to be performed by the sinner as a condition of his eternal salvation, excludes the possibility of salvation by grace. It is therefore impossible that there should be any grace in a system which rests upon conditions to be performed by the sinner. If he has complied with the conditions, he may demand the reward as his rightful compensation; if he has not met the supposed conditions, there is no salvation for him by that conditional theory. This is conclusively demonstrated by Paul, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."—Rom. xi. 5, 6. This must be regarded as unquestionably true in recognizing the doctrine of God our Savior, as it is defined by the inspired apostles of our Lord Jesus Christ. Hence, there can be no departure from the simplicity of this gospel of the grace of God without rejecting the very foundation of the doctrine which bears the seal of apostolic authority.

In condemnation of the presumption of such teachers as would introduce amendments to the original system of divine truth, it should be observed that not even the apostles themselves were at liberty to make any alterations in the message which they had received from their Lord. When they were sent forth into all the world, their risen Lord commanded them to "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world. Amen." If they had ventured to add one item to the commandment which they had received, or if they had failed to teach the observance of one thing which their Lord had enjoined, they could not have obeyed the high commission which was given them, and consequently they would not have been sustained by the presence of Jesus with them always. Let it be remembered that our Lord did not say, *I will be with you*, but *"I am with you always."* This is a very material point. By the gift of the Holy Ghost those chosen apostles were qualified to establish the doctrine and order which the Lord gave them. In doing this great work they were dependent upon him for wisdom and every needed direction to guide them

in the pathway of perfect righteousness. He had told them before this time, "Without me ye can do nothing;" and they had learned the same truth in their past experience. So David says, "The Lord gave the word; great was the company of them that published it."—Psalm lxxviii. 11. If all the saints could be assembled in one place at one time, they could have no power to make a single rule which should have authority in the church of Christ. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."—Isa. xxxiii. 22. In the confidence which this truth affords, there is a perfect rest for all those who trust in the Lord. The doctrine of God our Savior secures the deliverance of every subject of electing love in the complete work of our Redeemer. Not only is this salvation sufficient for their deliverance from the power of death in the hour of their departure from this present evil world; it secures their victory in every conflict through which they are called to pass while in their pilgrimage through the wilderness of sin in which they sojourn here in time. No other assurance could justify their hope of salvation but the revelation which shines in the immutability of that eternal purpose and grace of God which is declared in the doctrine as delivered by the gracious Comforter to the apostles, who were chosen of God to proclaim the gospel to the end of the world. So long as the apostolic testimony continues to be the truth of God, so long is the glorified Redeemer with them as his inspired servants; and every decision which is rendered by their judgment is of equal weight and authority with the decision spoken by his own sovereign and omnipotent voice. This infinite sovereignty of our King is the very foundation of all the doctrine of salvation as testified by the apostles. Without it there could be no certainty of the ultimate triumph of divine grace in the salvation of the chosen vessels of mercy. The very name of Jesus could not be secure unless this firm foundation were established beyond the possibility of removal. It was given him, "for he shall save his people from their sins." Therefore this truth must be included among the things which the man of God must "command and teach." This will necessarily involve all the rest of the doctrine of the gospel of the grace of God.

For the information and qualification of those who are called of God to "earnestly contend for the faith which was once delivered unto the saints," the whole testimony of Jesus Christ is written by the pen of inspiration. The ministers of the gospel of whom Timothy was a pattern, are not left to their own discretion to decide what they are to testify in the churches to which they are called to minister. Neither are they at liberty to present their own best judgment as the message from the

Lord to their brethren. Doubtless much confusion has resulted from the failure of some ministers to confine their teaching to those things which they have received by the gift of the Holy Ghost. Since the doctrine of the apostles is the record of inspiration, it necessarily follows that there can be no discrepancy between that record and the teaching of the same Spirit of truth in the individual experience of every one who is taught of God in the present time. Wherever there is a want of harmony found to exist between what we have believed and the apostles' doctrine, which is the rule established by inspiration, the error must always be in our own minds. However it may seem advisable to endeavor to conform their doctrine to the sentiments of those among whom they labor, the servants of Christ can never yield one principle of the apostles' doctrine without forsaking their fellowship. The gospel of the grace of God in salvation embraces every principle of divine truth, and this is all included in the things which Timothy was enjoined to command and teach. There was nothing left to his discretion as to whether it was profitable to the saints to whom he ministered. Neither was he at liberty to suggest anything as an addition to those things which he had received of the apostles. He was simply to be confined to teaching "these things," which were of divine authority. Of this probably no minister of Christ will need to be convinced by labored arguments. But it may not be so clear at a casual glance how the minister of Christ is to exercise the authority implied in the injunction to "command" these things. When led by the Spirit of Christ every saint feels that he is in need of some one to direct himself, and can have no inclination to assert authority over any one, much less over his brethren whom he esteems better than himself. How can the minister, who is the servant of all, "command" the observance of these things? Certainly it is not by assuming to have special authority delegated to him as a ruler over the church of God. Indeed, it is one of the things which every servant of Christ must "command and teach," to "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Such Christlike humility can never be commanded and taught by the usurpation of authority over one another.

The only obedience which can fulfill the injunction of our text is found in the perfect pattern given by the Captain of our salvation. "Though he were a Son, yet learned he obedience by the things which he suffered." In this heavenly example he commands and teaches all his disciples to observe the order and learn the doctrine which is of higher authority than the precepts of that law which was written upon tables of stone, as the eternal throne of Christ is more glorious

than the iron rule of Moses. The perfect law of liberty is ordained by the commandment of the King in Zion; and they who are called to publish his precepts must insist upon the authority of every word which bears the seal of this divine origin. In no other way can any servant of the Lord exercise dominion over the freeborn subjects of salvation. Not even the chosen apostles could command obedience to any precept unless it was ordained by the authority of their Lord. Much less can any minister be justified in dictating rules of his own invention for the observance of the saints. It cannot be that this direction implies the establishing of the power in the ministry to control the faith or conduct of the saints to whom they minister in the proclamation of the word of the Lord. While Timothy and every minister whom God has called and qualified must earnestly contend for the faith, there is no power committed to any created being to command the observance of any things other than those which are set in order by the apostles. In commanding these things the obedience required is rendered to the Lord, who is the author and finisher of "the apostles' doctrine," and whose commandment gives validity to every ordinance and practice which the church is at liberty to observe. To such commandments the ministry must render implicit obedience, as is enjoined upon Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Certainly, this involves the obligation upon the minister himself to obey every injunction which he is authorized to command in the name of the Lord. Thus it will be manifest that the injunction in our text is in harmony with the apostolic admonition, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Rom. xii. 3. This is the rule to which the saints are admonished to render obedience and submission. "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. 17.

In the doctrine of the apostles is included not only all the principles of the gospel, but also the whole law and order of the church. There is nothing left to the suggestions of blind reason, or to be adapted to the circumstances of the case when it shall be presented. Infinite wisdom has provided for every emergency which can ever arise in the whole experience of all the saints. Not only is this true of the law which is given to the church, but also in the victorious conflict of the Captain of

our salvation there is the complete example in which every saint in every time of trial must be made to triumph. Thus our Lord gives the victory to his followers; and it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. iv. 6. This perfect law of liberty cannot be reduced to a mere literal compliance with the words of any precept. It is only fulfilled in spirit and in truth when the saints are led by the principle of the love of God, and walk in the Spirit, and crucify the flesh with the affections and lusts. This is the discipline established in the apostles' doctrine.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions, to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

DONATIONS.

As may be seen by our published receipts, the brethren and friends are contributing with their usual liberality to the fund to enable us to send the paper to those brethren and sisters who are not able to pay for it, and yet love to read it. We doubt if there is any way the same amount of money could be expended to give as much real joy and true happiness, to as many, as is derived from the contributions to this fund. It is the poor and needy, as to this world's goods, that are the best capacitated to enjoy spiritual blessings; and could those who have sent their donations, see some of the many letters we receive, expressing the gratitude of those benefited by their generosity, they would feel that it is truly more blessed to give than to receive.

HAVE YOU KEPT YOUR SUPPLEMENT?

If not, and you are an old subscriber, and have paid the regular price for your paper, you can secure another copy of the supplement by writing us to send you one, as we have an extra supply on hand. We expect to make frequent reference through the SIGNS to it, and you ought not be without one.

(Continued from page 11.)

husband was baptized. I thought he looked very happy; and the preacher prayed for any one who was a mourner on account of their sins. I thought surely he was praying for me, for indeed I did mourn. My last hope was gone. I thought my case was an outside one. At last this Scripture came to my mind, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" I then was made to see how God could be just and send me down to destruction. My prayer was then, "Lord, help mine unbelief." Then I was made to rejoice in salvation by grace. But I thought I would not tell any one about it. My people were all Campbellites, and when with them I would tell them what a precious Savior I had found, and how I had been led out of darkness into light. But they would only say that my husband had pulled the wool over my eyes. By this time I had become tame. I wanted to hear my husband read and explain. I desired to be taught. My husband told me I ought to go to the church. I told him I did not have anything to tell. I wanted to live with the people he was living with, the Old School Baptists. He told me to go, and if I was not worthy to live with them they would tell me so. So I went to the church on Saturday before the first Sunday in July, 1890, and was baptized the next day by Elder J. C. Riggan. I have had many doubts and fears since then, and say and do many things that are unlike a christian. We are very poor; but if my little hope will reach beyond the grave it will be all right.

I must close. I know you will get tired. Remember me in your prayers, and may I live nearer the throne.

Your unworthy sister, I hope,
ELLEN HIBBS.

CRAWFORDSVILLE, Ind., Dec., 1892.

DEAR BRETHREN BEEBE:—I wrote the following last winter; but it seemed so weak and so far short of what might be said, I threw it aside; but now I send it with my remittance, for you to read and burn if you choose. I still love the SIGNS. I have had a feast to-day reading "Mount Moriah." I have an experience with that brother, "Trying to look to the end of the bitter, could see nothing but the ashes."

Yours in the valley,
LINA W. BECK.

On the 26th day of December I had a cousin from Wisconsin visiting me. During our conversation she turned to my daughters and asked if they went to Sunday School. My eldest answered, "We do not go; for our parents, you know, do not believe in them." She seemed surprised and very anxious; and turning to me with such a grieved tone, she said, "Cousin Lina, it is very important that you should let them go. We

must be up and doing, or we will be left behind. When the Savior was here on earth he watched over and cared for all the people; but now we are left to work out our own salvation. He told us to redeem our time. Every Sabbath day I attend two Sunday Schools and two preaching services, and one Christian Endeavor, making five meetings in all; so that the Sabbath is my most busy day, and am more weary at night than during the week when I teach my school; but I am so happy in the work for the Lord." Her talk made me feel sad. I did not reply to her, for her faith was so different from mine. I had not so learned Christ, and I could not make her understand my language. In the evening she left us, to go to her home and her duties; but for several days and nights her words were in my thoughts, and caused me to search the Scriptures to find who was in the wrong. I said to myself, I must be one of the foolish virgins who have no oil in their lamps. I kept going back over my unprofitable life, trying to gather up my good deeds; but alas! when I reached the end I had a bundle of nothing, and less than nothing. Finally one night while on my bed, whether sleeping or waking I cannot tell, my cousin seemed before me, and I was addressing her. The first I remember saying was, "But woe unto you Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God (Luke xi. 42). My cousin, be not offended with me. Jesus spake these words himself; and I feel either you or the Scriptures are wrong. In the eighteenth chapter of Luke Jesus spoke a parable unto certain which trusted in themselves that they were righteous, and despised others. 'Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.' You quote 'Remember the Sabbath day to keep it holy;' and then acknowledge to me that you work harder and are more fatigued on that day than on any day that you labor for money. Who has required all this at your hands? It cannot be found in my Bible. When Samuel was old and gray headed he called Israel together and asked who had aught against him. And when they answered that there was nothing against him, that he had lived an honest and honorable life, hear him say, not one word

about his good life, but, 'Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers.' I have found long ago that we can do nothing to merit salvation. The Spirit quickeneth; the flesh profiteth nothing. Every one that hath heard of the Father cometh to Jesus. He giveth the hearing ear.

'None but Jesus, none but Jesus,
Can do helpless sinners good.'

He is the chiefest among ten thousand, the altogether lovely. What comfort and rest there is in Jesus. He is our true Sabbath of rest."

LINA W. BECK.

NEW CHURCH, Va., Dec. 19, 1892.

DEAR BRETHREN BEEBE:—Having to renew my subscription, I thought I would send you a short salutation for the SIGNS. I have been a subscriber to and reader of the SIGNS for about thirty years, and can in truth say that to me it is like the precious gospel of the Son of God. It has not yet become old or lifeless, because it has not become stale by departing from the original prospectus in doctrine, as some have undertaken to show. My love and attachment to the paper is stronger to-day than it was twenty-five years ago, by reason of what it contains. I have had copies of quite a number of Baptist papers sent to me, but I have yet to read the first one that suits me as well as the SIGNS. Some might say that it is selfishness. If so, I cannot help it. The SIGNS, to me, advocates but one Sovereign, and that is the God of the whole earth. No sovereign devil, no sovereign man or creature, no author or source of predestination but the one Sovereign, who predestinated, and then works all things after the counsel of his predestination or will. For my life I cannot see how sound, understanding Baptists can say, "O, I believe in the predestination of God if you will leave out the word absolute, or all things." In the strict sense of the word, that is not a belief in predestination that will stand the test. If the definition of the word that I now have before me is correct, it is the purpose of God from eternity respecting all events. Well, that covers the ground. I am sorry and feel pained at heart to think that brethren will draw the sword and wage war against the doctrine that has ever distinguished the church of God from all the broods of antichrist; and a great mystery to me is why this opposition should arise in certain localities. Brethren, can you tell me? May God help us all to remember that we are dust, and exercise lenity or sympathy toward each other; for one cannot profitably force an interpretation upon another. God must reveal all things respecting his purpose or character. I know this by personal experience; for I remember when I could no more have embraced joyfully the predestination of God, than

Jacob could when he said, "All these things are against me." How hard it is to believe in that which seems to us against right. But God sees the right in all his ways and judgments; and no mortal can frame a bar of judgment by which he may be tried, because God is before and above all.

Another thing I discover in my travels and research is that there are so many Old Baptists who are without the SIGNS. Yet they are strict subscribers to and readers of the local and other newspapers. Here comes up another mystery to me, how it is that so many Old Baptists can live on such short rations spiritually, when it takes such heavy feeding for the body. With my poor self it seems to take every promise and every blessing that I can gather from reading the Bible, listening to gospel preaching, reading the SIGNS, comparing the experience of others with my own, and the mind of others relative to the general doctrine of the Bible, with my own mind, and all the solemn meditations and direct revelations; it takes all this to keep my feet from stumbling, and my heart from fainting. Dear brethren, you who are without the SIGNS have no idea what you are missing. You are not only missing the nourishing food that your hungering and famishing souls need, but you have no knowledge of when or where the Lord is reviving the hearts of his people in appearing in his glory in building up his precious Zion; so you cannot rejoice with them. I do not wish to appear vain in this, but it seems to me that rather than be without the SIGNS I would be willing to divide, and have some natural food and some spiritual, if I could not have a full allowance of both; for to eat and drink to the satisfying of our carnal appetites is not all that we live for, unless we have become rich, needing nothing; like unto the church of the Laodiceans, who had forgotten that they were wretched, and miserable, and poor, and blind, and naked: a lamentable picture indeed.

Brethren Beebe, I would swell the list of subscribers to the SIGNS for the next year if I could; not wholly for your interest, but for the interest of the readers also. I would be so glad to see the SIGNS in every Baptist family where I go. I think it would keep them healthy spiritually; for the time that is now upon us requires all the good, sound gospel preaching and experimental correspondence, as a defense against the adversaries of our peace; for the army of antichrist is compassing both sea and land, and many a dear one without the knowledge of the Lord working among his people, only as they see about them, would feel like poor old Elijah when he thought idolatry had swept over all Israel, and that himself alone was left. How consoling it must have been to his poor heart when the Lord spoke to him in his complaint. So when we look

around, and see nothing around us but error and blind zeal, and then pick up the dear old SIGNS, it seems to speak to us from a far country, saying, The Lord has reserved unto himself seven thousand that have not bowed the knee to those idol gods.

Brethren, I bid you and the SIGNS. Godspeed, as long as it contends for the doctrine it now does, and the same spirit is shown to govern the writers. Brethren and sisters, write on, speak often one to another. May the Lord be with you all, both editors and correspondents.

T. M. POULSON.

SOUTHAMPTON, Pa., Dec. 17, 1892.

DEAR BRETHREN BEEBE:—I send you a few extracts from a letter of Mary Parker to sister Bessie, which will answer the questions asked us by so many sympathizing friends. After describing the aggravated effects of her disease, and speaking of the intense suffering, she says:

"O, my precious sister, I do so long to be released! Not only to be relieved from pain, but that I may see my dear Jesus, be like him, and be with him forever. Death seems to hold no terrors any more; and I am constantly filled with a homesickness to be with my Father and his holy angels who surround the throne. At times I feel such a hungering to hear the word preached in its purity, and to mingle with the saints in the Lord's house, and join in their worship. Then it comes to me so forcibly that I cannot meet to enjoy such privileges until I meet in the great assembly above, to join those that are gone before, and to behold the King in his unveiled glory and beauty; and I do feel impressed, though it may be only a sweet delusion, that it will not be long until that happy, glorious time will be accorded me. Surely, cold and lifeless as I often feel, too weak in body even to frame a prayer, isolated as I am from God's dear people, there is a deep thirst, an intense hungering and thirsting after righteousness; which hunger and thirst our dear Savior has promised to fill."

"In a former letter you ask how they move me. We have a large chair for the purpose. I am so heavy that no two persons could lift me. Water has greater weight than flesh, you know. Brother says it is astonishing how heavy I am. He thinks I weigh three hundred."

I have thus copied what refers to herself that will be of general interest. In this, as in all her letters, she writes affectionately and thoughtfully concerning others who are in trouble or pain, and expresses the tender feelings of a kind and sympathetic heart. She has been able to write but little of late, her sufferings have been so great. She says the book has been a great help to her, and continues to be, and she does not know what she would do without it. May the Lord comfort her, as he only can comfort, and still give

her spiritual strength and peace; and this, I think, is my wish and prayer for all his afflicted and poor people.

I write hurriedly, in the midst of preparation for our journey south.

Your brother in hope of eternal life,

SILAS H. DURAND.

P. S.—I repeat that all communications sent me here will be attended to. They will reach me soon.

S. H. D.

PEASTER, Parker Co., Tex., Oct., 1892.

DEAR BRETHREN BEEBE AND READERS OF THE SIGNS:—It is in weakness that I attempt to write for your perusal. An inspired apostle has said, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Yea, we are saved from despair by hope; hope in God and in his promises. When trials, temptations, doubts and fears come upon us, O what consolation there is in those things written aforetime. There we read of an ever faithful God, who never slumbers nor sleeps. We read that the Lord's portion is his people, Jacob is the lot of his inheritance. The Lord has a portion and lot of inheritance. He separates them from the world, and the world does not know them. Were this portion better than the rest? No. He did not choose them because they were more righteous than others, but because it seemed good in his sight. We read, "A seed shall serve him; it shall be accounted to the Lord for a generation." Speaking of the great High Priest of our profession, it is said, "When thou shalt make his soul an offering for sin, he shall see his seed [inheritance], he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." "In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." No man can declare it, but the Lord will make it manifest to all the chosen generation, the vessels of mercy. Again, "Surely they are my people, children that will not lie: so he was [not will be] their Savior. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." So it is the Angel of God's presence that saves us in our afflictions to-day. Jesus was in his flesh made one with his people, and they are one in him, and he and his Father are one. God is well pleased with the work of the Son, and his portion stands justified before the Lord; justified in the perfect law-fulfilling life of Christ. He lived thirty and three years a perfect life for his portion; and we by faith can see and realize that his life just covers all our natural life, and his saints in him, with not a spot on

them, being delivered from the law of sin and death, and will be delivered from the power of the grave. Well might Paul say, "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." "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?" Blessed people, whose hope the Lord is. Blessed are the people that know the joyful sound.

Yours in hope,

J. A. RUTLEDGE.

HAYESVILLE, Iowa, Nov. 14, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I received your note, admonishing me that my subscription for the SIGNS OF THE TIMES is about run out, and that I should renew if I want the paper. Now, it is sometimes hard for us to decide between want and necessity. I want the paper, because it affords me the pleasure of hearing from those poor and afflicted ones whom I have desired to claim as my kindred in Christ; but necessity says, "You had better pay off your little mortgage, or you may lose your little home." But I shall not want a home here much longer, so I will inclose the two dollars for the paper; not altogether for my own benefit; for there are three or four old sisters living near me who cannot get to hear any preaching of our kind, except what they read in the SIGNS. I read it through, and then hand it around, and also try to preach to them a little; and although they are weak and feeble in body, yet they are strong in the faith and grace which is in Christ Jesus. I am getting old and feeble, but as stout as is common for one of my age. I will be seventy-eight years old on the second day of the coming month. I have been trying to preach Christ, the way, the truth, the resurrection and the life, for about forty-four years. Yet if I did not believe that Christ came into the world to save sinners, I should have no hope. I have never written anything for publication; but I would like to try to give a sketch of my pilgrimage here on the footstool of the great Builder and Maker of all things that were made. If we could understand all the mysteries of the invisible world by the things that are made, or by the visible world, we should almost comprehend the infinite. But now we only see through a glass, and only know in part, which leaves a great deal of room for us to differ about those things which we do not understand.

If you can read this, and I shall find it out, I may try it again.

Yours in hope,

A. RICHARDSON.

BACK NUMBERS.

IN anticipation of a large increase in our subscription list we printed an extra edition of No. 1 of present volume; but at the rate new subscriptions are now coming in, the supply will be exhausted in a few days; therefore those who wish to secure the back numbers to the first of the volume must send on soon.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

(The one dollar for Indigents credited in No. 52, Vol. 60, to Joseph M. Walker, should have been Joseph M. Hall.)

Geo. Lambert, Maine, 3, James Wood, Ill., 1, W. L., N. Y., 2, Cordelia Foree, Ky., 1, Mrs. M. A. McWilliams, N. Y., 2, Martha Scott, Pa., 1, Eld. J. D. Hubbell, N. Y., 2, M. J. Cole, Ill., 1, Mrs. M. L. Pettibone, Ill., 1.—Total, \$14.00.

MARRIAGES.

ON Dec. 15th, 1892, by Elder Wm. J. Purington, at the residence of the bride's father, Mr. Andrew Wyckoff, of East Amwell, and Miss Carrie E. Abbott, of Hopewell, both of N. J.

ON Dec. 21st, 1892, by the same, at the residence of Emely Weart, Mr. Peter O. Voorhees, of Montgomery, and Miss Anna Rockafellow, of Hopewell Borough, both of N. J.

ON Dec. 22d, 1892, by the same, at the residence of the bride's parents, Mr. Zephaniah M. Hixson, of East Amwell, and Miss Julia L. Wyckoff, of Hopewell, both of N. J.

ON Dec. 28th, 1892, by the same, at the residence of the bride, Mr. James H. Hill, of Hopewell, and Mrs. Eure Titus, of Hopewell Borough, both of N. J.

ON Dec. 29th, 1892, by the same, at his residence in Hopewell Borough, Mr. Moses J. Stout, of Hopewell, and Miss Mary K. Sebold, of Montgomery, both of N. J.

OBITUARY NOTICES.

DEPARTED this life Dec. 7th, 1892, Mrs. Rebecca Ann Craig, wife of Benjamin F. Craig.

She was the daughter of Thompson and Catherine Hirst, and was born in Fauquier Co., Va., Aug. 29th, 1819, and married to Eleven H. Smoot on Oct. 1st, 1833. After living a widow five years she was married to Benj. F. Craig, Nov. 15th, 1866. She lived an exemplary christian life, loved by all who knew her. She will be greatly missed by friends, neighbors and the church, but most of all by her bereft companion; but I have the full assurance that she rested in the finished work of the crucified, risen and exalted Savior, triumphant in the faith to the very last.

B. F. CRAIG.

G. BEEBE'S SONS:—Please publish the death of my father, Elias Elmendorf, who died at the home of his son Daniel, Oct. 11th, 1892, in the 85th year of his age.

He was born in Olive, Ulster Co., N. Y., July 16th, 1808. His death was caused by extreme weakness and loss of appetite. He united with the Old School Baptist Church of Olive more than twenty-three years ago, and held strongly to his faith and profession. He would often say that he did not have a doubt nor a shadow that God was not able to do what he has promised. He had been a cripple for a number of years, which was a great hindrance to his attending meeting. He had been a widower twenty-two years. Five children survive him, three sons and two daughters.

Elder Fred. W. Keene preached at the

funeral from Romans viii. 33. Hymn 1252, Beebe's Collection, was read and sung.

HIS DAUGHTER.

OLIVE, N. Y., Jan. 2, 1893.

DIED—March 29th, 1892, at the residence of her mother, four miles south of Lamonte, Mrs. Dixie Elsea, youngest daughter of G. M. Pemberton (now deceased) and Sarah E. Pemberton.

She was born Sept. 4th, 1866. In January, 1890, she was baptized by Elder R. M. Ogle, of the Primitive Baptist Church. She was united in marriage on March 31st, 1891, to Mr. F. R. Elsea, of Saline County. She leaves a mother, husband, three sisters and four brothers to mourn her departure, all of whom were with her in her last moments except Warren Pemberton, of Texas. The funeral services were conducted by Elder R. M. Ogle, who preached from Revelation xiv. 13.

How we all shall miss her tender love; but in the way of an all-wise providence it was best that she should go. Over in the summer land to which she has gone we doubt not that she is free from the pain so long endured here. Farewell, dear sister; once more, farewell.

P. G.

DIED—At his home in Osborn Hollow, October 3d, 1892, our dear brother, A. C. Scudder, aged 68 years.

Brother Scudder had been a member of the Old School Baptist Church of Otego for many years, being baptized in the fellowship of the same by Elder S. H. Durand; and by his consistent walk in the church and before the world he had gained the full commendation, esteem and steadfast fellowship of all. He was faithful to attend all the appointments of the church, and ready to aid in defraying any necessary expenses. In the last few years it was evident to us all that he was in failing health, but at the same time his mind was more fully set upon the better things of the kingdom of grace; and though the outward man was evidently perishing, the inward man was renewed day by day. His last illness (caused by internal injuries) was short; but as he neared the end his hope in the Lord was firm and strong, so that death had no terrors to him, but was both ready and willing to depart.

He leaves a widow, our dear sister Scudder, and six children, to feel their great loss of a kind and dear companion and loving father; and the little flock at that place also mourn their loss of a faithful and dear brother. The writer was away from home at the time, but brother D. M. Vail was there at the funeral on October 5th, and was enabled to preach to the afflicted ones comfortingly. May the stroke be overruled to the good of all.

B. BUNDY.

BRETHREN BEEBE:—I am requested to send you for publication in the SIGNS a notice of the death of Miss Hannah Boys, an aged and highly esteemed member of the London Tract Church. Her home was in New Castle Co., Del. She was born May 16th, 1808, and died Sept. 27th, 1891, making her age 83 years, 4 months and 11 days.

She was a firm believer in the glorious doctrine of salvation by grace alone, and for many years manifested her love for the cause of truth, but was deterred through a feeling of unworthiness from uniting with the church until late in life, having been baptized by Elder J. L. Staton on Saturday before the second Sunday in June, 1888, then in her eighty-first year. She became blind from a cataract in 1880, the sight of one eye having been destroyed in the attempt to remove the cataract. In all this time, however, she was a constant attendant upon the meetings of the church, conveyance being

provided for her through the kindness of her cousin, our esteemed brother, Samuel Dennison, to whom she was very much attached. In 1888 she had an operation performed on the other eye, which proved successful, and she was enabled to see for the balance of her life.

The writer enjoyed the privilege of acquaintance with sister Boys for a number of years, and esteemed her a true and faithful, as well as a meek and humble follower of Jesus. May the Lord enable us all to walk by the same example to the praise of the glory of his grace. Amen.

A. B. FRANCIS.

WILLARD, Va., Dec. 30, 1892.

Mrs. Ann M. Carpenter was born near Horseheads, in Chemung Co., N. Y., Feb. 2d, 1810, and died Dec. 1st, 1892, at her home in Wexford Co., Mich., aged 82 years, 9 months and 29 days.

She united with the Baptists when about eighteen years old, and was baptized by Elder Philander D. Gillette. She moved with her father's (Wm. Carpenter's) family into the then territory of Michigan in 1831, where she was married to Ebenezer Snow Carpenter, in Lenawee Co., whence they moved across the line into Ohio, where they lived several years, thence to near Adrian, Lenawee Co., thence to near Deerfield, same county, and thence, after her husband's death, into northern Michigan, about fifteen years ago, where she resided until the time of her death. The family there consisted of herself, her mother-in-law (Mary Carpenter), her son Samuel and three daughters, Mary, Harriet and Keziah, all of whom (except Mary, who is still living) died before she did; thus leaving her with Mary alone, though not dependent nor destitute of other relatives near her. After moving into Michigan with her father's family she united with the Baptists, and always stood with the Old School from the first. She was through many years a cheerful entertainer of the brotherhood, affectionate to her family, and charitable to all. The humble writer and his afflicted mother (her sister) have received great kindnesses at her hands. Mary, the only living member of her family, still lives at her late home near Manton, Wexford Co., Mich., in which neighborhood several of the younger relatives and acquaintances followed them a few years after their settlement in that country. In her letter to mother (the last one living of eight children) Mary related some of her last words. When asked how she felt about dying she said, "You know how I feel. God's time is my time. My will was lost in his long ago." She blessed her with the assurance that God would not withhold his blessing wherever she should go.

The words quoted above suggested a few lines, which please publish with this if you have room.

Leaves of autumn, thickly falling,

Of remind of man's decay;

One by one the Lord is calling

All my earthly friends away.

Tender youth and features ancient

Equal share the common lot;

Yet my mourning seems but transient,

And my griefs are soon forgot.

I am growing old and lonely,

Strangers here I mostly meet;

Long-lost names I cherish only

As a vision, fair and fleet.

Though the earth seems growing dreary

With the weight of moving years,

And I fear my heart grows weary,

Hardened by a dearth of tears.

Is it that my heart is growing

Callous as my moments fill?

Or my stubborn will is flowing

More toward my Master's will?

A. B. BRES.

SPENCERVILLE, Ohio, Dec. 25, 1892.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 18, 1893.

NO. 3.

CORRESPONDENCE.

DEAR BRETHREN AND SISTERS IN A PRECIOUS SAVIOR:—I desire to give a reason of my little hope, if you can bear with me in my weakness. May the Lord help me, that I may not err in so doing, for without him I can do nothing. From a child I was fond of this world's pleasure, and thought little of death or hereafter. My father died when I was of the age of five years, and my mother died when I was twelve. Her death was the beginning of sorrow for me. I had many reflections of heaven on my bed at night, but thought I was too bad a girl to go where she was; for I believed she had gone where she could no more have sorrow, pain and death. As I grew older this trouble somewhat wore off, and I sought gay company. Dancing was my chief delight. I would sometimes think I would like to be a christian, but was not willing to give up my worldly pleasure. I thought it would be time enough when I grew old. Sometime after this I went to work to get religion. Some of my associates had professed religion, and I thought I could be good if I tried. I would say my prayers at night and thought I was getting better; but this did not last long. I soon forgot all my good works, and was as fond of the world as ever. These things I have always been ashamed of since; they have become as filthy rags. If I have an experience of grace it began with me on the dancing floor, where the awful fear came over me that all was not well with me. From that hour I never enjoyed dancing any more. Now, to pass on, until the year 1874, I was married in my twenty-first year. In a few months deep trouble came over me. I did not know what was the matter with me. It had not yet been shown me what a great sinner I was. I would shun all company that I had so much love for before. I thought I must die and leave my husband. Many nights were spent sleepless. I thought my husband would awake and find me dead. My burden grew heavier, my days and nights darker, and everything in the future was dark to me; yet I did not fear torment. I would watch the sun set, and think it would rise no more until I would be in the cold arms of death. I would sit in the twilight, and as I then thought, pray to the Lord to let me live to see another sun rising. The darkness of the

night and the darkness of my poor soul seemed to almost overcome me. One evening I sat praying my usual prayer, when, as if spoken, the words came to me, "What are you praying for?" O the dreadful fear that came over me! I felt the anger of a just God kindled against me. My sins arose like mountains. I could not lift up my head. I thought the time had come for the Lord to cut me off in death and from him. I hope I did then pray for his presence. If I could feel the presence of the Savior, I wanted nothing more. All at once, and unlooked for (for I could not see how God could be just and save such a sinner as I), a sweet peace came over me that I can never tell. My load that I had borne for two years was all gone, and I felt to be in the presence of my dear Savior. A few moments before I felt he had cast me off forever. O, thought I, can I sing that new song? Jesus was all I had in view. My sinful self was forgotten. I wanted to tell what a dear Savior he was. With the poet,

"I could not believe that I ever should grieve,

That I ever should suffer again."

But what a sad mistake! for in one short week doubts arose. I thought I was deceived. The sweet peace of mind was gone, and I wondered what all this meant. I went to my Bible, hoping to find something to settle this questioning within. My eyes fell upon the words of the Savior to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." Again my poor heart, I trust, was filled with love and praise to my Maker, who had done all for a poor helpless worm. I thought I should never doubt again; but I was soon plunged into deep trouble, and my cry was,

"Show pity, Lord; O Lord, forgive; Let a repenting rebel live; Are not thy mercies large and free? May not a sinner trust in thee?"

The lines following were a great comfort to me.

"My crimes are great, but can't surpass The power and glory of thy grace."

I felt to be such a sinner, I would often wish I were a little bird that knew nothing but to enjoy life, and had no soul to lose. I would cry, O that I had never been born! These lines were with me for months,

"Should sudden vengeance seize my breath, I must pronounce thee just in death;

And if my soul were sent to hell, Thy righteous law approves it well."

"Yet save a trembling sinner, Lord."

I thought christians never sinned. I had heard some that professed to be christians say they had no trouble on account of sin; but I found sin mixed with all I did. I lived on in this way till a dear friend sent me some copies of the SIGNS to read. Why she sent them I could not tell, for I thought no one knew how my mind was exercised. In those papers I found my own experience, if I have any. Now I had a suffering desire to be baptized. My trouble grew heavier, with a sense of disobedience. My groanings were, Lord, be merciful to me, a sinner. My mind was drawn to old Frying Pan church, Fairfax, Va., though I had never been to their meetings, nor knew any of them. In 1880 we went to Frying Pan to hear Elder A. B. Francis preach, and it was the first preaching I ever heard, I trust, with a hearing ear. He told my experience much better than I could tell it. How my heart went out to the Lord's dear people! How I longed to shake hands with them! They were very beautiful to me. They were the people of my choice, but I was not worthy to be one of them. Two years after this death entered our little family and took our bright baby boy. I thought, This is because I am such a sinner; he was too good to live with me. This was a weak and trying time to me. The people of our village churches did many things to comfort me. They wished me to come to their meetings. I went several times, but felt out of place, and would feel like I would fall dead from the seat. I tried to love those people, as they were so kind to me in my troubles. I thought I could not go to the Old Baptists, for they all had an experience of grace, and I had nothing to bring. Finally I was cut loose from those so-called churches, for I found no food there. The SIGNS and the Bible were all the comfort I had. At one time I read in the SIGNS where Christ was the chiefest among ten thousand to every child of God. The thought came to me, Have I that evidence? I could not see that I had. I thought I had a hope, but must give it all up. I laid the paper down and tried to work. The question came to me, Do you love the way, the truth and the life? I thought I did above all things; and these words followed, "I am the

way, the truth and the life." My poor heart was made again to rejoice, and I could say, He is altogether lovely. Often when I would be cast down and feel that I was forever lost, I would desire of the Lord, if it was his will, that I might praise him the remainder of my days, though I be cast off. In May, 1884, there was a three days meeting at Frying Pan. I had looked forward to that meeting, hoping the Lord would enable me to offer myself to the church as I was, poor, sinful and undone; but the time came, and I was unable to go on Saturday. My husband went on that day, and was received, and was baptized on Sunday. I went to see him baptized, but what a sore trial that was to me. I did not feel worthy to go with him into the water. I felt lonely indeed. I felt to be a poor, miserable child, with no home, although I thought the Lord had blessed me; that he had given me a dear Old Baptist for a companion. On the last day of the meeting I felt that I could not leave them all. I had no home to go to. Dear Elder Beebe spoke words of comfort to me, and once more I was made to rejoice. The following two months were of great strife within. Sometimes I would resolve to go and tell them of my little hope, for I thought I could not live and stay away; and again I would be far from it. I felt willing that they should judge, and thought they would know if I were a fit subject for baptism; but could I bear to be turned away from them? I felt it would be more than I could bear. I could go nowhere else. "Thou hast the words of eternal life." I felt the weight of the parable of the buried talent. "Lord, save, or I perish," was my cry. On Saturday before the second Sunday in July, 1884, I went before the church in much weakness, and told but little, and to my surprise they received me, and I was baptized on the next day by our dear pastor, Elder E. V. White. I cannot tell, as many do (and it has often troubled me), of a rejoicing; but I had a calm, sweet, but solemn rest, I trust, "the answer of a good conscience toward God." These words came to me with much sweetness, "He maketh the storm a calm, so that the waves thereof are still." But the following week I went into trouble again. I feared I had deceived the church. I feared I would be a reproach to the cause of Christ. I went to the word of truth, greatly desiring the Lord to open my

blind eyes. On opening the Bible I read of the baptism of the Savior, where immediately he was taken into the wilderness to be tempted of the devil. I fear to speak of this, as it is claiming too much. I thought I could never doubt my Savior again.

Now, dear kindred in Jesus, my way has been almost all darkness, low in the valley. At times I can say with the poet,

"Poor, weak and worthless though I am,
I have a rich, almighty Friend."

If I am saved, it is all of grace.

MARY D. OLIVER.

"The law of the Spirit of life in Christ Jesus."—Rom. viii. 2.

It is evident that there are two prominent laws set forth in the Scriptures: the law of the Spirit of life in Christ Jesus, and the law of condemnation and death in Adam. To my mind we find the antitype of both these laws represented by figures in the garden of Eden, in the two trees; the tree of life, and the tree of the knowledge of good and evil; for the eating of the fruit of these trees were laws within themselves. The fruit of the tree of life gave everlasting life unto the eater thereof; and the fruit of the tree of knowledge of good and evil was death unto the eater thereof. Therefore the partaking of the fruit of these trees were irrevocable laws by the commandment of God. I understand the spirit of any law to be the power exercised by that law; for law means power and dominion. Then, if the eating of the fruit of the tree of the knowledge of good and evil was death, that was the power of that law, and the party under the dominion of that law must pay the penalty of transgression for eating of the fruit of that tree, before he could be lawfully released from the dominion of that law. Now, the command given unto Adam in the garden was, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." We will notice that in this command Adam was not prohibited from eating of the tree of life, nor any other tree that grew in the garden. Only the tree of the knowledge of good and evil was prohibited. If Adam could have eaten of the tree of life after he had eaten of the forbidden tree, he would then have lived forever; for the law of that tree was eternal life. Just so now is the condition of all the progeny of Adam. They are in nature the descendants of Adam, and born under the law of condemnation and death, the sentence of death resting upon them. Being children of transgressing parents, they are amenable to the law under which they are born, and must pay the penalty demanded by that law. To be released from under that law they must be born again, under another law, superior in power to the

law of their natural generation, which law is the law of the Spirit of life in Christ Jesus. Therefore Jesus says, "Except a man be born again he cannot see the kingdom of God." And the apostle in his letter to the Romans sets forth in his argument that "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." Now, I understand the law of condemnation and death to be a righteous law, in that it only demands full obedience to its precepts. The apostle says it is weak through the flesh. The law says, "The soul that sinneth, it shall die." Therefore the law demands the life of the flesh; and demanding the life, it becomes weak through the flesh; for when a man becomes dead under the law, the spirit of that law has no power to raise him from the dead, but becomes exhausted in power, and has no further claim upon the man, he having paid all the law demanded, and leaves the man dead in his grave. Therefore the law is weak through the flesh. "But 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." Now, here we have the introduction of another law, the law of the Spirit of life, just the opposite of the other law. The spirit of the other law was death. The spirit of this law is life; and this law being a life-giving spirit, condemns the law of death, or sin, which causes death, by coming in the likeness of sinful flesh. Sin is the fruit of disobedience. Jesus knew no disobedience. He came in the flesh, but knew no sin in his flesh, therefore the law could not condemn him; and being sinless, he condemned sin in the flesh; for he came in the flesh to redeem them that were under the law, and were sinners by nature, and subjects of death. To accomplish this, he offered himself, a sinless body, as holy as the law itself was, a sacrifice, the atonement for their sins, a sacrifice the law must accept. "For by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "So by the obedience of one shall many be made righteous." Therefore by his obedience sin is condemned in the flesh, and the law of the Spirit of life claims power and dominion over the sinner who walks not after the flesh, but after the Spirit; Christ Jesus having in his own body paid all the demands of the law for them that walk after the Spirit.

The experimental part of this subject is always interesting to them

who have the experience of the saints of God. To those who have no experience, an argument from a natural standpoint would be more interesting; for they could naturally understand how a law could be satisfied by a man doing the best he knew how, and that nothing more should be required of him. Well, in one sense it would seem just. But did Adam do the best he knew how? The apostle says that Adam was not deceived, but Eve was. Certainly Adam did not do the best he knew how; and I do not think we have any better men now living than Adam was; for he was without sin before he transgressed. The desire to know good and evil is a fruit that is sweet to the taste. Can you find the man or woman who does not desire to know good and evil to day, to know that which is good? What harm is there to know that which is good? It is written, "There is none good but one; that is God." And to know good is life eternal. Then is there any conscious mortal who does not desire eternal life? It would seem we all should desire to know God and live forever. But it seems the knowledge of this tree produced death. What was your first experience? When you saw yourself as a son or daughter of Adam, standing guilty before a just and holy God, a subject of death, did you not desire to know God, or to be known of God as a beggar at the throne of mercy, asking the forgiveness of your sins? Was that a good desire? Certainly it was. But what did you see between you and your God? A drawn sword, a flaming sword, that turned every way, to keep the way of the tree of life. To eat of that tree was your desire. That sword had written upon it the law, "The soul that sinneth, it shall die." And you confessed you were a sinner. Did you disobey God in the garden of Eden? No. I never was in Eden. The tree of life grew there, and the fruit of that tree is what I now desire to eat of, even the law of the Spirit of life. But my father Adam did eat of that tree, and I am a son or daughter of Adam; therefore I inherit the penalty of transgression from him. To satisfy this law in some way is what I desire. I see the law is just. But I want to live. I want to eat of the tree of life and live forever, but not at the expense of divine justice; for that would be robbery, and I could not stand before God face to face. If the law demands my death, let me die to all its demands. But my desire is to be raised from the dead. I read that Jesus is the resurrection and the life; and he that believeth in him, though he were dead, yet shall he live; and he that liveth and believeth in him shall never die. But all I see is my condemnation and death. I would like to believe in Jesus, but how do I know that he was a propitiation for my sins? I have no evidence that when he offered him-

self a sacrifice for the sins of his people I was one of them. And how can I believe without evidence? The evidence is what I want, that Jesus died for me. I also read that "Except a man be born again he cannot see the kingdom of God." Here I find myself a child of Adam, under the law of condemnation, in my natural state a sinner before God. How can a man be born again? That seems impossible. There must be some other law than the law of nature to bring about such a thing. My mind can not comprehend a man being born again. Yet Jesus says, "Except a man be born again he cannot see the kingdom of God." He also says, "My kingdom is not of this world." Then how can a natural man be born into that kingdom? He also says, in answer to that question, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." So it would seem that this is a spiritual birth, and not a fleshy one; not a flesh and blood man, but a spiritual man, and governed by a spiritual law, which the apostle calls "The law of the Spirit of life in Christ Jesus." No mortal man can tell how it takes place. The figure is, "The wind bloweth where it listeth." No man can see the wind. He can feel the effect of it blowing upon him, and he knows it is the wind. So he can feel the desire to be saved from his sins, but cannot see how it can be, and God be just, and the justifier of the ungodly. He hears the thunder of the law in his ears, the sound of death, but sees no way of escape, and dies to hope of being saved. The way seems impossible. He becomes dead to the law in his own body of flesh, by any sacrifice he can offer through the flesh, to satisfy the law; for his flesh is sin, and sin is mixed with all he does. In this condition he becomes dead to the law, and to any hope of salvation through the works of the law. This man now is in a state of death spiritually; and unless some other law raises him from this death he is without hope and without God in the world, and is to himself lost. Jesus says again, that he came to save that which was lost. Well, here we have the character; one that in his experience feels himself to be lost; one that knows not where to go nor what to do; lost to hope; lost to anticipation; lost to himself; a lost sheep of the house of Israel. For the law was given to Israel, and he has been seeking salvation by the works of the law. Yet this one is a subject of grace, which Jesus came to save. His very character and condition identify him as such. Lost! And how is he saved? By the law of the Spirit of life. That law knows no death. It may pass through death, but it cannot be holden of death; for if it could, it would not be the law of the Spirit of life. The law is just the opposite

of death in spirit. It raises the dead; for when the spirit of that law calls, "Come forth," the dead live.

Like it was in the valley of dry bones, the very breath of that law breathed upon them imparted life, and they arose a mighty army. This law delivers them from the law of sin and death, and destroys him that had the power of death, that is, the devil; and the sinner who was lost, who was dead, is made alive from under the law, by the body of Christ. The law held his body three days and three nights, until the law of the Spirit of life revived him, and he came forth a conqueror, leading captivity captive. Death was condemned, a chained prisoner, bound, and all his armor taken away. The strong man armed keepeth his palace until a stronger man comes and takes away his armor wherein he trusted. Death held his victim under the law of condemnation; but the law of life in Christ Jesus (for he was the tree of life) burst asunder the bands of death, and hath made the prisoner free from the law of death, by the body of Christ. Here is the witness of the believer in Jesus. In his experience he was lost. In the revelation to him of Christ as his Savior he is found under the law of life in Christ Jesus, and made free from the law of sin and death, and now walks not after the flesh, but after the Spirit. A man's walk is his course of life, whether it be morally or spiritually. Of course while in the world he has more or less to do with worldly things; for to leave them off he must needs go out of the world. But the walk religiously is what I wish to show in this subject. The apostle Paul in his religious zeal manifested that kind of walk or religion under the law that showed the spirit of the man, and the spirit of the law he was under at that time. He was worshipping under the law of condemnation and death, and manifested his zeal in persecuting and putting to death the disciples of Jesus, the very spirit of the law of condemnation. But his testimony is that when it pleased God to reveal his Son in him, he conferred not with flesh and blood. Now, when he became under the law of life, instead of killing his fellow-man he was zealous to save his life. The spirit of a different law was manifested, and those he once hated he now loved; and this was his evidence that the law of life was revealed unto him; and it is the evidence of all the followers of Jesus, love to the brethren. John says, "We know that we have passed from death unto life because we love the brethren." This is all the evidence I have. This is the spirit of the law of life in Christ Jesus; for he commanded his disciples that they should love one another; and he said, "By this shall all know that ye are my disciples."

Dear brethren Beebe, this subject has been upon my mind of late, and I thought I would write such views

as presented themselves, in contrasting the two laws, of life and of death. They may not meet the views of some of my brethren, but they are my views, and are not binding on any one that disagrees with them. If you think they are worth printing, you are at liberty to publish them, after correcting errors in language, as I am a very poor scholar; but I hope I love the truth for the truth's sake, as it is in Jesus.

Affectionately yours,

JOSEPH BRODERS.

ALEXANDRIA, Va., Dec. 11, 1892.

St. Louis, Mich.

G. BEEBE'S SONS—DEAR BRETHREN:—As my mind has been directed to the consideration of the manhood of Christ Jesus in all his different revelations of himself in different ages of the world, under the names of Son of man, Wisdom, Power of God, Root and Offspring of David, Bright and morning Star, Lion of the tribe of Judah, the Lamb of God, "that holy thing" in the womb of the virgin, and in his various figures and signs, I will write a few of them for the consideration of the brethren, if you shall see fit to publish them. I have heard arguments on the seeming contradiction of Scripture in regard to one of the attributes of God, namely, his unchangeableness; and they never seemed to harmonize this seeming clash. It is in regard to his repenting that he had made man, and it grieved him at his heart. Also, repenting him of the evil that he said he would bring upon Nineveh, and did it not. But when we consider that he is man, as well as the great and dreadful God, we have the key to unlock the mystery. He can speak as a man. All the experience and revelation we have of God is through the man Christ Jesus. All the revelation of God's great doctrine comes through Jesus. He is "the beginning of the creation of God." This man was with the church in the wilderness by his representatives, and all along through the Jewish dispensation he had his representatives in the prophets. Job, the rich man of the east, represents the Gentile church. The first riches of Job represent the apostolic, and the first few years of what is called the christian era, when thousands and thousands were added to the church in the east, and the disciples spread the gospel through Asia, Africa and Europe, the then known world. This caused the envy of Satan, and he moved God against them. And God has given the Gentile church to be trodden under foot, and her riches to be swept away, and to be smitten with sore boils (schisms and divisions), which began to work even in the apostles' days; for in writing to the Thessalonian church he tells them not to think that the day of Christ is at hand; for it seems that some false teachers had said that it was; but the apostles did not so teach; for that day should not come till there was a falling away first, and

that man of sin should be revealed, the son of perdition; and it had already commenced to work. It finally culminated in the church of Rome claiming universal authority over the whole world, and that her bishop was God's representative on earth. They destroyed and stole the first wealth of the church, and she has ever since, like Job, been prophesying in sackcloth and ashes, covered with the sore boils of divisions and strife, lamenting her condition, with her three pretended friends (the world, the flesh and the devil) trying to comfort her, and to make her believe that she is lacking in good works. But her life cannot be destroyed, for it is the life of God; yet, like Job, she needs reproof; and the first one to reprove her is a man in God's stead. Elihu, the man Christ Jesus, in the form of the faithful ministry, especially the apostle Paul, who is given the especial ministry to the Gentiles. As the reproof and instruction of Elihu prepared Job to receive directly from God a revelation of his great majesty in his wonderful works, both in the spiritual and material world, so in our day a faithful ministry, both in doctrine and practice, prepares the church to receive the wonderful doctrine of God's absolute government of the universe, both spiritual and material, to their salvation, from the smallest blade of grass to the mighty system of stars and constellations that swing their mighty bodies in immensity of space (no opposition of the sciences falsely so-called), giving glory to God. All are included in the wonderful works of God, as taught to the church in God's doctrine. In the spiritual, both the good and evil, from the little, tiny, wormlike spirit of man, to the mighty angels of light, or that mighty leviathan, Satan, whom God himself declared is chief of his ways (see Job xl. 19), are all included in God's doctrine, whose faithful proclamation saves them that believe from error, and, as the man Christ Jesus says, glorifies his Father also. But O wonder of wonders! the bringing of the man Christ Jesus into the world to save sinners is the most monderful mystery that ever drew the attention of mortal man; inso-much that angels desire to look into it; the immaculate conception of that holy thing in the womb of the blessed virgin Mary. The natural mind of man can only suppose that he was the son of Joseph. It takes a good hope through grace to believe that he is the Son of God, by the power of the Holy Ghost. Why? Because it takes the same experience that Mary had in his conception, and also the mother of John. This babe of Bethlehem must leap in the womb of our experience in being born again, of this incorruptible seed, by the power of the Holy Ghost. Great is the mystery of godliness," and that without controversy. "God was manifest in flesh, justified in the Spirit, seen of

angels, preached unto the Gentiles, believed on in the world, received up into glory." And there this glorified man lives to-day, as the Advocate with the Father. The little children do not sin, that are born of God; for the Father has commanded them not to. But what about the man that is born again? "But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous," so that there is still hope. Just like the apostle John says, "This is the true God and eternal life." All other kinds of gods are idols. The little children keep themselves from idols; but the natural man does not very often. This is what is contended for, that the spiritual air has been so darkened by the falling away, traditional error and false doctrine, called in "the revelation of Jesus Christ" the smoke of the bottomless pit, and called by Paul the revelation of the man of sin, so that we can hardly see. But I think the time of anti-Christ's ascendancy in the form of Christ is fast approaching its end. Then poor Job will have all his goods restored, and more; when again thousands upon thousands all over the world will be added to the church. The Lord hasten the day. This is what I understand by the day of Christ spoken of by Paul. Not the end of time for the earth, but the end of time for all antichristian forms and systems under the name of christian. Then the church of the living God will stand forth "terrible as an army with banners." You will notice that she first shone under the Jewish dispensation, "fair as the moon," before the falling away, "clear as the sun," and now soon, in the restoration and regeneration, "terrible as an army with banners." The Son of man's countenance (this is where God's doctrine shines) will be like lightening.

I submit this. Your sinful and unworthy brother, if one at all,

DAVID TITMUS.

St. Louis, Mich.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I take the liberty to send you a few of my thoughts concerning the things of the all-wise God and our Savior Jesus Christ, for you to publish if you think best. I am a poor writer, and it may be hard for you to get at my meaning; but such as I have I send you, and whether it will be of any profit I cannot tell. That I must leave with him who holds the seven stars in his right hand, and the seven spirits which are before his throne. This throne is his church; and the seven spirits are, first, the spirit of truth, which convinces of sin, of righteousness and judgment, and brings us to the feet of Jesus. The spirit of holiness, which is the Holy Ghost, sent down from heaven, which shows us the holy commandments of Jesus. The spirit of might, which enables us to walk in the

(Continued on page 21.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 18, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

WORKS OF FAITH.

"WHAT doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."—James ii. 14-17.

The peculiar glory of the doctrine of God as it is revealed in the gospel of Christ is declared in the perfect unity of the whole teaching of our Lord. The doctrines and commandments of men may be divided up into separate parts having no necessary connection with each other. Not so is the divine truth of the glorious word which the Spirit of Christ shows in the heart of every one who receives his instruction. It is like the garment worn by Jesus, being "without seam, woven from the top throughout." The doctrine includes in itself all the essential principles of the order and discipline divinely adapted to the spiritual kingdom which it proclaims; and every point in the practical order which bears the seal of the Spirit of Christ, must also involve the immutable truth of the whole doctrine of God as the author and finisher of the faith which was once delivered unto the saints. Only as it is manifested to them by the Spirit can the saints know this divine unity of the truth, every principle of which is inseparable from the doctrine of the gospel. From the natural mind of every sinner God has hidden it so effectually that it is impossible that reason should ever search for it.

Teachers of natural religion have been bewildered by inability to reconcile their understanding of this text with some declarations of Paul, so that they have questioned the genuineness of this epistle of James. This is the consequence of their failure to observe the fact that none can know the things of Jesus unless they are shown them by direct revelation. There is no disagreement between what is written by these two inspired apostles when their testimony is explained by the Spirit which searcheth all things. Writing concerning the promise given to Abraham, Paul shows that in it by faith Abraham was justified in Christ who is the Seed embraced in that promise. "He saith not, And to seeds, as of many, but as of one, And to thy Seed, which is Christ."—Gal. iii. 16. Referring to the justification of Abraham by that confidence which enabled him to see Jesus as his right-

eousness, in contrast with the fleshly reliance of carnal Israelites upon the law of Moses, Paul says, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the [Sinai] law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."—Rom. iv. 16, 17. This is the assertion of the sovereignty of God in the gift of that righteousness by which all the spiritual children of Abraham are included in the election of his grace unto the justification of life in Christ Jesus. Without this truth there would have been no "twelve tribes which are scattered abroad," to whom James could have written this epistle. Certainly he could not have designated carnal Israelites when he said, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." None could have faith but those who were born of the Spirit, of which that faith is the fruit. All such are the children of God. It is not, then, possible to wrest the expression of our text so as to make it represent the eternal salvation of those addressed as dependent upon their works. None are subject to the temptations designated in this epistle but those in whom dwells the love of righteousness, causing them to mourn under the bondage of corruption, which renders it impossible for them to do the good which they would, while they cannot refrain from doing the evil which they would not do. To this peculiar people every admonition and exhortation given by inspiration is exclusively addressed.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Let it not be forgotten that this is confined to such as the apostle recognizes as his brethren, who are very specifically described throughout the whole epistle. There can be no uncertainty regarding that salvation which was finished by their Redeemer when he satisfied the utmost demand of justice against all his members. In his resurrection is the declaration of eternal truth that every jot and tittle of the law was fulfilled, and the sins of all his chosen people were forever washed away in the cleansing fountain of his own precious blood. When he had finished the work which was given him to do, there was no condemnation against any of those for whom he was made a curse. This is the only ground of hope for James himself, or for any other subject of divine grace. This principle of divine truth is not to be regarded as open to discussion. It is the foundation without which there is no salvation for any sinner. But there is still another salvation

which is peculiar to these vessels of divine mercy. In their present daily life they are saved from the chastening rod by obedience to the law of the Spirit of life in Christ Jesus, which is put in their new heart, or rather, which is the new heart given to the saints in their manifestation as vessels of mercy. Now, confining the question to those who are brethren of the apostle in this heavenly relationship, let us consider the subject in the light of that which every saint must know experimentally; and if the Spirit is our guide, by whom the apostle was moved to write, our own experience will witness to the same principle which is presented in the text.

Let us take, for example, one in whose christian experience we have full confidence, and for whom we have fraternal love, with whom our fellowship has been unreserved. Let him declare the firmest confidence in every point of sound doctrine, and even be able to defend by arguments of irresistible logic that truth, so that we admire the ability displayed. Yet, if that brother in his daily deportment is walking in opposition to the doctrine he has professed, and practically claiming that his faith justifies him in such ungodly conduct, can we retain him in fellowship because of his sound views doctrinally? This is the import of the question under consideration. It is not merely whether he may be held in the professed membership of the organized church; but it searches the secret thoughts of the heart. Can that fervent love which springs from sweet fellowship be felt as embracing the brother who is thus despising the riches of that grace by which salvation has been brought to us as guilty rebels against God? It is true, he says he has faith; and as far as we are competent to judge it may be that we do not doubt his being taught of the Lord; but can we feel that warmth of fellowship for him which so joyfully embraces those in whose daily life it is manifest that they are governed by the Spirit of Christ? It may be that the reader will recollect some instance in which in his personal experience a practical answer has been found in the case of such a brother. It is not that there is a doubt of the genuineness of the work of grace in the case. It may be that we would be glad to feel as well assured for ourselves as for him; but it is impossible to force that fervent love which so freely flows toward the saint in whom is seen the leading of the Spirit of Christ. On the other hand, a brother may be very weak in argument, and his understanding of the doctrine may be very limited, while in natural attractions he may be deficient; yet if in his every day deportment and conversation he shows that it is his only desire to be found following Jesus, when led by the Spirit of God it will require no effort to love such a brother with a pure heart fervently. Indeed, it will not be in the power

of one who loves God to refrain from loving that one in whom his Spirit is evidently ruling in his conduct and conversation. Love is already there, and must embrace its object wherever seen.

The most earnest declaration of faith in the truth of the gospel can avail nothing in saving in true fellowship one whose works of daily deportment deny the power of his professed faith to direct his steps in the way of righteousness. Thus in their own heart the saints read the same truth which is asserted by the pen of inspiration in our text. Not only does such inconsistent conduct forbid the continuance of brotherly love toward the one who walks disorderly; it often becomes the occasion of very serious questioning in the mind of the saint who finds his love restrained from embracing the offending one. The fact that he cannot fervently love such a brother suggests the doubt whether the Spirit of Christ really dwells in his own heart. This fear confirms the accusation of the tempter, who charges that all his hope is a delusion. Under such fiery trial the saint can only cherish sincere love and fellowship for the disobedient subject of grace; but he finds that it is not in his power to force that love, however much he may feel that it should be in his breast. The knowledge that the disorderly walking brother is sound in the faith, cannot save him in the approving judgment of the saint who is led by the Spirit to hold the commandment of Jesus as superior to all other considerations.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" This illustration of the meaning of the inspired inquiry sustains the view presented in our remarks on the questions introducing our text. Certainly it does not show the power of divine love as controlling our action, if we can witness the necessities of one of those whom we regard as brethren, and manifest such indifference as is described in this clause of our text. It would seem that even natural reason would recognize the utter lack of sympathy and brotherly love which would be manifest in such conduct toward a needy brother. Under such extreme circumstances it is difficult to conceive of a natural heart so callous as to refuse at least temporary relief. But the question is, "What doth it profit?" The perishing one is not relieved by the words of advice. Rather he feels that he is mocked by them, since it is not to be supposed that any one would voluntarily be reduced to such destitution as described in this language. What better off is he for the words of pretended sympathy? Clearly, as implied in the question, he is not profited at all. He is just as "naked and desti-

titute" as before he heard such words. They neither shelter him from the cold, nor satisfy his hunger.

But there is very serious instruction contained in this illustration, which the disciples of Jesus cannot afford to overlook. It must be remembered that the Judge of quick and dead has declared, "Verily, I say unto you [speaking to his own disciples], Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And again, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Herein is taught the unity of our Redeemer with each of his afflicted and poor people. He that toucheth one of them is guilty of attacking the Lord himself. That subject of grace who shall be found guilty of wounding one of these little ones, must suffer the terrible chastening of that divine rod which is visited upon every child who denies the power of that grace which has saved him, and willfully sins against the law of love, which is the perfect law of liberty in the gospel kingdom of our Lord Jesus. That judgment does not simply come upon the saint who has actually committed the evil deed; searching the secret thoughts of the heart, it finds murder in him who is angry with his brother; and the guilt of all sin in one covetous desire. No profession of soundness in the faith can save in the love of Christ one who lives after the flesh. Even though he be retained in professed membership in the church, and in the personal friendship of the saints, it is impossible that the love of Christ can approve his carnal departure from the law of the Spirit of life. In that sense, not even faith can save him. He must reap corruption as the result of having sown to his flesh.

"Even so faith, if it hath not works, is dead, being alone." From the whole connection of the text it is clear that there is no correct application of its instruction to any but those who have the faith of the Son of God. All such have already received the gift of eternal life, and none of them shall ever perish, since they have everlasting life. All that is written of them as living or dying, must be understood as referring to their present experience while subject to the vanity of the body of this death. The faith which is produced in the subject of salvation by the Spirit of life, should be manifested in the obedience of the humble disciple. This is walking in the Spirit. The saint who through the Spirit mortifies the deeds of the body, thereby enjoys the life which is wrought in him by the power of God. But in living after the flesh, that same saint experiences death. The faith which is fruitful in producing obedience to the commandments of the Lord, thereby attests the life which is in it; while that faith which is hidden under the carnality and disobedience of the natural mind, is in

the sense of our text "dead." This is explained by the words, "being alone." The evident meaning of this expression is that there is no fruit manifest to the glory of divine grace in those who fail to yield their "members servants to righteousness unto holiness." It is said of some of the immediate disciples of our Lord, that their persecutors took knowledge of them that they had been with Jesus. This is the invariable result of works which are produced by living faith. They show forth the praise of him who hath called the saints from darkness, and given them the light of his own Spirit. This does not puff them up with pride and self-confidence, so that they may say to another, "Stand afar off! I am holier than thou." It produces that true humility in which each can only mourn the vileness of his own heart, while adoring the glorious perfection which is revealed in Christ. God is glorified in the body and in the spirit of the saint when his faith is shown by the works which are wrought in him by the grace of God. Such only are the works which attest that they are produced by living faith. In them the will of the flesh can claim no credit, and they bear the evidence in themselves that they are of heavenly origin. They can never exist separate from that living faith in which they manifest the vital power of the grace of God that bringeth salvation. The only works by which living faith is manifested in the saints are those acts of obedience to the law of Christ, by which the saints glorify God in keeping his commandments. So Paul admonishes the saints to such works, saying, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, WORK OUT your own salvation with fear and trembling; for it is God which WORKETH IN YOU both to will and to do of his good pleasure."—Phil. ii. 12, 13.

WE EXPECT,

THE Lord willing, in a few numbers, to commence the publication of the Minutes of the proceedings and the resolutions drafted at the meeting of the brethren at Black Rock, Md., in 1832, at the time the division took place between the Baptists in the United States. After publishing the above we expect to run in serial form the able and powerful orations of Edward Iving before the London Missionary Board, May, 1824.

We at first anticipated commencing these articles with the beginning of the present volume; but we are receiving each number such large accessions to our list of subscribers that we have decided to delay their publication for a short time, in order to enable as many as possible to have the articles complete.

BACK NUMBERS.

WE still have a supply of back numbers of this volume, and new subscribers, whose names are sent in first, will be supplied with them as long as they last.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

DONATIONS.

AS may be seen by our published receipts, the brethren and friends are contributing with their usual liberality to the fund to enable us to send the paper to those brethren and sisters who are not able to pay for it, and yet love to read it. We doubt if there is any way the same amount of money could be expended to give as much real joy and true happiness, to as many, as is derived from the contributions to this fund. It is the poor and needy, as to this world's goods, that are the best capacitated to enjoy spiritual blessings; and could those who have sent their donations, see some of the many letters we receive, expressing the gratitude of those benefited by their generosity, they would feel that it is truly more blessed to give than to receive.

HAVE YOU KEPT YOUR SUPPLEMENT?

If not, and you are an old subscriber, and have paid the regular price for your paper, you can secure another copy of the supplement by writing us to send you one, as we have an extra supply on hand. We expect to make frequent reference through the SIGNS to it, and you ought not be without one.

INQUIRIES AFTER TRUTH.

ELDER F. A. Chick will please give his views on Matthew xx. 16 or xxii. 14, and greatly oblige a troubled one.

J. E. MOORE.

CORNWALLVILLE, N. Y., Jan. 9, 1893.

CHANGE OF ADDRESS.

DEAR BRETHREN BEEBE:—Please publish in the SIGNS that my post-office address will be De Land, Volusia Co., Fla., till further notice. All communications, however, sent me at Southampton, Pa., will at once be forwarded.

S. H. DURAND.

(Continued from page 19.)

holy commandments, and to contend for the truth, to the glory of God the Father. The spirit of wisdom, which enables us to discern between truth and error, and to understand something of the mysteries of God. The spirit of adoption, whereby we hope for the resurrection, to wit, the redemption of our bodies. The spirit of love, which enables us to love God, and the brethren also, for the truth's sake which dwelleth in us. The spirit of prophecy, which is the testimony of Jesus, which enables us to testify of the things of Jesus in the church, and to understand something of the prophecies concerning his church in her development, and also in the development of the man of sin, or antichrist; for all through the Scriptures he (antichrist) also is prophesied of. There seems to be a spirit in the church at the present day to despise this; but the Scriptures by the apostle say, "Despise not prophesyings." There seems to be a disposition to mark out a particular line of thought, and say that everything else is unprofitable; whereas there are diversities of gifts in the church; but all are given for the edification of the body of Christ. God has not left his church in blind ignorance concerning her own development, nor of the development of antichrist in the earth. I have heard with pain those who seemed to have a good hope saying that we did not need to know anything else. I cannot agree with them in this. If that were the case, the all-wise Redeemer made a mistake (which God forbid) in giving us a history of the wonderful works of God in the chief of his ways, in the management of the old serpent, which is the devil. From the first of Genesis to the last of the Revelation of Jesus Christ, which God gave unto him, is included every word that has proceeded out of the mouth of God, and is the all Scripture given by inspiration of God, for the express purpose that the man of God might be thoroughly furnished, not in bread alone, but in strong meat and drink, which some brethren think we ought not to have, but only bread. But the Redeemer thought differently. He says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" in doctrine, reproof, instruction, and correction in righteousness; that is, God's righteousness; in everything he has done; whether in commanding that the wicked shall do wickedly, and none of the wicked shall understand (Daniel); or in using them as his sword; or in pronouncing his people righteous through Jesus their head, and commanding that they shall be zealous of good work; or in raising up false teachers in their midst, to give his servant something to do to brighten their swords. These (false teachers) he has said shall be, and I rather think it is for a purpose. There is no chance work

with him, the true God, who neither slumbers nor sleeps; and he does not allow his soldiers to sleep too long. The spies of the enemy will get into the camp of the saints to make trouble, and awaken them. The froglike spirits of devils, working miracles, which have gone forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, are making such a noise, and encompassing the camp of the saints, that it is no time to sleep; but, as the apostle says, "Let us watch and be sober, and hope to the end." Though the number of the army of the beast and the false prophet is as the sand of the sea, they cannot finally prevail; for at the proper time fire will come down from heaven and devour them; not natural fire, but the same kind of fire which is the wall round about the camp of the saints, namely, God's eternal and absolute predestination. Not the kind of fire that the religionists of the world causes to come down from heaven in the sight of the beast; for that is alone in the sight of the beast. It is not from heaven, but from beneath, in the sight of men. Man in his natural state alone has no more understanding of spiritual things than the beast. That is about as high as the natural intellect of man can get in the things that are spiritual. "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not." They "speak evil of dignities." Not only do they speak evil of the holy prophets and apostles, but also of the King in Zion, who are the dignities of the church of the living God. They speak evil of Satan also, and the dignity he represents as "king over all the children of pride;" "whereas angels, which are greater in power and might," dare not do so.—(See 2 Peter ii.; Jude.) For the old serpent, that is, the devil, is "chief of the ways of God," and has no power but of God. Search the Scriptures and see if God does not say so. But for all this we want to know what he is about; and the King of kings has graciously given us a chart of the work he has laid out for this wily serpent to do, all through the Scriptures, especially in the book of "The Revelation of Jesus Christ." We see to-day evidences of the work of the three unclean spirits before mentioned, on every hand. The so-called "Salvation Army" are going upon the breadth of the earth, scattering their unclean doctrines and practice through the whole world; and God has given us a revelation of this, that we might not be ignorant of Satan's devices. It is a blessed privilege to watch and keep our garments clean, in doctrine and practice, in this evil day, lest we walk naked, and they see our shame; constantly affirming none other things than what the holy apostles and prophets have

said about those things. Nothing more, nothing less.

Your unworthy brother, if one at all,

DAVID TITMUS.

BRANTFORD, Ont., Dec. 2, 1892.

DEAR BRETHREN EDITORS:—I am sitting down with the view of writing you what may begin to be called my annual letter to the business columns of the SIGNS. Some time ago I laid aside the inclosed two dollar bill for this day, and have succeeded in keeping it for the purpose designed. I hate to get crowded in money matters, it seems to run away with so much of my peace of mind; but whenever I do set apart any for a special purpose it brings to my memory the saying of a friend of mine years ago. He asked me how I read my Bible; for he said he could not take any interest in his unless he had some special object or subject impressing him to it. I do not remember my answer, but his case often flows into my experience on other matters. I feel certain that I would never put away a cent if I had not an object in view; and this time, speaking after the manner of men, I hope is a good one; for if we who believe in salvation by grace do not uphold the preaching of it, who is to do it? and every man, according as God hath prospered him. This may seem boastful. I do not so mean it; for I realize fully that something might have come along quite unexpected, and yet quite peremptory, which would have forced that bill out of my hands. And this curiously enough leads me into thoughts concerning the predestination of all things. Many are exercised on that subject; and like the many pro and con, I have mine own opinion, and none other just seems to fit my exact case. It is a sublimely solemn doctrine, as I view it, almost too grand for our weak tongues or pens; to think that though conscious, living mortals, with a conscious will and desire of our own, with every nerve of these bodies, and every thought of these hearts, throbbing with life and purpose, we are yet, in a sense, as seen beneath the great white throne, souls under the altar of sacrifice, whose ashes are being continually poured out, yet they themselves preserved. Who can idly reflect on the fact that some great unseen hand is quietly moving, nay, breathing him about with more ease than the most skillful chess player moves his men, and there is not a possibility of escape, no, not one? The profitableness of holding this doctrine appears to me to arise from the daily growth of it in a man's soul, and not the reasoning of it into his head. How does God plant and develop it in the love of those who do love it? By showing them it is a blessing, and not a curse, though its form be ominous. Little by little one circumstance after another arises, and so persistently moulds their actions that,

looking back after perhaps years of traveling, they find themselves just opposite to where they expected to be. Now, were they brought there by a continuance of great and startling providences? Not at all. Trifles which seemed light as air in themselves, woven together by unseen links, brought it all about. A friend came in and talked; a book was read; a slander went round; some one's wrath was kindled; or they themselves fell heedlessly into some fault they had no thought of a moment before; and so the shadows and the sunshine each did their part. Was this natural all, or was the invisible One behind the natural? And who is he but God?

The great root of bitterness which disturbs so many about this doctrine springs from the inbred yet false vanity of our natural hearts. The weak conscience of poor man makes him fancy that in some way or other, if predestination be true, he will be forced into the commission of sins he would have avoided. If it has that effect on his mind I think he had better leave it as a deep beyond his fathoming, and strive earnestly after all the good he can attain. If he be a true son in perplexity, his Father will teach him in due season how much good he himself is capable of.

Again, he is disturbed about its making God the author of sin. Now, God cannot be the author of sin; that is, in the sense of evil flowing from his heart, as a filthy stream from a muddy source. No, all that flows from the soul of God is the pure river of the water of life. But God is the Creator of all things; and unless he had so created, sin could not exist. He has created the first natural human vessel a vessel of dishonor, that out of it he may fashion a vessel of honor. I have heard folks say God could have done without sin if he chose. I do not believe it. Sin is the necessary outcome of the working out of his glorious plan of redemption, through and by that weaker vessel, born for the grave. If he could have done without sin he would; for his hatred to sin is manifested on every Bible page, and in every falling judgment. It is the strange work of a God, who to show forth his glory and make his power known created the vessels of his wrath, and then endures them with much long-suffering, to be destroyed, when the vessels of his mercy shine forth in the beauty of his holiness from the womb of the resurrection morning.

What then is the predestination of all things? It is simply the blessed fact that the evil passions which belong to this first Adam are dammed up, turned about and forced into just the line of action which shall bear fruit unto life in the heirs of grace, and be forever slain in the heirs of death.

Supposing free will was a truth, who would ever continue in the narrow way to the end, even if God

had placed him there? How comforting to read, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." What about Peter if this had not been truth?

Again, concerning the ungodly, if their will was also free how far would they go? They crucified Jesus according to the purpose of God. But was their malice satisfied there? Nay, verily. They rolled a great stone to the sepulchre; for they feared his resurrection. Would he ever have risen if man could have hindered? Or would there be any such thing as the hope of the resurrection if one link in the chain was wanting?

I do not have any trouble, as some good brethren seem to have, over the different terms permit, appoint, ordain, predestinate, &c. They each, to me, have a separate symbolic beauty. Thus, when I speak of God permitting sin, I design to convey the thought that though it is utterly contrary to his holy nature, he has a wise use for it; yet not as a license for me to tamper with it at liberty. When the word appoint is used, I understand that every character and act fills its proper place. Ordained brings to my mind the certainty and fixedness of the matter; and predestinated carries me back to the eternal records, and forward to the glorious and sure end. O! there is nothing to quarrel about, but everything to love, revere, and grow into, of the wonderful attributes of God. How marvelous the grace of God, who transmutes even the filth of sinful nature into messengers of mercy. The envy of Joseph's brethren carried him to Egypt; and after bitter repentance and fears they are comforted and rebuked by the two-edged sword of the word, "As for you, ye meant it for evil; but God meant it for good, to preserve much people alive, as ye see this day." Again, the abominable sinner in the Corinthian Church; how the Sun of righteousness caught up the cloud of his iniquity, and returned it in copious showers of grief and penitence on all the afflicted body of which he formed a part. Says the apostle, "Ye sorrowed after a godly sort. What carefulness it wrought in you; yea, what cleansing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge. In all things ye have approved yourselves to be clear in this matter." O that we could feel from day to day that all God's dealings with us are good, and that continually; for in him is no darkness at all. It is only our purblind eyes that magnify them into monsters.

I must close, I hope with one sincere prayer, that all who love the Lord Jesus in sincerity, of like precious faith, may be blessed, and also a blessing; and that the columns of this paper may grow in spiritual matter, as becometh a paper that

professes to set forth the doctrine of a holy and spiritual Being, whom we adore as God. I feel that you will pardon this with all its errors, as I really have not time to copy it.

Sincerely yours,

MRS. J. STREET.

LYNCHBURGH, Va., Nov. 29, 1892.

G. BEEBE'S SONS—GENTLEMEN:—Please bear with me a few moments while I attempt to give in my poor way some idea of who I am and what I am. From my earliest recollection my parents were members of the Providence (Missionary Baptist) Church, in Charlotte Co., Va. There was no Primitive Baptist Church in that section, but I am satisfied that they were of the Primitive faith. They were members of the church which approached nearest the true one in their reach, and I have every reason to believe that they both entered into that rest which remaineth to the people of God. In 1860 there was a protracted meeting at the said church. I attended daily, and became much concerned about my soul's salvation. I finally went up to the mourners' bench. There I mourned and wept, and for days tried to merit God's favor. I did all in the power of poor mortal to get relief. I tried to get it in my own way; but, alas! I only sank deeper and deeper into the "Slough of Despond." All my prayers and efforts availed nothing. I did not know what to do. I thought, If I turn back I will be forever lost; and I cannot go forward. I saw no hope of redemption. But when God saw fit he showed me that there was nothing for me to do; that all my efforts were vain; that Christ Jesus had done it all for me; that salvation was complete, that is, was finished; and that I, a sinner, was not to be redeemed with corruptible things, but with the precious blood of Christ. I then realized my inability to do anything, and prayed, "O God, thy will be done, not mine. O God, be merciful to me, a poor sinner." When he made me see and feel just what I was, and when I gave up and felt there was no help in me, I think I was then and there converted; for I felt happy indeed. I loved everybody that said they loved Jesus. I was in a heaven on earth. I joined the church to which my parents belonged, and the following year the late war commenced, in which I served four years, still trusting in Jesus; but when I returned home there seemed to be something wrong. I felt that when I went to meeting I was in the wrong place. I could not feel free and at home there. I became quite unhappy; so much so that I had my name erased from the roll of church members, and sought peace and comfort in the world, but found none. All was gloomy and dark. A miserable man was I. I thought, O where shall I go, or what shall I do to obtain relief? It seems there is no room for me in the church, and no peace nor comfort for me

outside. Finally I decided to rejoin the church, hoping to become reconciled. I was received again into the church, and in the meantime had become head of a family. I was then burdened with instructions as to what was necessary to render me a good member and christian; that I must hold family prayers (which I tried to do), that I must attend Sunday Schools, that I must take my children there with me, that I must give so much each year for the support of the pastor of the church, that I must give liberally for foreign as well as domestic missions; for the Lord loveth the cheerful giver. I then became bewildered, and did not know what to do; but I tried to do the duties required, hoping relief would come. But the more I tried the farther off I got. Alas! I am lost to all eternity if this is the way to heaven. I could not see how any one could get there by his own good works. If I am to be a Pharisee to get to heaven, the devil had just as well register my name on his book now. Excuse me, for I am nearly crazy.

But to return. I withdrew again from the church, and have been for several years a poor, wandering sinner, alone, with no one to comfort nor speak a word of consolation. My wife is a good woman, kind and affectionate. No man ever had a better wife than I have. My children are good and kind to me. But, O God! there is a great trouble they know not of. I cannot be with them. Their faith, their religion, is not mine. What shall I do? Shall I once more go back and ask admission into the popular church, the fashionable church, or must I humble myself enough to ask the old despised "Hard Shell" Baptists to let me go with them? I am almost persuaded to do the latter. Pardon me, for I am in trouble, and if possible want to get relief. I would here state that I am somewhat encouraged, since Mr. George B. Woodfin kindly gave me a copy of the SIGNS OF THE TIMES. He asked me to read a sermon by John Kershaw. I did so, and must confess that although I am forty-nine years old I never before heard the gospel preached nor read a gospel sermon; but I have attended church regularly from my infancy. When I read the said sermon, under the impulse of the moment I wrote under it these words, "This one sermon is worth a thousand of any I ever heard;" and on deliberate reflection I repeat the assertion. I think I am right. I have never had the pleasure of hearing a sermon preached by a Primitive Baptist; but I am fully convinced that their faith is the true faith, and their religion the true religion, and their church the true church, and that John the Baptist was right. If not, why did our Lord and Master come to be baptized of him? All I have to say in conclusion is that old-time religion is good enough for me. I pray that God

will incline you to remember me, a poor, wandering sinner in a heathen land. Inclosed please find two dollars for the SIGNS OF THE TIMES. Send it to me; and I pray that God may cause it to drop in the path of one more poor soul, as it did in mine. I thank God that he put it into the heart of Mr. George B. Woodfin to take an interest in me. I believe he is an earnest servant of God, and doing the work allotted him faithfully. I ascribe all praise to the Creator, and none to the creature.

Yours truly,

N. H. HAMLET.

NOTICES.

BROTHER Ezer Livingston requests us to inform the brethren that he would like to get a farm to work on shares, furnished with stock and tools. Address him at 350 First St., Albany, N. Y.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

Mrs. M. J. D., N. Y., 1, T. A. Easton, Neb., 1, Mrs. Wm. Medill, Ont., 3, Mahlon Hulsizer, N. J., 1, Charity Armsworth, Ill., 1, Mrs. J. S. Ater, Ill., 2, Mrs. M. E. Scarborough, Md., 2, Robert Hughett, Kansas, 3, Mrs. Mary Ardies, Ont., 1, Attie A. Curtis, Maine, 2, Aaron Winans, Wis., 1, Joseph Roberson, Iowa, 1.—Total, \$19.00.

MARRIAGES.

Br Elder A. B. Francis, Jan. 3d, 1893, at 1121 Eleventh St., N. W., Washington, D. C.; Miss Ella Morehead, of Fauquier Co., Va., and Mr. H. M. Corbin, of Rappahannock Co., Va.

OBITUARY NOTICES.

DIED—At Centreville, Queen Anne's Co., Md., Dec. 20th, 1892, Mrs. Mary E. Richardson, in the 44th year of her age.

Sister Richardson was the oldest daughter of brother George and sister Susan A. Alexander, and granddaughter of Elder Thomas Barton. She was baptized by her grandfather on the first Sunday in November, 1867, and so had been and continued in the membership and fellowship of the church until called away by death. She was married Sept. 17th, 1884, to Mr. A. A. Richardson; and the residence being some distance away, she had not often had opportunity to meet with us since her marriage. One after another our much loved brethren and sisters are being called from the church militant to the more blessed triumphant state. From apparent good health she was suddenly stricken down to suffer intensely, until her disease terminated fatally. It was supposed to be an internal abscess. One stroke after another has fallen upon this family in rapid succession, until methinks they are ready to say, "I am the man that hath seen affliction," and to make the shadow of the almighty wings their refuge until all these calamities be overpast. A husband kind and affectionate is bereaved now for the second time, a father and mother sorely stricken, and brothers and sisters deprived of a loving and devoted companion. When shall it be that he who reigns King in Jerusalem will comfort all her waste places? We may not know the why nor the wherefore, but we know that "The Master is come and calleth for thee."

E. RITTENHOUSE.

DEPARTED this life Sept. 25th, 1882, after a lingering illness of nearly two years, our dear daughter, Mary E. Huntley, aged 17 years.

Her affliction was bone disease of one leg, which was amputated, yet without avail. During her illness, which was attended with great suffering, she was very patient, and seemed resigned to the will of God, and often felt to sing of joys to come, seeming to realize that with the Lord there was no injustice to sinners; and especially at the time of her departure she was calm. While her relatives stood about her she expressed the wish that they all might meet where parting would be no more. Her favorite hymn, which she often sung during her sickness, was,

"O how sweet it will be, in that beautiful land,
So free from all sorrow and care,
With songs on our lips, and with harps in our hands,
To meet one another again, to meet one another again."

She was a good girl, and beloved by all; yet she seemed to feel her sinfulness, and God's goodness to her, and realized how short she had come in many things before her parents. Yet all could feel, in looking on her peaceful face after death, that for her to die was gain.

"Sorrow for joy she had exchanged,
Forever freed from pain,
And in the heavenly regions range;
For her to die was gain."

She seemed to delight in listening to the gospel's joyful sound before her sickness; and now that she has been gone these many years we are not without hope, both for the dear one we speak of, and for another dear daughter who died five years before with that terrible disease, diphtheria.

We have been stirred in our minds to speak of the past, and some of our gracious Lord's dealings with us in our trials, in sickness and health. O how much better to us has he been than all our fears! and we have felt to say, "Before we were afflicted we went astray; but now we learn to keep thy law." We feel to bless his holy name, who both gave and hath taken away. We have five children left to us, although two are far from our home here; yet the same powerful hand is underneath, and to him would we look.

JAS. A. & ELIZ. A. HUNTLEY.

UNION GROVE, N. Y., Jan., 1893.

G. BEEBE'S SONS:—Please publish the obituary notice of sister Mary Ann Stone, who departed this life May 5th, 1892, at half-past two o'clock p. m., with consumption, which preyed upon her more than two years. She had good physicians and tender nursing, but only obtained temporary relief. Her physician advised her to change climates, which she did by staying with her brother, B. Stone, in Kansas, in 1891. In April, 1892, she returned home to spend her last days with her mother, Mary A. Stone. Her age was 26 years and 18 days.

She was born in Macoupin Co., Ill., April 17th, 1866. She united by experience with the Otter Creek Primitive Baptist Church at Girard on June 21st, 1885, and was baptized July 19th of the same year, with sister Catherine Turner, by Elder B. F. Query, having remained a worthy member six years, ten months and fourteen days. She died at her mother's residence in Montgomery Co., Ill., where she had moved after the death of her husband, Henry Stone, who died Feb. 14th, 1891. They had nine children, seven sons and two daughters (one son having died a few years ago), leaving her mother, six brothers and one sister, with a number of relatives and friends, besides the church where she had her membership, to mourn her absence, but not as

those who have no hope, for we believe that she is with her glorified Savior.

Her funeral was held on the 6th at her mother's, when Elder B. F. Querry preached a comforting sermon to the surviving relatives and friends. One brother living in Kansas and one in Nebraska were not present. Her body was conveyed to the Virden Cemetery, in Macoupin Co., Ill., and laid in the silent tomb, there to sleep until the last trump. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 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." May the blessing of the Lord rest with the sorrowing family.

S. R. BOGGESS.

GIRARD, Ill., Jan. 4, 1893.

ORDINATIONS.

A CALL having been previously made, the following named Elders and Deacons met with the Union Church of Regular Predestinarian Baptists, near Prentice, Morgan Co., Ill., on Saturday before the first Sunday in January, 1893, for the purpose of setting apart brother JOHN L. SCOTT to the work of the gospel ministry, to wit:

Elders G. W. Murray and Giles Reeder, of Friendship Church; Elder A. J. Witty and Deacon A. Garrett, of Little Flock Church; all of the Morgan Association.

Elder J. B. Dobbs, of Hopewell Church; Elder J. L. Ludwick, of Bethel Church; all of the Sangamon Association.

The presbytery organized by choosing Elder G. W. Murray Moderator, and Elder Giles Reeder Clerk.

By motion and second, Elder I. N. Vanmeter, of Macomb, Ill., was invited to a seat in the presbytery.

Brother J. L. Scott was asked to preach a sermon previous to going into the organization, which he did acceptably to all.

The presbytery being otherwise acquainted with him, expressed themselves as being fully satisfied with his qualifications.

Then proceeded to his ordination in the following order:

Prayer by Elder I. N. Vanmeter.

Laying on of hands by the presbytery.

Charge by Elder G. W. Murray.

After which the presbytery and the church extended to the candidate the right hand of fellowship.

We heartily recommend Elder John L. Scott to all Regular Predestinarian Baptist Churches and lovers of the truth.

G. W. MURRAY, Mod.

GILES REEDER, Clerk.

APPOINTMENTS.

ELDER I. J. Taylor, of North Carolina, and Elder W. P. Hudson, of Weddington, Ark., will preach, if the Lord will, at Clarksville, Ark., Friday night, Feb. 3d, 1893; New Hope Church Saturday and Sunday, 4th and 5th; Monday at Bethlehem; Tuesday at Union; Wednesday night at Coal Hill; Thursday and Friday to be arranged by the brethren; Saturday and Sunday at New Providence Church; brethren south of the river will please arrange appointments for a week or two as suits them; coming to Pleasant Hill, and thence to Enon Church, where some further appointments will be arranged.

I hope, if the Lord will, to be with the brethren.

C. W. ANDERSON.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 25, 1893.

NO. 4.

CORRESPONDENCE.

395 LYELL AVE., ROCHESTER, N. Y., }
December, 1892. }

DEAR BRETHREN BEEBE:—Having been solicited time and again for at least a sketch of my christian experience, for publication in the SIGNS OF THE TIMES, I will, with your permission, pen a few lines for its readers, many of whom have corresponded with me for years, which has been both profitable and pleasant. I still hope to receive their messages of loving fellowship, although in my suffering condition I can make but few and short replies, suffering as I do from day to day with what my physicians have concluded is the "fatal cancer," and knowing not but that the snows of the present season may fall upon my grave. I have desired to extol the grace of God in the fifty years of my spiritual warfare in this dreary wilderness.

In June, 1825, I was born of poor but honest and strictly moral parents, both of whom were orderly members of the Particular Baptists of England. Although they possessed none of this world's goods but what the blessing of God in the labor of their hands furnished them, yet they were always able to furnish every necessary good, with many comforts, for their family, together with ability to give them a fair education, myself suffering most for want of the latter, having always, until a woman grown, such poor health that at the age of twelve and a half years I had to quit school entirely. About that time, in 1837 or 1838, the Baptists were passing through that terrible ordeal of divisions on points of doctrine introduced by one Andrew Fuller. Being old enough, I remember well the hard reasoning and strong controversies between my dear father and the visiting brethren of that church. For years my dear mother remained at ease among them, while it pleased the Lord to open my dear father's eyes from the first, so that he at once discovered the cloven foot and its rapid advancement. Two parties were in the same church, each having their favorite ministers. Never while memory lasts shall I forget one very old gentleman, who on a visit preached for the original party, taking for his text the words in Psa. cxix. 96, "I have seen an end of all perfection; but thy commandment is exceeding broad." How he emphasised the words "all" and "ex-

ceeding," extending even to every thought. I think that sermon was greatly blessed to my father, for it was soon after this that he withdrew from them entirely, never to return, nor even to look back. About this time a cause of truth was started in the same city by the original name, "Particular Baptists," the other party taking the name "Missionary Baptists." At this newly opened church my father with a brother of his, who also left the "Missionary" cause, attended steadily, well satisfied with what they heard. Here begins my history, then in my fifteenth year. I was naturally, when not sick, a lively girl, yet strictly moral. I had heard my mother many times remonstrate with my father for leaving his family to attend elsewhere; and many times when my uncle would bring reading matter, such as Gadsby's, Kershaw's and Warburton's lives, with many of Huntingdon's writings, for father's perusal, have I heard my mother wish she dared throw them into the fire. But O! poor dear, an after day tells a richer story for her. About this time, one day I heard a woman telling her that where my father attended the minister (Mr. Wilkin) preached infants in hell not a span long. This greatly incensed me, and I determined to hear him for myself, although mother was very strict to keep us with her. But soon after this, my parents being from home on a visit, we younger ones were left in care of the hired girl, who had orders to take us on Sunday to mother's chapel. But living in the country on a farm, I had to walk three miles to the one I felt determined to attend. On reaching a certain point I jerked away from the girl, and went to father's chapel; but I failed to hear what I had foolishly expected to; nor did anything that was said arrest my attention. This was in the morning of the day. As there was to be preaching in the evening, I walked home much impressed that I must go again in the evening; but on what my desire was grounded I could not tell; yet go I must, and go I did, leaving behind me the girl's threat to tell my mother on her return. That evening's text proved as a nail in a sure place, and reads as follows: "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 may be filled with all the fullness of God."—Eph. iii. 17-19. On the reading of the text by the minister (Mr. Wilkin), my whole being became aroused, and in every point I became guilty before God; reproaching myself for my curiosity, and threatening never to attend again. But alas! ere the next meeting time (Wednesday evening) came I was wanting to go, yea, hungry to hear more of that which justly condemned me. Never after this did I attend my mother's chapel, except on two funeral occasions. I attended that chapel thirteen months before any one ever asked me what I came for; and I have always felt thankful that they so tested me. They would kindly speak to me of my long walks, dark evenings, bad weather &c., but never touched on religion; nor did I want them to; but on my coming to the church they told me they had very interestedly watched me, and had assumed that the root of the matter was wrought in me.

I never knew if the servant girl told my dear mother of my departure from her orders. She never once told me that she objected to my going with my father, and he never persuaded at all; yet I think he often went with me for company on a week-day evening, he having worked hard all day and being tired. Well, from this time on, for about three years, I was in bondage and distress, perplexity and woe, a sinner burdened with sins, and knew not where to go, until Jesus showed himself to me, and whispered, "I am thine." In the month of July, 1842, after working and toiling at Mount Sinai's base, a slave to that law which condemns for the least failure, and for a nonfulfillment kills outright, driven to the ends of the earth in my forlorn and helpless condition, having lost all faith in works for salvation, and hope itself having died in despair, in my distress of mind and agony of soul I concluded to just once more acknowledge the justice of God in my condemnation, and then quit the field of battle. Thus one night I laid down to rest, if possible, with all the horrors of the damned in my soul. Like the dear disciples, weary and worn, I fell asleep; and O! the wonderful transition. At early dawn, just as the sun was sending forth his lovely rays over the earth, I awoke, repeating the following, "He hath brought up my soul from the lowest hell; he

hath set my feet upon a rock; he hath put a new song into my mouth, even praise unto our God." Filled with this wonderful joy I arose and looked forth from my window. Not only did the trees of the field seem to be clapping their hands, but all creation echoed the voice of its Creator. Nor was all this but a faint emblem of the inward warbling of my soul. Then it was in my experience that the light of the moon was as the light of the sun, and the light of the sun as the light of seven days. Looking back over my weary wanderings through that legal dispensation, with all its curses entailed, looking at it in the light of that Sun which had just arisen in my soul, or through the one anointing of my eyes, the darkness formerly experienced became light unto me. Contemplating the holiness and justice of God in the condemning power of that law, I saw a glory as by the light of that sun; just looking at Paul's language, "For if that which is done away was glorious, much more that which remaineth is glorious;" yes, even to the light of seven days; a perfect and increasing light, shining more and more unto the perfect day. But, brethren Beebe, should you find a place in our esteemed family paper for this poor scribble, can you or brother Jenkins find it convenient to give your views of the text referred to Isaiah xxx. 26? I would love to feast upon the full contents of the word, a measure of which filled my soul at the time.

The following May, 1843, then in my eighteenth year, I went to the church, told my hobbling story, and was warmly received into my mother's bosom (the church), where, after my baptism in the lovely river Nene, in Cambridgeshire, England, I was nourished up in words of faith and good doctrine, for a little more than ten years, when I left my home country for America, when and where, after six and a half years of our married life, my husband died, leaving me with three small children (boys) to raise and educate, and as best I could fit for business life, which, with the blessing of God, I accomplished, though I had no means save a very small home. I had therefore to labor with my hands from day to day to support myself and family. But I had many excellent friends, and that, too, of the most respectable class.

On our first settling in this country we began to inquire for our people, and so particularly describing

their views of truth that none could mistake who we meant. We were told that there used to be, years ago, a people of that order down in Connecticut, but that they were now all dead and gone out of knowledge. We both felt greatly discouraged and sad; but after a few moments I said to my husband, "We shall yet find the people we want, I feel sure." He inquired why I thought so. I replied, "Because of the words so powerfully on my mind, 'Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.'" He feared I was too positive; but no. While I could do nothing to bring those words into my heart, neither could I do anything toward erasing them; for they were there, and abode with me, although it was not until after the death of my husband that I learned of this people, when two original members of a church that Elder St. John served moved into that village. On hearing me talk in the so-called Baptist Church there, and finding such conflicting views advanced from what was proclaimed there, they sent me a copy of the SIGNS OF THE TIMES, in which was a letter, and also poetry, I think, written by you, brother Beebe, while incarcerated in prison during the late war. From that time on, though a widow for thirteen years, and often short of means, yet such a feast was it to my soul that I have never since seen the time when I could dispense with so rich a boon, by which means I soon learned the locality of both ministers and churches of that order. On becoming acquainted with Elder St. John, of Watkins N. Y., and Elder J. P. Smith, of Delphi, N. Y., both preached for me in my humble cottage several times, much to the chagrin and contempt of the aforesaid so-called church there. But no matter, my heart was fixed, trusting in the Lord, yet supposing they would cut me off for the same; for be it known that I had, soon after my husband's death, and during the ministry of a very sound and faithful preacher, been prevailed upon to join the church. This man, quite aged, answered to their call to serve them, a few months before my husband's death, he being very much comforted and encouraged in hearing him. I had heard him preach but few times myself, but liked and approved of all I did hear from him. I was quite ignorant of the mind of the church respecting him, but I thought and concluded if the desk were kept straight the pew was not apt to get very crooked. On this ground I united by experience, intending to write to my own home church for a letter. They said nay, but were quite willing to receive me on experience; so I did so. At that time no business matters of the church came up; but at the very next meeting I found them almost a unit in opposition to the dear old man's preaching, declaring he was preaching sinners away from Christ,

and that under such preaching the church would go down, &c.; that they would never be able to get up any more revivals, nor do any more good. So it went on to the end of the year for which he was engaged, when they turned him out. But O! the hot water I had got into. What should I do? And what could I have done had not the Lord stood by me, and strengthened me for the battle before me? All this was before I had heard of the Old School Baptists.

Thus I was often heard talking in their meetings, when opportunity was given, opposing their errors, and showing by the testimony of Scripture their ignorance of and misapplication of the same. For eleven years I was battling with them, both privately and publicly, yet never could I offend them. They always manifested a disposition to want to hold me with them, until their potage became so poisonous that I really feared to partake of more would end in death to all my spiritual access to God or comfort of his holy word; so I sent in my resignation, although at last it was done rather hurriedly, the result of a rather singular circumstance, as follows. I was walking home from one of their meetings one very bright moonlight night, on a country road, in a village then called Centreville, in Onondaga County, N. Y. While going north the moon was shining directly upon my back, reflecting my shadow before me. I halted, the thought occurring to me that although the moon was shining so brightly, and every object around was so distinctly seen, yet I was only following my own shadow, which was the only dark object around me. I turned quickly around, the moon then shining directly in my face, and my shadow had disappeared. Something said to me, "This is just how you are walking with that people. You know the true light, and you rejoice in it, and it alone, and yet professedly are one with that people who walk in darkness, following their pernicious ways, as you in following your own shadow." Much more was shown me in it than I can express, but which quickly decided the matter in my own heart; and, as before stated, thereupon I sent in my resignation, after which I was never visited by any of that church. But ere long a business circumstance arose between two of the male members, insomuch that they called a council and threw their doors open to everybody. The aforesaid brother and sister, formerly members of the church with Elder St. John, but who, like myself, were at one and the same time ignorantly drawn into this so-called church (he also having sent in his resignation), with myself agreed to attend the council. After that business was dismissed, and there being time for further remarks, one of the senior members of the council arose and said, "Since being in this village I have learned of two

persons, formerly members of this church, sending in their resignation, without asking for a letter by which to join another. If either are present I would like them to give their reasons for so doing." After a little hesitation I arose, acknowledging myself one of the requested, adding that my reasons for so doing arose from a dissatisfaction with the views advanced by every minister I had heard there, saving the one serving the church at the time I united; that in reference to not asking for a letter, I had long concluded that an unsound church could not give a sound letter, and that my christian experience would prove a more satisfactory admission into any church I might thereafter unite with, of my own faith and order, founded upon the Scriptures. The brother then arose and testified similarly, each feeling relieved that we had the opportunity of testifying to the work of God in us.

Some time after this my present husband put in an appearance, he living in Utica, N. Y. where we were finally married, and I moved there. At the time of my leaving the Missionary Church I had no knowledge of this circumstance, nor had I even heard of the man, my present husband. But the Lord opened the way by leading me to the people of my choice, where more than twenty years since I united; in which church I have learned some lessons both pleasant and painful, bringing me down to this my jubilee year of spiritual training and instruction; a long schooling on a very dull scholar; for O how weak, foolish and ignorant I am. How little do I know; yet I am glad for that very little.

Though a sinner vile and base,
Yet a sinner saved by grace.

And now that in the providence of God we removed to Rochester, having two sons here, our nearest point of truth is May's Mills, where (though I never expect to go again) we have taken much of true comfort in meeting with the saints in their assemblies, as also in the ministration of the word by their pastor, Elder Bogardus, all being united in peace. O how good it is to dwell together in unity.

Being very weary, and also suffering, and fearing to weary you also (having had many sittings at this), I will for the present draw to a close, hoping, if spared, and this is published, to again take up some of the threads of the subject which, on reading this over, I find are left in an unfinished manner, my frequent extreme sufferings greatly interfering with my memory. Yet I ask one more favor (if not intruding), the copying of a few clauses from "Memories of the late John Warburton, Jr., of Southill, England, as an advertisement of the precious and valuable work of the Lord with him; not that I have the slightest pecuniary interest in the sale of the book, further than the comfort of Zion and the glory of

God. The book is obtainable of his son, Mr. P. Warburton, 706 Nostrand Ave., Brooklyn, N. Y., at quite reasonable prices. The following are some of the extracts.

"The cares of this world, the mind engrossed with business, and the affections borne away by the things of earth, choke for a time the seeds of life. If God did not now and then call his people's affections from earthly things, what would be the consequence? The very thought seems to distress one. The Lord has but to speak to the heart, and immediately there is attention and action. 'When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek.'—Psa. xxvii. 8. What! no acting, no moving, no seeking, no praying, no longing, no desiring spiritual things, without being prompted with divine power? No, not the least moving in the heart. Of course my eyes can look into the word, my body can go to chapel, my tongue can articulate words, I can kneel in outward devotion, I can attend to a whole round of prescribed forms; but all of that, in the absence of the heart, is only bodily service; and that never did profit. Paul proved it so; so have I; so have you, and thousands more. It is the heart God requires. 'Son, give me thine heart.' O what a barren desert the heart is! It is under the curse of the divine law. Like Jericho, the city of the heart of man is pleasant for many things; but the water (the affections) is naught, and the ground barren. What is to be done with it? Some say, Cultivate it; but I have lived long enough in the world to know that a sandy desert is a desert."

"The atonement, of which I have in former letters in such a feeble manner attempted to write, is most surely believed amongst us. It is the mystery of God, the foundation of the Bible, the hope of sinners, the wonder of angels, the song of the redeemed, the confusion of devils, the glory of the elect, the matter of the Scriptures, and the truth which runs through every gospel sermon. It is the channel of mercy, the delight of God, the victory of saints, the wisdom of the wise, the scorn of fools, and the masterpiece of God. It is the armor of light to the christian in the conflict of faith. Without it there can be no standing against the wiles of the devil. It is the watchman's light. It is a lesson to the scholar, and a marvel to the learned. It is the life of the living. It supports the weak, encourages the timid, emboldens the feeble, restores the wandering, raises the sinking, and revives the parched. It turns curses into blessings, and wailings into songs. Indeed, thousands of tongues have spoken of its worth, thousands of sages have written of its virtue, power and glory, and yet not one-half of its value has ever been told. It is a mine whose riches can never be explored, an ocean that can never be fathomed."

"Showers cause the bud to swell, the flower to open; they fill the pools, and make the watercourses to flow. Things then appear lively; and when this is the case spiritually, the heart is filled with gratitude; the out-door crop and indoor feelings of soul move in harmony; when the watercourses flow, the willows by them thrive and flourish; and when the springs in Zion flow forth, causing floods upon the dry ground, and goodness and mercy to be poured upon the soul, faith then springs up, and we know that spiritual faith is taken up with the Master's business; it watches his hand and observes his footsteps. If the Lord withhold his favors, faith will beg and supplicate at the door of mercy for fresh supplies; and if it beholds the least token of mercy arising out of the sea of grace, even like a cloud as small as the hand of a man, it will return to the soul with words of encouragement, for there is a sound of abundance of rain. The soul then comes forth on the testimony of faith, and says, The Lord liveth. Hope thou in him, for I shall yet praise him."

And now, dear brethren Beebe and Jenkins, as our time for remitting for our highly esteemed and much valued paper, the SIGNS OF THE TIMES, is near by, please find inclosed P. O. Order for the coming year. Wishing you much of the presence of the Lord, and abundant success in your labors,

Your truly unworthy sister,
LYDIA ALEXANDER.

HIGHLAND, Oregon, Dec. 16, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I arrived at my sister's Mrs. Mary Ringo, in Clackamas County, Oregon, yesterday, and have learned of the death of our dear old brother, Elder John Stipp. No doubt some of the brethren will send to the SIGNS OF THE TIMES a sketch of his life and an account of his last sickness and death; but I have felt a desire to add my feeble testimony and express my appreciation of the dear old brother's worth. In him the church had an able and uncompromising defender of her faith and order. Among all the ministers I ever met or heard preach, I never heard Elder Stipp's equal; not as an orator, but as a scriptorian. His mind seemed to grasp his subject, with all the Scripture bearing upon the same. He was not a man carried about by every wind of doctrine. His views on different points of doctrine were well studied, and when he advanced them, either in preaching or writing, he did it as being certain that he was right. His preaching was almost entirely doctrinal, but his private talk showed that he was not a stranger to the many trials of the saints. His doubts and fears were as great as the very least of the children of God. His only hope was in the blood of Jesus. But he is now at rest; his warfare is ended; he has received the crown of righteousness.

Well done, faithful servant; enter into the joy of thy Lord. May the Lord remember Zion, and give her gifts for her comfort and for his glory.

I will add no more, hoping some brother or friend will prepare a suitable notice of his death for publication.

In gospel bonds your brother in hope,

G. E. MAYFIELD.

ALDIE, Va., Dec. 13, 1892.

ELDER E. V. WHITE—DEAR BROTHER:—We buried poor brother Chamblin last Friday. It was sad to put him away; but he is doubtless at rest, and through with the suffering of this sin-accursed world. How I long for rest from sin myself, and every evil. But, my dear brother, it seems to me there can be nothing but sin about me; no spirit but what is of the flesh. It seems to me my own heart has deceived me. My life looks to be such a complete failure in every way but in evil. There is but one thing to console me; I would have it otherwise if I could. Whether that desire is of the Spirit I do not know; for my selfishness and self-seeking is so deep seated, running through every fibre of my being, that I can trace every desire of my heart to it. Even from that seems to proceed my desire for holiness and purity, knowing that the greater good comes from them to any one possessing them. No doubt the good Lord has some use for me, an infinitesimal speck in his world; and I will fulfill that use, like every louse or frog sent into Egypt; but it does seem that the use is something like theirs, to worry and annoy. But I feel that God is good. I find no fault with him. But I do so want his goodness to rest upon me, to be made as he is. I want him to dwell in me, and everything I do to be pleasing to him. I want every thought to be in subjection to him. I do so want to lose sight of myself, and to draw near unto him with full purpose of heart; but the reverse of this I find to be true.

I did not intend to write this, but to explain my absence from your daughter's wedding. My best wishes for you and each one of your family.

As ever, your affectionate brother,
J. N. BADGER.

HANNIBAL, Mo., Dec. 28, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—The 25th instant was my 80th birthday, and I reckon this will be the last annual remittance I will be able to make for the SIGNS OF THE TIMES. My connection with the paper has been long and (to me) pleasant. It has been nearly sixty years since I received the first number, and in that long period I do not know that I have missed a number. I still, though nearly worn out, have the interest of the paper and its success at heart, and hope the Lord may bless and prosper you in your present undertaking to furnish the brotherhood of Primitive

Baptists with a weekly paper, and that it may also prove profitable to you, in order that it may be permanent.

I would like to write something for the information of the brethren, that they may know my present condition. Though nearly helpless, yet I have been greatly blessed of the Lord, for which I desire to praise and adore his blessed name. Should I improve sufficiently, I may do so hereafter.

With love for you, dear brethren, and all saints, I am your unworthy brother,

W. F. KERCHEVAL.

REISTERSTOWN, Md., Jan. 18, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—In the SIGNS of this week I notice a request from J. E. Moore, Cornwallville, N. Y., for my views upon Matthew xx. 16 or xxii. 14, through the SIGNS. Will you allow me space in the SIGNS to say that in the number of your paper for Feb. 19th, 1890, an article of mine upon the first named text may be found? I could write nothing different were I to write again, and I would refer the writer of the request to that number; and I would say that the same language in Matthew xxii. 14 I understand to refer to the same thing in substance as in Matthew xx. 16. Perhaps the one difference may be that while the text in Matthew xx. 16 relates rather to the spirit in which our service is rendered, the same words in Matthew xxii. 14 relate more directly to the outward course of life of those who profess to be followers of Christ. A right spirit is enjoined by the one text and its connection, and a right conduct by the other. Both taken together show the importance of a right spirit showing itself in a right manner; and I understand both to relate to professed disciples of Jesus only.

I remain your brother in a precious hope,

F. A. CHICK.

NOTICES.

WE EXPECT,

THE Lord willing, in a few numbers, to commence the publication of the Minutes of the proceedings and the resolutions drafted at the meeting of the brethren at Black Rock, Md., in 1832, at the time the division took place between the Baptists in the United States. After publishing the above we expect to run in serial form the able and powerful orations of Edward Livingston before the London Missionary Board, May, 1824.

We at first anticipated commencing these articles with the beginning of the present volume; but we are receiving each number such large accessions to our list of subscribers that we have decided to delay their publication for a short time, in order to enable as many as possible to have the articles complete.

PERSONAL.

IF J. W. Skaggs is living, and sees or hears of this request, he will please write to me, giving me his address.
M. B. WEEDON.

FORT SCOTT, Kansas.

EXTRACTS FROM LETTERS.

[WE have frequently made mention of the letters we are daily receiving from brethren and sisters who delight to read the SIGNS OF THE TIMES, but whose financial circumstances will not permit of their paying for it; and in order that those who are so kindly contributing to assist us in sending the paper to these brethren may have an idea of the nature of the appeals to which we refer, we publish below a few extracts from letters which are a fair sample of those we are constantly receiving. To all of these the paper is now sent; but we could not afford to send it were it not for the liberal aid we are receiving from those contributing to assist us in bearing the expense. Not having the consent of the writers to publish these letters, we omit the signatures and date lines.—ED.]

ELDER G. BEEBE'S SONS:—DEAR BRETHREN:—I have thought that by this time I would be able to send you my remittance for the last year; but I am not yet able. I thought I would write you to stop my paper; but it seems that I cannot do without it, as it contains about all the preaching I hear. It advocates the doctrine my soul delights in, if I know my heart. I am nearly sixty-eight years old, with no income but my own labor. It is the hardest times in money matters I have ever experienced. Your brother, I hope.

G. BEEBE'S SONS—DEAR BRETHREN:—I cannot expect you to furnish me with our precious paper, the SIGNS OF THE TIMES, free any longer, although in my lonely condition it is a great comfort to me. Our church is sixteen miles distant, and since my dear son was drowned I seldom get to hear preaching. We have plenty of preaching all around us, but I would starve to death on such preaching, if I were to go and hear it. If I ever get my home paid for I will pay for the dear old SIGNS the balance of my life. My little girls plow, and I work out the most of the time. Every dollar we can make, except a bare support, we pay on our land. We have three years more to pay in; and if we do not pay it, we will lose what we have paid. So you see my prospects.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been a subscriber to the SIGNS for a few years, and there is no one that likes it, and the doctrine it teaches, better than I do; but I will tell you how it is with me financially. I am not able to pay you for it. Some years ago I was thrown from a mule and disabled for life. I am a poor man, and do not see how I can pay you for your kindness to me. I would say to those who have been so kind as to send me the paper for two years, I hope I will never be so ungrateful as to forget you. I hope the Lord will reward you for your kindness. I am sixty-four years old. I have been an Old Baptist about thirty-five years, but did not cross Jordan until about seven or eight years ago. I have a great desire to see brother W. L. Beebe. I read and re-read the dear SIGNS. There are also some others I wish to see who write for the SIGNS. I am six miles from any church, and cannot go often. We have but little preaching in the winter, on account of high water and bad swamps.

Dear brethren, farewell. May the Lord bless you in all your undertakings. Pray for me. I remain your brother in Christ, I hope.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 25, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

NEW JERUSALEM.

BRETHREN BEEBE:—Will you please give your views on Rev. xxii. 1-6? Now, please do not refer me to some other article, or to some article written by other parties; for that will not satisfy me. I am now almost sixty-two years old, and am no doubt a little childish; certainly I am somewhat carnal, for I have preferences as to preachers and writers. I expect still to continue to patronize the SIGNS OF THE TIMES, and to do what I can to extend its circulation. I am a poor, ignorant, old sinner; and for thirty-five years I have been trying to preach the unsearchable riches of Christ; and I often feel that trying is about all that I have done. This may not be worth the time that it will take you to read it; but it is from one who hopes and believes he loves you in the truth as it is in Jesus. Fare ye well in the Lord!

J. P. ALLISON.

DOUGLAS Co., Oregon, Dec. 16, 1892.

REPLY.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever. And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done."—Rev. xxii. 1-6.

It would require much presumption for us to attempt to comply with this request if in so doing we propose to tell our esteemed brother something which he has not already learned in the long experience of his ministry; but it is scarcely necessary to disclaim the desire to present anything more than the things which have been revealed in the manifestation of the Spirit to all them who are led by its sacred instruction. The fact that the individual experience of our readers thus bears witness to the truth of such views as are submitted, is the best assurance of the fellowship of that guidance in which the saints are all taught of the Lord. However much the saints may differ in the details of their understanding of particular passages of Scripture, there can be no variance in their knowledge that "Salvation is of the Lord." When rightly understood, every portion of the inspired testimony concurs in this central principle of divine truth. So it is written, "To him give all the

prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 43. No interpretation of any inspired expression can be correct unless it bears witness of the grace of God revealed in Christ Jesus; and no very serious error can be involved in any exposition which recognizes that great embodiment of eternal truth. With this principle in view, whatever ability may be given to any minister in expounding the Scriptures will redound to the praise of that grace by which it is conferred upon him; God will be declaratively glorified, and the saints will be comforted; while the very grace bestowed will humble its recipient in the lowest dust of humility. Thus creature boasting is excluded not merely by a prohibitory law, but by the very light of truth shining in the heart of the favored saint. The more he is enabled to see Jesus exalted, so much the more is he made to abhor himself in dust and ashes. Only when deceived by false imaginations of carnal reason can the saints find anything to exalt self in the most lofty views which are shown to created intelligence. When any discovery of unknown beauty in the gospel is productive of intolerance and impatience toward those who have not been favored to receive the same manifestation, it is evident that the carnal mind is in control of the intolerant one; and it is more than probable that the fancied light is but a shining device of the adversary, by which he has captivated the deluded child. Against such snares the saints are warned in all the admonitions of the sacred word. These cautions are needful for them in their sojourn in time, or they would not have been left on record.

It will not be expedient to treat the text by separate clauses, or to even dwell upon every point of truth embraced in it. Our esteemed brother will not need to be reminded that this is a portion of that vision in which the Lord Jesus by his angel signified to his servant John "things which must shortly come to pass." With all the Scriptures this is included in the testimony of Jesus. While its awfully majestic sublimity strikes even the natural mind with peculiar force, to the subject of divine instruction there is no beauty in it except as it presents Jesus in his glorious power as the Savior of his people from their sins. The Spirit of truth must take and show this in every case, or the word is sealed from the scrutiny of finite investigation. Not even the natural mind of the saints is capable of receiving this revelation. Only by that faith which is the fruit of the Spirit can the saints themselves receive the things of Jesus which by that Spirit of truth are ministered unto them. This is clearly shown by the fact that John could understand nothing of all he saw and heard except as it was given him by the ministry of the Spirit, which is

the Angel of Jesus Christ bearing witness of him.

It is important to observe that the revelation of the "river of water of life" was not a muddy little rivulet, such as might be stopped by any earthly obstruction. It was not only the water that was pure; the river itself is described as pure, signifying that there was no mingled pollution of earth to be found in that wonderful river. Neither could its purity admit of any condition to be rendered by a sinner in order to produce the crystal water of life in the river. No stronger illustration is afforded in nature than the crystal as expressing the perfect clearness of the water of life. The river cannot be separated from the water which constitutes it; both the river in its purity and the water of life proceed out of the throne of God and of the Lamb. As the river and the water are inseparable, so the throne of God is one with the throne of the Lamb. The throne signifies power and dominion. The omnipotence of God is all revealed in the Lamb; and only in that infinite power could this glorious river have its origin. The saints require no arguments to convince them that this river has no earthly fountain for its source. In the first display of divine light they learned that their only hope of salvation from their sins must be in the eternal election of God. Thus they are witnesses that this pure river proceeds out of the absolute power of God and of the Lamb, which is signified by the throne, in our text.

In the description of the street of it, and the river which was so inseparable from the street and the tree of life, there is a declaration which can never be comprehended by finite intelligence; and yet to every babe who is taught of God it is made clear that this description is the exact statement of the order of the holy city. When in the wilderness of condemnation they found no city to dwell in, neither any way by which they might come to a city of habitation, they were perishing with thirst, and their tongue failed in that dry land. They can never forget that Jesus was revealed in their extremity as the fountain of living water, and the only way of life. He is the Rock who was smitten in the wilderness, from whose wounded side flows the never failing river of the water of life, whose fountain is in the eternal purpose of God which he purposed in himself. This river never diverges from the living way, which is the street of the holy city, new Jerusalem. Our text is but a continuation of the glorious description of the vision which runs through the preceding chapter. It must not be forgotten that the whole vision is of the heavenly city. No earthly city could have such a river, such a street, and such a tree. This tree of life was one tree, yet it was in the midst of the street of the city, and on either side of the river. There never was any

such river, street and tree even in the garden of Eden. It was typically represented there by the tree of life, but that was not the eternal life of the church, which was in Christ Jesus. "In him was life; and the life was the light of men." This divine Tree of life never was anywhere else but in the midst of the street of the holy city, and on either side of the pure river of water of life. He is the blessed Man, of whom David sings in the first Psalm. He is planted by the infinite and immutable counsel of God, and his fruit shall not wither. Every month, whether in the parching heat of summer, or in the chilling frosts of winter, this precious fruit shall feed and comfort the blest inhabitants of this favored city. There is no season for which this heavenly fruit is not adapted. In the day of prosperity there is the joy of the precious presence of the Lord; in the time of adversity and trial, the assurance of his unchanging faithfulness and truth affords heavenly food to strengthen and sustain every one of the afflicted and poor people, who have fled for refuge to lay hold on the hope which is set before his saints in the name of Jesus Christ the Righteous. But for the provision of this unfailing supply of the fruit of the Tree of life, the pilgrims and strangers would be unable to survive the arduous toil of their sojourn in the wilderness of this present evil world. Their Lord was made perfect through that suffering in which he was sustained by the angel from heaven strengthening him; so his followers must learn their own weakness in being conformed to the glorious grace revealed in him. It is important to notice that it was in the very moment of his expression of perfect resignation to the will of God that he received this omnipotent support from heaven. No saint ever rejoiced in that divine deliverance until stripped of every confidence in any selfish or earthly dependence.

Even the leaves of the Tree of life are for the healing of the nations. This does not signify that the nations of them who know not God are provided for in these leaves. By reference to the preceding context it will be seen that only the nations of them which are saved can walk in the light of this glorious city; the glory and honor of those nations shall be brought into the city. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Since the Tree of life, with all its twelve manner of fruits, including also its leaves, was within the gates of the holy city, it is clear that none could be partakers of the nourishment and healing afforded by it but those "nations of them which are saved," against whom "the gates of it shall not be shut at all by day; for there shall be no night there." Certainly it would be a violent wresting of the

figure to understand that in this divinely appointed city there was provision made for the food and the healing of those evil workers, of whom God expressly declared that they should never come into the city. The healing leaves as well as all the twelve manner of fruits must be for the exclusive benefit of the people whom God has chosen unto salvation. This sacred Tree of life can never be approached by any others but the nations of them which are saved; because God himself, when he drove out the man from the garden, "placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." In this absolute prohibition of the approach of the sin-polluted man to that typical tree of life, the Spirit shows to the saints the impossibility of any of the guilty race of Adam ever finding access to God through Jesus, the true Tree of life, until the Spirit of Christ is given to each one in his individual experience. Since this Tree is in the midst of the street of the city, and on either side of the river, there is no possibility that one of the inhabitants of the new Jerusalem should ever be in a position where this living and life-giving Tree shall fail to bring every needed support, nourishment and healing balm.

In the announcement that there shall be no more curse, there is presented a very striking contrast with that legal dispensation, which is characterized as the ministration of death.—2 Cor. iii. 7. While it was indeed glorious, that fiery law could only show the justice of the sentence which consigned to despair every man who failed to fulfill its most rigorous demand. There never was any life provided in the obedience to its just requirements. It could only accept the service as in payment of the debt which it demanded. Consequently, "As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. This curse remains upon every one who seeks acceptance with God by works of obedience to that law which was given to Israel from Sinai. That law has no place in the new Jerusalem, the gospel church, which is above that slavish law, and is free, with her spiritual children.

There can be no need of any precepts written in stone for the nations who are favored to dwell in the everlasting habitation of this spiritual city of God. This is stated as the explanation of the glorious fact that there shall be no more curse. There can be no curse where the throne of God and of the Lamb is established. As there can be no darkness where the sun shines in nature, so the presence of God and of the Lamb renders the existence of sin impossible. Where there is no sin there can be no curse; and without the curse there can be no death. Since Christ

is himself the end of the law for righteousness to every one that believeth, it is clear that there can be no sin still resting upon those who are redeemed from the curse of the law by his perfect atonement. "Clouds and darkness are round about him; righteousness and judgment are the habitation [or, establishment] of his throne."—Psalm xcvii. 2. The throne of our God is not a mere natural seat. As he is a Spirit, so the throne of his glory is his own infinite holiness. It is the fact that this throne is established in his church, by which it is rendered certain that his servants shall serve him. It is not merely stated that it shall be the duty of his servants to serve him; but the divine perfection of his government is such that it is an established fact that every one of his servants shall serve him. In the same everlasting covenant this is secured, together with the eternal foundation of his throne. He has engaged to be their God, and also he declares they shall be his people. Their service is not enforced by the terrors of death and penal sufferings. They are moved by the noblest motive which can be conceived of by man. It is not merely the fleeting emotion which is called natural love. They are made to desire the service of their God by the work of his Spirit which dwells in them, and works in them both to will and to do of his good pleasure. They do not merely serve him with outward actions; in their heart and spirit they render that worship which is acceptable in his sight. This is in that new heart and right spirit which their God creates and puts within them. Their service is inseparable from seeing his face, and bearing his name in their foreheads. As no one can ever see his own forehead, it is not possible that the saint should behold this seal of the Holy Spirit in himself. Yet they can never draw near to the throne of divine grace without presenting this name as their only claim to the favor of God. It is only as they bear his name that they hunger and thirst after righteousness. Surely no saint can claim that his corrupt and sinful carnal heart can produce that holy desire to bear the image of the beloved Savior. There is strong consolation in the fact that they who see his face do bear this seal of the Spirit of truth. Although many times they may fear to claim that they bear the mark of his name in their foreheads, they can hardly deny that they have seen his face. Perhaps in deep trial they may fear to claim that they have seen his face in open vision; but even then it will be hard for them to deny that they have seen his face in some of his saints. In this very weakness they give assurance that they bear the mark of his name in their foreheads.

In the declaration that there shall be no night there, the saint may be ready to find a witness against his own hope; since it is his constant

complaint that his path is through darkness. This would be a very serious ground of doubt if it were not that the whole testimony of inspired servants is filled with the very same record of gloomy experience. Yet the subjects of this darkness are fully satisfied that they are themselves the cause of the darkness which oppresses them. They know by faith that "God is light, and in him is no darkness at all." But it is conclusive evidence that the light of life shines in the heart of any sinner when he knows this truth. No light of nature, as of a candle or the natural sun, or human reason, can show the glories which are revealed in that light which the Lord God giveth to all those whose dwelling is in this holy city. In the throne of his eternal power they reign with their Lord forever and ever.

In the closing testimony of the faithfulness and truth of these sayings is presented the certainty with which the determinate counsel of God has fixed every item in the changing scenes of time, so that none of the afflictions of his saints are accidental, and nothing can prevent their enjoyment of every comfort and joy which is given them in the divine appointment. The angel of revealed truth has borne no uncertain testimony, either in the written word of inspiration, or in the personal experience of those who are led by the Spirit of God. All his sayings are "faithful and true." The afflicted and poor people, who are pilgrims and strangers in the world, are constantly made to prove the infinite perfection of this truth of God. In each individual experience they are qualified to bear witness that the Captain of their salvation has never left them. He giveth them the victory, not only in their final deliverance from the bondage of mortality, but in every time of trial. The more severely they are called to suffer the more perfectly they are prepared to sing of his present help in their victory. There is strong support for the tried saint in the positive determination by which our God declares that all the things appointed "must shortly be done." His purpose of mercy and grace toward the subjects of electing love can never be defeated by all the powers of sin and hell. Every element of opposition against them shall but develop more manifestly their perfect safety as being "kept by the power of God through faith unto salvation, ready to be revealed in the last time." This gospel dispensation is the last time; and the hope of the saints in the salvation which is by grace, shall never fail until time shall be no more. Then hope shall be lost in the fulfillment of eternal glory, and faith shall be swallowed up in that glorious knowledge which is inconceivable. It can only be expressed in the words of inspiration, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we

shall be like him; for we shall see him as he is."—1 John iii. 2. In the manifestation of this gracious appointment of God, the saints are called to pass through much tribulation here in time; but the assurance of faith sustains them in all their conflicts, and they endure affliction as seeing him who is invisible. Infinite love enables them to glory in tribulation, and to count it all joy when they fall into divers temptations. All their trials are included in "the things which must shortly be done."

From what has been written our brother will understand that we see in the text the revelation of the heaven of gospel liberty as in contrast with the legal state of bondage under the Mosaic economy. Whatever may be included in the text in declaration of the ultimate glory of the church, we have not yet experienced, and can only wait for. Such views as may be satisfactory to others we are not disposed to controvert, being satisfied that there is much revealed to others which is beyond our measure. Of us nothing should be required but what has been revealed in our own experience. Those who have received larger development of the grace of God may well afford to bear with our weakness and extend the mantle of charity over our ignorance. Certainly the purity of the river of the water of life does not symbolize the wars and fightings which distress the saints when striving about words to no profit. "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." That is the river which was shown to John in this vision. From no other source can the saints obtain joy and gladness; and from the heavenly sweetness of these streams sorrow and sighing forever must flee away. No other fountain could sustain the afflicted saints under their heavy weight of distresses and trials. Surely this helpless and suffering people have reason to rejoice in the positive assurance of that predestinating grace of God in which is their only hope of final victory over all their sins and sorrows. This is the new Jerusalem, in which is all the rest which remains to the people of God.

WE EXPECT,

THE Lord willing, in a few numbers, to commence the publication of the Minutes of the proceedings and the resolutions drafted at the meeting of the brethren at Black Rock, Md., in 1832, at the time the division took place between the Baptists in the United States. After publishing the above we expect to run in serial form the able and powerful orations of Edward Irving before the London Missionary Board, May, 1824.

We at first anticipated commencing these articles with the beginning of the present volume; but we are receiving each number such large accessions to our list of subscribers that we have decided to delay their publication for a short time, in order to enable as many as possible to have the articles complete.

SELECTED.

OUGHT INFIDEL PUBLICATIONS BE PROHIBITED BY LAW?

[THE following *verbatim* report of a speech by Elder H. M. Curry before the National Normal University, in Lebanon, Ohio, on Thursday, Dec. 15th, 1892, is published at the request of many who heard it. The circumstance that called it forth was a speech from a gentleman advocating the prohibition of Infidel publications by law.—ED.]

THE question involves the most sacred rights of man, and the most vital principles of human government. I take my stand upon the side of truth, justice and freedom. I am not an infidel; but suppose I were one, would that subject my conscience to the dictates of other men? Would that take from me the inalienable rights to which I am born, and which are vouchsafed to me by all right principles of government? So far as human legislation is concerned I have a perfect right to worship any god or no god, just as my conscience might dictate. I have a perfect right to confess or to question any creed, any religion, or any book, notwithstanding any claim that either may make to divine origin. If I should not believe the Bible I have a right to say so, and no one has the right to prohibit me from publishing to the world my reasons for not believing it.

This nation is not owned by a church, nor creed, nor any body of divinity. This is a purely secular government, a government for the people, without respect to any shade of religious belief whatever. Let us forget then for a short time that we are Methodists, or Baptists, or Presbyterians, or Catholics, and remember that we are men and women, American citizens, living under a constitutional government, which declares that all men are created free and equal.

First, then, so-called Infidel writings are not so baneful to society as is generally supposed; but, on the contrary, they have been and continue to be a positive benefit. We are too prone to judge the music by the amount of gilding on the organ pipes. We are too apt to forget that gold is gold, whether in the leathern pouch of the beggar or in the silken purse of the king. We should remember that truth is truth, though it fall from the lips of the Infidel; and falsehood is falsehood, although served in the name of Christ from the silvery tongue of a pious priest. What evil is found in such writings, *per se*, that they should be denied publication? Where is the example of a man being inspired to commit suicide, or to take the life of another, by reading the "Mistakes of Moses?" Who ever heard of a young woman, just in the bloom of youth, being incited to drown herself, or to elope with a worthless lover, by reading Voltaire? Where is the example of young men being excited to burglary

or highway robbery by reading "Hume's Essays?" Who ever heard of men being incited to arm themselves with fire and sword for the purpose of suppressing false worship by reading Paine's "Age of Reason?" But turn to history, turn to our daily papers, and there are thousands of examples, of every specie and shade of crime, in which the unfortunate actors were incited to the destruction of themselves and of others by reading some modern novel, some religious fanaticism, or some newspaper romance, written nine times out of ten by some professor of the christian religion. It is claimed that such writings make Infidels of the people. This is the merest assumption. Thomas Paine, Voltaire, David Hume, Diderot, and many other illustrious men, were driven to renounce the christian religion by the abominable practices of the so called "christian church." The abuses of the name of the christian religion have led more thinking men to question the truth of the Bible than all the Infidel books ever published.

This class of writings has promoted literature and art, science and civilization. As soon as the astronomer began to scan the heavens, the so-called church branded his noble forehead with the word Infidel. As soon as the geologist began to read the history of the earth in books of stone, the same anathema was hurled at him. When men in the realm of political and moral science began to question the divine right of kings, and the cunningly devised fables of priests, they received the same mark in their hands and in their foreheads. Take away from our libraries of science the writings of Huxley, Darwin, Spencer, and a few others, all of whom have been called Infidel, and what is left is almost worthless. Take from every department of knowledge the contributions of Humboldt, and each is robbed of its brightest gems and most valuable treasures. Did all the priests of Rome increase the intellectual wealth of that nation as much as Bruno? Did all the priests of France do as much for civilization as Voltaire? Did all the clergy of Scotland add as much to the sum of human knowledge as David Hume? Have all the clergy, monks, friars, priests, bishops, cardinals and popes of all Christendom done as much for religious liberty as Thomas Paine? The whole world is better off for his writings. Every sentence drawn from his pen was a blow against tyranny and a stroke for freedom. He was the only man in America, except Jefferson, perhaps, who had courage enough to attack Washington and his State church in Virginia. He saw oppression upon every hand, hypocrisy at the altar, venality upon the bench, and tyranny upon the throne; and with the courage of a true hero he raised his voice and wielded his pen against it all. To his writings, the "Age of Reason" not excepted, even more than to

Roger Williams, we owe the religious liberty of this nation. The charity of Williams was not extended to men who denied the Bible or suspected the divinity of Christ. It was not based upon the rights of man, but upon the rights of believers who differed in nonessential points; but the charity of Paine was extended to all men, without respect to creed. It was based upon the right of man; and from this exalted position of freedom and patriotism he challenged the rights of kings and priests, and pointed the finger of scorn at every hypocrite in Europe and America.

But the religious people are afraid the Infidel will prove that the Bible is false, and destroy the christian religion. Where is their faith in the divine authorship of the Bible? Where is their faith in the divine origin of the christian religion? Where is their faith in God as the author and preserver of both Bible and religion, when they think the Infidel must be restrained by law to prevent them from demolishing both? If those who profess christianity, and pretend to believe the Bible, would show their faith by their works, others would have more respect for their profession, and more confidence in the existence and character of their God. True christianity does not need any such protective tariff system for its preservation. The current commercial religion of the present day may need such protection, but I am sure that Bible religion does not.

The evidences of the truth of the Bible are written far beyond the reach of Infidels. They are written in the very framework of the universe; written in the earth and in the sky; written in the stones and in the stars; and closer to us still, written in the experience of millions of human hearts. If the Bible should be burned, and the ashes scattered to the winds, the heavens would still declare the glory of God, and the firmament would still show forth his handiwork. If men should hold their peace, the stones themselves would cry out.

Truth has never sought protection behind legislation; neither has it ever sought to suppress error by law. It has always stood upon its own merit; and though sometimes crushed to earth, has risen again, and in the resurrection has shone forth more brilliant, more convincing, more powerful than ever. Jesus said, "I am the truth." He also said, "I have overcome the world." Truth then has overcome the world; and the victory denies that this measure is for truth's protection. All the interests of the christian religion, both for time and eternity, are centered in Christ; and he said, when brought before Pilate, "My kingdom is not of this world." This was the greatest crisis, from a human standpoint, that christianity can ever be called upon to pass through. Look at the picture: Christ, the founder, the builder, the prophet, the priest,

the king, the hope, the life of the christian religion, stood arraigned before the judgment seat of the powers of darkness, to receive the sentence of death. If there is anything in the elements of this world that could contribute to the defense of his kingdom in any way whatever it certainly would have been called into action at this time; and if in this most trying hour he had nothing to ask of the rulers of this world, we may safely conclude that there never can a period arrive when earthly governments will be required to defend his cause. Christianity is not of this world in its origin, elements, provisions, protection, government, nor destiny. It is of heavenly birth; and by its own inherent heavenly power it shall accomplish its mission in earth.

Infidels, in their efforts against the Bible, have unwittingly increased the general store of human knowledge, and yet failed to add one cubit to the stature of their own cause, or to make one hair black or white. This fact proves conclusively the truth of the Scriptures, that we can do nothing against the truth, but for the truth; that "the wrath of man shall praise him, and the remainder of wrath he will restrain." Even Infidel writings are among the all things that work together for good to the christian. So we see that some good can come out of Nazareth. Infidel writings have been a potent factor in our civilization, and have been far more beneficial to the race and to the church than religious intolerance and tyranny of creeds.

"All discord is harmony not understood; All partial evil is universal good."

The proposition is altogether impracticable. What court or tribunal would decide the infidelity of a production? Congress would have to create a sanhedrim for this purpose, and the matter would naturally fall into the hands of the clergy. To favor one sect to the exclusion of all others would be acknowledging a State church, which is an impossibility in America, at least for the present. To form such a council of representatives of all sects and non-professing men would be creating a State authority in matters of religion, which is not only contrary to our Constitution, but would be trampling under foot the blood of our fathers, setting up a beast that would turn and rend us by devouring every principle of the freedom we now enjoy.

By what criterion would the matter be decided? You answer, By the Bible. Have men ever agreed upon what the Bible teaches? Is not the world full of quarreling, conflicting sects, all claiming to be the church of Christ, and claiming the Bible to be their guide, yet differing as much among themselves in their ceremonies and government, and striving as much among themselves for the ascendancy, as the nations of the earth? Have not dissensions as to Bible teaching called twenty

Oecumenical Councils in less than that many centuries? The Nicene Council, with its three hundred and eighteen bishops and a thousand other dignitaries, the Council of Trent, with its twenty-one years' session, the Synod of Dort, with its numberless representatives from every nation in Europe, all testify that differences of opinion cannot be settled by the Scriptures as a criterion. These facts prove that the measure is absolutely impracticable without creating other evils a thousand times more destructive to public good than all the Infidel books that the world itself could contain.

The proposition calls for the restriction of the liberty of the press; and it is to be objected to upon that account. Our Constitution provides that Congress shall make no law whatever abridging the freedom of speech or of the press; and with jealous care of what is almost universally regarded as a sacred right essential to the existence and perpetuity of free government, a provision of similar import has been embodied in each of our State Constitutions; and a constitutional principle is thereby established, which throws a shield of protection around the free expression of opinion in every part of our land. Does this oneness of sentiment of the great and good men who framed our government argue nothing against this measure? They were men of the broadest experience, the ripest wisdom, the purest motive, and the profoundest statesmanship; and they with one accord declared that the press must be free. But we forget the experience, wisdom and prudence of our fathers, and are carried away into the merest religious sentimentalism. Reformed drunkards, playing the role of evangelists, are wanting to dictate to the legislative assemblies of this nation; religious fanatics are laboring to manufacture all public opinion; and what has not been manufactured by them they desire to have prohibited by law. They want to dictate by legislation not only what free citizens shall drink, but what books they shall publish and read. These principles of prohibition are not found in the Bible—they are not found in the right elements of government; but they may be seen recorded upon almost every page of the Koran of Mohammed, which has found its way into our language and our homes through the enterprise of the Foreign Mission work.

To the freedom of the press, more than to any other institution, we owe our civil and religious liberty, and every advancement of science and art. Look at England a century before the freedom of the press, and then look at it a century afterward. Not only England, but the whole world, was sunk in the grossest mental and moral darkness. Priests and monks monopolized every particle of information. The foulest licentiousness, the most intolerable tyranny, the most wicked cruelty, the most

detestible fraud and violence, existed in the land. All orders of men were plunged in the deepest superstition and ignorance; they were led like idiot slaves by their religious and political masters. The blind led the blind, and all had fallen into the pit where there was no order, no peace, no morality; but priestcraft and ignorance, like two hideous monsters, ruled gloatingly over the whole. But as the sublime command of the Most High penetrated the original darkness of the universe, so the freedom of the press penetrated the darkness we have just surveyed. It said, "Let there be light; and there was light." Restrict the freedom of the press, and affairs will soon tend to the same deplorable condition. But one may say that such a slight restriction as the one proposed cannot do any harm, but must do a great deal of good, by suppressing Infidel literature. This restriction would be one step downward, and this step would call for another. A small leak will sink the great vessel. A match burned Chicago. Give this measure an inch, and it will take a mile. An ounce of preventive is better than a pound of cure; so keep the freedom of the press inviolate, as a certain preventive of all the train of evils that must necessarily follow its abridgement.

This proposition is barefaced religious intolerance; and what could be more hateful to a Christian, more obnoxious to an American citizen, or more antagonistic to free government? Something occurs every day to remind me that the spirit of the Inquisition still slumbers in the breasts of the people. True, it has lately ceased to burn alive, to saw asunder, to lash the back, to bore the tongue, to cut off the ears, to build dungeons and erect gallowses; but it comes with the face of a lamb, and modestly, meekly, piously requests that the press be surrendered to its control—that the most sacred rights of man be laid at its feet. The spirit that would deny the Infidel the liberty of the press would forbid him the freedom of speech, and as a last resort would burn him at the stake. The leading creeds of the world, whether Catholic, Protestant, Jewish or Mohammedan, have arrogated to themselves authority over the consciences of men, and have taken upon themselves the Herculean task of ridding the world of heresy, Infidelity, and all false worship; and in their vain attempts to accomplish the earth with blood. The principles of this resolution are children from the womb of Infidelity itself, cradled in superstition, nurtured in intolerance, and grown old in their father's business, and are calculated to raise up and dignify a religious aristocracy, to prostrate the rights of man, and eventually to repeat the dreadful scenes of persecution which in past ages have drenched the earth with human gore.

The gentleman who advocated this proposition from this stage had a great deal to say about a law for blasphemy. Concerning this allow me to relate an incident. The makers of the Presbyterian creed caused Servetus to be arrested for blasphemy. Calvin was his accuser. He was condemned to death by fire. He was bound to the stake, the fagots were lighted, and for awhile the wind carried the flames away from his body, so that he slowly roasted for hours. At last the flames climbed round his form; his murderers beheld through fire and smoke a white heroic face. There they watched until the man became a charred and shriveled mass. Law against blasphemy banished liberty from Geneva, and there was nothing but religious intolerance left. Hear another, and then draw your conclusions. A few centuries ago a serene and noble man made his appearance in one of the eastern countries. None had ever seen one like him before. He was wiser than Solomon, he was meeker than Moses, he was more patient than Job, more faithful than Abraham, more loving than Jonathan, and more prayerful than David. When he was reviled he reviled not again, and no guile was found in his mouth. He was not in sympathy with the popular religion, so he was arrested and brought before the judgment seat. The priests were his accusers. They testified, "We have heard him blaspheme;" and upon this charge he was put to death. This man was Jesus, the founder of the Christian religion. What need we further witness to see that all laws defining and punishing blasphemy were passed by impudent bigots, and ought to be repealed at once by honest men?

Now, of the things spoken this is the sum. This measure is the embodiment of every evil, both civil and religious, that could possibly come upon a nation, and merits the contempt of every loyal citizen; so let every honest heart unite in willingness to "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

EDITORIAL NOTICES.

HAVE YOU KEPT YOUR SUPPLEMENT?

If not, and you are an old subscriber, and have paid the regular price for your paper, you can secure another copy of the supplement by writing us to send you one, as we have an extra supply on hand. We expect to make frequent reference through the SIGNS to it, and you ought not to be without one.

BACK NUMBERS.

We still have a supply of back numbers of this volume, and new subscribers, whose names are sent in first, will be supplied with them as long as they last.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

J. J. Bissett, N. J., 1, Mrs. Arnold Hill, N. Y., 1, Sheldon Wyman, Sr., Mich., 3, Mrs. Ann White, Md., 2, Elder E. V. White, Va., 5, B. F. Flagg, Mass., 3, H. M. Varnes, Pa., 5, L. Hecker, N. Y., 1, Wm. B. Ernest, Oregon, 3, H. R. Littell, Ky., 2.50.—Total, \$26.50.

OBITUARY NOTICES.

BROTHER Wm. B. Marshall was born June 8th, 1815, was married May 8th, 1844, and died Nov. 8th, 1892.

Brother Marshall was to us of the Valley Church a lovely brother. His purity of life and humbleness of spirit made him dear to us all, and we feel that our loss is great; but we trust and believe that his gain is infinitely greater. It makes us sad to know that so many of our precious brethren are passing away; but the Lord God omnipotent reigns, and does whatsoever pleases him. May the Lord keep us from putting forth our hand to steady the ark; but "be ye reconciled to God."

I tried to preach on the occasion at the house of sister Joseph Furr, where he died.

E. V. WHITE.

LEESBURGH, Va., Jan. 15, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of Elder J. P. Allison and wife I send for publication in the SIGNS OF THE TIMES the following notice of the death of their dear and loving daughter, **Emma Baker**, who departed this life Sept. 14th, 1892.

She was born in Clackamas Co., Ore., Nov. 6th, 1868, and was united in marriage to A. L. Baker Dec. 9th, 1887. To this union were born three children, the youngest, an infant, dying soon after the mother. She never made a public profession of her faith by uniting with the church; but from the love and respect she manifested for the church, and the truth as it is in Jesus, we believe that she was called by grace, and was an heir to that inheritance which is undefiled, and that fadeth not away. At the time of her sad affliction her loving parents, Elder J. P. Allison and wife, were living in Douglas Co., Oregon, one hundred miles south, and received the message in time to arrive at her bedside a few hours before her departure. She was calm and in her right mind until she passed through the valley of the shadow of death, saying to her dear mother that she felt resigned to the will of the Lord in all things.

The unworthy writer, who was well acquainted with this loving sister, attended her funeral, and tried to speak words of comfort to the sorrowing friends from 1 Corinthians xv. 51. O how "precious in the sight of the Lord is the death of his saints!"

S. WILLIAMS.

ALBANY, Oregon, Jan. 5, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—It becomes my sad duty to prepare for the SIGNS an obituary of our dear friend and sister in Christ, **Mrs. Ariana Gorsuch**, wife of Noah Gorsuch, of Baltimore Co., Md.

She had for many months been failing from valvular disease of the heart, and at last sweetly fell asleep in Jesus on Monday morning, Sept. 12th, 1892. Her age was 71 years, 8 months and 19 days. She was the daughter of brother Lewis and sister Sallie Cole, who spent a long life near the Black Rock Church, of which they were members, and whose house was such a pleasant home to all who visited them for many years. It was my privilege to baptize sister Gorsuch in the fellowship of the Black Rock Church on April 6th, 1873; and it may truly be said of her that she adorned the profession which she had made by her daily life. There could be no doubt as to how dearly she loved the cause of her Savior and those who were followers of him.

Very many of her brethren and sisters have cause to remember the loving-kindness which she ever showed them. Although her home was several miles from our place of meeting, yet it was very seldom indeed that her seat in our solemn assemblies was empty. I have seen her present frequently when some who lived near at hand thought the weather too inclement to venture out. O that we all had the same earnest, faithful spirit that shone forth in her! I often felt, as I saw her in her accustomed place, that I had reason to bless God on her behalf. None ever thought of her except to remember her as a true-hearted, lowly follower of the Lamb. In him she trusted, and she had no confidence in the flesh. Many loved to visit her home who were not Baptists. All knew her faith, and respected her for her honest convictions, while they knew and acknowledged her kindness to all. Of her mother none ever thought or spoke a harmful word, and so it may be said of her. She was not given to speaking very much upon religious themes, but none were more glad to hear such conversation; and what is better than many words, she proved the faith that was in her by her works. None were ever more prompt in attending to the needful expenses of the church. I do not say this in eulogy of the dead, but to the glory of the grace of God, which produced such fruits.

She had, as said before, been failing for some time, but still kept about and attended her meetings until in the summer. Her niece, sister Fannie Cole, who was with her during her last sickness, writes me that for several weeks her mind was not entirely clear; yet at times she gave every evidence that she was willing to depart and be with Christ. Often would she say, "Lord, take me home." The last week of her life divine things were the uppermost thought. Even though dear aunt had not uttered a word, we all could feel and know that it was well with her. Her everyday life proved that she lived the life of Christ. There never was one who had a kinder heart or lovelier disposition than she. She was always ready and willing to lend a helping hand. It was a pleasure, and not a burden, to do for others. Her work was a work well finished. She is better off, but I deeply feel our loss.

To this I will add that at the time of her death I was absent in Maine, and so Elder W. J. Purington was sent for, and came and spoke, as I am told, the word of truth with power and comfort to the sorrowing friends. The bereaved husband has the sympathy of all who know them in his old age. May God bless him abundantly with reconciliation and peace. Four brothers and one sister are left to mourn, but not as those who have no hope. The church feels as though her place can never be filled, but knows that for her to die was gain. May the same graces of the Spirit be manifest in our lives that were manifest in hers.

F. A. CHICK.

REISTERSTOWN, Md., Jan. 12, 1893.

APPOINTMENTS.

ELDER I. J. Taylor, of North Carolina, and Elder W. P. Hudson, of Weddington, Ark., will preach, if the Lord will, at Clarksville, Ark., Friday night, Feb. 3d, 1893; New Hope Church Saturday and Sunday, 4th and 5th; Monday at Bethlehem; Tuesday at Union; Wednesday night at Coal Hill; Thursday and Friday to be arranged by the brethren; Saturday and Sunday at New Providence Church; brethren south of the river will please arrange appointments for a week or two as suits them; coming to Pleasant Hill, and thence to Enon Church, where some further appointments will be arranged.

I hope, if the Lord will, to be with the brethren.

C. W. ANDERSON.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 1, 1893.

NO. 5.

POETRY.

GENESIS XLV. 24.

G. BEEBE'S SONS:—If it would not be asking too much, I would like to see the poetry published in the SIGNS OF THE TIMES, Vol. li., No. 14, over the signature of F. A. Chick, inserted again. It has been a comfort to me, and I trust profitable, for I believe it is bread cast upon the waters, which will return after many days. By so doing you will oblige

AN OLD SUBSCRIBER.

BOSTON, Mass., Jan. 26, 1893.

JOSEPH'S brethren were made ashamed that day in his presence, and now there was danger of crimination and recrimination as to which was the most to be blamed. To prevent this he tells them that God was overruling all for good; and that as all were guilty, so all should be still, each one penitent for his own fault, and humbled before God and in the presence of each other.

"See that ye fall not out by the way."

O wherefore accuse ye your brother,
Forgetting your own ill design?
Why blame with reproaches another
For the fault that also is thine?

If there should be any among us
Wholly free from the guilt and the shame,

Who has come out of conflict victorious,
Then that one his brother may blame.

Since we all have need of forgiveness,
Having all of us gone far astray,
What need to weigh with exactness
Which is most to be blamed by the way?

But rather let each one remember
That perhaps equal guilt is his own;
Let him strive with earnest endeavor
That now words of peace shall be sown.

With anger and strife 'tis sufficient
In the past that our hearts have been fill'd;

Let us now be kindly and patient,
And envy and anger be still'd.

We are told to be kind and forbearing,
To remember how weak are we all;
Then let each for the other be caring,
Lest our brother should stumble and fall.

In guarding the weak one beside us
We also our own steps shall guide;
In the presence of foes that deride us,
Within us great peace shall abide.

Has our Brother the Elder forgiven,
Against whom our sin was so vile?
Let us see then that we are not driven
To dispute as we journey the while.

F. A. CHICK.

REISTERSTOWN, Md., June 30, 1883.

LAW AND GOSPEL.

HE feels most sensibly within
The damning nature of his sin
Who says, If God deals just with me,
My soul in torment soon will be.

But when the Spirit 'plies the balm
It gives the soul a heavenly calm;
He then can praise Jehovah, God,
For his atoning, pardoning blood.

CORRESPONDENCE.

REISTERSTOWN, Md., Dec. 9, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you the inclosed letter from Elder May. I think it good and profitable.

Your brother in hope,

F. A. CHICK.

PINSONFORK, Ky., Nov. 23, 1892.

ELDER F. A. CHICK—DEARLY BELOVED FOR THE TRUTH'S SAKE:

—I have been waiting and waiting to have something to write you, but I am as destitute this evening as ever I was, it seems to me. I have concluded to write you a few lines anyhow, hoping that the Lord will direct my poor, wandering mind. I am almost continually down in the deep mire, where there is no standing, and oftentimes feel to cry out, in the language of David, "Lord, are thy mercies clean gone forever?" Were it not that I know the everlasting arms are underneath I should be driven to despair. But my thoughts are this evening, dear brother Chick, that the lower down we get the nearer we are to the everlasting arms, and this is much comfort to me; for "I am poor and needy, yet the Lord thinketh upon me," I hope. My dear brother, we may go down in the estimation of the proud and haughty, be hated of all nations (religious nations) for the cause and name of Jesus, and even go down to the bars of the pit, in our own feelings and imaginations; but it is a precious truth that we never can go down below the loving and everlasting arms of our dear Redeemer; for he is so righteous, both in himself and in all his dealings with his loved ones, that he cannot deny himself nor them. He loved them with an everlasting love; therefore (for that cause) with loving-kindness he draws them. "The good shepherd giveth [continually] his life for [because of] the sheep." "My sheep hear my voice, and I know them, and they follow me; and I give [not offer nor sell] unto them eternal life [experientially]; and they shall never perish." No, no; the everlasting arms are underneath. Poor, weak, timorous, wayward and very sinful children of God, what would we do, what could we do, if the eternal God were not our refuge, and the everlasting arms underneath these poor, faltering, desponding and drooping children, who in themselves are just ready to perish, "cast down, but not destroyed?"

Dear brother, when I hear people talking of progressive sanctification, and saying they are getting better and better all the time, I am brought to solemn reflection and mortification of feeling, awfully fearing that I am not a child of God, never have been born again, nor tasted that the Lord is gracious; for I know of a truth that I am not that way at all, no, in no wise. I am not traveling that road, I am not exercised in that way, but to the contrary; for in very deed it does seem to me that I am getting worse and worse daily, and am often distressed and sore pained at my poor, hard and deceitful heart, to know whether in reality I am growing worse and worse, or am only enabled by the grace of God reflecting in the face of Jesus Christ to see my inbred corruption and awful deformity more and more as I grow in years. This I sometimes hope is the case; yet I often and awfully fear that I am a poor, deceived man. But be that as it may, my dear brother, my conclusions are (and I think that I almost if not quite know) that if I am deceived, and have been for more than thirty years, I am gone forever. As awful as the moment is, I can think of no way to better my condition in the least for the eternal world, and hence I am a poor, dependent mortal; and not only so, but a poor, little weakling, who am a great complainer, and hope I feel my need of Christ; yet I often fear that I do not feel my need of the precious Savior. I know that I feel needy, wretched, poor and sinful, and have daily longings after Christ, after holiness, and yet I fear it is only natural; for I am daily mourning over a hard and wicked heart, and a wretched, wandering mind, and am made to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" "We are killed all the day long: we are accounted as sheep for the slaughter."

THURSDAY MORNING, 24th.—Dear brother, I am thinking this morning, as I am writing, and have often heretofore thought, of the language of the prophet Isaiah, where he says, "For the child shall die a hundred years old."—Isaiah lxx. 20. I have often thought that a child of God never grows out of childhood or dependency. Although we might live to be a hundred years old, we are as little, helpless and dependent upon our heavenly Father for ability to worship him as we were the day we

were made to rejoice in what we thought was the precious Savior's love; although I do not pretend to say that this is the true meaning of this text, for I am inclined to think that the prophet's mind was employed on the blessed state and spiritual enjoyment of God's elect in the glorious gospel dispensation. Be that as it may, or rather as it is, it seems to apply personally to my case; for notwithstanding I have had a morsel of hope for more than thirty years, it is only a morsel now, and almost extinguished, as it seems to me. Doubtlessly I feel more weak, poor, wretched and needy than I did twenty or thirty years ago; a poor, uneasy, restless one.

Dear brother Chick, it seems next to impossible for me to look out of and away from self, so as to fall like a poor, helpless child into the everlasting arms of my dear Redeemer, though it is my desire to do so. I am so weak, timorous and faithless that I am clinging to self almost all the time; and when I feel myself sinking down, down, my faith fails, and I am afraid to let self loose, for fear the everlasting arms do not embrace me. Yet notwithstanding my poor, wretched, faithless and tempest-tossed condition, there is something about me that longs after Jesus, after holiness of life and conversation, and, in fact, causes me to abhor myself, causes me to hate my life, or hate the way I live; I live so far from what I think is my duty. So, my dear brother, when I sum it all up I am a poor, wayfaring stranger and sojourner in these low grounds of sin and sorrow, undone forever and ever without sovereign grace. "This is all my salvation and all my desire," I trust.

My dear brother, if there is so much as one crumb of comfort in this for you I cannot see how nor where; yet I am aware that the Lord makes darkness light and crooked things straight, breaks in pieces the gates of brass, cuts asunder the bars of iron, and gives his children the treasures of darkness and the hidden riches of secret places, "that they may know that I the Lord am the God of Israel," and the everlasting arms are underneath. My wife, who is a firm Predestinarian Baptist and a worthy member, joins in love with me to you and yours. Remember us and our children when you are enabled to pray to the Lord our God.

Yours in love sincerely,

W. J. MAY.

SANFORD, Maine, Dec. 19, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—As I am remitting for the SIGNS OF THE TIMES, our family paper, I thought I must speak in commendation of it, as holding to the word of truth in simplicity, and in comforting the children of God. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever."—Isa. xl. 1-8.

Dear brethren, substantial is the word of the Lord; yes, firm as the mountains of the Lord. So is the doctrine that the SIGNS OF THE TIMES holds forth in true simplicity, as far as I can see with my weak understanding. I am well aware I am but a poor, feeble thing to perceive the things infinite; therefore I should not take too much to the flesh, but give to the Lord all glory. "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But 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. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 6-14.

The church of the Primitive order in North Berwick, Maine, having lost their pastor last January, have been without a pastor since Elder Wm. Quint died. But for all that, I

think the Lord has stood by them, as the members have met in church and conference meeting monthly. It appears the church people have been more punctual in meeting to converse together, and to speak of the Lord's works, and how they have been led in the past. They have had preaching on six Sundays since Elder Quint's death, and the yearly Conference was held in September as usual, having Elders F. A. Chick and H. Campbell in attendance to minister to the wants of the church, which was ably performed by God's help. The ministering brethren shunned not to declare the truth, and the whole truth. We hope the Lord will help at our next yearly Conference, by sending a goodly number of ministering brethren to us. We would be glad, if the Lord will, that Elders Wm. L. Beebe and Benton Jenkins be with us at sometime, and any other of the ministering brethren who have a mind to come. We feel that it is good to have the preached word, and we trust the Lord to give the hearing ear; for unless the Lord give the hearing ear the word is dead and availeth nothing. As the apostle Paul has said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Jonah said, "Salvation is of the Lord." O how blessed it is that salvation is of the Lord, and not of man.

Now, dear brethren editors, the God of all grace be with and sustain you in your arduous duties, and continue the SIGNS OF THE TIMES to the comfort of its readers. A happy new year to you all is my desire.

From a poor sinner saved by grace, if saved at all,

LEWIS BUTLER.

CHENEY, Neb., Jan. 17, 1893.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Having finished the business part of my letter, I desire to tell you the glad news of the prosperity of Zion here in Nebraska. There have been nine additions in the last three months. Last Saturday and Sunday were our meeting days. Although the weather was very cold, with much snow, and the wind blew strong from the north, with the temperature about six degrees below zero, there were quite a number of our members present. Some drove thirty-six miles in an open wagon, facing the wind about half the way. In that wagon was a weakly woman with three little children. They left home on Friday, and reached here just as meeting commenced. When the invitation was given for membership, this same woman came forward and told the church what great things the Lord had done for her, and how she was made to see herself a poor, lost and helpless sinner. This, she said, was five years ago. The Lord was pleased to deliver her from that burden of sin and just condemnation, and to reveal himself to her as her Savior,

the chiefest among ten thousand, causing her to rejoice in him with joy unspeakable and full of glory. She said she desired a home with us, and the privilege of following the dear Savior in baptism. She was one of the most calm and composed persons I ever heard relate their experience. She was gladly received, and on Sunday we went about two and one-half miles to the water. The ice was fully sixteen inches thick. A watery grave was cut in the ice, and the water was about three feet deep. It was the most solemn scene I ever witnessed. Truly it represented a burial. After singing a verse of the appropriate hymn,

"Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus you are prized,
Rise, believe and be baptized."

Elder C. M. Cooper offered a very feeling prayer. Then two of the brethren assisted Elder Ring down into the water, and then assisted the dear little sister, and Elder Ring buried her beneath the yielding wave. Although the weather was so cold, she did not shiver nor move a muscle when led down into the water. She did not seem to mind it any more than though she were going down into empty space that was warm and comfortable. Truly she has the faith of God's elect. Nothing but the sustaining power of God's grace could bear her up. A most lovely expression was on her face when she came out of the water. Her name is Margaret A. Allen. I do feel that the dear Lord verified his promise to his children, being one in their midst, and fed his little ones with the bread of life that cometh down from heaven. Yes, we were made to drink deeply of the well of living water. We felt it was good to be there, on account of the indwelling of God's Spirit in the hearts of his believing children. May that peace, love and sweet fellowship ever remain with us, and with all the true Israel of God, is the prayer of a little brother,

JOSEPH BRUCE.

PORT JERVIS, N. Y., Jan. 1, 1893.

DEAR BROTHER JENKINS:—As this is the first day of the new year, I will try, the Lord willing, to write you some of my experience of this life, and of my hope of a future life. About the year 1878 I attended a revival meeting held by the Methodists in my native town. I was stricken with serious thoughts concerning my soul's welfare. I finally joined the Methodists, and attended the meetings regularly as my occupation would allow me. But alas! I found no relief for my poor, sin-sick soul. I finally withdrew from that church, and from that time until the year 1890, when I saw my companion buried in the liquid grave, something seemed to be saying to me, "Why stand you alone?" The more I thought about the words, the more I was convinced that I was a sinner

of the deepest dye. I attended the Old School Baptist meetings as often as I could, and was convinced that what they contended for is the only way of life and salvation. In and of myself I know I can do nothing. All my help must come from God. The flesh and the Spirit are not in harmony. God be praised for taking me up out of the pit and miry clay, and setting my feet upon the Rock, Christ Jesus, and putting a new song in my mouth. I feel to thank God for showing me that man can do nothing within himself, nor for poor, lost, undone sinners, such as I am. There the clouds hung over my sin-polluted soul; but the light came after the darkness. God be praised for a blessing like this. It is a consolation to a poor sinner like me.

We are here in an isolated place, where we see nor hear nothing but vanity and vexation of spirit. I trust in the dear Savior, who died on the cross for a sinner like me, who am the chief of sinners. May God keep and sustain us all till time shall be no more. May we mount up with wings as eagles, run and not be weary, walk and not faint.

If you think it worthy, you may publish this scribble in that dear old paper, the SIGNS OF THE TIMES. I have written, I trust, as the Lord has directed my pen. Remember us at the throne of grace when it is well with you.

With kind regards to all the brethren and sisters, I remain your unworthy brother,

D. F. WINFIELD.

WALLACE, Wallace Co., Kansas.

G. BEEBE'S SONS:—I will write a few lines, which you may publish in the SIGNS if you think best. I and my husband are living here in western Kansas, where we have heard but one sermon (by Elder R. M. Simmons) in the last six years. Only one Baptist, that we know of, lives here. He is a nephew of Miss Mary Parker. His name is Eden Lewis. I cannot tell you how much I would like to hear a Primitive Baptist preach. I do not wish to see my name in the paper, only I thought I might in that way find other Baptists in this county, and they might find that we live here. I do not know how near it is to a Baptist Church or association. I would be very glad to find out. If any should read these lines, and think us worthy of the trouble to let us know of the churches and associations, we would be very thankful. We are not members of the church, but we love the doctrine of the Old Baptists.

MIMA HANSON.

SANTA FE, Mo., Dec. 30, 1892.

THE price of the SIGNS OF THE TIMES is not too high, in my judgment. It is the best and cheapest paper published, containing more solid reading for the money than any other I know of.

MARTIN D. FISHER.

SELECTED.

THE LEAVEN WHICH A WOMAN TOOK.

A SERMON BY J. BATTERSBY, OF LONDON, ENGLAND.

"ANOTHER parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. xiii. 33.

The chapter in which our text occurs contains eight parables. Four of them were addressed by our Lord to the multitude, as he sat in a ship, and they stood on the shore. The four parables are the parable of the sower and the seed, the parable of the tares, the parable of the mustard seed, and the parable of the leaven. Our Lord's disciples asked him why he spake unto the multitude in parables. His answer was clear and definite, "Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given." I would ask you to read at your leisure from the 10th to the 18th verse of this chapter, and then you will see for yourselves the wonderful difference which our Lord made between his own disciples and the multitude which he addressed. After the four parables already named, it is said, "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." In the parables of our Lord, things, deep things, which had been kept secret since the world began, were made manifest by the teaching and preaching of Jesus Christ. Then Jesus sent the multitude away, and he went into the house; and his disciples came to him, saying, "Declare unto us the parable of the tares of the field." He did so, and a most beautiful exposition it is. Read it, and study it. He then delivered to them, privately in the house, the parables of the hidden treasure, of the pearl, and of the net cast into the sea, and of the householder. Now all these parables are evidently intended to convey valuable instruction to the disciples respecting "the kingdom of heaven."

Before proceeding with an exposition of our text, it may not be out of place to remark that a parable has been defined as a similitude or comparison of one thing with another, for the purpose of setting forth some important truth or doctrine. This definition will suit me very well, although a parable may be described as a proverb, or wise saying, full of instruction. Indeed, I have read somewhere that a parable is an "earthly story with a heavenly meaning." This definition of a parable, I presume, has been chosen for the sake of simplicity. In speaking of the interpretation of parables

generally, I do not think that it is necessary to the understanding of the main drift of a parable, to force every part of it, as setting forth expressly and minutely some important truth or doctrine. But if every part of a parable will bear pressing into the service of truth, and the truth elicited be not contrary to the clear and distinctive teaching of God's word, then I see no harm in drawing out of a parable all the instruction you can possibly obtain. Our Lord's exposition of the parable of the tares of the field to his disciples, may serve us as a model of interpretation. If I should take a different view of the parable which we are now about to consider, from some eminent divines, I hope my view will receive some support, at least, from the Scriptures, from history, and from experience. I will not delay you any longer, but proceed to open up the text.

Let us consider first what is meant by "the kingdom of heaven;" and secondly, the comparison itself, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Let us consider first what is meant by "the kingdom of heaven." The expression, "kingdom of heaven," is peculiar to Matthew, and occurs from twenty to thirty times in his gospel. Mark and Luke use the expression, "kingdom of God," to convey the same idea. I do not think that we are to understand the Evangelists as meaning the kingdom of glory in heaven, or the kingdom of grace as set up in the hearts of believers by the Holy Ghost; but rather the kingdom of the Messiah during the gospel dispensation. In the third chapter of Matthew we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." From what follows in the second verse, it is clear that the Baptist had an eye to the Messiah, and the setting up of his kingdom. After our Lord's baptism, and his conflict with Satan in the wilderness, he preached the same truth as the Baptist, saying, "Repent; for the kingdom of heaven is at hand."—Mat. iv. 17. Mark says, "Jesus came into Galilee, preaching the gospel of the kingdom of God." "The kingdom of God" and "the kingdom of heaven" are expressions for the kingdom of the Messiah, as it will be made manifest from time to time, until Jehovah-Jesus comes again in power and great glory. But "the kingdom of heaven," or the kingdom of the Messiah, includes the professing Christian Church under the gospel dispensation. And it is the state of this professing Christian Church which is described and illustrated by the parables of our Lord. The parables give us different phases of this varying professing Christian Church state here in earth.

The expression, "the kingdom of

heaven," stands in contrast with all earthly kingdoms. "The kingdom of heaven" in its unmixed state has Christ for its King, whom the Father has set upon his holy hill of Zion.—Psalm ii. 6. The Messiah has a kingdom which is not of this world, over which he does and will rule and reign forever, as the Prince of peace. He governs it by his word and Spirit. I know of no other means. He sends forth the rod of his strength out of Zion, which rod is the word of his gospel. He rules in the midst of his enemies, and his people are a willing people in the day of his power.—Psalm cx. He sends forth the Holy Ghost into the hearts of his redeemed, and establishes his kingdom of righteousness, and peace, and love and joy in them to the praise of his grace. The unmixed state of the church is a kingdom within a kingdom. It is a kingdom which is not of this world. Few indeed are the parables of our Lord which give us this aspect of "the kingdom of heaven." There are, perhaps, two parables in this chapter which may be taken as favoring this unmixed aspect of "the kingdom of heaven." I mean the parable of the treasure hidden in the field, and the parable of the merchantman seeking goodly pearls. I shall say a few words upon each of these parables. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Now, what is the treasure? My answer is from the third chapter of Malachi, the 17th verse: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Read the margin, and you will find the "jewels" to be the special and peculiar treasure of God, or God's special property. Now where was this treasure? It was "hid in a field." We are told that "the field is the world," dispensation, or age (verses 38 and 40.) The treasure was first hid in Christ, the covenant Head of the church. By the fall it was hid in the world. It was found again by a man. But who is the Man? Well, it is God's right hand Man—the Man Christ Jesus. He found the treasure in the field, and hid it as his own special property. And for his joy of having this treasure forever, he goes and sells all that he has, and buys the field. Surely, "ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Now for the parable of the merchantman seeking goodly pearls. "Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls; who when he found one pearl of great price, went and sold all that he had, and bought it." Who is the merchantman? It is not the penniless sinner, but Christ, who possesses unsearchable riches, and hence is well able to purchase the priceless

pearl. But what are the goodly pearls? These are the Lord's hidden ones in the sea of this world, which have to be fished up from time to time by the Lord's fishermen. A pearl is a white, shining, beautiful and valuable thing; and so is a saint of God. Every child of God is a goodly pearl. There is, however, "one pearl of great price." And what is this? It is the whole church of God, as one body, for which Christ has shed his most precious blood. Christ is the Merchantman who seeks and finds. This idea often occurs in the Scriptures. For the one pearl of great price, the Merchantman sells all that he has. This is Christ, laying aside his glory, or emptying himself, by taking upon him the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, having become obedient even unto death, and that the death of the cross.—Phil. ii. 6-8. He parts with all, but he buys the priceless pearl. He bought it. He purchased the church of God with his own blood. Ye are bought with a price. The church is redeemed, not with corruptible things, as gold and silver, but with the precious blood of Christ, the spotless Lamb of God. These two parables may be taken as describing the kingdom of heaven in an unmixed state. But to proceed.

I am of opinion that many of the parables describe the mixed state of Christ's professing church and kingdom. In the parable of the sower we have four classes of hearers; the wayside hearer, the stony hearer, the thorny hearer, and the good ground hearer. It appears from this parable as if only one out of four of those who hear the gospel has any real spiritual interest in Christ. In the parable of the tares of the field, you have the spiritual children of the kingdom, and the children of the wicked one. This is a mixed state. The time will come when there shall be a separation; for God's messengers shall gather out of his kingdom all things that offend, and them which do iniquity. Meanwhile, both wheat and tares have to grow together until the harvest. The parable of the net gives us a view of things at the end of this dispensation. The net gathers of every kind, good and bad; and when the shore is reached, the good are gathered into vessels, but the bad are cast away. The parable of the ten virgins brings before us the mixed state of the professing Christian Church when the Bridegroom cometh for his bride.—Mat. xxv. Some of the parables seem to point at those who are the professed preachers of the gospel. I now refer more especially to the parable of the laborers in the vineyard, and to the parable of the talents.—See Mat. xx. and xxiv. The parable of the householder is most instructive upon this point.

(Continued on page 37.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

GIVE NONE OFFENSE.

"GIVE none offense, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."—1 Cor. x. 32, 33.

In compliance with several requests, the following thoughts are submitted to the consideration of our readers, with the hope that they may be carefully compared with the inspired standard of truth and accepted or rejected as the word of the Lord shall determine. Such is the tendency of the natural mind to follow in the path of esteemed fathers and leaders that it can never be inappropriate to call the attention of the saints to the law of Christ as the extreme boundary of their liberty in the doctrine and order of the gospel. In the examination of the acknowledged authority of the apostolic judgment for the direction of the saints in their walk and conversation while sojourning in this present evil world, it must be remembered that the law of our Lord is spiritual, and not merely a ritual requirement. It is mockery in the sight of God for one professing obedience to the commandment of the King in Zion to comply with the formal action enjoined while in spirit rebelling against the principle of perfect love which is the fulfillment of that law. Only as led by the Spirit of Christ can any saint render acceptable service to God in keeping his statutes. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death; but now we are delivered from the law, that being dead [or being dead to that] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. vii. 5, 6. From the effort to serve in the oldness of the letter the saints are continually being brought into bondage, and compelled to confess themselves guilty and under condemnation. But in the truth that "Christ hath redeemed us from the curse of the law, being made a curse for us," there is the assurance of freedom from that curse which rests upon as many as are of the works of the law. The perfect righteousness of the glorified Redeemer is that which justifies all whom he came into the world to save from their sins. By no other way can an unrighteous man be made holy and without blame before God in love. The doctrine of God our Savior never presents anything at variance with this essential

and vital principle. While much of the New Testament is devoted to instructing the saints as to their becoming walk and conversation in this world, it is never once intimated that their eternal salvation is affected one way or the other by their own actions or those of any finite creature. This principle of truth should never be forgotten. Whatever else may be taught by any particular portion of the Bible, it is certain that it is not rightly interpreted when it is apparently made to contradict this established truth.

"Give none offense." By detaching this text from the connection in which it is placed by the pen of inspiration, it may be made to seem to contradict the plain teaching of our Lord, and to condemn his own perfect example. No candid reader of the divine testimony can for a moment accept such an application. The whole volume of revelation must harmonize in its testimony; otherwise, it is certain that it is not correctly understood. Since the whole record is the testimony of the one Spirit of truth, one irreconcilable contradiction in that record would invalidate the entire volume. Cavilers may dare thus to trifle with the letter of the Scriptures; but those who reverence the Author of that word will rather confess their own blindness than thus charge God foolishly. In considering our text, even with the honest candor due to an expression of our fellow-mortals, it should be taken in the connection in which it is placed by the apostolic pen. In the first place, the whole letter is addressed exclusively "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called (to be) saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Every one included in this address must be already manifested as a subject of salvation in Christ Jesus. The whole preceding context is devoted to their instruction in their practical deportment as strangers and pilgrims called out of the world, among whom they must yet sojourn as in an enemy's land. To them only can this admonition be rightly applied. As a peculiar people there was needful for them peculiar instruction. All that is written in the preceding context is exclusively adapted to the direction of just such ignorant wanderers as these saints are described to be. To those Corinthians who had been called by grace there was need of the instruction given for their guidance in their intercourse with their unbelieving companions, among whom they were compelled to remain after they had received the knowledge of the truth. That is not the Spirit of our God which would compel others to accept such testimony as has been revealed to us in demonstration of the truth. While Christ had been given to those believers as their hope of salvation, they could not show that truth to

their heathen associates; neither could they satisfactorily explain to those idolaters the motive which compelled them to turn away from the worship of idols, to serve the living God. They must remain in the community with their natural companions; yet they could not continue to participate in their ignorant devotions. For such a radical change in their manner of life they might well feel the need of instruction. In this letter, as in all the epistles, there is much specified direction given, not for the purpose of showing sinners dead in carnal enmity against God how they may become lovers of divine truth; but to enable the saints to understand how they should walk in that newness of life by which they glorify God in their body and in their spirit as the children of God. After the specific warnings repeatedly given for their departure from idolatry, and the instruction that they should do all, even in eating and drinking, or whatsoever they did, to the glory of God, then the whole instruction is recapitulated in the language of our text. As the law of Christ is love, so the effect of his Spirit in his disciples is the manifestation of peace. Even some of his immediate followers, who enjoyed the blessed instruction which came from his own lips, were so ignorant as to suppose that his kingdom was to be established by the force of carnal weapons and vengeful fire from heaven. They were doubtless sincere in thinking they were moved by zeal for the honor of their Lord in this desire for revenge; but he told them, "Ye know not what manner of the spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them."—Luke ix. 55, 56. This embraces the whole law of the Spirit of life in Christ Jesus. Not merely that the saints are to refrain from outward actions by which they might give offense; but the holy principle of divine love rules in them when led by the Spirit of God, causing them to earnestly desire that the grace of God might be magnified even in the salvation of their enemies, and of those who despitefully use and persecute them. This is the signification of the admonition in our text. In the light of this commandment of our Lord the saints are shown the true character of their own motives at all times. The carnal mind always suggests that enemies should be met with the same enmity which they display; and that those who curse and despitefully use us should be repelled in the same spirit in which they attack us. When this principle governs our action it is certain that we are not led by the Spirit of Christ. Nothing which can be done by the adversaries of the saints can justify them in returning evil for evil. They can never be followers of Jesus in feeling a desire for revenge upon their enemies. Therefore they must be governed by the evil of their carnal mind when such a motive rules in their hearts.

Under very trying provocation it may often seem that this spirit of retaliation is prompted by zeal for the truth of God; and the tempter can present strong evidences to sustain this conclusion. But the test of this holy principle of divine love will expose the deceitful artifice, and the admonition in our text will forbid the act of retaliation which is approved by the carnal mind. Indeed, it is the case often that the saint is condemned in his own heart by the consciousness that the feeling of retaliation and resentment is still rankling within, even when he has been enabled by the grace of God to refrain from its expression in acts of hatred. Only by the light of the Spirit of truth shining in their minds can the saints be made sensible of this deceitfulness of their own evil hearts. Thus they find assurance of the genuineness of their hope in Christ even in the very sense of bondage under the corruption of their carnal nature.

"A daily cross, a stubborn will,
A heart replete with every ill,
Affections prone from God to go,
Are bonds that only Israel know."

"Neither to the Jews, nor to the Gentiles, nor to the church of God." Under the law of Moses, the Israelites were forbidden to do many things against their own people which were lawful for them to do against the Gentiles among whom they dwelt. Hence the specification that this injunction covered the conduct of the saints, not only toward each other as fellow-members of the church, but even toward unbelievers, including both Jews and Gentiles. In this important instruction it is essential that the saints should understand just what it is to give offense. From the example of our Lord in his humiliation, as well as from the whole record of revealed truth, it is evident that the saints are not at liberty to sacrifice their allegiance to the truth for the sake of avoiding the opposition of Jews or Gentiles who hate the doctrine of God our Savior. Neither are they authorized to forsake the precepts of the King in Zion rather than encounter the enmity of those who may be numbered as members of the church of God. Before the inspired apostles fell asleep there was manifested among the churches those who were offended when sound doctrine was presented by them. This does not justify the conclusion that the apostles had violated the injunction under consideration. So, when the saints now encounter the opposition of professed brethren against the presentation of gospel truth, they are not to be condemned as having trespassed against this admonition. Those who contend for the faith as given by our Lord may even be called to sacrifice their lives under the rage of adversaries; yet they have not given offense. The truth is not theirs except as it is given them by their Lord, who is its author and finisher. That enmity which is aroused by the declaration

of this gospel is not against those who proclaim it, but against the divine Fountain of truth.

It is not in obedience to this admonition when a preacher attempts to compel his brethren to accept his understanding of any point of the doctrine as infallibly true. In so doing he takes the responsibility of giving offense to the church of God. If there had been no such action possible, there would have been no occasion for the apostolic injunction for the perfect instruction of the saints. In forbidding the giving of offense to the Jews and the Gentiles, it is not to be construed as giving license to the saints to shun to declare the whole doctrine of Christ. To the Jews this glorious gospel of the grace of God must always be a stumbling-block, and to the Greeks it is foolishness; yet in its proclamation the saints have never transgressed the direction in our text. The heathen have indeed raged, and the people imagined a vain thing; but their rage and vain imagination have been against the Lord and against his Christ. He must first be overcome before the wrath of the enemy can reach the saints who abide in his truth. So long as they know nothing in their preaching but Jesus Christ as the only Savior of his people from their sins, they cannot be charged with giving offense. All who reject that doctrine are raging against God himself. But there is special instruction in regard to the manner in which the truth is to be spoken. The saints should carefully observe that it is nowhere authorized that it should be degraded to the level of a mere contention for the mastery, or strife for the development of argumentative ability. While there can be no compromise of any item of truth, the saints are approved only in speaking the truth in love.—Eph. iv. 15. "And the servant of the Lord must not strive; but be gentle unto all (men), apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. ii. 24, 25.

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." This explanation is added to the exhortation not in the way of boasting of his own perfect obedience, but as illustrating the sense in which the saints are directed to avoid giving offense. While there is little known of the history of Paul beyond the record of his constant strife with those among whom he preached, yet he did in the sense of the text give none offense. Even in the churches among whom he labored there were those who opposed the doctrine which he maintained; and at least some of those opposers were recognized by him as subjects of saving grace; yet in the sense designed in our text he gave none offense. And this is the manner in which the saints are exhorted to fol-

low his example. This is clearly explained in the expression immediately following our text. "Be ye followers of me, even as I also am of Christ." Whenever Paul departs from the pattern of Christ, the saints are not authorized to follow him in that departure. But the manner in which he pleased all in all, not seeking his own profit, but that of all the saints, is in strict conformity to the great example of our Lord Jesus. Certainly Paul did not claim to please the unbelieving Jews and the idolatrous heathen in his doctrine and practice. The manifest sense of his expression taken in the connection in which it is written, is that Paul subjected his own personal advantage or profit to that of those in whose service he labored. The great object of his ministry was not the advancement of his own interest, either financially or in personal exaltation among the churches. Neither was he laboring, like the deluded votaries of modern antichrist, to gather stars for his crown of eternal glory. Those for whose profit he so earnestly wrought were already the subjects of that salvation which is complete in Christ Jesus. Now, the object for which Paul was seeking was that they might be saved from the errors and snares which beset the saints in this present evil world. For the accomplishment of the ministry which had been committed to him in their service, he subjected his own pleasure and temporal interest to their advantage, and laid aside every personal consideration which might hinder their profiting by his labors. So far was he from gratifying "all men" in his ministry, that even the saints were sometimes found opposing him; yet he could bear their burdens of weakness and carnality, through the grace of God which was with him. In this way he sacrificed his own pleasure for the pleasure of all the saints; and pleased all, seeking their profit, and not his own. Thus he labored that they might be saved not only in the visible organization of the church, but that they might be saved from error in doctrine and practice, as followers of the Lord Jesus. May the grace of our God enable us with all his redeemed people to be found giving earnest heed to the admonition of our text, and walking as children of the light, thus confessing our allegiance to him who loved us and gave him himself for our redemption; and to his name be glory evermore. Amen.

APPOINTMENTS.

PROVIDENCE permitting, Elder F. A. Chick will preach at New Vernon, N. Y., on the third Sunday in February (19th), at 10:30 a. m., and at Middletown, N. Y., at 3:00 p. m. on the same day. Also at Warwick, N. Y., at a later date, which will be announced in a subsequent issue of this paper.

(Continued from page 35.)

"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."—Mat. xiii. 52. It is very evident to my own mind, whatever it may be to the minds of others, that every one of our Lord's parables were intended to set forth to those who had ears to hear, and eyes to see, and hearts to understand, some important truth or doctrine. "A wise man will hear, and increase learning; and a man of understanding shall attain unto wise counsels; to understand a proverb, and the interpretation; the words of the wise and their dark sayings."—Proverbs i. I hope you will bear in mind one fact, that many of our Lord's parables were not only instructive similitudes, but prophetic illustrations of the mixed state of the professing Christian Church during the present dispensation.

I shall now take up our second point, the comparison itself, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." In this comparison you have (1) the leaven; (2) the agent, a woman; (3) her action, she took and hid it; (4) the material in which she concealed it, in three measures of meal; and (5) the effect, till the whole was leavened.

The generally received interpretation of this parable is, that it refers to and illustrates the secret working and spreading of the gospel in the hearts of those who hear it, until they are brought entirely under its blessed influence. To enlarge upon this view for a moment, I shall give you the substance of an eminent writer upon the parables, who takes the leaven in a good sense, as referring to the gospel and to its triumphant and glorious results. He speaks of the kingdom of heaven as the gospel dispensation; of the leaven as the word of God, or gospel; of the woman as Christ; of the meal as persons; and of the whole lump as the entire body of the elect. He says leaven is of a diffusive quality; so is the gospel. Leaven diffuseth itself gradually; so does the gospel. That leaven is of a softening, assimilating, quickening and powerful nature; so is the gospel. That leaven works secretly and invisibly in the meal; so does the gospel in the hearts of the redeemed. This is a very short summary of the views of Mr. Keach, who takes the leaven in a good and gospel sense.

I believe it is admitted on all hands that leaven, in the Scriptures, is generally, if not invariably, used in a bad sense; and if so, why make the text an exception? I think it will be difficult to prove that Christ is ever spoken of as a woman in the word of God. I am aware that some interpreters speak of the woman as the ministry. Other objections might be raised to the above interpretation;

for whatever may be fairly said of leaven, when viewed as the gospel in its operations, may also be said of it when viewed as "the mystery of iniquity" in its workings in the professing Christian Church, or kingdom of heaven. If I should differ from the exposition which I have just named, I hope to be able to give you reasons for doing so. You are not bound by my views, if they be not supported by the word of God. I pray the Holy Ghost to kill, revive and quicken some poor sinner this evening. This is the sovereign work of the Spirit. And I am one of those who believe in the sovereignty of God. But to proceed.

What are we to understand by leaven? What do the Scriptures say about it? Leaven itself is of a fermenting and corrupting nature. The Lord prohibited the use of leaven during the feast of Passover. These are his words, "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Here is the punishment if any one presumed to do what God had forbidden. The person should be cut off from Israel, and he should not be reckoned as an Israelite. This cutting off may mean more than excommunication. It may have been cutting off by death. Again, we read, "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."—Ex. xii. 15, 18-20. Leaven was not to be offered in the sacrifices. "Thou shalt not offer the blood of my sacrifice with leavened bread."—Ex. xxiii. 18. This verse refers to the blood of the paschal lamb. And again, "No meat offering, which ye shall bring unto the Lord, shall be made with leaven; for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire."—Lev. ii. 11. You have now heard what is said about leaven in the Old Testament. Let us now hear what is said about it by our Lord in the New Testament. In the 16th of Matthew you read, "Then Jesus said unto them [his disciples], Take heed and beware of the leaven of the Pharisees and Sadducees." The disciples did not understand what our Lord meant at the first. They thought that he spoke to them about the leaven of bread; but afterwards they were enlightened, and then they understood him, and his meaning, too. "Then understood they how that he bade them not beware of the leaven of bread,

but of the doctrine of the Pharisees and of the Sadducees."—Verses 6, 12. Luke says that this leaven of the Pharisees was hypocrisy (xii. 1). Hypocrisy was the leaven which corrupted all their principles and practices. The Pharisees were a proud and ostentatious sect among the Jews. They loved to pray standing in the synagogues, and in the corners of the streets, that they might be seen of men. They fasted often, they made broad their phylacteries, they paid tithes of all they possessed, and they transgressed the commandment of God by their traditions. They were hypocrites. The Sadducees were a sect who denied the resurrection, and said there is neither angel nor spirit.—Acts xxiii. 8. Well might our Lord caution his disciples against the "leaven of the Pharisees and of the Sadducees." Let us now hear what Paul says about leaven.—See 1 Cor. v. 6-8. "Know ye not that a little leaven." This little leaven was fornication, as we gather from the preceding verses. "A little leaven leaveneth the whole lump. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over is sacrificed for us: therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." I think it must be clear to you from the Scriptures which I have given you, that leaven is generally used in a bad sense. And if this be its general use in the Scriptures, why should we make an exception of our text? I see no real necessity for doing so. I shall therefore take it as illustrating the working of the mystery of iniquity in the professing Christian Church.—2 Thess. ii. 7. Paul prophesied of the evils which would arise in the professing Christian Church, and we can now say they have arisen and are being fulfilled at this very day. The prophecy to which I refer is in 1 Timothy iv. 1-3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." Here you have the leaven of apostasy working its way in the professing Christian Church during the gospel dispensation. This leaven wrought in the church in Pergamos. Jesus said, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." False doctrine leads to idolatry and uncleanness of living. This was also the leaven of the Nicolaitans,

which our Lord condemned.—Rev. ii. 14, 15. We take leaven then as used in a bad sense.

We shall now speak of the agent, a woman. Who is this woman? When we hear of anything very good or very bad, a woman is generally the first in it. Now, I cannot see that the woman in my text refers to Christ. There is not sufficient scriptural warrant for speaking of Christ as a woman. Christ is the Husband of the church. Paul says, "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ."—2 Cor. xi. 2; Rom. vii. 4. If Christ be the Husband, he is not the woman. Now, we read of a woman in the 12th of Revelation, who was clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. The woman in this chapter is the church of God in her purity and beauty, and yet persecuted. Her clothing is the Sun of righteousness; the moon of Jewish ceremonialism is under her feet; and the doctrine of the apostles, like twelve stars, adorn her crown. This woman was fruitful, and brought forth a favored offspring. But the great dragon, that old serpent, called the Devil and Satan, stood ready to devour, if possible, every child that was born of her. The children and the woman are taken care of by God himself; still she is persecuted, and has to fly into the wilderness, a place is prepared of God for her, where she shall be fed with heavenly food. Satan can persecute, but he can neither destroy this woman nor her offspring. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." This flood of persecution failed to destroy the woman. "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." This is a description of the church of God in her pure and persecuted days. Persecution makes a wonderful separation between the precious and the vile. The wilderness is the place for the true and spiritual woman. "Who is this that cometh up from the wilderness, leaning upon her Beloved?" This is the bride, the church of God, leaning, resting and depending upon Christ, her Beloved and adorable Husband. This is not the woman to put leaven into the three measures of meal. Not she, indeed. She requires good and

wholesome food for her support. But is there a woman capable of corrupting the meal? I think so.

I shall now show you a woman as she is described in the 17th of Revelation. She is the strange woman spoken of by Solomon. I shall read a few verses without any comment. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." Now, we are told who this woman was, in the 18th verse. "And the woman which thou sawest is that great city which reigneth over the kings of the earth." I have no doubt in my own mind as to the application of the whole of this passage to the apostate church of Rome. In her conduct for more than a thousand years she has answered the description which is here given of her. Solomon gives counsel to his son to avoid the strange woman. He describes her by her attire and craftiness, by her impudence and daring, and by her diligence and allurements. The wanton one yields to her fair speeches and flatteries; he goes after her like an ox to the slaughter, or like a fool to the stocks. This is the strange woman, the apostate church, which takes and hides the leaven in the three measures of meal, till the whole be leavened. Well might Solomon, as a prophet, advise the children of wisdom, "Hearken unto me now, therefore, O ye children, and attended unto the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."—Prov. vii. This is indeed the strange woman, the apostate woman, the harlot of the Revelation. This woman will take the leaven and hide it in the three measures of meal, till the whole be leavened.

We shall now say a few words upon the action of the woman. She took the leaven, and hid it. One thing I do feel certain of, and it is this, that she never took this leaven or received it from Christ. The leaven of Arianism, which robs Christ of his Divinity; the leaven of Pelagianism, which denies the depravity of man; the leaven of transubstantiation and the sacrifice of

the mass; the leaven of purgatory and prayers for the dead; the leaven of maryolatry and popish infallibility, together with many other corrupting and depraving doctrines, were never taken from the word of God, but from him who is the father of lies, and the promoter of every abomination. The apostate woman is a tool in the hands of the wicked one to corrupt and deprave the gospel of Christ. She took the leaven, and hid it in three measures of meal.

What are we to understand by the "three measures of meal?" I look upon it as a figurative expression; and if I be right in this, then we are to search and see what spiritual truth it is intended to convey. When the three men stood before Abraham in the plains of Mamre, he said to Sarah his wife, "Make ready quickly three measures of fine meal, knead it, and make cakes upon the earth."—Gen. xviii. 6. This must be taken literally, and not figuratively. The fine meal was made into cakes, fit for food, which was to supply the needs of the three men. Again, I read of a "barrel of meal which wasted not."—1 Kings xviii. 14, 15. Although this meal was for daily food, yet it was miraculously supplied; a beautiful figure of the gospel, which is the pure meal from heaven. You will remember the pot of pottage set before the sons of the prophets, when they cried out to Elisha, "There is death in the pot." The prophet cast some meal into the pot, and then there was no harm in the pot. There is death in every pot in which there is no gospel. The gospel is the meal.—2 Kings iv. 38-41. The word for meal in my text means "ground flour;" a very fit emblem of the glorious gospel of the blessed God, which has been so admirably prepared for the sustenance of the saints. Now, if we take this "ground flour" as setting forth the gospel, then we shall regard the "three measures" as the quantity which each Person in the Trinity has contributed to the gospel. The gospel is the outcome of the everlasting and sovereign love of God the Father. The gospel has for its centre the atonement and bloodshedding of Jesus Christ. The gospel is revealed and effectually applied to the sinner's soul by the Holy Ghost. Has not the apostate woman concealed leaven in each measure of this "ground flour?" Has she not done all she could to discountenance the sovereignty of the Father's election of his people in Christ Jesus before the world began? Has she not, and does she not now, seek to glorify fallen man as sovereign in his salvation? And does she not try to hide leaven in the atonement of Christ, when she speaks of Christ's death as only making salvation possible? And does she not put leaven into the Spirit's measure when she speaks of baptismal regeneration, of man's free will, and carnal powers? You may know the woman by what you hear

preached from the pulpits. "The strange woman" will be impudent, daring, and damning, if persons do not fall down and worship at her shrine. But the poor, persecuted woman will desire to know her loving Father, that she has victory over every foe through the "blood of the Lamb," and that she is under the teaching, guiding and glorifying influences of the Spirit of God. The children of the Most High know the taste of the "ground flour." They have fed upon Christ in the gospel, as the "Bread of heaven." They have eaten angel's food; for Jehovah has sent them meat in abundance. Lord, evermore give us this bread, which is made of pure "ground flour," and of the "finest of the wheat."

Now for the effect, "till the whole was leavened." Here is assimilation. The leaven in due time shows itself in its corrupting effects. If you take any part of the leaven of which I have spoken, it was small and apparently insignificant at the first. But now look abroad at all professing "Christian Churches." The "church of Rome," what is she now? If she looks beautiful without, what is she within? The mystery of iniquity is inscribed upon her forehead. Her anathemas and curses, her sales of indulgences and pardons, her pride and arrogance, her idolatrous worship of images and saints, her sacramental confessional and crimes, her forgeries and falsehoods, proclaim her as "the woman with the golden cup in her hand, full of abominations and filthiness of her fornications." She is "full of dead men's bones, and of all uncleanness." And what can we say for the "Church of England," with her ritualism! with her priestcraft, with her ecclesiastical mummeries, with her processional exhibitions, with her Latitudinarianism, and with her hosts of indifferents? There was a time when she contended for the faith once delivered to the saints, and counted not her life dear to herself, that the gospel of the grace of God might be preserved in our midst. But now, I fear, she is fast becoming "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." If you look again at the "Christian Sects," as they are called, do you find anything better in them? Alas! alas! In one sect reason is deified. In another, the Godhead of Christ is denied. In a third there is no Holy Ghost. In a fourth, the inspiration of God's word is ignored. And in most, if not in all of them, there is a proud-pursed Diotrephes, who loveth to have the pre-eminence. The words of my text are verily fulfilled in the professing "Christian Church" of the present day, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

If the explanation of the text, which I have just given you, be

scriptural and true, then is it not a time for testing and trying professing "Christian Churches" by the word of the Lord? What saith the Scriptures?

In conclusion, allow me to say to you that the true minister of the gospel has but one course to pursue. He is the "angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, Fear God, and give glory to him."—Rev. xiv. 6. How can a minister preach the gospel faithfully if he keeps back any part of the counsel of God? Paul could challenge the Ephesians, "I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." If you want to know what sort of a gospel he preached to the Ephesians, read his epistle to them. Woe is unto me if I preach not the glorious gospel of the blessed God. Woe is unto me if I preach not the Father in his sovereign and electing love. Woe is unto me if I preach not Christ and him crucified. Woe is unto me if I preach not the Holy Ghost in his quickening and saving power. We never need fear the consequences. All will be well. We have God's word of promise for it. "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 whereto I sent it." Hallelujah! Praise ye the Lord!

EDITORIAL NOTICES.

DONATIONS.

As may be seen by our published receipts, the brethren and friends are contributing with their usual liberality to the fund to enable us to send the paper to those brethren and sisters who are not able to pay for it, and yet love to read it. We doubt if there is any way the same amount of money could be expended to give as much real joy and true happiness, to as many, as is derived from the contributions to this fund. It is the poor and needy, as to this world's goods, that are the best capacitated to enjoy spiritual blessings.

HAVE YOU KEPT YOUR SUPPLEMENT?

If not, and you are an old subscriber, and have paid the regular price for your paper, you can secure another copy of the supplement by writing us to send you one, as we have an extra supply on hand. We expect to make frequent reference through the SIGNS to it, and you ought not to be without one.

BACK NUMBERS.

WE still have a supply of back numbers of this volume, and new subscribers, whose names are sent in first, will be supplied with them as long as they last.

WE EXPECT,

THE Lord willing, in a few numbers, to commence the publication of the Minutes of the proceedings and the resolutions drafted at the meeting of the brethren at Black Rock, Md., in 1832, at the time the division took place between the Baptists in the United States. After publishing the above we expect to run in serial form the able and powerful orations of Edward Irving before the London Missionary Board, May, 1824.

We at first anticipated commencing these articles with the beginning of the present volume; but we are receiving each number such large accessions to our list of subscribers that we have decided to delay their publication for a short time, in order to enable as many as possible to have the articles complete.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

T. G. Harris, Neb., 1, B. F. Butler, N. D., 3, Mrs. T. H. Blewett, Ky., 1, A. Friend, Ont., 1, M., Md., 1, Mrs. E. C. Phelps, Ky., 1.—Total, \$8.00.

MARRIAGES.

ON Jan. 12th, 1893, by Elder Wm. J. Purington, at his residence in Hopewell Borough, Mr. Edward T. Book, of Bayonne City, and Miss Debbie S. Horner, of Stockton, both of N. J.

JAN. 3d, 1893, by Elder B. Bundy, at the home of the bride, in Frenchtown, N. J., Mr. Oscar Rittenhouse, of Clinton, N. J., and Miss Lizzie Hoff.

OBITUARY NOTICES.

By request of the dear ones of the deceased I in a feeble way will try to record the peaceful death of our valued friend and brother and father in Israel, **Benjamin Spittler**, who fell asleep Oct. 22d, 1892, at his residence in Ashley, Ohio, at the age of 71 years, 8 months and 22 days.

He was born in Fairfield Co., Ohio, Jan. 31st, 1821, and was married to Mary Fry in February, 1845. In the autumn of 1847 they moved to Sandusky Co., Ohio, and cleared up a farm. In the spring of 1857, having sold his improved farm, he moved to Bloom township, Seneca Co., Ohio, and bought the farm then owned by David Bretz, on which he lived until 1875, when he moved to Bloomville, Ohio, and entered the grocery business with his son, A. F. Spittler. A few years after the death of his wife, in 1876, he was married to Mrs. Elizabeth Owen, Feb. 1st, 1879. In 1886 they moved to Ashley, Ohio, where he lived until his death. He was a faithful member of the Old School Baptist Church, and died as he had lived, believing in salvation as a gift from God, freely bestowed upon poor, helpless sinners. The last time I was permitted to see him was on his death-bed. He took me by the hand and said, "I am just going home to heaven." Many times during his sickness he expressed a desire to depart and be with Jesus, and exclaimed, "All is well; all is well. The hope that I have had so many years is sufficient. I am a poor sinner saved by grace. Nothing that I can do or have done; just a poor, helpless sinner saved." He spoke many more precious words, the memory of which will be sacred for years to come. The apostle says, "Sorrow not even as others which have no hope." Truly we can say we have a sweet hope that he has entered into that sweet rest, the fullness of that blessed home which Christ has prepared for his dear children. How loath we are to part with our loved ones, and put them away from our sight forever; yet when we hear the sweet words fall from their dying lips of Jesus,

home and heaven, and see the dear face illumed with divine love from above, we ought to rejoice that they were permitted to enter in through the gates into the beautiful city, to enjoy perfect felicity at the right hand of God. One by one he is gathering them home. By-and-by, when the last mile-stone is passed, the by-paths become less frequent, and fade away into the dim distance of the past, and the light of the celestial city at the end becomes brighter and brighter as we near the valley and shadow of death, we too will know that Jesus is there. Then we too can exclaim, "Farewell, vain world; I'm going home." No more sorrow, no more pain nor death, but all love and peace, life and joy. O home, sweet home; never more to leave the presence of our dear Redeemer. We will be made like Jesus, and see him as he is. O blessed thought! we will be free from sin, free from temptations, that so much annoy us here. Ah, dear ones, who are bowed down with sorrow, lift up your drooping heads. It is Jesus, your heavenly Father, who hath thus bereft you; but he hath not left you without hope, for it reaches farther than this vain world, even to that within the veil, where Jesus is. If in this life only we have hope in Christ, we are of all men most miserable. But, blessed thought, it carries us into the arms of Jesus, safe, secure from every mortal care; and your dear father and husband is resting there. He was loved and esteemed by every one who knew him. He was a faithful husband, a devoted father and companion. His religious experience dated from his childhood; and so clear was his evidence of the new birth that none doubted his sincerity. Many times during his life he was made to rejoice in a renewal of the sweet presence of the Holy Spirit.

His remains were removed to his former home in Seneca Co., Ohio, and the funeral services were conducted at the Honey Creek Baptist Church, Elder L. B. Sherwood officiating, using for a text John xvii. 24. May the peace of our dear Lord reign in the hearts of those left behind, and may they ever feel the sweet influence of that guiding hand. His love is from everlasting to everlasting, and his ways above human comprehension. He speaks, and it is done; he commands, and it stands fast. This will sustain you when all others fail.

ELLA SHERWOOD.

My mother, **Rebecca Greenland**, departed this life on the morning of Feb. 16th, 1892, aged 78 years, 7 months and 21 days.

She became a member of the Old School Baptist Church called Sidling Hill about thirty-five years ago. Some time after she removed her membership to the Wells Valley Church, where she remained a faithful member until called home. She was always very punctual in attending the meetings until age and infirmity deprived her of the privilege which she so much enjoyed. Six years before her death she received a fall, dislocating her left thigh, and never afterward was able to walk without support. At times her suffering was intense, but she bore it with calmness and resignation which surely only those can do who are supported by divine power. She always had a smile of welcome for all who called to see her; and when any of the brethren and sisters visited her the tears would flow down her cheeks, and her heart be too full for utterance. Fourteen months before her death that dread disease, cancer, began to develop itself in her left side and breast. She was then brought to my home, a distance of thirty-two miles, and put under medical treatment. Two cancers were removed, and for awhile we hoped the operation would prove a success; but in a few weeks the disease began to develop more rapidly than before. All that medical skill and loving hands could do was done, but all

was of no avail. At times her suffering was very great.

Although ten months have passed since she left us, how vividly the picture of that sorrowful morning comes before me now. Only those who have passed through those trials know how hard they are to endure. The night before she died she rested unusually well. She awoke at four o'clock, and began singing in a clear voice the familiar hymn,

"Alas! and did my Savior bleed,
And did my Savior die?" &c.

She sang the first two verses and part of the third. During the day she spoke of father and brother Wilson, who had preceded her to the grave several years. In the evening she wished to retire at her usual hour, and remarked to another sister and myself that we should watch her that night. At the hour of midnight we saw that the final change had come. She talked almost constantly, but we could understand but little that she said. She seemed perfectly sensible of all that was going on. Calm and peaceful, and without a struggle, she fell asleep in the arms of her Savior, whom she so long had trusted.

"Like weary and worn out pilgrims,
Who sigh for the daylight's close,
He knows that they oft are longing
For home and its sweet repose.
So he calls them in from their labors,
Ere the shadows round them creep,
And silently watching o'er them,
He giveth his loved ones sleep."

What sorrow and loss there is in that one word, "Gone." Yes, mother was gone, never to return. Yet when I looked upon that dear face, so calm and peaceful in death, and thought over the long months and years of suffering which she had endured, I felt it was a happy exchange for her. While at my home I often heard her express her desire to depart and be at rest. She said that death had no terrors for her.

Her funeral was largely attended, and a discourse preached by Elder C. Funk from Psalm xxiii., and hymn 1257 (Beebe's Collection) was sung. Her body was then conveyed to the cemetery and laid beside father's. She leaves six daughters, two sons, many grandchildren and friends to mourn the loss of one who was always ready and willing to lend a helping hand and relieve the suffering and distressed. She was kind, generous and faithful to the last. We feel to say, Not our will, but thine be done.

"Weep not; her toils are over;
Weep not that her race is run;
God grant we may rest as calmly
When our work, like hers, is done.
Till then we would yield with gladness
Our treasures to him to keep,
And rejoice in the sweet assurance,
He giveth his loved ones sleep."

ANNA R. MCCLELLAN.

RAINSBURGH, Pa., Jan. 12, 1893.

WITH feelings of unspeakable anguish I attempt the task of writing the obituary of my dear father, **Elder Lewis A. McDonald**, who departed this life Nov. 5th, 1892. His disease was typhoid fever and bronchitis. He was taken on the night of Oct. 9th, and thought probably it was only a cold. On Thursday following he went to attend a union meeting at the Amnon Church, in Taylor County, of which he had the pastoral care for nearly twelve years. He came home on Tuesday following, and told us there was only one step between him and death.

He was born in Warren Co., Va., March 31st, 1825, and was married to Irena Stout on Jan. 22d, 1849, with whom he lived and nourished until it pleased God to call him from this world of sin and sorrow. He leaves a widow and five children (two having preceded him to the tomb), twelve grandchildren and a host of friends, to mourn their loss; but we sorrow not as

those without hope, for he has left behind grand evidence that he is gone to rest in the heavenly mansion above, not made with hands, there to eternally dwell. His theme was salvation by grace, through the blood and merits of the great Redeemer. O how sad to stand by the bedside of our dear ones and see them pass from time to eternity; but to the saints of our God it is only falling

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep!"

He was baptized in the year 1852 by Elder E. Dennison, and connected with the Primitive Baptist Church, with which he lived a consistent member until his death, having been a minister for nearly twenty years. His mission he faithfully filled, disappointing his congregations but few times. He has gone through rain and heat, in pain, through frost and sleet, his Master's cause to plead.

In his last sickness he had but little hope of recovery, and bore his affliction with great christian fortitude. He seemed very much resigned to the will of God. He sang a hymn a few nights prior to his death, and at the close exclaimed, "It will not be long." On the day before he expired he told us not to weep. O may our separation be only for a short space of time. His ministerial course began in the year 1873; but now his race is fully run, and from pain and toil he is free. His loving daughter,

IRENA C. McDONALD.

WESTON, W. Va., Jan. 9, 1893.

Ira Guernsey, of Schoharie, N. Y., expired very suddenly July 19th, 1892. At the time of his death he was at work in his barn, together with a brother and two hired men, unloading rye. He was pitching the sheaves back to the man packing them away, when without a word or a groan he expired in the place where he stood, before any one could get to the spot. Well might David say to Jonathan, "Truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

Mr. Guernsey was born in the town of Middleburgh, Schoharie Co., N. Y., Jan. 10th, 1832, and at the time of his death was in the sixty-first year of his age. Although not a member of the visible church, his words and actions clearly proved his heart to be in sympathy with the doctrine and faith of the Old School Baptist Church. His house was open to entertain her ministers, and his purse open when money was needed to make the house of worship comfortable. About a year ago, at the request of brother Peter Mowers, I called at his house to inquire if he wished to take the SIGNS another year. He said, "O yes; there was one article in the paper last week that was worth to me the price of the paper alone." From that and other conversations with him at various times I was led to believe that his understanding had been enlightened by him who teaches as man never taught.

A very large assembly of friends and neighbors convened at his house to pay their last tribute of respect to his memory, and to express their sympathy with the bereaved family. Elder John Clark was called upon to officiate at the funeral, held at the house, and was given liberty to speak comforting words to the friends and afflicted family, who without a moment's warning were deprived of the companionship and counsels of a kind husband and father. After the services his remains were borne to the cemetery in the rear of the Schoharie Court House, to await the final resurrection. While we all feel to share with the family in this their deep affliction, we pray for grace to be reconciled to the will of him who doeth all things well, who is too wise to err, and too good to be unkind.

P. S. KINNEY.

SCHOHARIE, N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 8, 1893.

NO. 6.

CORRESPONDENCE.

REISTERSTOWN, Md., Jan. 26, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I have noticed in the last two numbers of the SIGNS that you intend republishing at an early date the account which was given in the first volume of your paper of the proceedings at the meeting held at Black Rock sixty years ago, which culminated in our final separation from what are now known as New School or Missionary Baptists. In this connection there have come up in my mind some expressions of holy writ which seem to me pertinent, and in harmony with the intention which you have in view. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16.

I am sure that if any body of men loved and feared God, and strove to walk in the old ways, after the doctrine of the apostles, those who met at Black Rock upon that occasion most certainly did; and if any body of men were ever given light from on high to see the truth clearly since the days of the inspired apostles it was surely given to them. No doubt they were men of like passions with other men, confessing often and freely and sorrowfully their own failures and imperfections; but yet they by faith walked with God, and to them he showed his will, and gave grace to declare and obey it. Therefore it is well to stand in the way, and ask after the old paths, and to follow them as they followed Christ. In harmony with this we may remember that Israel often set up at the command of God memorial stones, to recall to their minds afterward what the Lord had done for them; and they were required to often recount the Lord's wonders of old in their gatherings together and to their children. In several of the Psalms also there is a narrative of their former history, in order to strengthen their faith, comfort them in trouble, and to admonish them to continue in the right way of the Lord, for their good and his glory. In fact, much of the whole Bible is history; and so, as said before, it seems to me that your purpose to publish the proceedings at Black Rock is good, and in harmony with these scriptural references.

Our God manifests himself in his providential dealings with his people, as well as in their heartfelt ex-

perience of his grace. The humble children of God in all ages have delighted to recognize the hand of their God and Father in that which was providential, as well as in that which pertained to his sovereign grace. In fact, the gracious exercises of their souls in love, gratitude and praise have often been inseparably bound up with his mercies or his judgments in his providence; and so the Lord has led his people little by little to believe that his power and wisdom are to be seen in every step of their outward as well as inward lives. When in obedience to the teachings of the Spirit of Christ in them, and in harmony with his word, they pray, "Give us this day our daily bread," they recognize that they are just as dependent each day for all outward and earthly blessings as for the bread of heaven. There is no independence in man. There is one only who is independent. We can neither live, move nor have our being except it be in God. It is as true of us as it was of the Master in the days of his flesh, that we go as it is appointed for us; and it is as true of every enemy of Christ and his cause and people as it was of Pilate, "Thou couldest have no power at all against me, except it were given thee from above." Thus it is well to recall the outward life and history of the church, while at the same time we remember the work of God in the hearts of those whose works engage our attention.

I have been reflecting upon the deep love for God and truth which must have been in the hearts of those who then withdrew from the great body of Baptists with which they had always been identified. No doubt it was to them a hard thing to separate from former friends and acquaintances, with whom they had gone to the house of God, and with many of whom they had taken sweet counsel; for it was no doubt true that many who did not come out and separate themselves from those who were perverting the truth were also the children of God, and gentle-minded, humble followers of the Lamb. Yet to them had not been given such clearness of vision and such strength as were shown by those who could no longer delay, but must hasten to depart from following the iniquities that were in the land. It was hard to incur misunderstanding and reproach from those whom they could not help loving, and for whose experience they could not but have fellowship. It is not so very

hard to defend the truth against our open personal enemy, and his reproaches and enmity cannot wound any tender feeling; but it is hard to be opposed and to oppose ourselves to those who love us, and whom we love; and this they were compelled to meet and to endure.

The great body of those who bore the Baptist name were then intent upon "climbing up from the dung-hill," and taking their place by the side of other denominations, and there were but few who loved truth above popularity. These must expect to be derided and stigmatized and despised, and counted as lacking in zeal and love and charity toward their fellow-men. If they believed in God and his work, and did not dare to undertake to do what God had reserved to his own hand, they must expect to be charged with having no interest in the salvation of sinners, but with being selfish and pharisaical, and thinking of no one but themselves; and if they withdrew themselves from schemes which dishonored God and denied his work, they must expect to be charged with being opposed to all progress, and all endeavors to better the condition of mankind. All this did indeed take place; yet they were strengthened on their way, and continued to bear faithful testimony to the faith that was in them. Again I say, it seems to me well to consider all this for our strengthening and emulation at this time. I want to also add that I have never had the shadow of a doubt about the scripturalness of every position then announced and advocated by those who composed what is known as the Black Rock Convention. Theirs is the faith I have lived by thus far, and, according to the best of my ability, I always expect to advocate and defend the same.

Out of this separation, and as the result of it, sprang up the SIGNS OF THE TIMES. From its beginning it stood pledged to present and advocate the principles of truth there enunciated. It has not been false to this pledge. When it is, when it shall cease to defend each and all the principles there and then adopted, then, and not till then, do I expect to forsake it. Its editors and its correspondents have been but men—men subject to mistakes and failures like other men. No doubt they have made, as we all have, many mistakes. No doubt they have been men of like passions with the rest of us. But never has there been any

room to doubt that they have been God-fearing men, true and faithful to their trust. I have felt a peculiar interest in the SIGNS because of this very fact, that it was the outgrowth of the division; and its pages have from the first reflected those principles of doctrine which led to the division, and also the same earnest spirit that was ready to sacrifice all that men hold dear in order to bear clear testimony to the truth. We may freely admit that as its editors and correspondents have been fallible men, so its pages have not been free from mistakes. We shall not find perfection in this life. The SIGNS is not perfect; but it does contend for the doctrine of God our Savior, it does rejoice in Christ Jesus, and has no confidence in the flesh. It does teach the necessity of vital godliness and the necessity of good works; not to atone for sin, but to glorify God. It does reject the unscriptural inventions of worldly-wise men, and clings to the God-given ordinances of the Lord's house. It does contend for the necessity of the new birth of God, and not of the will of man. It does bear living testimony to a God and Savior of omnipotence, omniscience, omnipresence, unchangeability, eternal purpose, and the sole Giver of eternal life; and while it contends for these things I expect to stand by it and support it as best I may.

I have been a reader of the SIGNS ever since I was old enough to read anything. At the age of eight or ten years I used to read the experiences published there. I have thus been reading it for nearly forty years; and I read it with a wider and increasing interest to-day. My testimony is that it has gone on in its course with straightforward consistency in the main. I do not say, and I am sure its editors do not claim, that no mistakes have been made, that no irrelevant or foolish matter has been published, that no mistaken notions of doctrine have appeared or have been advocated in its columns; but it certainly is true that the general tone and spirit of its pages have been consistent with the principles first enunciated. This is to be commended, because those principles were scriptural and God-honoring and man-abasing. Its errors have been such as belong to the general weakness of our fallen nature. Its steadfast defense of the truth has been by the grace of God.

I design in this to institute no comparison between the SIGNS and

other excellent papers which have from time to time appeared and are still published for the defense of our Baptist cause. I simply desire to emphasize my approval of the SIGNS, and to express the fact that it is dear to me as an old friend of forty years' standing, and I should not know how to do without seeing its familiar face; and while I thus express my regard for it, I desire also to make mention of the constant kindness and forbearance shown to me personally by its editors and publishers. I have written very much and very often for its pages, and greater kindness has been shown me than I have in any wise deserved or could have expected; and I cannot help having a tender feeling for those who bear and forbear with me.

Now, brethren, I have written these few thoughts as an expression of my feeling for the SIGNS and desire for its prosperity; and this I have done because I believe in the same things which it advocates, and desire to see those principles maintained. The true prosperity of the Lord's house is in the growth and steadfastness in the truth of all who love his name, as well as in sinners being brought to know and love the Lord in the first place. Toward this end I believe the SIGNS has always striven to labor. May God bless its editors and contributors with all needed grace to continue in the defense of the gospel, is my prayer.

I remain your brother in the hope of Christ,

F. A. CHICK.

CANADA, KY., NOV. 15, 1892.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—A young brother has requested me to write my travel, through the SIGNS OF THE TIMES, so I will try to do so, looking to the dear Lord to guide my mind. I feel so ignorant and sinful, I know I cannot say anything without the help of Jesus. He says, "Without me ye can do nothing."—John xv. 5. So we must have him in the lead all the time; for he leadeth in the way of righteousness, in the midst of the paths of judgment.—Prov. viii. 20.

Ever since I was a little girl I craved to be a christian, and commenced praying very young. I tried for several years, but found no relief. When I was eighteen years old a dear uncle from Minnesota visited my father's house and staid about ten months. He was a "Seventh Day Adventist." He read the Bible to me very often, and got me to thinking they were right; so I kept Saturday for the Sabbath, and fell on my knees beside my bed every night, asking the dear Lord to pardon my many sins. I went on in this way about six months, and then gave it up, for a cause best known to God. I would become reconciled for a while, and then would become troubled again. I continued in this way about eighteen months, and married a Baptist in principle, but he did not belong to the church. I

still went on trying to pray, more troubled at times than at others, for over six years. In February, 1891, my blessed Savior took our darling babe home to himself. I then thought how suddenly he had taken it, and how quickly he could take me. I was troubled more about my future welfare than I was about my babe. I tried to pray night and day for about two weeks, and got contented again, when all of a sudden I was in such a fix that I could neither sleep nor eat. I was full and running over with grief. Such trouble I never had before. I could not tell any one of my condition, neither could I tell what was the matter. My husband was running his steam mill about one mile from home, and left me with my three little children at home. I tried to pray all the time. I could not work. I would go to the barn, and would fall on my knees in the darkest stall I could find. I was afraid some one would see or hear me. I was praying all the time. I would walk in the house and yard for hours at a time, and roll on my bed at night, asking the dear Lord to pardon my many sins. I was afraid he would call me away before I was pardoned. That was the last thing on my mind at night, and the first when I awoke in the night or morning. My husband would very often ask me what the matter was, and my answer would be, "You know what, my darling." He thought I was grieving about my little babe, and would tell me not to grieve after what the Lord had done, for it was all right. I continued to ask the Lord to have mercy on me a sinner, for about three weeks; but instead of getting better I thought I got worse. I did all I could do or say. I got to the place where I could not work, and thought my doom was to go down to that horrible lake. I thought it would be just and right, and I was willing for the Lord's will to be done. I was willing to be saved or lost. I thought the Lord would not do anything that was wrong, and I was willing to risk myself in his hands. I was willing for him to do his will, and I would be satisfied. In a moment my blessed Savior appeared on the rugged cross, and I thought if he died for me I ought to lay down my life for him. It seemed like I was willing to die for Jesus right there, I loved him so well. I could not help praising his sweet name. It was the sweetest name on earth to me. O how happy I was there by myself for about one hour. It seemed to me the sun shone the brightest I had ever before seen it. My burden was rolled away. This was about eleven o'clock A. M. I was in my chair, with my face in my hands, before my fireside. There is where I believe my dear Lord pardoned my many sins.

My dear brethren and sisters, it is no wonder we can praise our blessed Savior's name, when he rolls off our dark burden from before us, and lets

the bright light from heaven shine around us. After a short time my mind led me to go to the Baptist Church and be baptized; but I did not go until the May meeting. I offered myself, and was received. Then brother W. J. May asked my husband if he wanted to talk to the church. He replied that he felt too unworthy. They told him they all felt that way, and such were the very ones to come. He was received also, and we both were buried in the watery grave on the third Sunday in June. When I offered myself to the church I thought my troubles were over; but before the month passed away I began to fear I had deceived the church. But at times I cannot help praising my blessed Savior's name, for he is so good and so merciful to save a poor sinner like me. He has said, "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; that whatsoever ye shall ask of the Father in my name, he may give it you."—John xv. 16. He makes the choice of us; we do not make the choice of him. He says, "I have chosen thee in the furnace of affliction."—Isa. xlviii. 10. So we have trials and troubles, and are tempted in many ways; but O how sweet the promise that he will not suffer us to be tempted above that we are able to bear.—1 Cor. x. 13. So we ought to rejoice one with another, and praise God, who has saved us, and called us with a holy calling, not according to our works, but according to his own good will and purpose. He has said, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." I believe that every one whom he draws with that love, at times will know it. John says, "We know that we have passed from death unto life, because we love the brethren." I know, if I am not deceived in myself, that I love the church better than any of my near relatives in the flesh. I would rather be with them than with any body else. The most satisfaction I have is when I go and hear the doctrine of predestination and election by grace preached. It is a free salvation. Paul says, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." If we had to work for it, it would not be a gift; it would be a purchase. "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, it is no more grace; otherwise work is no more work." It cannot be a mixture, for God does not mix things as we do. If we had our way we would save everybody, while God just saves them that are his. His promise is sure and steadfast, having this seal, "The Lord knoweth them that are his." Then there are some he does not claim. He says, "Ye believe not, because ye are not of my sheep."

They must belong to some one; who is it? Jesus says, "Ye are of your father the devil, and the lusts of your father ye will do." If the devil is their father, they are his children. "The tares are the children of the wicked one." Some say they are all goats until they experience the new birth. The apostle says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "Jerusalem which is above is free, which is the mother of us all." Babylon is the mother of all harlots. There is an opposite to everything; good and evil, light and darkness, rich and poor, cold and heat, &c. As God has ordained all things to suit himself, we ought to rejoice when we think we are of those he has called, and should praise his holy name; for he is the only one that is holy, and the only one that is good. There is none good but one, that is God."

Now I will close my ill-formed letter. I feel so unworthy that I hardly know whether to send it. It is soul-cheering to me to read from the many brethren and sisters in different parts of the country, through the SIGNS. Pray for me, your unworthy sister, if one at all, that I may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

SARAH E. BOLT.

KELLY'S CORNERS, N. Y., Dec. 26, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—In my meditation upon the Scriptures the words recorded in 1 John iii. 18, 19, have seemed to impress my mind to express some thoughts thereon, for the benefit of the readers of the SIGNS.

The peculiar title of "my little children" significantly sets forth the fullness of affection and interest of a parent for its offspring; and it also portrays the great regard of the servant of the Lord for the children of his kingdom, as they are brought to know him, whom to know is life eternal, and to keep his commandments, from the effect of the love shed abroad in their heart by the Holy Ghost given unto them.

Again, the term "my little children" is presenting the order and oversight of every truly organized church of Jesus Christ, with an efficient ministration of the ordinances thereof, especially in regard to a pastorate; for none, without the feeling of forbearance and endurance, could claim the endearing title of a parent, nor bestow on others, as the children of God, this heaven-felt title of children, without knowing the care, anxiety and watchfulness in their sphere; so the inspired servant of our God gave directions to be followed regarding the care of the church of God; for "If a man know not how to rule his own house, how shall he take care of the church of God?" I am persuaded there will be that parental feeling; and the more stubborn or unyielding the child, the greater the care and

anxiety of the parent naturally. So in our measure, both as preachers and brethren, we have to have our faith tried and proved with one another in the love of Christ, and the necessary "forbearing one another in love;" and as we bear one another's burdens, and so fulfill the law of Christ, we show thereby that we love one another with a pure heart fervently.

Again, the term "my little children" sets forth "the elect lady" (the church as chosen in Christ before the world was, and manifest in a belief in Jesus Christ, and constrained by love divine to follow him and keep his commands), as the keeper of the order, in the law or rule of her Husband (Christ); and the little children imply all that are thus gathered together in his name to speak of his kingdom and talk of his power, as under their mother's (the chosen one) authority they move and act in subservance, because each one has her law written in their heart.

While the writer of this epistle uses these endearing terms to describe the characteristics of men and women (not little natural children), he also connects himself with them by the little words "we," "ye" and "us;" implying that which is his desire toward them, his fullness of interest with them. He uses great plainness of speech in regard to the things with which he deals, presenting both cause and effect, to believer and unbeliever, naming them Christ and antichrist. "Little children, let no man deceive you." Naturally little children may be deceived, especially if they are not fearful. But it speaks to the knowledge of the babes in Christ, even to their faith in him, by which in their measure they have reasoning powers; or in other words, understanding in the truth, to know that no lie is of the truth. So this is a watch-word to them, "Let no man deceive you. He that doeth righteousness is righteous," while "he that commiteth sin is of the devil; for the devil sinueth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." In this the mystery of godliness is brought to view; and it is to be remembered that as a mystery it is revealed to the people of God, while it was and still is a hidden mystery, which none of the princes of this world can know but by divine revelation; yet babes in Christ joy in it, because it seems good in the Father's sight to reveal it to them.

It is in this, then, that the children of God are manifest, and the children of the devil: "Whosoever doeth not righteousness is not of God; neither he that loveth not his brother." Therefore the fearful consequence of hating instead of loving, or only loving in word or tongue, instead of indeed and in truth. As all the actions of the Lord's people are open and plain unto him, with whom they

have to do, so it is indeed a very fearful thing for one of his little children to fall into the hands of the living God, with hatred, variance, emulation, wrath, strife, &c., which is all to be put away, and instead to desire the sincere milk of the word, that they may grow thereby in grace and in the knowledge of the truth; letting their love be without dissimulation; abhorring that which is evil, and cleaving to that which is good. There is nothing better for the little children of our God than to love one another indeed and in truth, doing good to each other, and communicating with each other, being helpers of each other's joy as a sacrifice with which God is well pleased, because he requires it of them.

It is one of the essential things, that we in our walk and conversation manifest our love to God, and to those of like precious faith with us; for by our fruits we are to be known by the children of God. "Beloved, if God so loved us, we ought also to love one another;" not in word and tongue, but indeed and in truth; and hereby we know that we are of the truth. The experience of the Lord's little children must always be verified in this; for in it they never need fear. Even if they should appear somewhat like the world, they will also find that they are not of the world. Although they have the same nature, and delight themselves in earthly things, yet having been made free by the truth they will, when exercised, measurably ignore everything but the truth; for nothing but the truth as it is in Jesus will do them good. Though oft in tribulation's maze and thick darkness they must pass, with sore questionings about the way they are walking, and with abundant knowledge of their shortcomings, nevertheless they hope, and look to Calvary's cross, and the finished work of Jesus thereon. All is well, and Jesus, as the truth, is verified in them, and hope appears as an anchor of their soul, sure and steadfast; for it enters into that within the veil, where their Forerunner is. Thus their hearts are assured before him; for there is none like Jesus to them. In him they have full deliverance tasted, and full preservation acknowledged. In the assurance of their heart before him, which shall be in the flow of this wonderful love indeed and in truth, none that feel it can mistake its origin; for the desire of each heart will be, as in their prayer for Zion, to let it have free course and run; yea, to "let brotherly love continue," and each abound in the work of the Lord; for no one can bear revenge or pride with Jesus in their view. He has told them (and still continues to sound forth his praise with assurance in their heart) not only, "If ye love me keep my commandments," but to continue in it. "By this shall all (men) know that ye are my disciples, if we have love one to another." "As my Father hath loved me, so have I loved you:

continue ye in my love." Again, for the assurance of our hearts before him, we are to forgive one another, even as God for Christ's sake hath forgiven us.

Brethren and sisters, do our hearts assure us before him in this? Do we feel thus toward any and all who oppose us? If we do not, where is our assurance of heart before him? I do not believe I am deceived in this important matter. God knows my heart. I want my heart assured in this thing, if not in any other, for it is of the utmost importance. In this mine I have been digging for thirty-three years; and while I have handled so much earth, and sifted and washed out so much of a worthless nature, my labor has not been in vain with myself and others with whom I have been associated, proving what is that good and acceptable and perfect will of God. It has been at times in this very thing, through much tribulation I have been entering the kingdom of God. While all the ways of the church of the Lord Jesus are marked out in righteousness, and the requirements of his chosen people are in the recorded testimony of truth, and also all the departures of the church and individual members, with their consequences and punishment, are set forth by the Lord and his appointed judges, as under the observance of the King in Zion who works all things after the counsel of his own will, all must be working together for the good of his chosen people, and there can be no mistake with him; for he has predestinated them to be conformed to the image of his Son; and if one could, by straying into sin, come short, the travail of soul by our gracious Lord would be incomplete.

But I am digressing. I desire to refer to testimony in my own mind in times past, of felt assurance of heart before Jesus, because of love still dwelling with me, or flowing out to those of like precious faith in Jesus. With all the different views expressed or written, whether public or private, so far as they have borne the test of true love, none have tended to disturb my own personal comfort in the truth; for I have been assured of the fact. With all the different views on points of doctrine, no one would be justified in receiving anything that was contrary to sound doctrine, or that did not bear a form of sound words, or that did not show the possession of love indeed and in truth, as an assurance to their heart before Jesus Christ. Neither would there be any justification to any one in rejecting any point of doctrine or practice laid down in the Scriptures of truth, because they are not able to see clearly as others do. The excellent fruits of the Spirit significantly set forth the assurance of heart before Jesus. This has been my constant guide, the testimony of Jesus being the spirit of prophecy. All the different gifts unto Zion must come forth with the ability that God giveth. They must come

forth under all circumstances, so far as they are unto edification. Beyond this I have no judgment; for no man as a minister can go beyond the teaching of the Spirit, while he may continue to go beyond himself as a man, being led more and more into the glorious truth. He will have an experience of trial, to bring him forth with assurance in love to the brotherhood, and before his glorious Leader have assurance in his heart. It seems to me of late, as brethren in the ministry appear to differ much in the views they take of things written about, that all is acceptable or tolerable, as they manifest forbearance and love one to the other. May the Lord enable us to seek peace and ensue it.

J. D. HUBBELL.

FOREST HILL, Md.

ELDER G. BEEBE'S SONS:—I send inclosed two letters, one written by Miss Nettie Hawk, of Rock Springs, Pa., the other by Mrs. Ida Hart, of Tuscarora, Pa. I have not the consent of either to have them published, nor do I think they were written for publication; but they are interesting letters to me, and will be, I think, to others.

WM. GRAFTON.

FURNISS, Pa., June 19, 1892.

ELDER WM. GRAFTON—DEAR FRIEND:—I received your kind and welcome letter, and am feeling so badly that if I had not promised to answer it I do not think I could do it; but as I did, I will answer it the best I can, although I feel it will be like myself, very imperfect.

I joined the Presbyterians three years before I came among the Old Baptists. I never could feel like they said they did. They said they felt so good and happy, while I felt so full of sin, and so very far from being good. The preacher asked me if I was not satisfied with myself. I told him I was not. He said I did not have faith, nor pray enough; that if I only believed, I would be saved. In my own way I would try to have faith, and would try to do good; but it seemed to me the more I tried the worse I got. I wondered what was the matter with me. I went to the communion twice. The last time I went I felt so wicked, and these words, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," came to me with such force, and I felt so condemned, I thought if I ever got home I would never do such a thing again; for it seemed to me that I had committed an unpardonable sin.

I was told before I came here that they would make a Baptist of me. I said they would not; and if I am one, I know they never even tried to make me believe as they do. It would have been useless to try; for when I first went to their meeting I thought, They do believe that no-

(Continued on page 46.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 8, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THE SEVENFOLD LIGHT.

"MOREOVER the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord buildeth up the breach of his people, and healeth the stroke of their wound."—Isa. xxx. 26.

In deference to the request of sister Alexander, as expressed in her letter upon page 25, current volume of the SIGNS OF THE TIMES, we submit the following thoughts in connection with the text to which she refers. Nothing, however, which can be written or spoken by any mortal can give greater light or joy to our sister than that which dawned upon her darkness when the ever blessed Comforter took of that inspired testimony of Jesus and showed it unto her in her own deliverance out of darkness into the light and liberty of the sons of God. This will be manifest to her in the remembrance that she has never found language to express the great light which was then revealed in her heart. Only from faith to faith can this heavenly glory be communicated. The hearing of what the Spirit saith unto the churches is confined to him that hath an ear. And none can teach his brother the knowledge of that truth which is received by the revelation of Jesus Christ. Every one must be taught of the Lord. They who have been thus taught are comforted together in speaking often to each other of all the way which the Lord has led them. But that solemnly momentous theme is foolishness to them that perish. Thus there is just as strong assurance that one is led by the Spirit of God when he is interested in the testimony of Jesus, as there is that the Spirit is leading that servant of the Lord by whom the word is spoken or written.

It will be borne in mind that this prophet was moved by the Holy Ghost to testify of Jesus; and not only in our text, but in all that he wrote, there is no true comprehension of the record but that which displays the glorious truth that Christ Jesus is the fulfillment of all prophecy, the embodiment of all truth, and the origin and end of every purpose of eternal wisdom. In this text there is evident reference to the coming of the gospel day, in which the night of legal bondage should be past, and the glorious light of gospel liberty should be revealed through the coming of Jesus Christ in the form of a servant under the law, to redeem them that were under the law and under its condemnation. In all the prophetic messages the

legal dispensation is described as the darkness of night; and the united testimony of all that cloud of witnesses, from the bleeding lamb of Abel, down to the last offering made by faith upon Jewish altars, proclaimed the ushering in of the glorious day of gospel light and liberty. In its relation to that legal dispensation the law written upon tables of stone was the sun from which all the types and ceremonies derived their light. But it was in that very law signified that all its provisions were to perish with the using, since there was nothing made perfect by its precepts. In its inflexible demands the exceeding sinfulness of sin was made manifest; but it could render no aid to the guilty sinner by which he might be made free from condemnation. Thus, while it gave the light of justice by which the sin of the transgressor was exposed, it left the condemned sinner under the terrible darkness of hopeless pollution and guilt. The fact that there was no release from guilt through the perpetual sacrifices which were demanded by the law of Moses, was declared in the requirement that they should be offered daily, and yet that there should be a remembrance of sin every year throughout that dispensation. Only in the ceremonial and typical sense of that temporal dispensation was the Israelite justified in the observance of the precepts of that law. Neither eternal life nor everlasting condemnation depended upon its obedience or disobedience. Those Israelites to whom it was given, were already dead and under the curse of divine condemnation, before the tables of stone were written by the finger of God on Sinai. That law was only revealed that in its light sin might be made manifest as exceeding sinful. Under the original transgression of Adam death passed upon all whose life was in him in that transgression. So Paul cites this as conclusive proof that in Adam all his children sinned unto death. "For until the [Sinai] law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. v. 13, 14. This universal reign of death results from the fact that in Adam all his unborn children transgressed the commandment of the Creator; so that they have only been developed by natural generation as subjects of sin and death already under condemnation. This is all that can be seen in the light of that law which was added because of transgressions, and which entered that the offense might abound. There was indeed a glory in the exhibition of infinite justice in that legal sun; but all its light is turned into darkness in contrast with the brightness of the shining of that glorious Son of righteousness, from whence emanates the heavenly light

of the gospel day. This is attested in the experience of every sinner who has heard the life-giving voice of the Lord Jesus Christ in his translation out of darkness into the marvelous light and liberty of the sons of God in the kingdom of his dear Son. The dreadful truth made manifest by the light of the law is only sufficient to convince the conscious sinner of his hopeless guilt; "for by the law is the knowledge of sin." No legal light can show the salvation of a sinner from his sins. The glory of the legal day shines only in the condemnation of all men, for that all have sinned. Yet there is divine glory in that light which shows the spotless purity of infinite justice. This was the utmost extent of the light of that day of the law of Moses.

The gospel day, of which the Spirit of Christ moved the prophet to record the wonderful declarations in connection with our text, glows with a light as far superior to that legal day as the Sun of Righteousness is superior to that merely typical sun which illumined the heaven of Judaism. In this bright day is revealed the most wonderful mystery of all the glorious testimony of God. God is just, and the justifier of him that believeth in Jesus.—Rom. iii. 26. No stains of sin can be too deep for the light of this day to show them completely washed away in that blood of Jesus Christ, which cleanseth his saints from all sin. This is not merely that they are released from the punishment justly due to their transgressions, as a criminal may be released by executive clemency. Pardon would never remove their guilt. Neither would it satisfy that hunger and thirst after righteousness by which our Lord has characterized them whom he has pronounced blessed. This infinite day of our God shows every subject of his grace made holy and without blame before God in love. No such miracle of omnipotent mercy can be seen in the brightest light of legal righteousness. The utmost shining of the light of that law which was given by Moses, shows only the justification of those who render perfect and perpetual obedience to its every requirement. The first transgression brings hopeless condemnation. Natural reason cannot imagine any light capable of showing the sinner perfectly justified, so that he is holy and without blame before God in love. Hence in every humanly devised system of salvation nothing more is claimed than that God is too merciful to be just; and therefore he has retracted the sentence which condemns all men as sinners. Evidently such as accept such doctrines and commandments of men, are not guided by the sevenfold light of this day which the Lord has made. When the saints are deluded by such false theories, and trust in such errors, they must learn with Jonah, "They that observe lying vanities forsake their own mercy." That lesson may take them with him to the

bottom of the mountains, where they will realize that the earth with her bars is about them forever. Yet the Lord will bring up their life from corruption, to the praise of his own glory.

While in the estimation of finite intelligence the doctrine of this great grace seems to authorize sinners to continue in sin, to those in whose hearts this wonderful light shines it is clearly shown that their secret thoughts are judged in its infinite brightness. Even the sin which has never been developed in actual performance is exposed in those secret thoughts of the heart. Every one who has been brought to know this infinite light can say with the inspired psalmist, "I have seen an end of all perfection; thy commandment is exceeding broad." It is only when truth dwells in the inward parts that the commandment of God is obeyed in its spirit. Only in the sevenfold light of the great day which the Lord has made can the conscious sinner see the justice of his condemnation. In that divine light also does the miracle of grace appear, in which God is shown to be just in justifying the sinner which believeth in Jesus. In this great light the righteousness of God shines to the manifestation of the character of every one in whom it is revealed. It not only shows the truth of God in the doctrine of salvation through Jesus Christ, but it also tells the enlightened sinner his own hidden guilt. All his cherished righteousness is shown to be but as a garment of filthy rags, and he sees in his best works the exposure of abominable corruption. That obedience to the letter of the law in which he had trusted for justification, when exposed to the scrutiny of this sevenfold light of divine judgment, is shown to be but the flimsy screen of selfish hypocrisy by which he sought for divine favor, while still under the control or carnal covetousness. In this divine day the light of the moon, that is, the righteousness shining in the typical law, is as the light of the sun, in that it is manifest that no formal service can satisfy the spiritual demands which are the life of that law. No sinner in the light of nature ever saw the glory of perfect justice in the precepts of the holy law. Only in the revelation of its spirituality does it bring death to every one who is under its dominion. The Jew who had been obedient to every precept of the law in its letter, instantly died when the commandment came in the power of its divine holiness. The whole ritual of Judaism, as the moon, reflects the testimony of Jesus; and that light is made clear in the gospel day as applied by the Holy Spirit, the Comforter; the same light displays the dazzling glory of perfect holiness in the law as the sun of that legal day. But without the sevenfold light of that Spirit of truth which bears witness of Christ, there could be no perfection in the law nor the types of that shadowy dispensation.

If there could have been any uncertainty in regard to the day which is designated in our text, it is impossible to mistake the specification which identifies it as the day when "the Lord buildeth up the breach of his people, and healeth their wound." The testimony of inspiration establishes the fact that this work of the Lord is manifested in the gospel day. It was for the accomplishment of this glorious work that our Lord humbled himself and rendered obedience under the law, and became obedient unto death. The law never was magnified by the obedience of any other subject of its demands. In the submission of Jesus it was made honorable by the observance of its divine Author, who bowed the heavens and came down, who was in the form of a servant, and learned obedience. Surely the light of that sun was perfect in the glory as signified by the use of the prophetic number seven. Throughout the prophetic records this number always indicates the complete fullness of the things to which it is applied. It is also worthy of special observation that the specification of this day, for the revelation of this infinite glory, implies the fact that the perfect light of holiness was never manifested in that law of Moses until it was shown in the obedience of Jesus. Indeed, there never was any light given to men by which to comprehend the righteousness of God in any law until the law of the Spirit of life in Christ Jesus was revealed. When all was fulfilled in the death of the Lamb of God, then was the infinite glory of divine righteousness displayed, in that the Son of God was made sin for the justification of the members of his body. Thus it is written in the Psalms, "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord." Not in all the marvelous works of omnipotence is there anything which so glows with the brightness of all the perfections of our God as this miracle of his grace in which sinners under just condemnation are made holy and without blame before eternal justice in divine love. Truly this light is as the combined light of seven days, since in it is concentrated the consummation of all the eternal purpose of God, for which all things were created. All this infinite light is seen when by the grace of God his saints can say, "We see Jesus!"

SUPPLY NEARLY EXHAUSTED.

ALTHOUGH we printed a large extra edition of the first number of the present volume, our supply is now nearly exhausted. We therefore shall in a few days have to discontinue sending back numbers to new subscribers. Those first received first served, as long as the supply lasts.

PUBLISHING AND READING THE "SIGNS OF THE TIMES."

PUBLISHING or reading a paper the character of the SIGNS OF THE TIMES differs widely from that of secular publications. Our long connection with the editorial department of the paper has proved to us that in selecting matter for its columns we are dependent on the Lord to enable us to judge when and what to publish. If not supported by divine power we of ourselves can do nothing, and we have doubtlessly made many mistakes in admitting articles that have been of little or no profit to the children of God; also in leaving out some that would have been edifying and instructing. We are painfully aware of our fallibility, and feel grateful to our readers for their kind and christian forbearance with our shortcomings; but with such ability as it has pleased the Lord to give us we have endeavored to so conduct the paper as to be for the best good of Zion and to the glory of God. As we take a retrospective view of our editorial work we feel that were it not for the leniency of our brethren we should be discouraged. Realizing as we do how imperfect have been our efforts, it is indeed consoling to receive such letters as the one on our first page, from so able and gifted a minister of the gospel as our dear brother, F. A. Chick. It does not, however, altogether depend upon the ability given the editors, but much is due to the spirit given to the readers of the SIGNS, whether they are of comfort and instruction to them. It is not to be expected that every article in every paper will be read by all with the same deep interest. In fact, it is not unfrequently the case that a dear saint may read a communication and receive sweet comfort from it, and again upon referring to it find that they have not been given the spirit to read it that they had before. Indeed, the inspired word cannot always be read with the same sweet, soul-cheering consolation; then how can we expect the SIGNS, all of each and every number, to be of that deep interest which we might desire to have it? If you receive a number that appears particularly dull to you, perhaps hundreds of other readers may consider it one of the richest they have received for a long time. Have you ever read the paper for a whole year without finding even one article that seemed to you worth more than the price of the year's subscription? If not, can you afford to discontinue your paper?

Brethren, as we said in the commencement of this article, we are truly sensible of our imperfections; but if the SIGNS is defending the true principles of the "faith once delivered to the saints" it should receive your encouragement and support. If, however, the doctrine advocated in the paper is not satisfactory to any, we cannot give the least encouragement that there will be any change in that respect.

SEE SUPPLEMENT.

THE second paragraph of Supplement, beginning, "To every old subscriber," &c., should be interpreted to read, "and send the paper to the new subscriber for the year 1893." The rest of the circular we think is too clearly expressed to need any further explanation.

We most earnestly request our brethren and friends to consider the third paragraph, and assist us all they possibly can on the terms therein stated, and thereby enable us to publish the paper in 1894 on the terms mentioned in the latter part of the fifth and sixth paragraphs. If you did not receive your Supplement, or have lost it, you can, if you are a subscriber to the paper, obtain a revised copy by writing us to send you one.

If you are not so situated that you can give this matter the time and attention you would like to, perhaps you have some reliable friend that you could interest in the work. If so, you are at liberty to give him the Supplement, and let him act in your name.

MARCH 1ST, 1893.

WITH our issue for March 1st we propose, the Lord willing, to commence the publication of the Minutes of the proceedings and the resolutions drafted at the meeting of the brethren at Black Rock, Md., in 1832, at the time the division took place between the Baptists in the United States. After publishing the above we expect to run in serial form the able and powerful orations of Edward Irving before the London Missionary Board, May, 1824.

We at first anticipated commencing these articles with the beginning of the present volume; but as we are receiving each number such large accessions to our list of subscribers, we decided to delay their publication until the time mentioned above, in order to give an opportunity to as many as possible to have the articles complete.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

PLEASE DO NOT.

OUR subscribers are especially requested not to pay their subscriptions for the SIGNS OF THE TIMES to Postmasters to forward to us, as they generally deduct twenty or twenty-five per cent. from the amount and send us the balance, retaining the discount as their commission, and often sending what they do remit in postage stamps. We also caution our patrons against "Newspaper Agencies," as they deduct a like commission. It is a very simple matter for a subscriber to get a post-office money order or a postal note, inclose it in a letter, and direct it to us, or to put the money in the letter and have it registered; but where several are sending from the same office it is well to choose one of the number to send for all at the one time.

DONATIONS.

As may be seen by our published receipts, the brethren and friends are contributing with their usual liberality to the fund to enable us to send the paper to those brethren and sisters who are not able to pay for it, and yet love to read it. We doubt if there is any way the same amount of money could be expended to give as much real joy and true happiness, to as many, as is derived from the contributions to this fund. It is the poor and needy, as to this world's goods, that are the best capacitated to enjoy spiritual blessings.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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Cash must always accompany the orders. Address,

G. BEEBE'S SONS,
Middletown, Orange Co., N. Y.

(Continued from page 43.)

body but themselves is saved. And they preached such a hard doctrine that I thought it was no wonder they were considered queer. I did not love them a bit, and thought I would never go among them again; but the very next time I got a chance to go, I could hardly wait until I could get there. I felt so much like going that it would have been very hard to stay at home. I used to wonder what made them love each other so dearly; for I have never seen that love in other churches. But it was not very long until I found out that I was loving them more than any other people I had ever seen. I did not love them because I wanted to, for I did not want to love them a bit. I feel it was the Lord that led me to love them and their doctrine of salvation by grace. I think I love them because they can tell how I feel, so much better than I could ever tell them. I have listened in amazement when you have been preaching, and you have told my feelings better than I ever could tell you. I have wondered how you ever found out what a sinful being I am. I thought that surely you nor any of the rest of them could feel so wicked. You all seemed to be so good that I longed to be like you. When I got to loving the Old School Baptists and their doctrine, I was almost afraid to go and hear any other denomination, for fear I would not see any difference between them. But I did go, and found there was a greater difference than I expected to find. It seemed to be all works. They do not give God the praise. They tell the people the Lord has done all he can, and expects them to do the rest; thus depending on their good works to save them. It is very natural, I know. I did try to save my own self, but was brought to feel and know how very helpless and wicked I was; when I felt myself sinking down, as it seemed, into the lowest depths; when I felt less than nothing, and felt that I could not pray. It seemed as if I could do nothing but groan at my sinful state, and long to be better. I cannot find words to express my feelings. I am all sin. Everything I think, do or say seems to be mixed with it. I have gotten so that I hate myself. I know if I am ever saved it will be the Lord that has done it, and not anything that I have done. I get more comfort out of your preaching than I do out of other denominations, because it suits my case. I wonder why they seem so kind to me at Rock Springs? for surely if they knew me as I know my own self they would not even look at me.

I am afraid I am forgetting all about your questions. I do desire to be a christian; but I feel so very different from what I think they ought to feel, that I am afraid I never will be one. I do love those that I believe are christians. I do think the Old School Baptists are the true church. Their doctrine seems to be

the doctrine that Christ preached; and they do not take and fix it up to please the natural ear, but preach it in the way the Lord teaches them.

I want to tell you that I feel I did not do my duty on the last meeting day. I wanted to tell them so badly how I did feel; but something seemed to tell me that I was too vile to tell anything. I was afraid I could not say anything if I tried.

I feel that I have not written as I would like to, but have done the best I could. There is so much that I cannot tell, which I would like to; and I have made so many mistakes that I am very sick of this letter. I think you will excuse it, will you not? And will you write to me again? I will be very glad to get another letter from you.

Your friend,

NETTIE HAWK.

MC COYSVILLE, Pa., Nov. 23, 1892.

ELDER WM. GRAFTON—DEAR BROTHER:—It is with much hesitancy that I attempt to claim that near and dear relationship with any of the Lord's dear people. I did not think when we parted the last of October, and you asked me to write to you, that it would be so long before I would grant your request; but the only excuse I can give for not doing so is my ever-present feeling of unworthiness in writing to any of the Lord's dear people. I will try to tell you some of my feelings, if I do not tire you out. I am certainly the most ignorant, and less than the least of all. I know I am a sinner, and that in me (that is, in my flesh) dwells no good thing. But Jesus Christ came not to call the righteous, but sinners to repentance. And "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." I feel myself a great sinner.

"All the fitness he requireth
Is to feel our need of him."

I feel that without him I can do nothing. He is the author and finisher of the faith of his people. All his poor and afflicted people believe that he is able to save them, and with the leper can say, "If thou wilt, thou canst make me clean." And his answer to the leper is his answer to all that call upon him till time shall be no more. He is the same yesterday, to-day and forever. It has been many years since I first saw a great difference between the Old School Baptist doctrine and the Arminian doctrine. The latter is of works. But I feel and know that if I am saved at all it will be through grace; for I feel and know that within myself I can do nothing. You may ask when I began to feel that way. I do not know. I never believed what I heard preached here among the denominations. I used to go and hear them, but could get no comfort there. I used to long for Elder Francis' visits to us, and was disappointed if he could not come up. I did not get to hear him unless he came up. I al-

ways stayed to keep house, and let father and mother go. I would wait anxiously for the SIGNS to come, and took great pleasure in reading the experiences of others that felt the same way I did. I used to read my Bible, but it seemed a sealed book to me. It seemed that none of the precious promises were for me. In the year 1889 I was called to mourn the loss of my dear husband and daughter within a month's time. In the midst of my despair these comforting words came to me, "Whom the Lord loveth he chasteneth." I used to sit and think over my lonely condition. It seemed there was a great burden hanging over me, and I was the most miserable being in the world. I lost father, mother, husband and daughter within three years. I often thought of offering myself to the church, but never felt myself fit. I thought I would wait until I had better evidence. But I longed to be among God's dear people. I had so much love for the Old School Baptists that I could not stay away any longer. I feel to say with Ruth, "Entreat me not to leave thee, or to return from following after thee."

Well, dear brother, I will close this. Write to me. With love to you and family, I remain your unworthy sister,

IDA M. HART.

BANCHESTER, Ohio, Dec. 9, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—As my subscription is about to expire I have concluded to write a few lines to my brethren and friends scattered throughout the land. I am now in my eighty-second year, somewhat feeble in body, and, of course, shattered in mind, and confined mostly about home. We have two aged women still left in our town, sisters Hampton and Legit, which is about all the company I have in a religious point of view. It is said, "There are lords many and gods many;" so we have religions many, a great diversity of sects, but all agreeing in the common idea of conditional salvation. We have so-called Means Baptists, Free Will Baptists, New School Baptists, Miami Baptists, Campbellite Baptists, and Tunker Baptists; all of which have been introduced into the country since my time. In looking over the fashionable changes which have taken place since my first recollection of the Baptists, I am often made to stumble; sometimes to grieve and fret in my lonely condition, and almost at times to try to fall in with some of them; but a still, small voice kindly whispers, "Will you also go away?" We were taught in our early days the complete sovereignty of God; that the unconditional election of the saints in Christ from eternity was a truth; that the members were chosen and blessed in him with all spiritual blessings before the world began; that by an act of sovereign grace all the members of Christ's

mystical body were loved in him from everlasting; as we sing,

"Saved in the Lord, forever saved,
And in life's bundle bound."

That when on the cross he bowed his head, the great atonement was made; as it is written, "He was delivered for our offenses, and was raised again for our justification." Thus we were taught to believe in a full, complete and finished salvation; that in the time appointed of the Father the children of his promise are called by his grace from darkness to light; from the power of Satan to God; as Jesus has said, "I give unto them eternal life, and they shall never perish." Upon this foundation we rejoiced, and gloried in singing the song,

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

But sad changes have taken place since then. The world, the flesh and Satan all seem to unite to scatter and divide the flock. When the New School made their raid upon us, in ignorance of their devices I concluded there were so few of us left that we would be left in peace, to enjoy ourselves in our weakness and ignorance; that none but sincere, honest souls, who could find no other resting place, would condescend to unite with so weak and despised a set; but alas! how easily we are deceived. Our adversary, the devil, has lost none of his cunning, and the nature of the flesh has not changed for the better. The world still loves its own, and the christian is obliged to accept the assurance that in the world they shall have tribulation.

But we have something new among what is called Old School Baptists. If I understand them their system is about this, with respect to salvation, that the salvation of the elect is complete and sure; that is, by an act of grace; that none of the elect will or can be finally lost; but our present salvation, peace and happiness, or comfort, depends upon our faithful obedience; that is, on our good works. That is all very well for people who are good and strong, and have full control of themselves, and can live above the world; who can command their thoughts from all evil, and live a spotless life. But such preaching is no comfort to a poor, sin-polluted creature, such as I find myself to be, entirely without strength, or anything good dwelling within me; often with a heart so cold, so unbelieving and hard that I sometimes feel it to be a sin to try to pray; in darkness that may be felt, while I try to compass me about with the sparks of my own kindling; often finding myself compelled to lie down in sorrow; struggling against the temptations of sin and Satan all the week. And when on Sunday, for a change, I have attended the meeting of "Job's friends," to see if I could get some comfort or relief, I have been told to deny myself, and

do many things commanded christians to do, and then God would bless me, and save me from my many sorrows and afflictions. Like "Job's friends," they put that cruel "if" in my way, which Satan and self have been tormenting me with all the week, and I return bruised and wounded, saying, "Miserable comforters are ye all." Notwithstanding this plan appears so plausible, and so near the truth, there is no gospel in it for one so completely helpless as I find myself to be. Could I always have grace to trust in the name of the Lord, and lean upon God, those gospel pretenders would no longer trouble or harass my poor, hungry, thirsty soul, which longs to be with Jesus, and to be like him. But why complain? The good Shepherd has promised us that in this world we shall have tribulation. So if it must needs be, let us try to exercise patience, and experience will lead to hope, which will not make us ashamed; for it is the anchor of the soul. It is written, "If in this life only we have hope in Christ, we are of all men most miserable." Thus for sixty-four years of my unprofitable life I have been trying to live the life of a christian; have been trying to be good in order to get better; but I find myself no better. As I grow older I see more of my infirmities. Could I but walk by faith, and not try continually to walk by sight, how pleasant would my path be in my journey down the dark valley of death. Then could I trust fully in what the poet sings, "E'en down to old age all my people shall prove
My sov'reign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

Nothing but the sin-atonement blood of the good Shepherd can put away our sins. Nothing but the sweet power of the Spirit of life, bestowed on us freely by sovereign grace, can reconcile us to the continued trials, temptations and disappointments which beset us on every side. But, brethren and sisters, we are informed that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Remember that all the promises of God in Christ Jesus are yea and amen.

But few of my old associates and companions in tribulation remain in the flesh. I occasionally hear from the few that remain, or see in the SIGNS OF THE TIMES a word from them. Sister Jones, of Sharpsburg, and sister Ashbrook, both of Kentucky, and sister Rebecca M. Craft, of Sidney, Ohio, and occasionally a few of the old, superannuated veterans of the cross of Christ, still remain to bear witness to the truth of God's saving grace and matchless love to the children of men.

J. C. BEEMAN.

PATTERSON, Pa., Jan. 16, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Please excuse me for not forwarding my remittance sooner. I expected to get a few more subscribers, but have failed in it, as real Old School Baptists are scarce in our section of country. As long as the good Lord spares me in this wilderness, I want the SIGNS. I would sooner deny myself the half of my daily natural food than be without the paper. It seems to me one must be very poor if they cannot spare two dollars to pay for such a valuable article as the SIGNS OF THE TIMES. I do believe I have never spent money in any other way that gave as good satisfaction and real value received. We hear from our kindred in Christ all over the country, and O what a comfort it is that each and every week we can sit down and hear from such loved ones, who have been taught in that glorious school of Christ, which is far above all man's wisdom. O how often do I fear I have never been taught in that school, because I seem so different from those I have reason to believe have been with Christ and learned of him. O how I love to read the experiences of those who have passed from death unto life. A few of these pieces are worth all the paper costs for a year. It makes me feel sad to think there are so many of the Lord's poor and afflicted people deprived of the reading of the SIGNS, on account of not being able to pay for it. Therefore I inclose five dollars, which you may appropriate to that purpose. It is not that I have lots of money to throw away. We work hard for every dollar. The good Lord has prospered us in this world's goods; and if we are what we profess to be, it is our duty to share with our brethren who have not been so highly favored in temporal things.

Yours in tribulation,
M. H. VARNES.

APPOINTMENTS.

PROVIDENCE permitting, Elder F. A. Chick will preach at New Vernon, N. Y., on the third Sunday in February (19th), at 10:30 a. m., and at Middletown, N. Y., at 3:00 p. m. on the same day. Also at Warwick, N. Y., Monday evening at 7:30, and Tuesday afternoon at 2:00 (20th and 21st).

RECEIVED FOR CHURCH HISTORY.

S. H. Stinnett 2.50, Ed. E. Neal 2, Mrs. Edward Johnson 2, E. P. Drake 2, Miss Ida Greek 2.50, Sarah Clardy 2, Hugh Williams 2.50, S. H. Selvedge 2.50, R. C. Phillips 2.50, Arch McDonald 2, Newton Peters 2, Jos. McDonald 2.—Total, \$26.50.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

Jos. Broders, Va., 2, Mattie A. Ware, Ky., 2, Mrs. M. E. Hubbard, Maine, 1, G. L. Hewitt, N. Y., 2, Oliver Bragg, Mich., 2, Mrs. Fannie Muir, N. Y., 2, Ralph Guernsey, N. J., 1, Mrs. M. E. Tollinger, Pa., 1.—Total, \$13.00.

OBITUARY NOTICES.

My dear husband, **Joshua L. Hardy**, departed this life May 26th, 1892, at his home near Sinking Fork, Ky.

He was born in Montgomery Co., Tenn., Nov. 20th, 1827. When about ten years of age he with his parents moved to Trigg Co., Ky., where they lived thirteen years, and then moved to Christian Co., Ky., where he spent the rest of his days. He was married on Sept. 28th, 1854, to Miss Martha Sizemore. Nine children blessed our union, but only four are living. On June 5th, 1880, he joined the Primitive Baptist Church at Muddy Fork, Trigg Co., Ky., and always went to meeting when his health would admit. His health being such that he was not able to work, he spent most of his time in reading the Bible. About five years ago he was stricken with partial paralysis, from the effects of which he gradually declined in health until his death; but during all his afflictions he was kept by the power of God through faith unto salvation, and died as he had lived, a faithful husband, a kind father, a true friend, and a worthy member of the church. May Jesus, who binds up broken hearts and comforts mourning souls, soothe the sorrows of the dear ones left behind.

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

MARTHA S. HARDY.

SINKING FORK, Ky., Jan. 27, 1893.

DIED—Jan. 28th, 1893, sister **Margaret J. Campbell**, wife of J. H. Campbell, of Cammal, Lycoming Co., Pa.

Her maiden name was English. She was born April 3d, 1836, and married to J. H. Campbell Dec. 28th, 1854. She leaves behind a devoted, sorrowful husband and ten children (four girls and six boys, all grown up), with other near relatives and the church at Cammal, of which she had been a member for about twenty years (Elder S. H. Durand baptizing her), to mourn their loss. We mourn with those that mourn the loss of our dear and much esteemed sister in Christ. May the God of all grace bless her husband (who is also a subject of grace, and loves God and his people, though not a member of the visible church) and the dear, sorrowful children, who feel deeply their loss of a kind and affectionate mother, with reconciled hearts and minds to their loss, which to her we believe is gain, for she longed to go and be with Jesus.

Her principal disease was dropsy, from which she suffered very much for a little more than a year. All was done for her that a devoted husband, children and neighbors could do to relieve and comfort her. She is now at home.

The writer of this notice tried to talk a little to a large company of friends on the occasion of the funeral, Jan. 30th; after which her body was laid away in the cemetery behind the meeting-house.

D. M. VAIL.

WAVERLY, Pa.

Our hearts quiver with pain, our pens falter, when we attempt to write of the lives of our parents who have passed over the river, whose farther waves lave the eternal shore.

Thomas Buchanan Yeates and Mary Ann Rutledge were married in July, 1834, in Lincoln Co., Tenn., and lived to see their golden wedding morn dawn on their thrice-blessed union. Our father, son of Elijah Yeates, was born Nov. 3d, 1812, in Tennessee, and joined the Primitive Baptist Church at Stuart's Creek in 1830. In 1836 he moved his membership to Mt. Moriah, in the same county, and in 1878 moved to Texas and cast in his lot with a little flock called by the old familiar church name, Mt. Moriah, in Johnson

Co. There he remained until the day of his death, which occurred Oct. 28th, 1892. He filled the offices of Deacon and Clerk thirty years, and was known among the brethren as "The peacemaker."

ALSO,

Mary Ann Rutledge Yeates, our mother, was born in Surry Co., N. C., Feb. 4th, 1816, and joined the same church to which our father belonged in 1866, and after moving to Texas she lived and died in the Mt. Moriah Church. King Solomon described her when he spoke of a woman whose price was far above rubies, and the heart of her husband doth safely trust in her. Her children rise up and call her blessed. They were both staunch Baptists, walking humbly as became the children of God. They have left us white flowers of their blameless lives to bloom in our hearts, and the tender memory of the best father and truest mother that children ever knew.

DORA V. RELLE.

MARSHALL, Texas, Jan. 4, 1893.

DIED—In Lambertville, N. J., on Jan. 25th, 1893, **Richard H. Burroughs**, aged 64 years and 6 months.

The subject of this notice had been a member of the Old School Baptist Church of Hopewell, N. J., about twenty-five years, during which time he was enabled by reigning grace to honor his profession by a well-ordered life, giving no just occasion to any one to speak reproachfully of his profession. He always filled his place in the meetings of the church when it was possible for him to do so; but for a number of years his health had been such that he was not able a part of the time to go away from home much. But the prosperity of the visible church was uppermost with him; and when his physical strength was sufficient for him to attend the meetings of the church for worship, or to transact any business, he always subordinated his worldly matters to his church obligations. We as a church feel our loss very much; but our dear brother will have no more worldly troubles. Of him it could justly be said, "For me to live is Christ, and to die is gain." He was paralyzed about a month ago, which doubtless was the immediate cause of his death; but when he passed away it seemed that he suffered no pain, but sank down as peacefully as a little infant "sobbing itself to rest on its mother's bosom." His beloved wife died two years ago last July, who was also a faithful member of the church; and since her death he has appeared very lonely and sad.

He has left one child (a son), one brother, one sister, cousins, nephews and nieces, as well as the church, to mourn the loss of one of the excellent of the earth. His funeral was on Saturday, the 28th inst.; and in compliance with his request the thirtieth Psalm was read, and remarks made on some verses, as he desired should be.

WM. J. PURINGTON.

HOPEWELL, N. J., Jan. 30, 1893.

Miss **Mary Jane Baldwin** died suddenly at her home near Hockessin, Delaware, Nov. 28th, 1892, in the 74th year of her age.

She was a sister of our friend, Mr. Thomas L. J. Baldwin, with whom she had always lived in the old homestead. She was in every way a most estimable woman, and we have no doubt was also a lover of the truth; and although she never made a profession openly, she in many ways gave evidence of a gracious experience. On Saturday and Sunday, the two days immediately preceding her decease, she attended the monthly meeting at London Tract, which she enjoyed greatly, having related to her brother and nephew much of the preaching, and expressed herself as enjoying the meet-

ings. The sad event came without the least premonition, like bolt from a clear sky, as she had been in the enjoyment of apparently perfect health for some time, and was very bright and cheerful, engaging in conversation with the family until a few minutes before, when she went into the dining-room to prepare dinner. In less than two minutes her nephew, who was in the adjoining room, heard her fall, and running out, found her prostrate and unconscious. He raised her up, and she breathed her last almost immediately in his arms. This is a sad stroke to the family, and particularly so to her brother, who has been called to pass through many such trials in this life. Her character is well expressed in the following lines, quoted by her nephew in a letter recently received by me:

"She died as she had lived—beloved,
Without an enemy on earth;
In word and deed she breathed and moved,
The soul of honor and of worth."

She leaves one brother and two sisters, with numerous other relatives and friends. May the Lord comfort them.

A. B. FRANCIS.

WILLARD, Va., Jan. 24, 1893.

Mrs. Tennessee Texanna Scruggs departed this life Dec. 24th, 1892, aged 37 years, 8 months and 9 days.

Sister Scruggs was born in Rusk Co., Texas, April 15th, 1855, and was married to Wm. Scruggs Dec. 13th, 1874. She experienced a hope in Christ about the year 1888, and was received into the fellowship of the church at Gum Springs, Harrison Co., Texas, and baptized by the writer on the fourth Sunday in May, 1889. Her disease was said to be consumption. She had a spell of pneumonia and bronchitis nearly seven years ago, and was never very well any more. A cough followed, which terminated in consumption. She leaves a husband, seven children (four sons and three daughters), an aged mother and several other relatives, together with the little church at Gum Springs and many other friends, to mourn their loss; but all have the glorious consolation of believing that though their loss is great, her gain is far greater.

It was my privilege to be with her in the last hour. While looking upon her suffering form, and witnessing her resignation, her willingness, yea, her anxiety, to go and be at rest, the words kept running through my mind, "Precious in the sight of the Lord is the death of his saints." Sister Mary Woodall writes me, "She was so patient and calm, hoping unto the end, and so longed for that sweet rest. She talked so much and so prettily about dying. It was her request that I should stay with her until the last moment. She also requested that her pastor be sent for as soon as she died, to hold short services at the burial. 'For,' said she, 'to go to my church meetings and hear preaching is my greatest enjoyment in this life.' When I went to see her on Saturday morning she said, 'Aunt Mary, I am nearly done suffering.' I said, 'You are still willing for the Lord's will to be done?' She said, 'O yes, I am more than willing; I am anxious to go. I am so tired, so weary! O when will that rest come?' I said, 'It will come.' 'O yes. Sweet, sweet rest; I long to go.' She seemed to be perfectly rational to the last. Her last words were, only a few moments before she breathed her last, 'Dear Jesus, relieve me.'"

Sister Scruggs manifested great love for the cause of her Master, being a sound and consistent Primitive Baptist, and always in her place at the meetings of the church when not providentially hindered. May the Lord comfort the bereaved, and enable us all to say, "Thy will, not ours, be done."

H. B. JONES.

HORACE, Texas, Jan. 23, 1893.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 7.

D. L. Blackwell June 93

CORRESPONDENCE.

THE LORD'S WORK.

How different it is in every way from men's work. The principles of worldly religion of all kinds can be understood by all men, whether they believe in them or not, as can the principles of any worldly science or business, and its work can be seen and judged of by the natural mind. It is of the world, and is submitted to the judgment of worldly wisdom. "They are of the world," says the apostle; "therefore speak they of the world, and the world heareth them." Prosperity in worldly religion is estimated by the same rules that decide as to the prosperity of any worldly business. Religious prosperity, in this natural view, means that there is much zeal and activity among those who are engaged in it; much work done in trying to gain proselytes; much money raised to be used in the work; many induced to unite with the churches; many coming forward and offering to go into some field of work, either at home or abroad, where there is a sufficient remuneration offered. In the field of this kind of religion there is as much animation, stir, strife, emulation, competition, with as large interests in money, stocks and real estate, as in any other worldly business. A revival in this religion means that where these interests have declined, they are again awakened and brought into activity by some superior powers of persuasion, or by greater inducements presented to the natural mind.

The contrast to all this is seen in the manifestation of the Lord's work, which has just been the subject of my contemplation, as I sit here alone looking over the wide field of my acquaintance with living souls. I have been thinking of the many who have of late written me of their exercises, and of the many more who have done so in the past twenty-eight years, and of the many who have spoken to me or in my hearing, or whose expressions I have seen. How widely different the circumstances under which these expressions were given; yet they are the same. The same deep soul trouble; the same bitter sorrow on account of sin; the same self-reproach and self-aborrence; the same sad certainty that there can be no hope for one so vile and sinful, yet the same humble cries for mercy; the same settled hatred of sin, and tenderness of conscience made sore by its effects, and

shrinking from it; the same wonder when a hope springs up in the wounded and contrite heart; the same expressions of astonishment that they could dare to think that a holy God could love such a poor, miserable sinner; the same sweet feelings of praise and thankfulness and love to the dear Savior, mingled with questioning fears whether they may not have been deceived in thinking that so unspeakable a blessing can possibly be theirs.

Sometimes, though alone, I have a most comforting meeting with those whose words, spoken or written lately or years ago, come to my mind; and I would love to tell them, if I could see them, and they still were in need of the encouraging and comforting word, that the depth of sorrow and self-aborrence and bitter anguish which called forth that sad and hopeless cry from their poor hearts is the very thing that distinguishes them as the children of God, as belonging to that great company of the Lord's redeemed, of whom he says, "They shall come with weeping, and with supplication will I lead them;" and who, having come "out of great tribulation," shall stand in robes of white before the great white throne in full and satisfying joy and blessedness.

One of this great company, so distant from each other in time and earthly location, and so different in circumstances, that I am now thinking of, I have never seen. She has struggled along through sickness of body and terrible afflictions of soul, hungering for righteousness, and hating false religion; mostly alone in her soul travel, those nearest and dearest by natural ties unable to understand her feelings, and vexed, perhaps, at her words and ways that appear so strange. Her letters for the past six months tell a story that would be of great interest and comfort to the family of God. She still suffers, and in the last letter tells me that she has seemed near the end, and may soon be taken. She longs to hear some one speak who knows of these wonderful things, expresses the deep, delighted interest of a child of God in the precious word, repeats verses from hymns of praise, and shows how precious the gospel is to her, and how sweet and refreshing it would be to hear it preached, which has never been her privilege, at least since she has felt the movings of divine life, and to be favored with the privilege of following her dear Savior in baptism, and of sitting

down as one of the family in the church of the living God. I wonder what the Lord's will is concerning her. How gladly I would go to her, and to any such, as would any of the sent ministers of Jesus Christ, to minister the word for her comfort, and to administer the ordinances to her in the fellowship of the church of God; but the Lord "will send by the hand of him by whom he will send, and speak" for the comfort of all his scattered little ones "by the hand of him by whom he will speak." He is the Shepherd, and none of his flock shall want.

Another of that company I have been thinking of was a young man in active business when, many years ago, he wrote in the depths of trouble. After having been long burdened with his sins he had experienced, as he thought, a hope. Then he had again fallen deeply in sin; and his expressions of anguish of soul, bitter lamentations, and fears that he could not be a subject of grace, I can never forget. How sorely and absolutely alone one feels in such a case; and yet how great the company of those who hear their humble confessions with tender, solemn joy and affectionate sympathy, because of a like experience. This man has long been a member of the church, a living, exercised member.

I thought I might briefly make mention of a number of those who come before me in memory, who have in such widely different situations expressed in some striking way the common experience of the saints, in telling concerning themselves what appeared to them to show that they did not belong to the family of God, and who have struck the chords of that harp of God which only the redeemed of the Lord ever possess, while expressing that praise and thankfulness to God which it seems to them no one can ever have such occasion to render as they, because the goodness and grace of God, they are sure, never could have been extended before to so great a sinner; but I cannot even mention them. In each case the field of gospel wonders is too wide to go over. Some are ministers who have spoken to the comfort of thousands, and who are now right sure that they are fruitless branches, barren fig trees, worthless servants. Others are little children, who can only say, "I love to go to meeting, and hear the preaching, and I wish I could be baptized." Strange that in all the different cases and circumstances there seems to be

something that suits my feelings, and draws out my heart in love and fellowship to the one who writes or speaks.

But I thought when I began to write that I would speak of the work of the Lord, and of what prosperity is in that work. Well, this is the Lord's work, this painful knowledge of sin; this hatred of evil and hungering after righteousness; these vain efforts to do anything that can merit the favor of God; this wonderful revelation to our souls of a righteousness without works; of a love that the Lord had for us before the world began, which he has now shed abroad in our hearts; of a salvation not by works of righteousness which we have done, but according to his mercy, by the death and resurrection of Christ, washing us from all sin, and by the renewing of the Holy Ghost in the birth of the Spirit. "This is the Lord's work, and it is marvelous in our eyes." But it is without noise in the world, and cannot be heard or seen by men. It "cometh not with observation." It "is within you." It is like the wind, felt but not seen, coming we know not whence, and going we know not whither, but doing the will of God effectually. Here also is spiritual prosperity, which is not, like prosperity in the world, shown in gratified desires, increase of goods, success in work, a feeling of strength, and of confident ability to still succeed in our business, and to keep on in the path we are traveling, but in sighs and groans that cannot be uttered; in continued failures in all our efforts to perform that which is good, so that we lose all confidence in ourselves; in feeling the buffetings of Satan's messengers, the aggravating manifestations of our evil propensities, and stirrings up of the hidden corruptions of our hearts, till we are forced to cry out to the Lord for mercy; in hoping when there appears no good reason why we should hope, but abundance of reasons in ourselves why we should not; in being emptied from vessel to vessel, plagued all the day long and chastened every moment, yet still trusting in the Lord, and loving the things that belong to his kingdom so well that there is a sweetness and joy in the feeling of that love, even with all this bitterness of self-aborrence, that we prize beyond all the joy this world could give.

The scriptural examples of spiritual prosperity are Lazarus at the rich man's gate; the publican in the

temple, with eyes cast down, crying for mercy, and confessing himself a sinner; the three in the fiery furnace; Peter, no longer strong and self-confident, but humbled, shamed, heart-broken, outside of the house, alone in the darkness, weeping bitterly; Paul and Silas in prison at midnight, praying and singing praises to God; Paul, worn out with the pain of the thorn in the flesh, and with crying and struggling, in utter weakness, hearing the sweet words, "My grace is sufficient for thee, for my strength is made perfect in weakness."

The weaker we feel as to all spiritual strength, and the more destitute of all righteousness in ourselves, the more do we value the precious revelation of the truth that Jesus is the strength and righteousness of his people, and the more fully is our trust in him. The more our weakness and sinfulness and helplessness are felt in our souls the more do we "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." The greater our hunger the more eager is our search for food; the stronger our love the more impatiently do we press toward the object of it. The more we feel of the dying of the Lord Jesus the more is his life made manifest in our mortal bodies. The less we esteem ourselves the more highly do we esteem our brethren, and the more careful we are that our love for them may appear in all our words and actions. These things are evidences of spiritual prosperity in the church, and in the individual child of God.

SILAS H. DURAND.

DE LAND, Fla., Jan. 19, 1893.

POMEROY, Wash., Jan. 5, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—This being my fiftieth birthday, I have a desire to write to you, and to all the household of faith; that is, if after you have read it you think it worth the trouble of preparing for the press, and worthy of space in the SIGNS OF THE TIMES. The expression of Paul the apostle seems to express my feelings now, better than I can find words to express them, where he says, "By the grace of God I am what I am." Had I the pen of a ready writer, O how I would like to set forth the praise, the honor and glory that is due to him, who hath all power in heaven and earth; who commands, and it stands fast; who speaks and it is done; who has given to man the bounds of his habitation; who hath directed all our steps; who hath led us about and instructed us, and kept us. Yes, his almighty power, although oft unseen nor realized at the time, has been round about us, to shield us from the many seen and unseen dangers we have been called to pass through. There are many events of my life that come up before me here. I will speak of two of them. In the spring of 1862, while I was in the army, and in camp near Kansas City, the word was

brought to camp that Quantrell and his band were in the neighborhood. All the regiment was ordered out, except those on duty. Just as I had my horse saddled and equipped, ready to fall into line of march, my father came into camp to see me. He had come about sixty miles. There was a young man belonging to our company who was on camp guard, and who wanted to go on the trip very badly. On seeing my father come in, he ran to me and proposed an exchange of duty. In order to be with my father, I told him I would exchange if he could get permission from the captain. We got the permit just as the company was falling into line. That night they got into a skirmish, and on the next day the poor boy was brought back wounded, and died in a few days. It looks like it just happened that my father came to the camp, and like it just happened that this young man wanted to go very badly. But I am here to-day, while the young man was called away. I feel that God, who hath ordered our steps, appointed the means that I should be spared, and that I should be enabled to see it alone by his will and purpose that I was spared.

The next event that I will mention occurred in the fall of 1863, while in camp near Fort Smith, Arkansas. One beautiful morning, from some cause which I could not tell, I was weighed down with a heavy burden. I wanted to be alone, and away from the noise of camp; and as I thought I had upon me what we called "graybacks," I wandered off nearly half a mile from camp, into a thicket of sassafras. I cannot describe my feelings while there, nor tell why I felt so. I examined my clothing and found I was not mistaken. I remained there in meditation, and in cleansing my clothing, until nearly noontime, when I wandered back to camp. When I got there I was put under arrest and on extra duty for a couple of hours, for being absent without leave. An order had been sent to our company for six men to carry a despatch, and I was one of the number detailed to go; but not being there, another was taken in my place. I did my extra duties without complaint, and thought no more about the matter. But after a few days word was brought to camp that all the six men had been ambushed and killed.

I might refer to many more incidents of my life in which it seemed that the overruling providence of God countermanded the commands of men, and thereby I was spared. O how little I thought it was God's Spirit directing my steps and directing me into that thicket, and there detained me by the "graybacks," as we called them, until the danger had passed that was crossing my path of life. So, dear brethren, when I look over my sojourn here, it seems I can see that God, who created all things for himself, has used even the little, despised insect in the preservation

of my life. Truly "By the grace of God I am what I am." Thus, referring to my natural life and present condition, I do feel that it is alone by God's mercies and grace that I am here to-day. How well does the poet describe my present feelings, saying,

"Through many dangers, trials and snares
I have already come;
'Tis grace has led me safe thus far,
And grace will lead me home."

When I think of my hopes and prospects, of my interests in the kingdom of God, I can claim nothing else "But by the grace of God I am what I am." For when I call to mind all that I have done, I can see nothing that I have done to merit the least of God's favors; but to the reverse. It seems that sin has been mixed with all I have done. After fifty years of life, and thirty-six years, as I hope, in the school of Christ, I have learned that there is nothing good I can do; for I have tried every way possible to overcome this old carnal nature of mine, and to subdue sin in my flesh; but I have made a perfect failure in this. Therefore I am made to know that "the law is spiritual; but I am carnal, sold under sin." And "I know that in me (that is in my flesh) there dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." I am made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Thus I learn that I have fellowship with the apostle; and not only this, but when I call to mind the many trials and conflicts that God in his providence has called his people to pass through, and the declaration of our Savior that in this world they shall have tribulation, and that he was a man of sorrow and acquainted with grief, and went a mourner all his days, I feel to hope that I have fellowship with his sufferings, and am acquainted with the way he has led his people. But if I were a free moral agent I would lead a different life. I would either be plunging into sin, or would be living without any of those conflicts or sin. I would not be a man of sorrow and acquainted with grief. I would do the things that I desire. I would not be a wretched man. O how different are God's ways from man's ways. I have learned that instead of man being a free agent, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Then, dear brethren, realizing this truth, that our salvation is not dependent upon our will or works of

obedience to the law, but on God's grace and mercy, we take comfort in Paul's gospel, "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." Thus we are enabled to rejoice in Christ Jesus, and have no confidence in the flesh. But the question arises sometimes, while meditating on these things, Why am I blessed with this grace above those my equals in the flesh? I am always without an answer to this question, only as I can find one in God's written word. I cannot tell why I should be moved to wander off into a thicket, while another, my equal in the flesh, should be taken and suffer death in my stead. I cannot tell why God should save me, and call me with a holy calling, and that not according to my works, but according to his purpose and grace, which was given us in Christ Jesus before the world began. No, dear brethren, there are many things for which I cannot give a reason why they should be. I cannot tell why there should be war. I cannot tell why God should make lice; but he did, and they got upon me, and I am here to-day; for what purpose I cannot tell. But God has a purpose in all things, for he made all things, "whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." But what all things were made for I cannot tell, only for him that made them. I cannot tell why evil men and seducers shall wax worse and worse, deceiving and being deceived. I cannot tell why in the latter day men of our own selves shall arise, speaking perverse things. I cannot tell why there shall be false teachers among the people. I cannot tell why these things are so; but it is so, and must be so, for God has said by his servant that it shall be so. But there is one thing Paul says we do know, and that is, "All things work together for good to them that love God, to them who are the called according to his purpose." This we can know only as God is pleased to instruct us by the Holy Ghost.

I find that my letter is getting quite lengthy, and I have failed to write what I wanted to. I must try to come to a close; but I want to speak of something I know. I know it is by the grace of God I am what I am. If I know nothing of the love of God, and of his grace given in Christ, I know that it is by his mercies I am here now, and that I am what I am. When I see so many things seemingly adverse to my good, the question is, Do I love him? Am I one of the called of God? If so, why am I thus? I am made to search for evidence. Many questions arise in my mind, such as, Why do I hate sin? Why have I no confidence in myself? Why cannot I enjoy myself as others seem to, and as I once did; that is, in the pleasures of this world? And then, why do I love those who are of a God-fearing

spirit, and that shun every appearance of evil? Why do I so love the brethren that I am made willing at times to forsake all else for their comfort? Why do I so earnestly crave righteousness and true holiness? When I am enabled to examine these, with many other witnesses, I am constrained to say, "Yea, Lord, thou knowest that I love thee;" and in this I am sometimes enabled to see where all those adverse things work for my good, in causing me to search more earnestly for truth, and enabling me to see God's way of instructing his people.

Now, brethren Beebe, I will close by saying that I have been requested to write for the SIGNS; but owing to my blundering way of writing, and my weakness in being unable to write what I want to, I have delayed until the present. As I wanted to write and send you a new subscriber, I thought I would write as best I could, and you could act your pleasure in publishing it.

Yours in the bondage of corruption,

B. S. PATE.

LIGHT.

WE read that "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." So we see that without light all the creation would have been void and incomplete, or of no value. Without it the face of the earth could not appear; neither could have been seen, realized nor enjoyed any of the works of creation. There could have been no living, growing plant, and hidden forever would have been all the beauties revealed by the pleasant light. Well may we sing as each evening draws on,

"Glory to thee, my God, this night,
For all the blessings of the light."

Again, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." Here we find is another light, as it were, the light of another world or kingdom. In nature we cannot see the first light spoken of until born a natural birth; and all born into this world see this light, and the things revealed by it, according to the strength of vision given unto them. So in order to see that light, or the life, which is the light, we must be born again. The eyes of the understanding must be enlightened. Sometimes we think we see this light according to the strength of the vision given. So let a trembling one, who hardly dares claim to be a subject of the new birth, remember that if they but catch a glimpse of this light, if they but understand

the language of this kingdom, they are just as much born again as those who have a stronger vision. The natural light can visit all the surface or exposed places of the earth; but this light can penetrate the depths of the heart and reveal to the possessor of it its hidden secrets, whether they be joys or sorrows. "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;" in the face of him who is the life and light of men. Unless God does so shine in our hearts and give us this light, we know we can never see the light of the celestial world; and always let us remember that that light is "the Lord God and the Lamb." If once we have seen this light, and felt this life, it can never be forgotten. Though darkness may return, and many a cloud close down upon our spiritual vision, yet we know that away off in the deep sweet somewhere the light is still shining. How dreadful it would be to feel there was no light anywhere. But we know we have seen and felt it, and often we can remember where it first came to us; and then again we may not have noticed how gradually the darkness faded away, and all things grew light unto us. We only know "The darkness is past, and the true light now shineth." Whether it come upon us as the gentle dawning of a summer morning, or burst upon us as from out a thick cloud, it is the same true light. It may be our pathway will be continually through light and shade. How sadly and bitterly we can remember the dark places, where the heavy darkness fell upon us, and it seemed we were never to see the pleasant light again. Yet were our eyes continually toward him who is the light. The groanings of our hearts have been, "O that I knew where I might find him." Weary with darkness, weary of the long, long night, O how we wish for day. How we long for the light of his countenance to be lifted upon us. We dread the hidings of his face. The light of his countenance reconciled, assuring us that his wrath is passed away, and his face is being turned toward us with favor, is so precious unto us. We can tell when a friend or brother is estranged from us by his countenance. If one's countenance is fallen, it betokens displeasure. Even though we cannot see them, yet if heretofore our communications together have been pleasant, and then grow cold or estranged, we know their countenance is changed toward us. So with our heavenly Friend. If we feel his presence withdrawn, if the light is shadowed, we begin to mourn and to search ourselves. What have we done? Where have we wandered? O that he would lift upon us the light of his countenance. It is the element in which our souls live. Often we think of the hour of death, which must surely come to us all.

What a dark hour it would be if there were no light, only what this earth affords. Not all the light of the great burning sun can lighten the tomb. Not one single ray can penetrate the dark shadow of death. We know our eyes must close in blindness and darkness upon all things here. But if we only have that "inner vision" that can look through the dark shadows, how happy we shall be. If when the last enemy takes hold upon us we can but have the eye of faith fixed upon him who is our life and light, how wonderfully favored we shall be. Often the mind goes back to the places where the light has fallen upon us, where we have been strengthened by it. It may come by a portion of the word. We may be but carelessly reading, though bowed with sorrow, thinking, perhaps, we will find relief in looking at the "sure word of prophecy," as into "a light that shineth in a dark place;" and as we search, some place is made to comfort us, to lighten our sorrow. Some time ago I read where our Savior in the garden prayed alone, and sank, as it were, with the burden that was upon him. "And there appeared an angel from heaven strengthening him." Could it be that he who was a child born, and yet the mighty God, could need strength from above? How near I drew to him in that hour, as I felt the truth of this. I am so weak, so constantly "without strength." In due time did he die for me? And before he died, did he experience that sense of weakness that he could be strengthened by an angel from heaven? I loved to read it over, and ponder it over and over. I loved to believe that it was literally and really "an angel from heaven." My mind is so tormented with vagaries, often questioning realities, so that when something seems a reality I rejoice in it. I recall a season of great trouble and darkness that came upon us nearly two years ago, when what we regarded as our chief joy was thrown in such distress that it seemed like there was none to help. Yet we could cry unto him, even with a great and living cry unto him whom we knew and felt to be mighty to save; and when at last the time came that some change was to come for us, how we trembled for the result. At the time, the literal heavens had been for days darkened by such scowling, threatening clouds, almost making our darkness of sorrow more oppressive; and just as by an unseen power and presence all things were so smoothly, peacefully and easily arranged for our good. As all things were concluded, just at the close of day, the clouds all vanished from the skies, and the setting sun shone with a smiling beauty, and the quietness and peace of heaven were all around us. All spoke of it, and the peace and light in my long troubled heart were so great that I slept not that night. It seems that the time must come around for us to tell of

the great deliverances of our God. If we conclude in our own minds to let them pass unnoticed, we are brought to tell of them almost against our will.

I am again recovering from a most distressing illness, and it is seldom I have much spiritual light during sickness. My mind sinks with the affliction, and I go down to the depths, crushed in body and mind. How long the dark, cold mid-winter nights have seemed to me. How dark were the midnight hours in the midnight of the year. How earnestly would I watch for the least ray of morning light. All sufferers will say their sufferings are more intense in the night. And so it is with the soul's sorrow. No tongue can tell our anguish as we watch the shadows coming on, nor how we peer so earnestly through the felt darkness for one faint ray of the morning star. Yet in sickness I will sometimes have a little comfort. One night as the hour had turned toward morning I awoke from my weak, sick sleep, and thought I could hear our pastor and people singing the last hymn I had heard them sing. I thought I also sang with them; and for hours, in my weak, half-lucid state, I thought we sang or kept singing. All of the hymn I could remember were these two lines,

"To find at the banquet of mercy there's
room,
And feel in the presence of Jesus at
home."

I did not wish to remember any more. Just those two lines did so much cheer and comfort me as I kept revolving them in my mind for hours.

"To find at the banquet of mercy there's
room,
And feel in the presence of Jesus at
home."

Dear reader, will you not keep and revolve them in your mind, and see if their sweetness and fullness will not come to you as they did to me?

"To find at the banquet of mercy there's
room,
And feel in the presence of Jesus at
home."

KATE SWARTOUT.

WOODSTOCK, Mich.

WOLF CREEK, W. Va., Jan. 26, 1893.

G. BEEBE'S SONS—VERY DEAR BRETHREN:—As I have been somewhat negligent in my remittance for our paper, the SIGNS OF THE TIMES, I wish to ask your pardon for such delay, and wish also to say to you that I am glad we have such a blessed way by which we are brought very near together. I referred to the SIGNS as our paper; and indeed I believe it is; for you open its pages for all lovers of truth. I sometimes have a little hope that I love the truth for the truth's sake. I think that each and every reader of your valuable publication should feel a oneness for its success all over the land. For the truth, whether written or spoken, are we not made to rejoice in it? Do we not feel to

(Continued on page 53.)

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF
G. BEEBE'S SONS.

REVIVAL OF THE WIDOW'S SON.

DEAR BRETHREN:—Will you, when convenient, please give your views on the text, 1 Kings xvii. 21, 22? Yours in hope,

R. A. ROBERSON.

CAMPBELLSBURG, Ky., Dec., 1892.

REPLY.

"And he stretched himself upon the child three times, and cried unto the Lord and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."—1 King xvii 21, 22.

While alwas desirous of gratifying the wishes of brethren who desire our views upon any portion of the doctrine of God our Savior, it is not without painful consciousness of the need of divine guidance that we endeavor to comply with such requests. It is not difficult for ingenious minds to construct a beautiful commentary upon the sublime language of inspiration. By such vain fancies many men have gained a high place in the estimation of their fellows as wonderfully gifted expositors of the hidden mysteries of the Scriptures. All expositions must perish with their authors and admirers, unless they have their origin in the same revelation by which holy men of old spake as they were moved by the Holy Ghost. The infallible test by which all religious teaching must be tried is found in the inspired record itself. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. Every incident and statement of the word of the Lord is the testimony of Jesus; "For the testimony of Jesus is the spirit of prophecy."—Rev. xix. 10. So our Lord directed the persecuting Jews to their own records, saying unto them, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John v. 39. Therefore, however plausible may be the interpretation of any text, it is not the truth of God unless it presents Jesus. The word of inspired truth never was designed to gratify the curiosity of the carnal mind, nor for the assistance of reason in grasping the mysteries of natural science. This incident in the ministry of the prophet Elijah is of interest to the saints in all ages only as they are enabled to see in it the testimony of salvation in Christ Jesus. While there can be no question that the literal circumstance occurred just as it is stated in the account given by inspiration, the facts recorded when interpreted by the Spirit of truth

preach the gospel of the grace of God in the deliverance of the election of divine love from death under the law, and their being quickened by the life of Christ in them the hope of glory.

Time and space would fail to dwell upon all the particular circumstances connected with the incident in the record of which our text is a portion. It will only be possible to call the attention of our brother to some of the points of truth contained in this very striking declaration of the sovereign power of God in the bestowal of his favor. In the fact that no explanation is given concerning Elijah further than that he was of the inhabitants of Gilead, is shown that it is not for his own honor that he was enabled to speak the word of divine truth. There may be deep meaning also in the fact that he was "of the inhabitants of Gilead," which is defined as signifying "*heap of witness*." Every servant of our God is of the same nativity. Being born in this impregnable hill of Zion, all the messengers of divine truth are sustained and defended by the power of God, so that no adversary shall ever be able to prevail against them. Even though they may be "appointed unto death" by the malice of their adversaries, they still have the victory through the triumphant Captain of their salvation. The murdered Abel being dead yet speaketh, and the tortured martyrs of the cross still shout with ecstatic notes the praises of him by whose blood they are made to be more than conquerors over death and hell. The stroke which releases them from this mortal state of bondage cannot destroy that life which is hid with Christ in God; and though their vital blood is poured out under the malice of their enemies, the truth of their testimony still survives and shines in the glorious heaven of eternal day. Even their afflictions are made by the grace of their Lord to attest their unity with their Redeemer in all the way by which he has led his chosen people. Not one of all the sorrows under which they groan in their earthly house of this tabernacle, but has its part in qualifying them to bear witness of the infinite glory of that grace by which they are made to rejoice in the victory of Jesus. Who that believes the Scriptures can question the purpose of God in all the circumstances connected with this miraculous display of divine power? Doubtless the widow had thought that the Lord had forgotten her when she was left to mourn in poverty and bereavement. Finite reason could see nothing but distress in the loss of her husband and in the famine by which she had been reduced to such straits that she was just ready to make a little food for herself and son of the last meal in a barrel and the last oil in a cruse, which seemed to be all that intervened between them and starvation. Only by faith could she have con-

sented to provide of that little supply first for the prophet before satisfying the wants of her son and herself. Yet the same unerring wisdom by which Elijah was directed, made the widow obedient to the word of the Lord by the prophet. There was no more famine for the prophet and the house into which he was received. But there was yet a severe ordeal appointed for these favored subjects of divine election. The son of this poor widow was stricken with sickness so that there was no breath left in him. Then Elijah himself cried unto the Lord, and said, "O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" Two points are especially worthy of observation in this verse. First, the prophet does not tell the Lord that some enemy has slain the son of the widow. He recognizes it as the act of the same Lord whom he calls, "My God." Neither does he speak of it as being done merely by the "permissive decree" of the Lord. Notice particularly his language. Secondly, the prophet could no more understand the dark dispensation than could the bereaved widow. It seemed to him that she was made to suffer for her kindness to him. There is rich assurance and comfort here for all who are called to pass through deep waters of affliction. When all is darkness and grief in our experience, when our last earthly refuge has failed, and when despair seems about to shut out our last expectation of relief, then we can have fellowship with the experience of this widow when Elijah was sent to her. The wonderful intervention of God in her deliverance can only be appreciated by those whose experience has attested the same unexpected display of the omnipotence of God in their own translation out of darkness and bondage into the light and liberty of the sons of God. But in the subsequent trial in the death of her only son it seemed that the mercy of the Lord had been withdrawn from her, and the prophet felt himself to be involved in the painful dispensation. In this unity of feeling in the afflictions of the widow to whom the Lord had sent him, the prophet represents the eternal and indissoluble unity of our Redeemer with the whole body of his chosen people. "For he said, Surely they are my people, children that will not lie; so he was their Savior. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."—Isa. lxiii. 8, 9. While this is readily confessed in its application to the whole election of grace, it is often denied in its application to each of the saints in their personal experience. From this record it is evident that the prophet was troubled with the same distrust of the mercy of the Lord, which caused the bereaved mother to complain; and the apostle positively declares that

this is true. "Elias [Elijah] was a man subject to like passions as we are."—James v. 17. Unbelief prevents the saints from resting in the assurance which is afforded by the bright examples left on record in the Scriptures for our learning. While the purpose of God is clearly shown in the case under consideration, since the record is completed, it should be remembered that to the mother and to the prophet before it was brought to pass, that purpose was as completely hidden as is the mystery of his providence now attending our own pathway. Indeed, the full significance of the events here written was never known to mortals until all was fulfilled in the revelation of the gospel day.

In the statement that the prophet "stretched himself upon the child three times," there may be a reference to the revelation of the life-giving power of God in the three dispensations of time. The record bears witness that Abel was moved by the faith of Christ to offer his bleeding lamb as the figure of that Lamb of God who should bear the sins of the whole world of those who were chosen in him before the foundation of the world. The very same grace brought salvation to the saints under the legal dispensation. And in that grace all who believe in Jesus are made to rejoice in this day of gospel light and liberty. This use of the number "three" is often repeated in the Scriptures, always indicating the fullness of that to which it is applied. But of that significance it is not expedient now to extend the consideration. It will strike the thoughtful reader as remarkable that there was need for Elijah to "stretch himself" to reach the measure of the child. But this is also recorded of the restoration of the Shunamite widow's son, upon whom Elisha stretched himself, "and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands."—2 Kings iv. 34. Only by the power of divine grace can any servant of the Lord be qualified to thus manifest the Spirit of Christ by humbling himself to be less than the least of all saints. In such esteeming others better than themselves the disciples of Jesus are but following him. Though he is Master and Lord, yet he made himself the Servant of the least of all his chosen saints. In humiliation, as in everything else, it pleased the Father that Jesus should have the pre-eminence.

In the prayer of Elijah is presented the abiding confidence of faith, in marked contrast with that presumptuous pride which moves men to direct the Lord to do what they will have done. The prophet does not claim that the Lord is under obligation to restore the life of the dead child in consideration of the faithfulness and devotion which he had manifested in proclaiming his truth. Neither does he intimate that the Lord will be profited in the granting

of the favor for which he applies. He said, "O Lord my God, I pray thee, let this child's soul come into him again." The very petition gives evidence of the confidence of faith. Less than divine power could not grant the favor asked; and only the full assurance of faith could pray for it. But this prayer was dictated by the Spirit of truth, and all such intercession is according to the will of God. Consequently, "The Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." While those who think the Lord altogether such an one as themselves may understand that the suggestion of the restoration of the child's soul, or life, originated with the sympathy of Elijah for the bereaved mother, those who know the immutability of the counsel of God will recognize in this case the guidance of that Spirit of truth which works in the saints the desire for every blessing which God has prepared for them that wait for him. James refers to the prayer of Elijah as illustrating the power of the prayer of faith. There is no power in creatures to command this prayer. Only they who are led by the Spirit know anything of it. It is manifestly absurd to suppose that one can be led by the Spirit to ask anything at variance with the eternal will of God.

The reviving of the child was not subject to the decision of his own will, since he was completely passive in the whole transaction. It is not said that life was offered to him; neither was his mother consulted in the case. No doubt she was bitterly grieved at the loss of her son; but there is no evidence that her grief was any greater than that of other bereaved mothers. It was the will of God to show in this instance a shadow of that great grace by which the bars of death should be broken in the revelation of immortality in Christ Jesus, the antitypical son of the mourning widowed Zion; and as the effect of this marvelous display of omnipotence was to give assurance of the truth to the mother, so by the resurrection of Jesus Christ from the dead the faith of every saint is established in the faithfulness and truth of the everlasting covenant, in which the life of the whole body of Christ is forever secured in his own immortality. For the comfort of every afflicted and poor sinner whose hope is in him alone, Christ Jesus is risen, and become the first-fruits of them that slept. So also them that sleep in Jesus will God bring with him. This glorious hope of immortality in Christ is the crowning victory of the faith of the Son of God. In a type this doctrine is declared in the subject embracing our text. Yet it was only faintly portrayed even in the miraculous reviving of the dead son of the widow. That reviving only gave back the perishing breath which had departed. The gift of eternal life was not manifestly revealed until in the

resurrection of our crucified Redeemer it was brought to light through the gospel. In that newness of life the members of the body of Christ are alive forevermore beyond the power of death. The Captain of our salvation was the First-born from the dead in this glorious resurrection; and all his saints are in that sense risen with him.—Col iii. 1.

Fully aware that there is much glorious truth contained in the text to which we have not been able to call attention, we must submit what is written to the consideration of brother Roberson and all our readers, with the earnest wish that the attention of some of them may be directed to the further discussion of the subject through the columns of the SIGNS OF THE TIMES.

SEE SUPPLEMENT.

THE second paragraph of Supplement, beginning, "To every old subscriber," &c., should be interpreted to read, "and send the paper to the new subscriber for the year 1893." The rest of the circular we think is too clearly expressed to need any further explanation.

We most earnestly request our brethren and friends to consider the third paragraph, and assist us all they possibly can on the terms therein stated, and thereby enable us to publish the paper in 1894 on the terms mentioned in the latter part of the fifth and sixth paragraphs. If you did not receive your Supplement, or have lost it, you can, if you are a subscriber to the paper, obtain a revised copy by writing us to send you one.

If you are not so situated that you can give this matter the time and attention you would like to, perhaps you have some reliable friend that you could interest in the work. If so, you are at liberty to give him the Supplement, and let him act in your name.

MARCH 1ST, 1893.

WITH our issue for March 1st we propose, the Lord willing, to commence the publication of the Minutes of the proceedings and the resolutions drafted at the meeting of the brethren at Black Rock, Md., in 1832, at the time the division took place between the Baptists in the United States. After publishing the above we expect to run in serial form the able and powerful orations of Edward Irving before the London Missionary Board, May, 1824.

We at first anticipated commencing these articles with the beginning of the present volume; but as we are receiving each number such large accessions to our list of subscribers, we decided to delay their publication until the time mentioned above, in order to give an opportunity to as many as possible to have the articles complete.

(Continued from page 51.)

pray for its heralds? Then we want to see the editors sustained first by divine grace, in order that they may be enabled to know the truth, and then the brethren to give them full patronage, so that they can send forth the messages of love and good cheer to very many dear ones who cannot hear the preached word. Of course the gospel is the same as it ever was, it being the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. Then all must be done, if of any comfort and consolation to the people of God, in the spirit of love and reverential fear toward God, asking him to guide the mind of both writer and reader, speaker and hearer. Let all be done to the glory of God; and when that is done, the saints will be edified and comforted; for they do desire, when led by that meek and humble spirit, that God may be glorified. We love each week to receive the SIGNS, a faithful messenger of the truth as it is in Jesus. We should be deeply interested in its success, because we believe it is contending for wholesome doctrine and scriptural practices for the beloved Zion, and against the many and mighty hosts of antichrist. That contention is in behalf of the most noble cause that ever did or ever can exist; second to none, and none equal to its beauty and mysterious loveliness. The faithful servants of God are preaching its wonders amid all oppositions of poverty, free-willism, and every vain and antichristian doctrine. It is preached and published by pen and tongue; and even the heavens silently but surely speak forth their testimony, in declaring the glory of God and showing forth his handiwork. The precious ones, east, west, north and south, all have the same gospel; and when we read of their experience in the SIGNS, or hear them tell it, let it come through the humble beggar or the rich, or from the poor African, they all declare how they have been made poor in spirit; and they all bring the glad news of how their God by his grace has led them. The soul-cheering story of every one who has been translated from nature's darkness into the kingdom of God's dear Son is that salvation is by grace alone; and though they may not fully understand it so, yet that grace was given them in Christ Jesus before the world began; and that not according to the works of the creature, but according to the purpose and grace of God. Then if it is according to the purpose of God, it certainly must be right. I have a hope that I, though a very poor and unworthy sinner, do truly love this sacred truth, that our God in his wisdom could and did provide salvation for each and every heir of eternal glory, and that by his eternal power and Godhead he was able to bring this salvation to his people. Had he failed in the very least, all

would have failed. Think for a moment, if even the natural laws that govern this terrestrial world should fail in the very least, or could the most diminutive creature fly at random, or contrary to the all-seeing eye of him who created it; or could it by any means supercede or overstep the bounds of these laws which govern it; I say, if it could be possible for anything, however diminutive, to overstep its bounds, then where, I ask, O where would be the hope of the poor trembling ones? Gone, and gone forever. Or did it rest on any human contingencies as to whether this purpose and grace would accomplish their end, again I ask, where would be the christian's hope? The answer is again at hand, Gone, all gone. For we look around us and behold all creation fading, groaning and dying, from the tiny gnat to the largest quadruped. Yes, and here is man, the most wonderful being of all God's creation, and he also is passing along down to the grave, with all his fine spun theories; and in all his boasted power and earthly glory he is no better than the rest of creation. He too must die. All, all are vain, weak and helpless. Then where is our help? When we take a view of these things, how can we doubt the wisdom and purpose of God? We know that out of him there is no natural life; and out of the Lord Jesus Christ there is no spiritual or eternal life; for this eternal life was with the Father, and was given us in his Son. Then I want the mighty power of God as my undertaker and deliverer. I want to feel that when all things I behold, and when this poor, sinful body of mine shall fall, and when all around me shall quake and tremble, I say I want to feel that in the eternal sovereign Ruler and Governor of all things I have a hiding place. And when there is a mighty surging, upheaving and commotion in my soul on account of indwelling sin, then O how I desire this power to enter in and bind the strong man. And O how I desire the Spirit of my Master to stay with me. It is only then that I feel to be at all safe. It is when I hope it pleases him to whisper, "Peace, be still." Then my poor heart leaps up within me at this salutation. Then if we so much need his holy presence to keep us from falling, O how sad is the thought that when we come down to death, if we shall find ourselves left alone to battle with the monster death. There could be but one ending to the contest, as it was with our first parents, who fought, but lost, and were overcome; as it always will be with poor man when left alone to contend against sin and death. But the little saints of Zion's King can rejoice; for this grace was intrusted to the safe keeping of Jesus Christ, the Son of the living God, even before the world was; and he has kept it safely through all the antichristian days, with the

church in the wilderness; and even down to death the Captain of our salvation kept it safely; and when death had laid his body low, and for the sake of this grace he must even feel the very pangs of hell, he still had the only right to reclaim his authority, when in the third revolving morning of his bondage in the tomb he came forth, instead of a martyred Christ a mighty King, having spoiled the very powers of death, hell and the grave. Then he alone has the right to the eternal Sonship. And being the great Son of God, and to honor his Father, and to save those who were given him by his Father, he finished the work assigned him. In him is this grace still safely kept. As a Son, learning obedience by the things that he suffered, in order to keep every jot and tittle of the law his people had violated, under its demands he became accursed, and by this obedience became the author of eternal salvation to all them that obey him. So then, if we do not understand his ways, we can yet trust in his mercy, for it endureth forever. Though his judgments are past finding out, yet I can rejoice in his love. Having loved his people with an everlasting love, by loving-kindness he draws them; and sometimes I hope I love him a little.

Pardon me for this intrusion. I had no idea of writing as I have.

Your very unworthy friend and well wisher in the Lord,

H. A. HARVEY.

BATH, Maine, Jan., 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I will send the inclosed, to assist in sending the SIGNS. I would gladly obtain subscribers for my loved paper, the SIGNS OF THE TIMES; but as I cannot, I desire to assist in every way I can. I enjoy reading its pages, as Jesus is so plainly set forth as the Savior of sinners, and my experience has taught me the same blessed truth. The love which has been "bestowed" upon us, that we should be called the sons of God, is truly wonderful. If my pen could only express some of the beauty I have seen in the word "bestowed," I should be able to write for the edification of God's chosen people. Jesus would be my theme, and his great work of redemption joyfully declared. Sinners saved by grace would know my meaning when I spoke of the great love wherewith God loved us, even when we were dead in sins. They are the only ones who know of this love which is "bestowed," not offered. When it is in exercise in our hearts we are never found esteeming ourselves better than our brethren. O no. Each one will say, as I heard a dear brother, "you are all good but me." All will be of the same size of Paul, "Less than the least of all saints." The natural man can never understand nor comprehend how the Word was made flesh and dwelt among men. The wise and prudent

of this world can never find it out with all their wisdom and learning. But when it is revealed to a poor, helpless sinner by the Spirit, who can express the joy as they eat the flesh and drink the blood of this same Word which was in the beginning with God, and was God? The Lord has blessed me with a season of rejoicing after a long night of sorrow. I am glad to say I have seen nothing in myself whereof to boast, but the cause of my rejoicing has been what is treasured up in Jesus Christ. There I have seen the safety, beauty and redemption of the church. Trials must come in the church, and they will do us good. When we have been tried, we shall come forth as gold. We shall say with Job, "Behold, I am vile." These lines express more than I can,

"Trials must and will befall;
But with humble faith to see
Love inscribed upon them all,
This is happiness to me.

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,
Lay me low, and keep me there."

Dear brethren, I am not writing as I intended when I took my pen, but I think you will perceive at once it is only for you to glance over at your leisure. I do not want to close until I speak of the kind, brotherly spirit manifest in the editorials; also in Elders Chick and Durand's communications. It is impossible to remind the saints too often that every "root of bitterness" is found in the flesh and carnal mind. It is not the fruit of the Spirit. I do rejoice every time it is written of in the SIGNS, exhorting the brethren everywhere to follow Paul's admonition to the Ephesians, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." We are made to realize how we have been forgiven, all our sins and iniquities forever washed away by the precious blood of Jesus Christ; not for any works of righteousness which we did or can do. "Chosen in Christ before the foundation of the world, that we should be holy and without blame before him in love." We shall not find any fault with our brethren when this love rules in our hearts, for it will enable us to see our own imperfections, and to cover failings in those we love. It will make us kind one to another, we shall feel our unworthiness, and as we realize how much the brethren have to bear with us, I think we shall have more of that feeling of gladness which was in our hearts when we found we were received into the church.

I do not think I am prejudiced against other papers published by the brethren, but I cannot find the truth declared so clearly, boldly and fearlessly, yet with that spirit of meekness which is in every number of the SIGNS. I do not think the price too high. It is often a great satis-

faction, after reading a newspaper, to take up the SIGNS, and can believe what I read. I hope the Lord will put it into the hearts of the saints to assist in its publication. All we have of this world's goods is for us while we remain here; we cannot carry any of it with us. May the Lord enable each one of his children to use their possessions wisely. I will try to write something for you to publish, if you think best, when I find my mind led to do so. I hope we shall see you, Elder Wm. L. Beebe, here in Maine before the close of this year. May you be spared long to proclaim the truth as it is in Jesus, is the desire of your unworthy sister,

ATTIE A. CURTIS.

DEAR ELDER BEEBE:—At the request of the writer I inclose a letter which I hope you may see fit to publish soon. It is to let her many friends know that silence means suffering, not forgetfulness.

EMILY A. BROWN.

395 LYELL AVE., ROCHESTER, N. Y.

A PRISONER at home in these low grounds of sorrow! O when shall I be a prisoner released, set free, and made fit for the high grounds of eternal felicity and joy! But Father knows that the pains are all numbered, the sorrows all weighed, the tears all bottled, and so I rest, feeling at times, and oftentimes, too, that the harvest of joys is fast approaching. When will my lamp be trimmed and burning? for now it burns so dimly, if at all, that often I have to ask myself, Can God ever dwell here? Is this the soil that he has cultivated? Is the life seed scattered here? We read that "Reuben had great searchings of heart;" and are not his brethren like unto him? All akin to David, who begged, "Search me, O God, and know my heart; try me, and know my thoughts." O my dear, precious and tried sister, is not this the "way down deep" desire of our hearts? Yes, I know it is yours and mine, with all the "one family." I have of late been contemplating the infinite justice and holiness of our God, and have rejoiced in the very sweet conclusion that my soul has been brought to, which is not even to desire mercy at the expense of justice. No; let me but know that justice is satisfied, debts all paid, full satisfaction rendered, and no possibility of a second claim. Then O what rejoicing, and that, too, on safe and solid ground. With David we can say, "I will sing of mercy and of judgment; unto thee, O Lord, will I sing." But like David, we could never sing of justice until we had experienced mercy; for how could we sing while down at the very bottom of that horrible pit and miry clay, there bound by the shackles of sin, and vengeance (the law) thundering over our heads, "Pay me that thou owest?" No singing here, no notes can we raise, no harp can we strike, but dumb with the conscious-

ness of that justice which God requires. O those "ends of the earth!" Who can measure the felt distance between God, this offended God, and the soul? But let mercy spread her balmy wings; then faith triumphs, and cries (not weeps), "I will sing of mercy and of judgment; unto thee, O Lord, will I sing." Not unto man, not unto money, not unto means, but unto thee, O Lord; for thou hast fought the battle and given us the victory. Then however dark and rough the road,

"If it but lead me to my God
I'll bear the warfare through,"

seeing it is written, "Ye shall not need fight in this battle." No; the Captain of our salvation has done this, fought the battle alone, and he alone shall receive the honor.

But, my dear sister, my pen has run on in so different a strain from what I had thought of. In these days of extreme suffering and uncertainty you will have to take up with the odd bits and scraps; those, too, just as they are first given me. It is very difficult for me to sit long in one position. I have suffered extremely within the last ten days. Yesterday and to-day (Dec. 3d and 4th) I am much more comfortable, though greatly under the influence of anodynes in one form or another. I will here quote some lines with which our dear sister Spencer tried to comfort me; indeed they are rich, and just met my poor, barren soul's want of expression.

"O Comforter of God's redeemed,
Whom this world cannot see,
What arm would pluck me from the flood
That casts my soul on thee?
Who would not suffer pain like mine
To be consoled by thee?"

I hope you are well in body and healthy in soul. Though we do not look for much putting forth at this wintry season of the year, the underground work is going on just the same; and we love to feel that precious foundation, even though we have to go down deep to find it. You know by your own experience that that foundation is laid far below every curse of the law, and every requirement against his dear redeemed but helpless children; so that they are not only favored to walk at large, but to feed in pastures green and fresh.

With everlasting love to my dear sister, from the poorest of the flock and the leanest in the fold,

LYDIA ALEXANDER.

SOUTHAMPTON, Pa., Dec. 29, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I am sitting alone this evening, and feeling rather sad; and yet I feel to rejoice when contemplating the goodness and mercy of my heavenly Friend and Father, as I trust, who through his indulgent care has kept me thus far, and has spared me as a child. Well might I say, Goodness and mercy have followed me all the days of my life. Sometimes I do feel to praise him and bless his holy name.

We will enter upon another year, if spared a few days.

"The present moments just appear,
Then glide away in haste;
So we can never say, 'They're here,'
But only say, 'They're past.'"

When I took my seat this evening I had not the least idea of writing; but "out of the abundance of the heart the mouth speaketh." I have been thinking of all the dear ones for some time, and feeling the time has come for me to tell you, dear brethren and sisters scattered abroad, a few of my thoughts during the past year. I could not tell you all. The half can never be told. I often think it is too wonderful for me to attempt to speak of things divine. Much of the time of late I have been in great darkness of mind; yet even then I have felt to say,

"Darkness surrounds me, but I know
The Lord is ever nigh."

For his promises are true, and he has told us in his word that through much tribulation we must enter the kingdom.

"Though dark be the way, it will cease
before long;
And then O how pleasant the conqueror's
song."

I feel each time I write that it may be the last. Be that as it may, I only hope to be able to say from the heart, Not my will, but thine, O Lord, be done. I am at this writing much better in health than heretofore, for which I feel thankful, I hope. We have the promise that the Lord will never leave us in trouble to sink. Blessed Jesus! who is like unto him? I often question whether I am one for whom he died.

"I am so vile, so prone to sin,
I fear that I'm not born again"

I am so prone to leave the God I love, and go into by and forbidden paths. But I do feel that I love the dear saints, and love their company. As dear Elder Bundy said recently at a meeting with us, if he could not go with that dear people, where could he go? Yet he said he felt too unworthy to go with them. I thought if he was so unworthy, where would I class myself?

As a church we seem to be at peace, with Elder Durand as our pastor, who is faithful to his charge, preaching Jesus as the only way whereby we can be saved. As we by searching cannot find out God, it must come by revelation. When he speaks, it is done; when he commands, it stands fast. It is done forever. Then what have we to fear with such a Leader? I feel that our path is marked for us to tread, and we cannot go around it.

"Time is winging us away
To our eternal home;
Life is but a winter day,
A journey to the tomb."

I have written more than I thought to, and feel it is very imperfect, like the writer.

Your sister in hope,

R. F. HART.

FEBRUARY 9, 1893.

DEAR BRETHREN BEEBE:—Inclosed find two dollars to be applied to sending the SIGNS to the needy. I am sorry that you feel the necessity of holding out pecuniary inducements to get subscribers for the SIGNS. I cannot see why every lover of the truth is not willing, yea, anxious to have it. I know some are not able, and they seem the most anxious; while others, who are abundantly able, do not care for it, and yet are sound in the faith. Why is it so? I am sure they have no idea of what they miss. When we hear from those who have experienced the same things as we, it warms our hearts, and we have sweet communion with them, even those we never saw in the flesh. Can money buy this? Is the cost of the paper to be compared to this? The paper is worth more than the regular subscription, and I hope every brother that is able to buy five pound of tobacco per year will send on his two dollars for himself, and for others that he can get at that price, and not allow a money consideration to hamper the editors. I am wonderfully pleased with Elder Chick's article on the "old landmarks." Are we drifting into error, or were those dear and firm brethren in the past in error? "No," say some, "but we have learned some new things that they had not yet learned." Well, God's dear people are all taught of the Lord, in the same school, by the same Teacher, the same language; and when so taught we have one heart and one mind, and must and will agree. Then why differ? This is the fleshly mind; and how it does spread itself, and swell up to wonderful proportions, and claim great knowledge and gifts. This is the trouble; it is not the faith of God's elect that errs; it is the flesh. But I did not intend to write anything, only to send the remittance.

Yours in weakness,
MILTON DANCE.

APPOINTMENTS.

PROVIDENCE permitting, Elder F. A. Chick will preach at New Vernon, N. Y., on the third Sunday in February (19th), at 10:30 a. m., and at Middletown, N. Y., at 3:00 p. m. on the same day. Also at Warwick, N. Y., Monday evening at 7:30, and Tuesday afternoon at 2:00 (20th and 21st).

CHANGE OF ADDRESS.

BRETHREN W. M. Little, J. M. Little, R. N. Little and H. V. Ray having changed their address from Maysfield to Jones' Prairie, Milam Co., Texas, request their correspondents to address them at the latter place.

BROTHER H. Cox having changed his address from 498 Colerain Ave. to 135 Broadway, Cincinnati, Ohio, requests his correspondents to address him at the latter place.

EDITORIAL NOTICES.

NUMBER ONE ALL GONE.

THE demand for back numbers has been so large, that our supply of number one, this volume, is exhausted. We have a few copies of the other numbers and will send them when desired as long as they last.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

G. G. Galleher, Va., 2, Mrs. Wm. Sanford, N. Y., 1, Milton Dance, Md., 2, J. H. Mills, Mont., 3, Deborah Baker, Md., 2, Maria Rees, Ky., 2.—Total, \$12.00.

OBITUARY NOTICES.

A. J. More died Jan. 28th, 1893. He was born in South Carolina, Oct. 6th, 1810, and moved to Illinois about 1824 or 1825, settling in Effingham County. After residing there for a number of years he moved to Hosier Prairie, Clay County, and from there to Sassafras Mound, near Iola, where he resided until his death. He was a member of the Old School Baptist Church, having united with them about the year 1853. He was a faithful member, and a father in Israel, and will be missed around his family altar. His place cannot be filled any more, neither will his counsel be heard any more. While it is our loss, it is his eternal gain. He has received the crown of life, where there will be no more parting nor sorrow. Then why should we weep for him, my dear friends? for while he was at home in the body he was absent from the Lord; but he is now absent from the body and present with the Lord. It is sweet to know that Jesus has broken the iron bar, taken away the sting of death, and that through his death we are rich. May God by his divine power keep you all, is the prayer of the writer.

M. L. BILLINGS.

IOLA, ILL.

SISTER Julian Foster died at her residence, west of Avilla, Ind., on the morning of Feb. 1st, at the age of 67 years and 3 days.

Sister F. was born in York Co., Pa., Jan. 29th, 1826. Her maiden name was Beckley. She moved to Morrow Co., Ohio, where she was married to Ephraim Foster in 1848. They moved to this place many years ago. Their union was blessed with five children. Three of the children, with her husband, slept in death

before she was called to join the saints above. About the year 1855 she was baptized in the fellowship of the Primitive Baptists by Elder Zachariah Thomas. There being no people of that order here at that time, she made the journey to the Salem Church, Morrow County, that she might be numbered with the people she loved. The distance was nearly two hundred miles.

The funeral services were conducted by the writer, using Romans i. 3, 4 as a basis for a few remarks to the sorrowing friends and neighbors. Sister Foster's only trust was in an independent God. The immediate cause of her death was pneumonia, but she had been in very poor health for many years. Besides the two kind and loving children, she has left a host of relatives and friends to mourn. As we looked upon the cold, pale face we thought of the sweet expression, "Some are fallen asleep." She was a reader of the SIGNS OF THE TIMES.

Sleep on, mother, till the Savior
Calls thee forth to bloom in heaven;
Long you lingered here in prison,
Now thou'rt free, and rest is given."

GEORGE A. BRETZ.

DIED—At her residence in Otego, N. Y., Jan. 19th, 1893, our dear sister, Mrs. Christianna L. French, wife of Deacon G. M. French, aged 70 years and 5 months.

Sister French was born at Blackshold, Enmore Parish, Somersetshire, England. She was one of eight children. She came to America with her parents and their family in 1840, and settled with them at Skaneateles, N. Y., where she resided until her marriage to brother French, Sept. 28th, 1848, when she came to Otego, where she spent the remainder of her life. She joined the Baptist Church at Skaneateles, and after coming to this place joined the church of Otego, where she remained a very useful member, and highly esteemed by the whole body for her many and useful gifts. Steadfast in the faith, she was never wandering abroad to glean in another field, but was satisfied with the rich pastures furnished her by the good Shepherd. She was given in a high degree to hospitality, and ever ready to minister to the sick, as very many, both in the church and in the world, can testify. She was of industrious habits, and faithfully filled her place in the church, so that she could be confidently expected, together with our dear brother, at all our meetings. It will be remembered by many readers of the SIGNS that many of her rich and comforting letters appeared therein, for the strengthening of the weak and warning the unruly. Nothing in the way of preaching could she take as true except as Jesus was the first, the last and the midst, the almighty and all-sufficient Savior of sinners.

She leaves her lonely and beloved companion, dear brother French, sister Susie Guernsey, of Newark, N. J., and sister Alveline Studwell, of Stamford, Conn., who are both her daughters, all of whom are members at Otego, and partakers of that same sovereign grace which saved and kept the mourned-for wife and the affectionate and loving mother; also many other friends and relatives. May the Lord make the mourning ones to joy in the midst of their trials, that she has gained a glorious victory, and has received the crown of righteousness.

"No more to sigh nor shed a tear,
No more to suffer pain nor fear,
But God and Christ and heaven appear
Unto her raptured eye."

Her funeral was attended Jan. 22d by many sympathizing friends, relatives, brethren and sisters.

Since writing the above the following lines have been found, that sister French had written for her daughters:

"Dear children, I feel that I want to write you a few lines while I am able. We are in a dying world; my days are but few at most. Be kind to and look after your father; and if Elder Durand is

living, that he and Elder Bundy should attend my funeral. Have Elder D. read the 1290th hymn, Elder B. to speak in prayer, and Elder D. to speak from the words he chooses. Do well by both of them."

B. BUNDY.

ANOTHER great man is fallen in Israel, an old veteran of the cross. **Elder Stephen Trout** died at his residence in Pike Co., Ky. Elder Trout was born somewhere in old Virginia, August 25th, 1810, and died Jan. 1st, 1893, aged 82 years, 4 months and 6 days.

He was sorely afflicted with rheumatism when about nine years old, so much so that he could walk only on crutches. He received a precious hope when very young, and joined the Old Baptists; but who baptized him we do not know. He commenced preaching when young. Notwithstanding his only way of walking was on crutches, and when riding on horseback he had to ride aside, yet he traveled hundreds and thousands of miles to preach Jesus, whom he dearly loved; and the greater part of his traveling was over rough and towering mountains. No matter how cold or wet, or even full waters, none of these things prevented him attending his appointments. Oftentimes when the waters and weather were so disagreeable that able-bodied brethren would decline going, he would mount "Old Prince," his noble and well-trained horse, and go right on as though the weather were ever so favorable. On one occasion, when he was going alone to his appointment in West Virginia, and had to cross Tug River, and the river was full, he ventured in, and while crossing the water washed him off his horse; but he caught the stirrup or the mane (I do not remember which), and his horse went with him in the direction he was going, and he went on to his appointment. He counted not his life dear unto him, that he might finish his course with joy, and receive a crown of righteousness.

Elder Trout came to Pike Co., Ky., about fifty years ago, joined the Old Pond Creek Church by letter, and lived a worthy and consistent member until the day of his death. About twenty-five years ago he had another heavy spell of rheumatism, which so drew his joints apart and disabled him that he could not walk a step even with his crutches; but he was stout and hearty in his body, and his children, and sometimes other friends, would haul him to meeting. He has been hauled every time he went to meeting (which was often) for the last twenty-five years in an old-fashioned corn-sled, with oxen. Then he would sit in his chair and boldly preach Jesus. The last meeting he attended was at his old home church, Pond Creek, which was on the second Saturday and Sunday in November, 1892. He was one of the valiant of Israel—valiant for the truth as it is in Jesus.

He left a widow and eight children (five daughters and three sons), one son having preceded him to the eternal world. All his children are married save one. Elder Trout fought a good fight and kept the faith, and we have no doubt that he is entered the portals of eternal day, where there will be no sickness, pain nor death. We will greatly miss him at our meetings, as he has been with us so long, and we have so often heard his voice in proclaiming the wonderful works of God. He was a good neighbor, a worthy member of the church, and a bold and fearless standard-bearer of truth. He is gone from us now, but we do not sorrow as those who have no hope, for our great loss is his eternal gain.

As brother Trout had no relatives in this country, we would love for all the Primitive Baptist papers to copy this, that it may come to the eyes of some of his people.

W. J. MAY.

PINSONFORK, Ky.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 22, 1893.

NO. 8.

CORRESPONDENCE.

1 JOHN III. 3-5.

"AND every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin."

For several months past I have had a number of requests by me to write for the SIGNS upon different texts and subjects. That I have not done so before has not been because I am at all indifferent to such requests from brethren or sisters; but partly because of lack of time, partly because I have not wished to crowd the SIGNS with my writing, and chiefly because of want of understanding of many of the Scriptures presented. Brother James Murphy, of Montrose, W. Va., by a letter several months ago, requested me to speak of the above quoted text through the SIGNS; and as to-night this text and its connection are somewhat upon my mind, I feel like trying to comply with brother Murphy's request.

Much of the language of John in this epistle seems mysterious and hard to understand at first view. Some things which he says, upon their surface, seem contradictory of other Scriptures; but this is not really so, as a more careful comparison of the Scriptures will show. Each of the apostles was equally inspired by the Spirit of God, but yet each retained his own individuality; and each wrote in his own peculiar style, and with his own peculiar turn of thought. It was among them as among ministers of Jesus to-day. All write or preach the same truth, but the language and manner of one differ from another. So in the writings of John we find peculiar expressions and turns of thought that we do not find in any of the other apostles. In all his writings, both in the gospel that bears his name, and in the epistles, and in Revelation, he seems to come into the very heart of religion. He never deals so much with events as with the spirit underlying those events. Others might write of the outward course of events, but it was his to get near to the heart of his Master, and to speak and write what he had learned while leaning on his breast. In this we do not make light of the narratives of the other apostles. They also wrote needful things as they were moved by the Holy Ghost, and it was the will and work of Jesus

that they loved and uttered forth; but John's own peculiar narrative was also needed, and we could not do without it. We need to see the human side of the life of Jesus, and this we have more especially set forth in the first three gospels; but we also need to see the divine life of Jesus, as it was partly veiled and partly revealed in his human life, and this we have in the gospel of John. So in his epistles John continues to speak in his own manner and with his own spiritual turn of thought; and instead of dealing with special acts of obedience or disobedience, he speaks almost altogether of the spirit underlying the one or the other, as the case might be. Such words and such contrasts as these are common in his epistles: light and darkness, life and death, love and hate; and we see no shading nor toning up nor down in his use of these expressions. A man is either alive or dead, in the light or in darkness, loves or hates. With this apostle, who stood near the light of that world where all appears just as it is, and the secrets of all hearts are revealed, there is no half-way ground. We are disposed to conclude that some men, while they do not love God, yet cannot be said to hate him; and while not altogether in the light, yet are not in total darkness; but John will not have it so. Love, the love of God, burned so brightly in his heart that he knew that anything short of this love must be hate; anything less than the light of God was darkness. If it be asked, How shall we come to know these things? there is but one answer possible. We must come to know them as John knew them. We can know nothing about Jesus except as we come to know Jesus himself; and John gained his knowledge by living with Jesus, yea, lying on his breast. It is here that we must learn, if indeed we ever know these things. The first three verses of this epistle strike the keynote of all that follows. John writes and speaks of what he has seen and known. Having this knowledge, John recognizes that the relation which he and all like him bear to God is that of sonship; and as in chapter second he proceeds to treat of the unspeakable privileges of sonship, the fire burned within him, until at the opening of the third chapter he breaks out in language of wonder at the love of God, which has called even us to be called the sons of God. There is a wonderful meaning in the sentence which fol-

lows, "Therefore the world knoweth us not, because it knew him not." Just as far as the world knew Jesus it knows his followers. The world knew the features, form and name of this man Jesus, but it did not know him. It did not know the hidden nature, the indwelling presence of God controlling all his life, so that he did always what was pleasing to God; and so the world cannot know the child of God. It does not perceive the indwelling of Jesus through the Spirit in the very souls of his people; and though we were to live a life of perfect faith and perfect love, yet would it be hidden from the world.

And now we are the sons of God, he says, and it doth not yet appear what we shall be; but when Jesus shall appear, and we shall see him as he is, we shall be like him. We are sons of God, but all the glory of this heavenly relation is not yet made manifest; and it cannot be until we see him as he is. It is only as we see him that full liberty, the liberty of our sonship, appears. Freedom from the bondage of a holy but broken law, freedom also from the bondage of sin, is to be found in Christ, and in Christ alone. We are sons, but the warfare continues. When the conflict ends we shall not be any more truly sons of God, but we shall be more free and more at rest. We shall be like Jesus, for we shall see him as he is.

Now, the opening sentence of the text to which brother Murphy called my attention is, "And every man that hath this hope in him purifieth himself, even as he [Jesus] is pure." Now, notice the hope *is in* the believer. By the work of almighty grace this hope to be like Jesus is begotten in the soul. To be like Jesus is that to which the child of God is called. He hopes for this. It is a hunger and thirst that belongs to his spiritual life, that began when it began to live within him, and which nothing else than perfection can satisfy. The believer is here presented as in the attitude of a man waiting and longing to be presented to his king. He desires nothing else; he can occupy himself with nothing else; he can be satisfied with nothing else. Now, such an one has caught glimpses of the beauty of the king in all physical and moral excellencies; and he has a hope that he shall be made like the king, when he shall see him face to face. Would not such an one, moved by such desires and such expectations, be found,

while waiting, endeavoring as much as in him should lie to be as he hopes to be by and by? Would he not put away diligently what he might learn was displeasing to the king, and adopt in word and deed that which might be pleasing to the king? Now, this is just what the apostle in this third verse avers to be true of every one who has such a glorious hope in him. As he longs to be like Jesus, and expects to be like Jesus in all his being, by and by, so now he longs to please Jesus in all things while on the journey. He by the power of this indwelling hope purifies himself, as Jesus is pure. John uses here almost identically the language of Paul in 2 Cor. vii. 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And here also it seems worthy of remark, the special ground of Paul's exhortation is precisely the same as that in our text in John. Both base their conclusion upon the ground of the sonship of believers. Paul quotes from Jer. xxxi. 9, the promise of God that he will be a father to his people, and receive them as his sons and daughters, and then exhorts his brethren upon the ground of such promises to cleanse themselves from all filthiness of the flesh and spirit. And so John declares that he who is a son of God, and hopes to be like Jesus, purifies himself. The only difference between the two, it seems to me, is that Paul is simply speaking of what we are as children of God by faith in Christ Jesus, while John not only says we are now the sons of God, but also sets forth the assurance of future perfectness as a hope necessarily involved in the fact that we are now children of God. And so Paul speaks in the language of exhortation to his brethren, while John speaks of this cleansing or purging as being necessarily involved in the indwelling hope itself.

Let it not be forgotten that all a believer can ever do in the way of ordering his outward life after the example of Jesus must be by the power of divine grace working in him both to will and to do of his good pleasure. And it is because the apostles recognize the fact of this indwelling life of Jesus in their brethren that they could use such exhortations as are scattered all through their writings. Christians are to obey not by subservience to the letter of the law merely, but in newness

of spirit. They are indeed to put off the old man, and to put on the new man; to put away lying, slandering, hatred, wrath, strifes, debates, drunkenness, revelings, thievings, murders, and all such works of the flesh; and to follow truth, love, kindness, peace, sobriety, honesty, and all the fruits of the Spirit. But this they are to do as the children of God, and not in obedience simply to the form of an outward commandment. The law is now written in their hearts. *It is no longer over them, but in them.* And all the commandments of this law are summed up and fulfilled in this one word, love. And to help each other in this way of life, we are to exhort one another, and consider one another, to provoke unto love and good works. If such precious hope of final conformity to the likeness of Jesus be in us, we shall rejoice in such exhortations and admonitions. A dear brother once said to me, "I love to hear preaching that tells me my faults;" and I can respond, So do I. I want to know them, and, if I can, avoid them.

John in this text does not mean to teach perfection in the flesh; for this would be to contradict his own words, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The man who says he is perfect, only proves himself perverse, according to the testimony of Job. It is common experience, and common observation also, that the more carefully a child of God walks the more he sees and feels of his own inborn corruption. A man who knows little of God or of his law may be content to look at his outward actions, and satisfied if they are correct in a measure; but the man who is near to God, and stands in the clear light of his presence, has got beyond the outward, into the inward life, and sees the perverse spirit within; and so what he has attained, to him seems as nothing, compared with what he still lacks. I have been struck with the fact that while Job said, "Behold, I am vile," God pronounced him a just man. And when the publican confessed himself a sinner before God, he was justified. And when the patriarch said, "My name is Jacob" (a supplanter, a mean, vile man), the angel said, "Henceforth thy name shall be called Israel," (a prince of God). But John refers to the outward manner of life in this text, and means that the believer strives to put away from him his former evil life; and in proportion as this hope is realized in the soul, will there be a putting away of that which is contrary to this relation of children of God. To feel more and more of the power of endless life involved in this sonship is to be freed more and more from the power of iniquity, and to have stronger and more overwhelming desires after holiness in all our daily life.

Now, before closing, I will add a few words concerning the verses that

follow. I desire simply to call attention to their bearing upon the third verse, and upon what I have been presenting.

Let us bear in mind that the law of God is love. Also, let us remember that this law is written in the heart of the believer also. In other words, he loves God. Therefore he cannot desire to transgress the law of him whom he loves. Sin is the transgression of the law; therefore the believer hates sin, and strives to depart from it; and this is what is meant in the third verse by purifying himself. And, furthermore, this same Jesus into whose likeness we hope to be conformed was manifested, that by his death he might take away the curse of sin, and redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works. And "we know that in him was no sin." Now, it seems to me that the apostle presents these things here because they bear upon the one thought of which he speaks in the first three verses of this chapter, viz., of conformity to the likeness of Jesus. They open up great and wonderful mysteries and truths to us of which I will not now speak. I understand the apostle to mention them because they bear upon the hope which is in the child of God, and which leads him to purify himself, as Jesus is pure. How sublime the motives to godliness presented in the Scriptures! How far above and beyond those motives appealed to by all Arminian religions! These all appeal to self; but the Scriptures appeal to the love of God, and the sufferings and work of Jesus. "Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." This also is the glory of sonship, as distinguished from the servitude of the law; and at the end we shall be like Jesus; for we shall see him as he is.

I leave these thoughts for the consideration of brother Murphy, and all others who may read them. May the Spirit of God lead us more and more fully into a realization of our privileges as sons.

I remain your brother in the hope of Christ, our elder Brother,

F. A. CHICK.

REISTERSTOWN, Md., Feb. 2, 1893.

CRAMER, Ill., Jan. 15, 1893.

DEAR BROTHER:—I inclose a letter to you which I received a few days ago from a dear old brother. I esteem him very highly for the truth's sake. You may publish it if you see fit.

I feel like adding a very few lines for the readers of the SIGNS, if they will be fit to be seen. In the first place I will speak of the very good new year's gift I received, which was the first number of the SIGNS, dated January 4th. The first two letters in the paper, written by brethren Durand and Vail, seemed to lift me up out of the mire I had been in for so long a time, and gave

me new hope that I might not be altogether mistaken in my hope. I know what good preachers they are, and highly esteemed, and yet they have such a wretched opinion of themselves, and such a view of their vileness. It is very evident the Lord leads all his children to abhor themselves, and to cry out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King." Yes, I cannot help but believe, when I hear others tell of their vileness, and how they hate themselves, that such have the true evidence that they are born of God. Light makes manifest. If it were not for natural light we could not behold the things of nature. It is God who has commanded the heavenly light to shine in our hearts, and we see the abominable wretchedness of our sin-depraved nature. Therefore we cry and mourn, and pray, "Lord, have mercy upon me. I am poor and wretched, and not able to deliver myself." These are the poor and needy that seek water; yes, that living water; and they can find none. But the Lord in his own time, when their tongue fails for thirst, opens rivers of water in high places. I do believe I now realize something of this good hope through grace; that the Lord in measure has lifted me out of despondency, and revived me a little; and he did it in his own way. Those two communications seemed just for me. I thought I was too bad to ever hope again in God. I feel to praise the name of the Lord for his goodness to me, that I have the privilege of reading the good old SIGNS. I long for it every week. I seem to love what the religious world hates. Yes, they hate such a paper as the SIGNS, and think such a paper should not be allowed to exist. Well, they persecuted the beloved Master, and they will persecute his followers. This is a day of delusion, and of spiritual wickedness in high places. Truth is fallen in the streets. But woe unto the deceivers. They compass sea and land to make proselytes, and follow the way of Cain. So, dear brethren, let us who are of the day put on the whole armor of God. Touch not, taste not, the unclean thing. No doubt many of the dear children of God are caught in their net; but though they die in Babylon, the Lord will save them.

But I have forgotten myself. I want to say a word or so to all the new subscribers, as there will be a great many added this year. I am an old subscriber, over thirty-five years. Many have stuck to the SIGNS through thick and thin. I have no doubt many of them will send in pay for others, so as to increase the circulation. Do not at the end of the year say you are not able to pay for it. Think about this when you go to a fair or show. We say we are not able, when often it is deception, and from the old enemy.

If you have had it one year for nothing, take it as long as you live, and when you die you will die just as rich. Deny yourself of something else. If you do not, our editors may suffer loss in the end. With love to all for the truth's sake,

E. D. VARNES.

JANUARY 9, 1893.

DEAR BROTHER:—It is said by the wise man that as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." I was forcibly reminded of this Scripture when I received your kind, brotherly epistle of the 20th of December. But I cannot tell why, unless it was because your language found a responsive chord in my poor heart; for it showed to me that there was one, at least, whom I felt sure was a true subject of sovereign grace, who was plagued like myself. The thought that there was one who thought me worthy of notice, or if not worthy (which I am not), yet who in my lonely and unworthy state could pity me enough to take the time to write words of comfort to me, so lifted me up that I immediately sat down to reply, with mind somewhat confused by the cares and perplexities of this life, and dashed off a few lines in a very incoherent style. I do not know now what I did say; but it was nothing to the point, I dare say. I do know this, however, that I did not notice the main point in your letter, which I had in mind when I began to write. I will now call your mind to it, and (if it is not again snatched from my view) offer you a few of my poor thoughts upon it. You quoted these words from the fifteenth chapter of First Corinthians, "If in this life only we have hope in Christ, we are of all men most miserable." Then you add, "So I suppose it is only in this life I have hope, which is the reason I am so miserable." Now, my dear brother, I must say to you that I think the adversary quoted that Scripture for you, and made his own application, too. You will notice that when he quotes Scripture for the saints he does just as he did for their Master: he chooses such as begins with an "if." Now let us see. Was his application of it to your case logical? The apostle in this chapter was presenting to the saints one of the most profound, logical and unanswerable arguments on the doctrine of the resurrection that the world has ever seen or heard; and, as a consequence, the resurrection of his people, their delivery from the bondage of corruption, to wit, the redemption of the body; for which, says the apostle, we also, which have the first fruits of the Spirit, do groan. What are the first fruits of the Spirit? The order in which the apostle has named the fruits (Gal. v. 22), love, joy and peace, are the first. Now, my dear brother, I think I have seen the first fruits in you at different times; and yet, like

the apostle, you are groaning in spirit, waiting for your adoption, the redemption of the body, which can never be, if so be that Christ is not raised. This redemption of the body was the apostle's expectation. "Because I live, ye shall live also." It was also his desire, for he had woefully felt the abominations of his flesh, and was made to cry, "O wretched man that I am! Who shall deliver me from the body of this death?" This expectation and desire was what constituted his "hope in Christ;" which hope is an anchor of the soul, sure and steadfast, and entereth into that within the vail, whither the Forerunner has for us entered, even Jesus, who is made a high priest forever after the order of Melchisedec. This blessed dead, risen and ascended Christ was Paul's hope, and is your hope, is my hope, and the hope of every heaven-born soul. David says, "Blessed is the man whose hope is the Lord." Then yours is a blessed state, though you are made to moan and groan in spirit in view of the corruptions of your old nature; for therein you are more fully brought into the fellowship of the sufferings of Christ and his own dear people, and the better prepared to exalt the risen Christ. It is in this way he is glorified in you, and in all his dear people. Now, take away the risen Christ, and leave us only the dead Christ in Joseph's tomb, and surely we would be "of all men most miserable," with no expectation, no hope of ever being delivered from the bondage of this death, from the bondage of corruption. And why? Because the wicked are not troubled as other men. The corruption of their nature does not trouble them.

But I am wandering from what I wanted to say, and will try to get back to it, to wit, the logic of the wicked one. He caused you to believe that you were the most miserable of men, and hence had no hope in a risen Christ. Why do you think so? Because the Lord by his holy Spirit has revealed to you the vileness of the flesh, your own heart, and not mine, or you would be apt to conclude that I was the man. I say the Lord has done this, because Satan could not make this revelation if he would; and surely he would not if he could; for he is a liar from the beginning, and does not deal in the truth, except to pervert it and make it falsehood, as in your case. His first proposition, that if in this life only we have hope, &c., is the truth; but his second proposition remains to be proved, to wit, that you are of all men most miserable. Consequently the conclusion that you are without hope is an error. Are you more miserable than Paul, the "chief of sinners," who found a law in his members, warring against the law of the Spirit, which oftentimes brought him into bondage? Is the thorn in your flesh any worse than in his? He died daily. Do you die any oftener? Remember this is a

time of conflict, and our conflict is with the world, the flesh and the devil. But thanks to our Lord, our weapons are not carnal, but spiritual, and mighty through God, to the pulling down of strong holds. It is also a time of deliverance, as I think you have testified, and, I trust, will testify again.

Since writing the foregoing I have had the joyous privilege of reading the first number of the SIGNS (through your generosity, I suppose, for which please accept my most heart-felt thanks), and it has almost put me out of the mind to send this to you. But there are more things I want to notice again. I do not think I said anything satisfactory to you in my last. I will now say, if it is the Lord's purpose, as well as yours, he will most assuredly open the way, and I would have to submit. But let me say to you, dear brother, be careful you do not try to take his work out of his hands. Remember the fate of Uzza of old. A word to the wise is sufficient.

Now, in conclusion, I will say, if there is anything in this to edify you, use it as you please; if not, destroy it as quickly as you can. I only request you to suppress my name in either case, while I remain your unworthy brother in the struggle against the flesh,

R. F. H.

HAYS CITY, Kansas.

ELDER G. BEEBE'S SONS:—I here with hand you the foregoing letter, written by my wife to old sister Jackson, of Iowa. I have prevailed on her to let me send it for publication in the SIGNS OF THE TIMES, as we know that sister Jackson will get it if published, and will appreciate it as much as if sent directly to her. Also, I know there are dear ones scattered over the west who will be reached in this way, and whom we esteem very highly. We would be glad to hear from them. Perhaps some desponding ones may take courage, and tell what great things the good Lord has done for them. We were somewhat surprised to receive the SIGNS as a present from our dear brother, Davis Burch, and have been highly entertained and enlightened in reading the correspondence and editorials, especially the experiences of the brethren and sisters.

With love to all saints, and best wishes for the SIGNS OF THE TIMES, I remain your unworthy brother in Christ,

N. S. BURCH.

HAYS CITY Kan., Dec. 19, 1892.

LYDIA JACKSON HORTON—VERY DEAR SISTER IN CHRIST:—Your letter of the 12th of November last caused me to meditate, and to look back to the time when the Lord first showed me that I was a sinner. My parents, Wm. S. and Sarah Garrett, as you know, were Old School Baptists. When I was a child I thought that none but old people belonged to

the Old Baptist Church; and I thought that when I should become old and good like I thought they were, I would then join them. When I was about sixteen years old I began to see myself as a great sinner, and what to do I did not know. I was away from home at the time and attended a Methodist protracted meeting, where I heard a great many tell how they got religion. They said they prayed, and their prayers were heard. This made me feel worse than ever. At night, when my trouble was so great that I could not sleep, I would get up, and kneel down by my bed, pray the Lord to show me what to do, and to have mercy on me. I felt as if I could not live another day under such trouble. At that time I was taking care of a Methodist lady, who was sick with consumption. She told me she was going to die, and wanted me to meet her in heaven. This was a hard trial for me, who had no hope, to promise to meet her in heaven. To all appearances she died, and we laid her out; and for some time she seemed dead. As I stood by her (and I thought a great deal of her), and was thinking of what she had said to me, she opened her eyes, reached out her hand, and took hold of me. O, my sister, no tongue can tell what were my feelings. She lived one week after that. She begged that I would stay with her while she lived. I stayed three days with her, when my mother was taken sick, and I had to go home. I slipped away, but it was a hard thing for me to do; yet I felt I must go to my mother. When my mother became better I took up the hymn-book and opened it at the words,

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

This suited my case. After a few days I went to meeting with my parents, and Elder J. B. Burch opened the meeting. He said it was just as well to read your feelings as to tell them, and he read the hymn I have referred to. I wondered how he, an Old Baptist minister, could have feelings like a poor, sinful girl; for I had felt that there was no one like me. I would go off into a lonely place and try to pray; but my prayers did not seem to go higher than my head. But one day as I was going out in almost utter despair, I walked along, hardly knowing where I was going. All at once a light seemed to shine around me brighter than the sun. I felt a great joy and peace, and was very happy. The next thing I realized I was going towards the house and singing,

"I'm not ashamed to own my Lord,
Or to defend his cause."

I was singing so loud that it fairly made the woods ring. Then I thought, O, if some one should hear me they would think I was crazy. Then I thought I would go and tell my mother; but before I got to the house I thought I would wait and see if these feelings lasted. So I tried to be composed, and to hide

my feelings; but when I entered the house and saw my dear old mother sitting there, she looked so sweet to me that I could hardly keep my hands off her, and I did so much want to tell her what I had found; but for fear I was deceived I kept as still as possible. I would ask her questions about the Scriptures, but I did not want her to think I cared anything about it. After a few days Gabriel Barkley, a Baptist minister, came to our house, and I overheard mother telling him that she thought I had a hope in Christ. I felt so bad about it that I did not know what to do; for I was afraid she was mistaken, and that they would expect me to join the church. I felt I could not do that; for I was not quite seventeen years old, and I thought it would not look well for me to join the Old Baptists; but I thought I could go to meeting and hear the preaching. As I was going to a night meeting with my parents I felt as I never had before. I did not want to talk. When Elder Burch opened the door for the reception of members I thought to leave the house; but I could not move my feet. He began to sing,

"I'm not ashamed to own my Lord," &c.
This was too much for me, for I saw that I was ashamed to own his name, or defend his cause, or acknowledge him and his goodness to me before men. The next thing I realized I was talking to the church. I cannot remember what I said, but they received me, and I was baptized the next day. Then I thought my trials were all over, and that my life would be all joy and peace; and I suppose I have had my share. But I have often been unmindful of God's goodness, and not as thankful as I should have been, in view of his goodness and tender mercies to me, in bringing me out of darkness into light.

LOUISA J. BURCH.

AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. xxiv. 14.

"This gospel;" a particular gospel; the gospel of the kingdom; proceeding out of, and coming from the kingdom; which kingdom has a King, the maker or originator of this gospel, to wit, the Lord Jesus Christ. This same Lord said it "shall be preached." Not that it may be so, or you can preach it if you want to, or let it alone if you want to; nor for filthy lucre's sake. None of these things are an incentive. But it "shall be preached." How? Of a ready mind; a dispensation of the gospel being committed unto those who shall preach it, it being revealed unto and in them. Where shall it be preached? Not simply to the Jews (though at first it was limited to them), but to the Gentiles also; even all the world, both Jew and Gentile. Having thus far seen how it shall be preached, where it shall be preached, and unto whom it shall be preached, now for what purpose

(Continued on page 62).

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 22, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

MR. BATTERSBY'S SERMON.

WHILE it is by no means a pleasant task to present objections against generally received expositions of scriptural expressions, every honest mind must be governed by its own understanding, and nothing is beyond the precincts of investigation but that which is clearly declared by the infallible teaching of our Lord. So far as we know, all scientific teachers of religion agree in understanding leaven as symbolical of corruption. In that view it is expounded in the sermon of Mr. Battersby, of London, England, which was inserted by request of a subscriber, in No. 5, current volume of the SIGNS OF THE TIMES. It is singular at least that the express language of the Lord in his text did not interpose an impassable barrier against his sweeping assumption that in the symbolic interpretation of leaven it is always to be understood as signifying corruption. The Lord did not say that "Some heresy is like unto leaven;" that "The kingdom of heaven is subjected to the evil influence of something which like leaven shall corrupt its every grain, as leaven affects the particles of meal," or, as he defines it, the "ground flour," until all is corrupted. So learned a man as this Episcopal minister should have distinguished between the "kingdom of heaven," which is likened unto the leaven, and the evil works and false doctrines which have disturbed the peace of the church. Also, it seems a very manifest wresting of the words of our Lord to change that which he declares to be then present, and force its application to a time then far in the future. Jesus did not say, "The time will come when the kingdom of heaven shall be like this leaven." He says it is even while he was speaking to his disciples and the multitude in this parable that "The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." It conflicts with all the doctrine of gospel truth as written in the inspired Scriptures, and it subverts all that the saints have been taught in their experience, to regard "the kingdom of heaven" as corrupting the doctrine of the gospel upon which the saints are fed, as represented by the meal in this parable. It would be better to confess our failure to comprehend what is taught by it, than thus to force an exposition which is inconsistent with the clearly declared teaching of the Scriptures. The

apostles in meekness acknowledged that while in the flesh even they knew in part only; and surely uninspired believers may acknowledge that there are divine declarations which they cannot comprehend. In consideration of the liability of all finite minds to error, it is safe to accept as truth nothing but that which bears the clear authority of the Spirit of truth in the inspired Scriptures. It is evident that all that testimony is in complete harmony when correctly understood. All apparent conflict in its several parts is attributable to the darkness of the understanding of the reader. Though many passages of Scripture seem to authorize a particular sentiment, one clear declaration of that word against the idea, is sufficient to condemn the construction by which the many passages were made to seem to sustain it.

It was doubtless an oversight on the part of the preacher that he failed to refer to the express commandment of the Lord, in which it was enjoined upon the children of Israel, in bringing a thanksgiving sacrifice, that "Besides the cakes [unleavened], he shall offer for his offering LEAVENED bread with the sacrifice of thanksgiving of his peace offerings."—Lev. vii. 13. Can it be that the Lord enjoins an emblem of corruption as the typical expression of the spiritual adoration and thanksgiving of his saints? Such an exposition of the subject seems to our view inconsistent with the whole revelation of his gospel in saving his people from their sins. Surely there can be no corruption in that everlasting anthem of thanksgiving with which the ransomed of the Lord ascribe unceasing praises to the Lamb of God, whose precious blood cleanses them from all sin. Yet such would seem to be the significance of the positive command that the emblem of corruption should be used in the sacrifice of thanksgiving under the figurative ceremonies of that shadowy dispensation.

Understanding the typical use of leaven as signifying the power by which works are produced, it is clear that the corrupt leaven does indeed manifest its nature in the works of the flesh which are full of all abominations. It is also gloriously revealed in the subjects of salvation that the Spirit of Christ which is in them is the *leaven*, or living power by which they are moved to love righteousness and abhor iniquity. This is the kingdom of God dwelling in the saints, which cannot be hid. It works in them both to will and to do of the good pleasure of God. Such perfect results do not spring from the leaven of sinful corruption. They can be produced only by the life of Christ working in the chosen members of his spiritual body, comprising every one of his people. "Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life

because of righteousness."—Rom. viii. 9, 10. From this vital power of God in the saints results every spiritual emotion, desire and consolation. It does indeed destroy and overcome the corrupt workings of the carnal desires of the natural mind; but while they remain in the body of this death they are continually in need of the quickening power of this holy Spirit of life in Christ Jesus. Without this pure and living principle they can render no thanksgiving in Spirit to that God who accepts no other adoration. So Paul entreates the saints, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13. Quickened by this divine power working in them, they do "Worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. Herein is the substance of which the typical thank-offering was the shadow.

While there is much of the sermon under consideration to which we do not object, it is not our understanding that the "three measures of meal" are designed to symbolize a division of work among the three persons in the Trinity. Our first and sufficient objection to this idea is that it was not until the rise of the Papal hierarchy that the doctrine of the division of the Deity into three persons was invented. Therefore there is no mention of any such division in the inspired volume. This is sufficient to condemn the interpretation given. In addition to this, it appears presumptuous in any uninspired man to claim ability to solve that infinite mystery of godliness which was beyond the grasp of the inspiration bestowed upon the apostles. The blood of myriads of the saints has been shed by the persecuting inventors of this solution of the mystery of God; and it is accepted by the Protestant orders which have sprung from the Roman Catholic organization. Indeed, even some of the most earnest advocates of the doctrine of salvation by grace have accepted the dogma. Yet it can never be proven to be true until the testimony of God is revealed in support of it. It is not clear why the preacher made the application to the Trinity. The number "three" is applied to many other things in the Scriptures. In the only text where it is applied to God it is expressly declared that it is still true that "These three are one." No inspired evidence can be adduced in support of the popularly received doctrine of the division of God into three separate persons. Much less is it possible to sustain the monstrous absurdity that the woman who is the Mother of harlots, as explained by Mr. B., ever was able to hide the leaven of corruption in the

holy constituents of the eternal God, even if those elements were scripturally designated as "three persons." Under whatever form our God is revealed, there neither is nor can be any corrupt leaven concealed in him. That doctrine of the grace of God which is called the gospel, is incorruptible as its holy Author. The efforts of antichristian powers have never succeeded in so much as staining the pure river with one drop of the pollution of Babylon. It is certain that all the power of God is interposed to forbid her diffusing her abominations through the whole provision of the gospel of our Lord and Savior Jesus Christ.

While it is necessary for those who derive their existence from the Roman Catholic church (as do all the Protestant churches), to wrest the Scriptures so as to represent that organization as the church of Christ, those who stand upon apostolic ground have not come out from that antichristian church at all. When the sword of Constantine enforced the profession of Catholic religion upon the heathen world, the disciples of Jesus were not found in the church which had thus confessed its reliance upon the help of man. As in the organization of his gospel church at Jerusalem, our Lord declared that "My kingdom is not of this world," so the natural mind can never discern either the church of Christ, or the divine seal which is set upon her in the doctrine of eternal truth. But it is by the revelation of the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, that the subjects of saving grace are shown the mystery of the kingdom of God. Chosen in the furnace of affliction, and as the lily among thorns, beset with evil on every hand, the church of Christ, which is the gospel kingdom of heaven, still survives all the opposition and enmity of the world; the living power of divine truth can never cease to work in every chosen vessel of mercy, until they "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." The hope of every saint is assailed by the denial of this ultimate triumph of the "kingdom of heaven," in the perfect conformity of every particle of the membership of the body of Christ to his own divine perfection. In that final deliverance of every saint from the bondage of corruption will be fulfilled that which is signified by the leaven being hid in the meal till the whole was leavened. When this was done there was no particle of the meal which had not received the energy of the leaven. So there must be the final conformity of every subject of electing love to the perfection which is revealed in the perfect Redeemer.

It is this irresistible power of the leaven which is presented in the parable. The same wonderful power of life is illustrated by the mustard

seed in the preceding parable. As Mr. B. correctly remarks, it is not the design of a parable that every circumstance should be forced to conform to the illustration. The design of the specification of "three measures of meal" may be to include the three dispensations of time in which the kingdom of heaven is revealed. In that division there is the Patriarchal, the Mosaic, and the Gospel dispensation. The living power of the kingdom of heaven is manifest in each of these measures. No opposing power can stop the effectual working of this divine life in the subjects of eternal love.

It is not in any disposition to criticize that these remarks are submitted to the consideration of our readers. If the position assumed by Mr. B., is sustained by the only test of inspired truth, it will be more clearly manifest by comparing it with the infallible standard; if it will not bear this test, then the saints cannot afford to accept it as according to sound doctrine. The fact of Mr. B.'s connection with the established church of England, of itself, should not be considered sufficient reason for rejecting his views. Much precious truth has been spoken and written by men who were numbered among those worldly churches which cannot be acknowledged as the church of Christ. But, it should also be observed that the name of an eminent preacher cannot make that true which is contrary to the doctrine of Christ.

BUILDING UPON THE FOUNDATION.

WILL Elder Jenkins please give his views on 1 Corinthians iii. 12, and oblige an inquirer after truth?

S. G. SUPPLEE.

PHILADELPHIA, Pa., Jan. 5, 1893.

R E P L Y .

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble."—1 Cor. iii. 12.

Our dear brother has called attention to a most solemn and important subject; and we sincerely hope we may be enabled, in presenting our views, to show that they are in harmony with the oracles of God; for unless they are sustained by the inspired word they will be nothing more than "wood, hay, stubble," and our labor be in vain, and perhaps worse than vain.

It is well for us to remember that we are not now considering the mere opinion of a dying man, but the words of a man who was as God's mouth, and who spake by inspiration of the Holy Ghost. He calls himself a wise masterbuilder; and this he was by the grace of God given unto him, and not by anything outside of that grace. His knowledge of Greek and Hebrew, in which he had prided himself while a disciple of Gamaliel, did not enable him to see the kingdom of God, nor to build upon Christ, the true foundation laid in Zion. It did not afford him any advantage as a minister of Christ over or above his fellow-apos-

tles and ministers who possessed little worldly knowledge outside of their vocation as fishermen. This apostle uses very strong language when speaking of his natural attainments in connection with the work of the gospel ministry; for he says he counts those natural attainments as *dung*. "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but *dung*, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. iii. 8, 9. He declares that he preached the gospel, "not with wisdom of words, lest the cross of Christ should be made of none effect." Also, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." He declared unto his brethren plain matters of fact, even "the testimony of God" in his own experience. Is it necessary for an individual, in order to declare the testimony of God, to have a knowledge of the Greek and Hebrew languages? No indeed. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." Paul further declared to these Corinthian saints, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." But did not the apostle Paul speak wisdom? Hear him: "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that cometh to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." This wisdom of God came to Paul just as it comes to every gospel minister, and to every subject of the grace of God; that is, exclusively by revelation of God. God reveals the things of his Spirit unto his children, and they know them only by his Spirit. "The things of God knoweth no man, but the Spirit of God." "Which things also we speak, not in the words which man's

wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

The "all Scripture given by inspiration of God, and profitable for doctrine, &c., contains all that God ever reveals to his people here in time, and by this inspired record all our doctrine and practice should be tried. Jesus said, "Search the Scriptures;" and Paul exhorted Timothy, as a gospel minister, to "study," and to "give attendance to reading," &c. It is doubtful if any great amount of spiritual benefit has accrued to gospel ministers by the reading of commentaries upon the Scriptures by uninspired men. It certainly is not necessary that they should read such uninspired writings in order to be "able ministers of the New Testament;" and should any minister of Jesus Christ depend upon such things to prepare him to preach, he would be a "dry breast" to God's people. It is generally an easy matter for God's people to know, when listening to a man who is discoursing, whether he is declaring unto them "the testimony of God," as he has received it from God, or is presenting a medley, made up of ideas gathered from the writings of uninspired men, either dead or living, and which have not entered into his own experience. Worldly knowledge has a tendency to "puff up" the possessor of it, and make him feel that he possesses advantages superior to his less informed brethren; particularly if he has a smattering of the "dead languages." Paul says to these Corinthian saints, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." To the church at Colosse he said, "Let no man beguile you of your reward in a *voluntary humility*, and worshiping of angels [ministers], intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head," &c. The revelations from God are not calculated to "puff up" the saints, but to humble them. Many of the sweetest, most comforting and edifying ministers the church has had, in our knowledge, have been those possessed of very little natural erudition, and whose reading and study has been confined almost exclusively to the holy Scriptures. They have spoken out of what God has taught them in their experience, and which they have found written in the Scriptures. It has not been because they were indolent or lazy, but because they were not moved by the Spirit to do otherwise. We do not mean to intimate that it is improper to gain information from whatever quarter we may, in the providence of God; but we do insist that the qualifications of a gospel minister do not come from the reading of the works of uninspired men. The apostle Paul wrote to the Galatian brethren, saying, "But I certify you, brethren,

that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." While a minister of Jesus Christ must speak by inspiration of the Holy Ghost, if he really preaches the gospel, yet doubtless he often mixes his own theories or carnal thoughts with God's message; therefore the apostle has established the order of the church thus, "Let the prophets speak two or three, and let the others judge."—1 Cor. xiv. 29. "Despise not prophesyings. Prove all things; hold fast that which is good."—1 Thess. v. 20, 21. It is not probable that there has been a single gospel minister (aside from the apostles) who has not in his ministerial labors built upon the foundation more or less "wood, hay, stubble," as well as "gold, silver, precious stones." But the fire of God ever has and ever will declare the nature of all the work of God's people, whether ministers of the gospel or otherwise. God says, "Is not my word like as a fire?"—Jer. xxiii. 29. Again, "In that day [the gospel day, the day of which the apostle speaks, saying, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is"] will I make the governors of Judah [the inspired apostles] like an hearth of fire among the wood, and like a torch of fire in a sheaf," &c.—Zech. xii. 6. Thus the fire of God's word, as delivered by the apostles will burn up, consume, destroy, every word and work of his people that has not been wrought in them by his own Spirit; while "the testimony of God" will remain, which is comparable to "gold, silver, precious stones." As only that which God has wrought by his Spirit and power in and by his saints can do them any real good, or afford them any real comfort, how blessed is the Spirit's testimony that it is God's purpose to destroy all else, so that they shall be saved from all their errors in word and deed. They themselves shall be saved so as by fire. O how much time and labor have been lost ("He shall suffer loss") by the saints in studying out and presenting carnal theories, which have neither benefited them nor their fellow-saints. Not only have they experienced loss in time and labor, but how very much suffering also have they and their companions had to endure because of those things. Everything that pertains to Christ, the Foundation, is precious, while all that emanates from our flesh is corrupt and depraved, for in it there dwells no good thing. When we take counsel of our fleshly or carnal minds in building upon "this foundation," which is Christ, we build with matter comparable to "wood, hay, stubble," which "work" shall be tried and ultimately consumed by the "testimony of God," as set forth by the

apostles, who are the only wise masterbuilders in Zion. Any hope that is not built upon Christ alone, who is the foundation which God hath laid in Zion, and which the apostles in their official capacity as such have laid or taught, shall surely be found to be as the hope of the hypocrite, which shall perish. In laying the foundation Paul, as well as the other apostles, simply declared and taught what the dear Redeemer had commanded them to teach his disciples; for he said to them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 19, 20. Whenever the saints build upon this foundation of God, which is in his holy mountains (Psa. lxxxvii. 1), they are abounding in the work of the Lord, and shall suffer no loss; for they shall find that their labor is not in vain in the Lord; thus they have or "receive a reward," even the assurance that they have not labored in vain.

The faith of the saints, which is built upon Christ, the Foundation, is compared to gold, because of its preciousness and durability, and its losing nothing by being tried with fire. Also, the speech or words of the saints are compared to silver and gold, when, like their dear Savior, they are given the tongue of the learned, to speak a word in season to the weary and tried saints. "A word fitly spoken is like apples of gold in pictures of silver."—Prov. xxv. 11; Isa. i. 4. The spiritual wisdom of the saints is also compared with gold and precious stones. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it." "No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies."—Job xxviii. 15-18. The precious truth which Jesus taught his disciples, is like unto precious stones; hence he said unto them, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."—Matt. vii. 6.

The saints themselves are called stones; and they are precious stones, and lively or living stones, having eternal, spiritual life in them; and they are "built up a spiritual house," and are built upon Christ, "the foundation of the apostles and prophets."—1 Peter ii. 5. This is material that will stand the test of the fires of trial and persecution, and therefore is like "gold, silver, precious stones." This is the kind of material who are found coming unto Jesus, "as unto a living stone, disallowed indeed of men, but chosen of God, and precious." This is legitimate and proper material to build upon the foundation of which

the apostle speaks. It is worth laboring for and building up. It will not make the gospel workmen ashamed; for the Master himself will approve it. It is living material, sound material, and will never be burned. This is the material that the apostles sought out, and which the ministry of Jesus to-day seek out, to build them upon Christ, the foundation; for "he shall send forth his angels [ministers] with the great sound of a trumpet; and they shall gather together his elect." Under the ministry of the apostles and other ministers these are gathered as the called out, the church, and are built up in their most holy faith by the gifts of the Spirit in the church, who minister "as of the ability that God giveth, that God in all things may be glorified." How beautiful and pleasant is the church built up exclusively of this precious material, free from strange children, with a God-given, faithful ministry, giving goodly words of instruction and comfort. Thus rid and delivered from the hand of strange children, whose mouth speaketh vanity, and whose right hand is a right hand of falsehood, the sons of Zion appear as plants grown up in their youth; her daughters appear as corner stones, polished after the similitude of a palace; her garners are full, affording all manner of store; her sheep bring forth thousands and ten thousands in her streets; her oxen (or ministers) are strong to labor; there is no breaking in, nor going out; there is no complaining in her streets. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."—Psa. cxliv. What is so beautiful as a gospel church walking in gospel order, with Jesus in the midst? But as it was in Israel, in the days of the prophet Hosea, so it has sometimes been in spiritual Israel under the gospel dispensation, that strange children have been begotten.—Hosea v. 7. Paul in writing to this Corinthian church charges the same upon them; "for," says he, "some have not the knowledge of God: I speak this to your shame."—1 Cor. xv. 34. Also, the church in Thyatira had some of this illegitimate material among them, even the children of Jezebel, with Jezebel herself. But Jesus said he would kill her children with death, and that all the churches should know that he searcheth the reins and hearts.—Rev. ii. 20-23.

It is worse than useless for the saints to build up a body composed of this kind of dead material; for it is like unto "wood, hay, stubble." That kind of work will be burned, and the builders will suffer loss in various ways.

May it be ours to heed the admonition of the apostle, "But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." "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. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Lo, children are a heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."—Psa. cxxvii. J.

TO CORRESPONDENTS.

WE have on hand a number of letters written by brethren in Texas, Missouri, West Virginia, and other states, setting forth the troubles and perplexities in the churches, and requesting us to give them a place in the SIGNS OF THE TIMES. As we cannot believe that the cause of God and truth would be served by their publication, we must decline to give them to our readers. We assure our brethren who are contending for the truth and the order of the house of God, that we sympathize with them in their trials and persecutions. The saints certainly have no cause to fret themselves because of evil doers, who prosper in their ways, and bring evil devices to pass. The psalmist says, "Evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." From the days of the apostles the churches of the saints have, from time to time, been disturbed and annoyed by restless spirits, by men loving pre-eminence, and desiring to be leaders. The Spirit by David has said, "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity." Said the dear Redeemer to his disciples, "It is impossible but that offenses will come; but woe unto him through whom they come. It were better for him that a mill stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

There might be some encouragement for us to render judgment in cases of disagreement between churches and individuals at a distance, if the several parties would agree to abide by the judgment; but as that is not to be expected, and as we cannot possibly know all the circumstances attending the cases, it would be presuming in us to sit in judgment in such matters.

Occasionally we are requested to announce the exclusion of a minister, even when the statement is not made that he is imposing upon the churches. It seems to us that this is uncalled for. No gospel church should receive the ministrations of a man without knowing his standing at home.

May Israel's God, who "maketh wars to cease unto the end of the earth," give peace and quiet to his Zion in all her borders.

(Continued from page 59.)

shall it be preached? It is a lamentable truth that some preach it for money, or filthy lucre's sake. Some preach it as a means to accomplish the salvation of men and women from their sins. Others preach it as a help to God in saving sinners. But what saith the Scriptures, the words of the King? It "shall be preached for a witness." For what? "For a witness." What are witnesses for? To testify. What do witnesses testify to or of? The things they see, feel and hear. "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."—Acts xxvi. 16. Matthew, Mark, Luke, James, Peter, &c., testified to the Jews, and Peter and Paul to the Gentiles, comprising all the world, "Witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."—Acts xxvi. 22. What did Moses and the prophets say should come? They said "That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles."—Acts xxvi. 23. Then to preach that Christ did come, and suffer, and die, and show light to the people and to the Gentiles, is to witness or testify. What did Paul testify? "How that Christ died for our sins according to the Scriptures."—1 Cor. xv. 3. "And was raised again for our justification."—Rom. iv. 25. We are not to do this for filthy lucre, nor to say that the doing of this is a means to accomplish the salvation of men and women, nor as a help to God in the salvation of sinners; but simply to testify that the Lord Jesus did, while here in the world, and that on the tree, make a full and complete atonement for the sins of his people; that he redeemed them from the curse of the law; that he made an end of sin for them.—Gal. iii. 13; Daniel ix. 24.

The next question is, Who is to be benefited by this testimony? Surely no one who does not feel interested in the testimony, or who does not feel guilty; but he who feels interested in the testimony cannot really feel so unless he feels guilty; and to feel guilty is to feel the need of a Savior, without being apprised of the Savior having saved you; and it is one of the evidences of being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13. When testifying of what we have seen and felt, the witness must be a partaker of the fruit. He tells how vile and sinful he is, how prone to evil he is, and of his helplessness; how loving, kind and plenteous is the redemption in Christ Jesus; how he wept, mourned and sighed on account of his sins; how crooked things were made straight, and rough places smooth; how darkness was made light, and

joy and peace followed. The hearer who has been thus led is comforted, built up, encouraged, and is led to trust in Christ as their Savior; the Holy Spirit having first quickened them into life, and taught them their guilt and sinfulness; and being witnessed by the preacher and the Bible, there are three witnesses, by which every word shall be established; consequently they begin to rejoice with joy unspeakable and full of glory.

"Then shall the end come." What end? The end of what? The end of the Jewish dispensation, and the end of the temple and its services. "Then shall they deliver you up to be afflicted." "Then shall many be offended, and shall betray one another." "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." "Then let them which are in Judea flee into the mountains." "When ye shall see all these things, know that it is near, even at the doors."—Matt. xxiv. 9, 10, 15, 33. Some have thought the end spoken of here meant the end of time, or the end of the material world. If this were so, it would be useless to flee to the mountains, as the mountains are called upon to fall upon certain ones. But we notice, by observing the history of the Jews, and the downfall of Jerusalem, that those things spoken of by the Savior came to pass in the downfall of the holy city, the dispersion of the Jews from Jerusalem and Judea, and the treading down by the Gentiles, as Jesus said. Therefore we conclude that this was "the end" that should come. And we hear Paul declare, thirty-one years after the death of Christ, that this same gospel "was preached to every creature which is under heaven."—Col. i 23. The "every creature" certainly means Jew and Gentile, as we do not find that those who were commissioned to preach the gospel to every creature ever preached to any but Jews and Gentiles. Consequently the end spoken of came when the gospel was preached for a witness. I frequently stop and meditate upon the signs of the times as they now appear before me, and wonder what is in the near future. The world is now, or at least is fast getting ripe and ready for some dire calamity, I know not what; but I sometimes think it is about time for the winding up of this earthly ball, and a presentiment to take place with me, which I had in my early christian life. O for grace to undertake and go through it. O for grace to uphold in all times of need. The old SIGNS OF THE TIMES has stood and battled for the sovereignty of God, and his doctrine of salvation by grace alone, for many years, against the combined religious innovations of the so-called christian world, and unswervingly has pointed out the "Lo, heres and Lo, theres." But the greatest question yet is, How stands the matter with me? I know, and very many times feel, that in my

flesh there dwells no good thing. I am poor, weak, ignorant, sinful, and cannot see afar off. The things that I would, I do not; and the things that I would not, are the things that I do. O wretched man that I am! who shall deliver me from this state of things? The Lord, mighty in battle, is my only hope. Come, Lord; come quickly. My soul panteth for thee.

A. D. HUTCHINSON.

WILLARD, Va., Feb. 11, 1893.

DEAR BRETHREN BEEBE:—I feel to speak a word of indorsement of Elder Chick's article in this week's SIGNS. I have felt like I wanted to say just what he has in reference to the republication of the proceedings of the meeting at Black Rock in 1832, but could not express it as I would like to; but Elder Chick has fully expressed my mind on the subject. It is good to take a retrospective view once in a while, to "ask for the old paths" trod by those who have gone before us, and to follow them as they have followed Christ; not taking their saying and doing as a pattern, for we have but one pattern, Jesus Christ, the same yesterday, to-day and forever; the one only unchangeable God, who "is in one mind, and none can turn him." I have felt anxious for the republication of those Minutes, that the thousands of young brethren who were not conversant with the history of the separation from the votaries of the god of modern missionism may see and understand that we are not advocating and contending for some new thing, but that the SIGNS OF THE TIMES is to-day, in the face, and in spite of all opposition and persecution, consistently adhering to the principles advocated by those who dared to raise a voice against the innovations which at that time had become popular among the Baptists, and have since hurled their deluded followers into the vortex of false religion, and lost to them all semblance to the church of Jesus Christ.

Your brother in hope,

A. B. FRANCIS.

DE KALB, Ill., Jan. 29, 1893.

G. BEEBE'S SONS—VERY DEAR BRETHREN:—Should you have a few copies of the SIGNS of Jan. 25th, have the kindness to forward four or five to my address. I will just add that, being in a place of public resort last week, I asked and obtained permission to read to those gathered the article by Elder H. M. Curry. The result was quite gratifying, as it drew forth the responsive amens of several of the crowd, two of whom wished to obtain copies to distribute to their respective friends.

The broadcast dissemination of almost every shade of error is producing a reaction here, as elsewhere, which I trust may, under the unerring guidance of him who worketh all things after the counsel of his own most blessed will, result in the ful-

fillment of that precious declaration by the prophet Isaiah, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

O may the liberal libations of the Spirit of the adorable Lord and Master be continually showered upon both editors and correspondents, to render as in the past the SIGNS a rich conduit of spiritual supply to those who are seeking for the good old paths.

I was much delighted to read the dear afflicted sister L. Alexander's experience of conflicts and deliverances wrought in her behalf; but I was sorely grieved to learn the story of her great bodily suffering. If it is the pleasure of the living Head of Zion, may she realize the fulfillment of the exceeding great and precious promise, "As thy days, so shall thy strength be."

"In union with the Lamb,
From condemnation free."

THOMAS NORRIS.

PHILADELPHIA, Pa., Jan. 5, 1893.

DEAR BRETHREN BEEBE:—The SIGNS OF THE TIMES has ever been a welcome visitor to me. I think it has been nearly fifty years since I began to take it; and I have received it ever since, except one year. A few years ago I thought I would have to be deprived of the blessed privilege of reading it, as I became unable to pay for it, and wrote you to that effect. I have not language or words to express my gratitude to the Giver of all blessings bestowed upon me, a poor, dependent worm of the dust. Truly the Lord has ever been mindful of me, as well in my uprisings as in my downittings, manifesting his love to me, in putting that love in the hearts of his dear children to remember me, though I feel unworthy of that love and kindness to me in this my time of need. I hope I have the desire to say with the psalmist David, "Bless the Lord, O my soul, and forget not all his benefits" to me, a sinner saved by grace, I trust. And now may that God, the giver of all blessings, and the God of all comfort, bless all his dear children with all needful blessings. May it be his will to grant unto us the Spirit of grace, that we may be enabled to adorn the doctrine of our Savior in a well-ordered life and godly conversation, and in the end have life everlasting, is the desire of your unworthy brother in hope,

SILAS G. SUPPLEE.

PLEASE STOP MY PAPER.

At least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

SEE SUPPLEMENT.

THE second paragraph of Supplement, beginning, "To every old subscriber," &c., should be interpreted to read, "and send the paper to the new subscriber for the year 1893." The rest of the circular we think is too clearly expressed to need any further explanation.

We most earnestly request our brethren and friends to consider the third paragraph, and assist us all they possibly can on the terms therein stated, and thereby enable us to publish the paper in 1894 on the terms mentioned in the latter part of the fifth and sixth paragraphs. If you did not receive your Supplement, or have lost it, you can, if you are a subscriber to the paper, obtain a revised copy by writing us to send you one.

If you are not so situated that you can give this matter the time and attention you would like to, perhaps you have some reliable friend that you could interest in the work. If so, you are at liberty to give him the Supplement, and let him act in your name.

NEXT NUMBER.

IN our next issue, March 1st, we propose, the Lord willing, to commence the publication of the Minutes of the proceedings and the resolutions drafted at the meeting of the brethren at Black Rock, Md., in 1832, at the time the division took place between what is now known as the Old and New School Baptists in this country. After publishing the above we expect to run in serial form the able and powerful orations of Edward Irving before the London Missionary Board, May, 1824.

We at first anticipated commencing these articles with the beginning of the present volume; but as we are receiving each number such large accessions to our list of subscribers, we decided to delay their publication until the time mentioned above, in order to give an opportunity to as many as possible to have the articles complete.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

BOOK NOTICES.

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G. BEEBE'S SONS,
Middletown, Orange Co., N. Y.

MARRIAGES.

DEC. 25th, 1892, by Elder T. M. Poulson, at the house of the bride's parents, near Pine Grove, Mr. Dewitt S. Smullen and Miss Rosy E. Twigg, both of Worcester Co., Md.

JAN. 25th, 1893, by the same, in the Old School Baptist meeting-house at Snow Hill, in the presence of a large company of friends and spectators, Mr. T. Earnest Holloway, of Salisbury, and Miss Gertrude A. Truitt, of Worcester Co., Md.

FEB. 1st, 1893, by the same, at the house of the bride's parents, near Millsville, Mr. Robert L. Pusey and Miss Hennie Shockley, both of Worcester Co., Md.

OBITUARY NOTICES.

SISTER Anna M. Vredenburg died at her home in the city of Brooklyn, N. Y., on Jan. 7th, 1893.

She was baptized in the fellowship of the Ebenezer Baptist Church in the city of New York, Jan. 13th, 1861, by Elder James C. Goble. Her walk and conversation during the many years that her membership existed bore evidence to the fact that she dearly loved the doctrine of God our Savior and the assemblies of his saints.

Funeral services were held on Monday evening, Jan. 9th, on which occasion Elder Wm. L. Beebe spoke from the following words, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 13, 14.

SISTER Ann Henderson died at her home at Far Rockaway, N. Y., on Jan. 1st, 1893. She was baptized in the fellowship of the Ebenezer Baptist Church, in the city of New York, by Elder Silas H. Durand, on Sept. 4th, 1882. She was a faithful follower of the meek and lowly Jesus, and was released from the cares, trials and temptations of this mortal pilgrimage with a full assurance that she, like the psalmist David, will be satisfied when she awakes with the likeness of him who died for her sins and rose again for her justification.

"Asleep in Jesus! peaceful rest!
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Savior's power."

At the request of the bereaved family I write this notice of the death of our dear sister, Mrs. E. P. Stringer.

The subject of this notice was born Nov. 26th, 1840, in Butler Co., Ala., being the youngest of six sisters, four of whom survive her. She was married to Wm. J. Stringer in 1855, came to Arkansas with her husband in 1860, settled in Ouachita County, where she united with the Primitive Baptist Church called Bethel, and continued steadfast in the faith. She raised an interesting family consisting of one son and five daughters, who still remain with their dear father to battle with the troubles of this sin-stricken world. Sister Stringer suffered for two years with nervous debility and heart disease. She manifested christian fortitude amid all her afflictions. She quietly passed away Oct. 14th, 1892. We miss her in her home and at the meeting-house. We go sorrowing, yet we feel assured that our loss is her eternal gain.

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

MARY E. McDONALD.

CAMDEN, Ark.

DIED—At the residence of her son, at Halcottsville, Delaware Co., N. Y., Jan. 15th, 1893, very suddenly, Mrs. Elizabeth Davis, of Andes, Delaware Co., N. Y., aged 69 years.

Sister Davis was a member of the Old School Baptist Church of Andes, having united with that church about thirty years ago, continuing a very worthy member to the day of her death. She was at their meeting on Saturday and Sunday before. While on a visit to her son, fifteen miles from home, she died very suddenly from what is termed heart failure. She was left a widow nineteen years ago, with a large family of children to care for. With their assistance and the blessing of God she was prospered greatly, although she was from time to time made to feel sore chastisements in the loss of children, as two good boys were taken from her by death. She was a very meek and loving sister in the church, and nothing delighted her more than to see the people of God dwelling together in peace, and to hear her Savior crowned Lord of all in the preaching. We will greatly miss her company, yet we trust that our loss is gain to her. She had selected a portion of Scripture some years before to be used on the occasion of her death. Elder F. W. Keene was present and preached from the words, "Thou wilt guide me by thy counsel, and afterward receive me to glory."

She has left four sons, three daughters and a number of other relatives, with the church, to mourn. May the Lord comfort and sustain them, is my prayer, for Jesus' sake.

ALSO,

DIED—At the home of her nephew, in Andes, Delaware Co., N. Y., Feb. 2d, 1893, Miss Parthena Davis, after a two weeks' illness from injury and old age, aged 74 years.

She was not a professor of religion, yet entertained a good hope through grace, and even in old age had a great desire to be baptized, but from failing strength and health was unable to get to meeting. On the night that her sister-in-law (sister Elizabeth Davis) was brought home she received an injury from a fall, that broke her hip. She was a great sufferer, and her age was so great that she gradually wore out, until death relieved her from her suffering.

Thus a home is bereft of two of its occupants in so short a time, the last leaving one brother, two sisters and numerous relatives to mourn, yet not as those who have no hope. I was present on the occasion, and tried to comfort the mourning friends from the words of Paul, Romans vii. 24, 25. May God comfort the afflicted.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 1, 1893.

NO. 9.

MINUTES OF THE PROCEEDINGS, AND RESOLUTIONS DRAFTED, BY THE PARTICULAR BAPTISTS, CONVENED AT BLACK ROCK, MD., SEPTEMBER 28, 1832.

(Copied from the first number of the
"Signs of the Times.")

A MEETING of Particular Baptists of the Old School convened agreeable to a previous appointment at the Black Rock meeting-house, Baltimore, Md., on Friday, 28th September, 1832.

The introductory sermon was preached by Elder Samuel Trott, of Delaware, from Daniel ii. 34, 35: "Thou sawest till that a stone was cut out without hands," &c.

The meeting was then called to order by Elder John Healy, of Baltimore.

Prayer by Elder Thomas Barton, of Pennsylvania.

Elder Wm. Gilmore, of Virginia, was elected Moderator, and Elder Gabriel Conklin, Clerk.

A brief statement of the object for which the meeting had been called was made by the Moderator, and thereupon it was

Resolved, That a committee of seven brethren, viz., Trott, Healy, Poteet, Barton and Beebe, together with the Moderator and Clerk, be appointed to prepare an Address expressive of the views of this meeting, touching the object for which it was convened.

Brethren Scott, Cole, Ensor and Shaw were appointed to make the necessary arrangements for preaching during this meeting.

Prayer by brother Trott.

Adjourned to 9 o'clock to-morrow morning.

SATURDAY MORNING, 9 o'clock.

Met pursuant to adjournment.

Prayer by brother Choat.

The committee appointed to prepare an Address submitted the following, which was unanimously adopted.

ADDRESS.

To the Particular Baptist Churches of the "Old School"* in the United States.

*In reference to the epithet "Old School," which we have used as a discriminating term, we beg leave to say that we were led to adopt it from its having been applied to us by others; and that in our use of it we have reference to the school of Christ, in distinction from all other schools which have sprung up since the apostles' days.

BRETHREN:—It constitutes a new era in the history of the Baptists when those who would follow the Lord fully, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the Pattern showed in the mount, are by Baptists charged with *antinomianism, inertness, stupidity, &c.*, for refusing to go beyond the word of God; but such is the case with us.

Brethren, we would not shun reproach, nor seek an exemption from persecution; but we would affectionately entreat those Baptists who revile us themselves, or who side with such as do, to pause and consider how far they have departed from the ancient principles of the Baptists, and how that in reproaching us they stigmatize the memory of those whom they have been used to honor as eminent and useful servants of Christ, and of those who have borne the brunt of the persecutions leveled against the Baptists in former ages. For it is a well-known fact that it was in ages past a uniform and distinguishing trait in the character of the Baptists that they required a "Thus saith the Lord," that is, direct authority from the word of God for the order and practices, as well as the doctrine, they received in religion.

It is true that many things to which we object as departures from the order established by the great Head of the church, through the ministry of his apostles, are by others considered to be connected with the very essence of religion, and absolutely necessary to the prosperity of Christ's kingdom. They attach great value to them, because human wisdom suggests their importance. We allow the Head of the church alone to judge for us; we therefore esteem those things to be of no use to the cause of Christ which he has not himself instituted.

We will notice severally the claims of the principal of these modern inventions, and state some of our objections to them for your candid consideration.

We commence with the Tract Societies. These claim to be extensively useful. Tracts claim their thousands converted. They claim the prerogative of carrying the news of salvation into holes and corners, where the gospel would otherwise never come; of going as on the wings of the wind, carrying salvation in their train; and they claim each to contain gospel enough, should it go

where the Bible has never come, to lead a soul to the knowledge of Christ. The nature and extent of these and the like claims, made in favor of tracts by their advocates, constitute a good reason why we should reject them. These claims represent tracts as possessing in these respects a superiority over the Bible, and over the institution of the gospel ministry, which is charging the great I Am with a deficiency of wisdom. Yea, they charge God with folly; for why has he given us the extensive revelation contained in the Bible, and given the Holy Spirit to take of the things of Christ and show them to us, if a little tract of four pages can lead a soul to the knowledge of Christ? But let us consider the more rational claims presented by others in favor of tracts, as that they constitute a convenient way of disseminating religious instruction among the more indigent and thoughtless classes of society. Admitting the propriety of this claim, ~~could it be kept separated from other~~ pretensions, still can we submit to the distribution of tracts becoming an order of our churches or our associations, without countenancing the prevalent idea that tracts have become an instituted means approved of God for the conversion of sinners, and hence that the distribution of them is a religious act, and on a footing with supporting the gospel ministry?

If we were to admit that tracts may have occasionally been made instrumental by the Holy Ghost for imparting instruction or comfort to inquiring minds, it would by no means imply that tracts are an instituted means of salvation, to speak after the manner of the popular religionists, nor that they should be placed on a footing with the Bible and the preached gospel in respect to imparting the knowledge of salvation.

Again, we readily admit the propriety of an individual's publishing and distributing, or of several individuals uniting to publish and distribute what they wish circulated, whether in the form of tracts or otherwise; but still we cannot admit the propriety of uniting with or upon the plans of the existing Tract Societies, even laying aside the idea of their being attempted to be palmed upon us as religious institutions. Because that upon the plan of these societies those who unite with them pay their money for publishing and distributing they know not what under the

name of religious truth; and what is worse, they submit to have sent into their families weekly or monthly, and to circulate among their neighbors, anything and everything for religious reading which the agent or publishing committee may see fit to publish. They thus become accustomed to receive everything as good which comes under the name of religion, whether it be according to the word of God or not; and are trained to the habit of letting others judge for them in matters of religion, and are therefore fast preparing to become the dupes of priestcraft. Can any conscientious follower of the Lamb submit to such plans? If others can, we cannot.

Sunday Schools come next under consideration. These assume the same high stand as do Tract Societies. They claim the honor of converting their tens of thousands; of leading the tender minds of children to the knowledge of Jesus; of being as properly the instituted means of bringing children to the knowledge of salvation as is the preaching of the gospel that of bringing adults to the same knowledge, &c. Such arrogant pretensions we feel bound to oppose. First, because these as well as the pretensions of the Tract Societies are grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way which implies his being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong.

Secondly, because such schools were never established by the apostles nor commanded by Christ. There were children in the days of the apostles. The apostles possessed as great a desire for the salvation of souls, as much love to the cause of Christ, and knew as well what God would own for bringing persons to the knowledge of salvation, as any do at this day. We therefore must believe that if these schools were of God we should find some account of them in the New Testament.

Thirdly. We have exemplified in the case of the Pharisees the evil consequences of instructing children in the letter of the Scripture, under the notion that this instruction constitutes a saving acquaintance with the word of God. We see in that instance it only made hypocrites of the Jews; and as the Scriptures de-

clare that Christ's words are *spirit and life*, and that the *natural man receiveth not the things of the Spirit of God*, we cannot believe it will have any better effect on the children in our day.

The Scriptures enjoin upon parents to bring up their children in the *nurture and admonition of the Lord*; but this, instead of countenancing, forbids the idea of parents intrusting the religious education of their children to giddy, unregenerated, young persons, who know no better than to build them up in the belief that they are learning the religion of Christ, and to confirm them in their natural notions of their own goodness.

But whilst we thus stand opposed to the plan and use of these Sunday Schools, and to the S. S. Union, in every point, we wish it to be distinctly understood that we consider Sunday Schools for the purpose of teaching poor children to read, whereby they may be enabled to read the Scriptures for themselves, in neighborhoods where there is occasion for them, and when properly conducted, without that ostentation so commonly connected with them, to be useful and benevolent institutions, worthy of the patronage of all the friends of civil liberty.

We pass to the consideration of the Bible Society. We are aware, brethren, that this institution presents itself to the mind of the christian as supported by the most plausible pretext. The idea of giving the Bible without *note or comment*, to those who are unable to procure it for themselves, is in itself considered, calculated to meet the approbation of all who know the importance of the sacred Scriptures. But under this auspicious guise, we see reared in the case of the American Bible Society, an institution as foreign from anything which the gospel of Christ calls for, as are the kingdoms of this world from the kingdom of Christ. We see a combination formed, in which are united the man of the world, the vaunting professor, and the humble follower of Jesus; the leading characters in politics, the dignitaries in church, and from them some of every grade, down to the poor servant girl, who can snatch from her hard-earned wages fifty cents a year for the privilege of being a member. We see united in this combination all parties in politics and all sects in religion; and the distinctive differences of the one, and the sectarian barriers of the other, in part thrown aside to form the union. At the head of this vast body we see placed a few leading characters, who have in their hands the management of its enormous printing establishment and its immense funds, and the control of its powerful influence, extended by means of agents and auxiliaries to every part of the United States. We behold its anniversary meetings converted into a great religious parade, and forming a theatre for the orator who is ambitious of prefer-

ment, either in the pulpit, in the legislative hall, or at the bar, to display his eloquence and elicit the cheers of the grave assemblage. Now, brethren, to justify our opposition to the Bible Society it is not necessary for us to say that any of its members have manifested a disposition to employ its power for the subversion of our liberties. It is enough for us to say,

1st. That such a monstrous combination, concentrating so much power in the hands of a few individuals, could never be necessary for supplying the destitute with Bibles. Individual printing establishments would readily be extended so as to supply Bibles to any amount and in any language that might be called for, and at as cheap a rate as they have ever been sold by the Bible Society.

2d. That the humble followers of Jesus could accomplish their benevolent wishes for supplying the needy with Bibles with more effect and more to their satisfaction by managing the purchase and distribution of them for themselves; and such will never seek popular applause by having their liberality trumpeted abroad through the medium of the Bible Society.

3d. That the Bible Society, whether we consider it in its monied foundation for membership and directorship, in its hoarding up of funds, in its blending together all distinctions between the church and the world, or in its concentration of power, is an institution never contemplated by the Lord Jesus as connected with his kingdom; therefore not a command concerning it is given in the *decree published*, nor a sketch of it drawn in the *pattern showed*.

4th That its vast combination of worldly power and influence lodged in the hands of a few, renders it a dangerous engine against the liberties, both civil and religious, of our country, should it come under the control of those disposed so to employ it. The above remarks apply with equal force to the other great *national institutions*, as the American Tract Society, and Sunday School Union, &c., &c.

We will now call your attention to the subject of Missions. Previous to stating our objections to the mission plans, we will meet some of the false charges brought against us relative to this subject, by a simple and unequivocal declaration, that we do regard as of the first importance the command given of Christ, primarily to his apostles, and through them to his ministers in every age, to "Go into all the world, and preach the gospel to every creature," and do feel an earnest desire to be found acting in obedience thereunto, as the providence of God directs our way, and opens a door of utterance for us. We also believe it to be the duty of individuals and churches to contribute according to their abilities, for the support, not only of their pastors, but also of those who go preach-

ing the gospel of Christ among the destitute. But we at the same time contend, that we have no right to depart from the *order* which the Master himself has seen fit to lay down, relative to the *ministration of the word*. We therefore cannot fellowship the plans for spreading the gospel, generally adopted at this day, under the name of Missions; because we consider those plans throughout a subversion of the order marked out in the New Testament.

1st. In reference to the medium by which the gospel minister is to be sent forth to labor in the *field*. Agreeable to the prophecy going before, that *out of Zion shall go forth the law, and the word of the Lord from Jerusalem*, the Lord has manifestly established the order, that his ministers should be sent forth by the churches. But the mission plan is to send them out by a Mission Society. The gospel society or church is to be composed of baptized believers; the poor is placed on an equal footing with the rich, and money is of no consideration, with regard to membership, or church privileges. Not so with Mission Societies; they are so organized that the ungenerate, the enemies of the Cross of Christ, have equal privileges as to membership, &c., with the people of God, and money is the principal consideration; a certain sum entitles to membership, a larger sum to life membership, a still larger to directorship, &c., so that their constitutions, contrary to the direction of James, are partial, saying to the *rich man, sit thou here*, and to the *poor, stand thou there*. In Christ's kingdom, all his subjects are *sons*, and have equal rights, and an equal voice, as well in calling persons into the ministry as in other things. But the mission administration is all lodged in the hands of a few, who are distinguished from the rest, by *great swelling titles*, as Presidents, Vice Presidents, &c. Again, each gospel church acts as the independent kingdom of Christ in calling and sending forth its members into the ministry. Very different from this is the *mission order*. The mission community being so arranged that from the little Mite Society, on to the State Conventions, and from them on to the Triennial Convention, and General Board, there is formed a general amalgamation, and a concentration of power in the hands of a dozen dignitaries, who with some exceptions have the control of all the funds designed for supporting ministers among the destitute, at home and abroad, and the sovereign authority to designate who from among the professed ministers of Christ, shall be supported from these funds, and also to assign them the field of their labors. Yea, the authority to appoint females, and schoolmasters, and printers, and farmers, as such, to be solemnly set apart by prayer and the imposition of hands, as missionaries of the cross, and to be supported from these funds.

Whereas in ancient times the preachers of the gospel by the Holy Ghost. Acts xiii. 1, 4.

2d. In reference to ministerial support.—The gospel order is to extend support to them who preach the gospel; but the mission plan is to hire persons to preach. The gospel order is not to *prefer one before another, and to do nothing by partiality*. See 1 Tim. v. 17, 21. But the Mission Boards exclude all from a participation in the benefits of their funds who do not come under their direction and own their authority, however regularly they may have been set apart according to gospel order to the work of the ministry, and however zealously they may be laboring to preach the gospel among the destitute. And what is more, these Boards by their auxiliaries and agents so scour every hole and corner to scrape up money for their funds that the people think they have nothing left to give to a preacher who may come among them alone upon the authority of Christ and by the fellowship of the church. Formerly not only did preachers generally feel themselves bound to devote a part of their time to traveling and preaching among the destitute, but the people also among whom they came dispensing the word of life felt themselves bound to contribute something to meet their expenses. These were the days when christian affections flowed freely. Then the hearts of the preachers flowed out toward the people, and the affections of the people were manifested toward the preachers who visited them. There was then more preaching of the gospel among the people at large, according to the number of Baptists, than has ever been since the rage of missions commenced.—How different are things now from what they were in those by-gone days. Now, generally speaking, persons who are novices in the gospel, however learned they may profess to be in the sciences, have taken the field in the place of those who, having been taught in the school of Christ, were capacitated to administer consolation to God's afflicted people.—The missionary, instead of going into such neighborhoods as Christ's ministers used to visit, where they would be most likely to have an opportunity of administering food to the *poor of the flock*, seeks the more populous villages and towns, where he can attract the most attention, and do the most to promote the cause of missions and other popular institutions. His leading motive, judging from his movements, is not love to souls, but love of fame; hence his anxiety to have something to publish of what he has done, and hence his anxiety to constitute churches, even taking disaffected, disorderly, and as has been the case, excluded persons, to form a church, in the absence of better materials. And the people, instead of glowing with the affection for the preacher as such, feel burdened with the whole system of modern mendi-

caney, but have not resolution to shake off their oppression, because it is represented so *deistical* to withhold and so popular to give.

Brethren, we cheerfully acknowledge that there have been some honorable exceptions to the character we have here drawn of the modern missionary, and some societies have existed under the name of Mission Societies which were in some important points exceptions from the above drawn sketch; but on a general scale we believe we have given a correct view of the mission plans and operations, and of the effects which have resulted from them, and our hearts really sicken at this state of things. How can we therefore forbear to express our disapprobation of the system that has produced it?

Colleges and Theological Schools next claim our attention. In speaking of colleges we wish to be distinctly understood that it is not to colleges or collegial education, as such, that we have any objection. We would cheerfully afford our own children such an education did circumstances warrant the measure. But we object, in the first place, to sectarian colleges, as such. The idea of a Baptist College and of a Presbyterian College, &c., necessarily implies that our distinct views of church government, of gospel doctrine and gospel ordinances are connected with human sciences, a principle which we cannot admit; for we believe the kingdom of Christ to be altogether a kingdom not of this world. In the second place, we object to the notion of attaching professorships of divinity to colleges; because this evidently implies that the revelation which God has made of himself is a human science, on a footing with mathematics, philosophy, law, &c., which is contrary to the general tenor of revelation, and indeed to the very idea itself of a revelation. We perhaps need not add that we have for the same reasons strong objections to colleges conferring the degree of Doctor of Divinity, and to preachers receiving it.—Thirdly. We decidedly object to persons, after professing to have been called of the Lord to preach his gospel, going to a college or academy to fit themselves for that service.—1st. Because we believe that Christ possesses perfect knowledge of his own purposes, and of the proper instruments by which to accomplish them. If he has occasion for a man of science, he having *power over all flesh*, will so order it that the individual shall obtain the requisite learning before he calls him to his service, as was the case with Saul of Tarsus, and others since; and thus avoid subjecting himself to the imputation of weakness. For should Christ call a person to labor in the *gospel field* who was unqualified for the work assigned him, it would manifest him to be deficient in knowledge relative to the proper instruments to employ, or defective in

power to provide them. 2d. Because we believe that the Lord calls no man to preach his gospel till he has made him experimentally acquainted with that gospel, and endowed him with the proper measure of gifts suiting the field he designs him to occupy; and the person giving himself up in obedience to the voice of Christ will find himself learning in Christ's own school. But when a person professedly called of Christ to the gospel ministry concludes that, in order to be useful, he must first go and obtain an academical education, he must judge that human science is of more importance in the ministry than that knowledge and those gifts which Christ imparts to his servants. To act consistently then with his own principles he will place his chief dependence for usefulness on his scientific knowledge, and aim mostly to display this in his preaching. This person, therefore, will pursue a very different course in his preaching from that marked out by the great apostle to the Gentiles, who *determined to know nothing among the people save Jesus Christ and him crucified*.

As to Theological Schools, we shall at present content ourselves with saying that they are a reflection upon the faithfulness of the Holy Ghost, who is engaged according to the promise of the great Head of the church to lead the disciples into all truth. See John xvi. 13. Also, that in every age, from the school at Alexandria down to this day, they have been a real pest to the church of Christ. Of this we could produce abundant proof, did the limits of our address admit their insertion.

We now pass to the last item which we think it necessary particularly to notice, *viz.*, four-days or protracted meetings. Before stating our objections to these, however, we would observe that we consider the example worthy to be imitated which the apostles set of embracing every opportunity consistently with prudence for preaching the gospel wherever they met with an assembly, whether in a Jew's synagogue on the seventh day or in a christian assembly on the first day of the week; and the exhortation to *be instant in season and out of season* we would gladly accept. Therefore, whenever circumstances call a congregation together from day to day, as at an association or the like, we would embrace the opportunity of preaching the gospel to them from time to time, so often as they shall come together; but to the principles and plans of protracted meetings, distinguishingly so called, we do decidedly object. The principle of these meetings we cannot fellowship. Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by his divine power, at his own sovereign pleasure, according to the provisions of the everlasting covenant; but these meetings are got up either for the purpose of inducing the Holy Spirit to regenerate multitudes who would

otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather to bring them into their churches by means of exciting their animal feelings, without any regard to their being *born again*. Which ever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how any person who has known what it is to be born again can countenance them.

The plans of these meetings are equally as objectionable; for, in the first place, all doctrinal preaching, or in other words, all illustrations of God's plan of salvation, are excluded professedly from these meetings. Hence they would make believers of their converts without presenting any fixed truths to their minds to believe. Whereas God has *chosen his people to salvation through sanctification of the Spirit and belief of the TRUTH*. 2 Thess. ii. 13.

Secondly. The leaders of these meetings fix standards by which to decide of persons' repentance and desire of salvation, which the word of God nowhere warrants, such as rising off their seats, coming to anxious seats, or going to a certain place, &c.—Whereas the New Testament has given us a standard from which we have no right to depart, *viz.*, that of *bringing forth fruits meet for repentance*.

Thirdly. They lead the people to depend on mediators other than the Lord Jesus Christ to obtain peace for them, by offering themselves as intercessors for them with God;—whereas the Scriptures acknowledge but the *one God and one Mediator*.

Some may be ready to inquire whether protracted meetings, as such, may not with propriety be held, providing they be held without excluding doctrinal preaching, or introducing any of these new plans. However others may judge and act, we cannot approve of such meetings for the following reasons.

1st. Because by appointing and holding a protracted meeting, as such, although we may not carry it to the same excesses to which others do, yet as most people will make no distinction between it and those meetings where all the *borrowed machinery* from Methodist camp-meetings is introduced, we shall generally be considered as countenancing those meetings.

2d. Because the motives we could have for conforming to the custom of holding these newly invented meetings are such as we think cannot bear the test. For we must be induced thus to conform to the reigning custom either in order to shun the reproach generally attached to those who will not conform to what is popular, or to try the experiment whether our holding a four days' meeting will not induce the Holy Ghost to produce a revival among us commensurate with the strange fire enkindled by others; or else we must be led to this plan from having

imbibed the notion that the Holy Ghost is somehow so the creature of human feelings that he is led to regenerate persons by our getting their animal feelings excited; and therefore that in the same proportion as we can by any measure get the feelings of the people aroused, there will be a revival of religion. This latter motive can scarcely be supposed to have place with any who would not go the whole length of every popular measure.—But 1st. We do not believe it becoming a follower of Jesus to seek an exemption from reproach by conforming to the schemes of men. 2d. We believe the Holy Ghost to be too sacred a being to be trifled with by trying experiments upon him. And 3d. We believe the Holy Ghost to be God. We would as soon expect that the Father would be induced to predestinate persons to the adoption of children by their feelings being excited, and the Son be induced to redeem them, as that the Holy Ghost would be thus induced to *quicken them*. These three are one. The purpose of the Father, the redemption of the Son, and the regenerating power of the Holy Ghost, must run in perfect accordance, and commensurate one with the other.

Brethren, we have thus laid before you some of our objections to the popular schemes in religion, and the reasons why we cannot fellowship them. Ponder these things well. Weigh them in the balances of the sanctuary; and then say if they are not such as justify us in standing aloof from those plans of men, and those would-be *religious societies*, which are bound together, not by the fellowship of the gospel, but by certain money payments. If you cannot for yourselves meet the reproach by separating yourselves from those things which the word of God does not warrant, still allow us the privilege to *obey God rather than man*.

There is, brethren, one radical difference between us and those who advocate these various institutions which we have noticed to which we wish to call your attention. It is this: they declare the gospel to be a system of means; these means it appears they believe to be of human contrivance; and they act accordingly. But we believe the gospel dispensation to embrace a system of *faith and obedience*, and we would act according to our belief. We believe, for instance, that the seasons of declension, of darkness, of persecutions, &c., to which the church of Christ is at times subject, are designed by the wise Disposer of all events; not for calling forth the inventive geniuses of men to remove the difficulties, but for trying the faith of God's people in his wisdom, power and faithfulness to sustain his church. On him, therefore, would we repose our trust, and wait his hour of deliverance, rather than rely upon an arm of flesh. Are we called to the ministry, although we may feel our own insufficiency for the

(Continued on page 69).

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

ADOPTION.

DEAR BRETHREN BEEBE:—A number of us feel anxious to know your views respecting the doctrine of Adoption as taught in the New Testament. Does adoption affect the soul of man, or anything that survives this mortal body, or material man? Or, Are we to understand that the body is the thing affected by adoption? We have made this request at different times in the past, and we still desire to know your views on the subject.

G. W. SULLERS.

FAIRBANKS, Ind., Jan. 14, 1893.

REPLY.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. viii. 15.

It is of no importance to any of the saints what may be the views of finite mortals in reference to any point of the doctrine of God our Savior. Even the chosen apostles of Christ must tarry in the city of Jerusalem until they were endued with power from on high, before they could correctly understand and expound the gospel as the truth is in Jesus. Not only the weak and ignorant, but the most gifted servants of God, are entirely dependent upon the Spirit of truth for the comprehension of the things of Jesus even as revealed in the written word. While in the things which pertain to this world the advantages of education are not to be denied, when seeking divine light the saints have never found the attainments of natural wisdom of any value. Saul of Tarsus had learned as much in the schools of men as any modern scientist, yet he confessed that he did not so much as know the Lord who spoke to him when on his way to Damascus; while the unborn John the Baptist certainly had not been taught in earthly schools when he recognized his Lord in the meeting of Mary and Elizabeth.—Luke i. 44. Failure to observe this difference between the wisdom of God and the teaching of men led to the introduction of religious schools, which only serve to foster persecution of those who still trust in the Lord alone. May the saints be taught that "Salvation is of the Lord" in temporal things as well as in their everlasting deliverance from the power of sin and death. They must now be led by the Spirit into all truth, just as that Spirit gave faith to Abel, by which he testified his trust in the bleeding Lamb of God. And he was just as competent to show that truth to Cain as is any saint now to show it to his fellow-mortal. Only as led by the Spirit can one saint show to

another the truth which has been revealed in his own heart. There must be the same faith in the hearer as in the speaker, that it may be revealed from faith to faith.

In considering the doctrine of God as expressed in the subject of Adoption, it is certainly safe to give especial heed to what is written of it in the inspired record. The text above quoted is the first in which the word is found. In only four other passages is it mentioned, and in each instance it is written by Paul. In every case the original word is the same, meaning "appointment of sons." In the 23d verse of this same chapter it is said that "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." This is the condition of those who have "received the Spirit of adoption, whereby we cry, Abba, Father!" Having already received the Spirit of it, they are now waiting for this manifestation of the sons of God in the fullness of the adoption. The next use of the word is in the following chapter, where it is applied to the national Israelites as the chosen people of God among the nations of the earth. There was a sense in which the adoption pertained to them; yet it was like all the other favors bestowed upon that people, having only a typical application to them. In being selected by the choice of the Lord as his own peculiar nation the children of Jacob were subjects of his adoption. "Thus saith the Lord, Israel is my son, even my first-born."—Ex. iv. 22. This is the only case in which the word is used in reference to any others but the saints. To the churches of Galatia Paul wrote, "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Young's Concordance says that this word, "Abba," is a Chaldee word, signifying "Father." This is identical with the Greek word which is used in connection with it in Mark xiv. 36, and in these two passages of Paul's writing. With this translation, the text perfectly harmonizes with the declaration, "Wherefore I give you to understand, that no man speaking by the Spirit calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. Only by the Spirit of the Son of God can any sinner claim the relationship of a son in calling upon God as his Father. Doubtless there is special significance in the use of this word "Abba" in the text. Abram was a native of Ur of the Chaldees in his natural birth; and in him there is exemplified the experience of all the faithful in Christ Jesus. It is by the Spirit of adop-

tion that they cry unto God in their native language as lost sinners, as well as that they cast all their care upon him as their tender Father, whose constant watchfulness preserves them from evil in their wanderings through this enemy's land where they now sojourn. Until this Spirit is given unto them, they can know God only as the Holy One whose just judgment forbids that mercy should be extended for their deliverance from condemnation. When the Spirit of adoption enables the conscious sinner to cry to God as his Father, there is the living witness abiding in that one that he is born of God. He has that faith which is the fruit of the Spirit; "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." By no cultivation can the natural mind of man be made to produce this indispensable pre-requisite qualification for coming unto God. Those who consider it an easy thing for the natural man to believe, certainly fail to observe the fact that belief must result from evidence; and that faith is the only evidence of things not seen. Then every one who thus comes to God has this abiding witness in himself, by which he must believe. He has not yet received the adoption which is the "redemption of our body." This redemption is literally "release from captivity." The continuance of bondage under the thralldom of sin extorts every cry of the burdened sinner, who loves righteousness and longs to be conformed to the perfect likeness of the holy Redeemer. Hence Paul groans, "O wretched man that I am! who shall deliver me from the body of this death?" So long as they remain in this temporal state of existence this weary and perpetual bondage must continue. But it is certain that this captivity is known and felt only by those who have received the Spirit of adoption, whereby they cry to their Father for deliverance. It is further an assured truth that every one who has received the Spirit of adoption shall be delivered from the bondage of corruption, and shall be satisfied with the divine fullness of that righteousness after which they now hunger and thirst.

It should be especially observed that the inspired statement is not that the adoption pertains to only a portion of the saints who are the subjects of it. There is no more scriptural authority for restricting its application to the material bodies of the saints than there is for regarding it as affecting only their spirits, or their souls. When the carnal curiosity of men prompts them to indulge in theories of imagination in order to bring spiritual truth down to the comprehension of finite reason, the result is always that they are lost in utter confusion. The subject of redeeming grace (including all that he is, soul, body and spirit) has now received the Spirit of adoption; the whole of the man who was

the servant of sin and loved the service, is now made to abhor himself in dust and ashes, because of his total pollution. Yet he is not released from that vile sin which he now hates. It is not any portion of the carnal man which is made spiritual, but a new creature. This is the origin of every holy aspiration, and of every wish for conformity to the image of Jesus. It is this hunger and thirst after righteousness which constitutes the seal of the Spirit of God. It is impossible that this heavenly seal should ever be counterfeited. There may be an outward pretence by which others may be deceived; but every one must know for himself whether he bears this sacred evidence of the abiding witness of the Spirit of truth. No matter how bitterly his own heart may condemn him, God is greater than his heart, and knoweth all things. That infinite grace which is in Christ Jesus abounds to the deliverance of all such prisoners out of the pit of guilt and condemnation. Their mourning over the sin which still works in their members, their grief because they cannot do the good they would, and their earnest anxiety to be like Jesus, all attest that they have received the Spirit of adoption, whereby they cry, Abba, Father. This very longing is the cry which is embodied in this appeal to that God whose fatherly love is the only source from which cometh salvation from sin. Without the Spirit of adoption no sinner can cry, Abba, Father, in thus looking to God for deliverance out of the depths of just condemnation.

All the devices of will-worshipping religionists are based upon the fear which stimulates all who are held under the bondage of legal servitude. Such slavish laborers can never cry, Abba, Father. Their whole theory recognizes God only as a hard task-master, in whose service they must toil incessantly; and after their most devoted service they can never be made perfect by that legal system. There is no room in their hopeless servitude for mercy and grace. Every hour demands its own tribute of service justly due. The first default incurs the irrevocable curse. In such slavery there is no recognition of God as the loving Father from whom cometh down everlasting blessings. That is well designated as "the spirit of bondage again to fear." What saint would not sink in despair if his hope must rest upon his own payment of the demands of infinite justice? In his relation to earth, as a child of Adam, he confesses no justifying righteousness can ever be produced. From that parentage he inherits only guilt and condemnation. But the righteousness in which is all his hope is found alone in Christ Jesus, who is the end of the law for righteousness to every one that believes.

As a child of Adam, the subject of electing love is a child of wrath, even as others. Not only is his material

body polluted by sin, but he is wholly buried in guilt. His "whole spirit and soul and body" is in need of the preserving grace of the God of peace.—1 Thess. v. 23. It will not be claimed by any conscious sinner that he has by nature a soul or spirit which is so holy as to need no cleansing from the sin which has corrupted his body. Hence, it must be seen that there is no less need for the adopting love of God to be displayed in the justification of the spirit and soul of the saint than of his mortal body. Indeed, since the body without the spirit is dead, there could be nothing left but inanimate clay if the spirit and soul were separated from the material or earthly body. It is not the experience of the saints in their present trials that their sufferings are confined to the mere physical pain which is felt by their natural flesh. Neither is it a mere physical exertion by which they cry, Abba, Father, when refuge fails them in their deepest distresses. The Spirit of adoption moves the whole being of the saint to call upon the name of the Lord, not as an unmerciful and just Judge, but as the gracious and loving Father, who commends his love to us in that while we were yet sinners Christ died for us. Unto every sinner who has received this Spirit of adoption, whereby his cry has been directed to God as the Father of all mercy, the assurance is given that he is included in that glorious adoption which secures the redemption of our body, in the final glorification of the whole election of grace beyond the reach of sin and sorrow, where every sinner saved by grace shall awake with the likeness of the perfect Redeemer, and be satisfied to dwell evermore in that glory which our Lord himself has with the eternal Father. This is the ultimate result of that adoption, of which the Spirit is received here. While it includes the whole sinner whose salvation is secured in Christ Jesus, it is only one form in the wonderful mystery of that revelation of godliness in which the salvation of God is revealed by his Spirit in his saints.

In presenting these thoughts on the subject, as requested by brother Sullers, it is not designed to controvert the views of others who may have preached or written on it. We can only give such understanding as we have received. It will afford us pleasure to hear from him or any brother who may have more enlarged views on the subject; only wishing to have the light of the Spirit by which the Scriptures may be rightly expounded as the testimony of Jesus.

HAVE YOU KEPT YOUR SUPPLEMENT?

If not, and you are an old subscriber, and have paid the regular price for your paper, you can secure another copy of the supplement by writing us to send you one, as we have an extra supply on hand. We expect to make frequent reference through the SIGNS to it, and you ought not to be without one.

(Continued from page 67.)

work as sensibly as do others, yet we would go forward in the path of duty marked out, believing that God is able to accomplish his purposes by such instruments as he chooses; that he *hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty; and base things, &c., hath God chosen, that no flesh should glory in his presence.* Though we may not enjoy the satisfaction of seeing multitudes flocking to Jesus under our ministry, yet instead of going in to Hagar to accomplish the promises of God, or of resorting to any of the contrivances of men to make up the deficiency, we would still be content to *preach the word, and would be instant in season and out of season; knowing it has pleased God, not by the wisdom of men, but by the foolishness of preaching to save them that believe.* And that his word will not return unto him void, but it shall accomplish that which he please, and prosper in the thing whereunto he send it. Faith in God, instead of leading us to contrive ways to help him accomplish his purposes, leads us to enquire what he hath *required at our hands*, and to be satisfied with doing that as we find it pointed out in his word; for we know that his *purposes shall stand, and he will do all his pleasure.* Jesus says, *ye believe in God, believe also in me.* Ye believe in the power of God to accomplish his purposes, however contrary things may appear to work to your expectations. So believe in my power to accomplish the great work of saving my people. In a word, as the dispensation of God by the hand of Moses, in bringing Israel out of Egypt and leading them through the wilderness, was from first to last calculated to try Israel's faith in God—so is the dispensation of God by his Son, in bringing his spiritual Israel to be a people to himself.

There being, then, this radical difference between us and the patrons of these modern institutions, the question which has long since been put forth, presents itself afresh for our consideration in all its force. "Can two walk together except they be agreed?" We believe that many who love our Lord Jesus Christ, are engaged in promoting those institutions which they acknowledge to be of modern origin; and they are promoting them too as religious institutions; whereas if they would reflect a little on the origin and nature of the christian religion, they must be, like us, convinced that this religion must remain unchangeably the same at this day, as we find it delivered in the New Testament. Hence that anything, however highly esteemed it may be among men, which is not found in the New Testament, has no just claim to be acknowledged as belonging to the religion or the religious institutions of Christ.

With all who love our Lord Jesus Christ, in truth, and walk according

to apostolic traditions, or gospel order, we would gladly meet in church relation and engage with them in the worship and service of God, as he himself has ordered them. But if they will persist in bringing those institutions for which they can show us no example in the New Testament, into the churches or associations, and in making them the order thereof, we shall for conscience sake, be compelled to withdraw from the disorderly walk of such churches, associations, or individuals, that we may not suffer our names to pass as sanctioning those things for which we have no fellowship. And if persons who would pass for preachers, will come to us, bringing the messages of men, &c., a gospel which they have learned in the schools, instead of that gospel which Christ himself commits unto his servants, and which is not learned of men, they must not be surprised that we cannot acknowledge them as ministers of Christ.

Now, brethren, addressing ourselves to you who profess to be, in principle, Particular Baptists, of the "Old School," but who are practicing such things as you have learned only from a New School, it is for you to say, not us, whether we can longer walk in union with you. We regret, and so do you, to see brethren professing the same faith, serving apart. But if you will compel us either to sanction the traditions and inventions of men, as of religious obligation, or to separate from you, the sin lieth at your door. If you meet us in churches to attend only to the order of Christ's house as laid down by himself; and in associations, upon the ancient principles of Baptist Associations, *i. e.* as an associating of the churches for keeping up a brotherly correspondence one with another, that they may strengthen each other in the good ways of the Lord; instead of turning the association into a kind of legislative body, formed for the purpose of contriving plans to help along the work of Christ, and for imposing those contrivances as burdens upon the churches, by *resolutions, &c.*, as is the manner of some, we can still go on with you in peace and fellowship.

Thus, brethren, our appeal is before you. Treat it with contempt if you can despise the cause for which we contend, *i. e.* conformity to the word of God. But indulge us, we beseech you, so far at least, as at our request to sit down and carefully count the cost on both sides; and see whether this shunning reproach by conforming to men's notions will not in the end be a much more expensive course than to meet reproach at once, by honoring Jesus as your only King, *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* And *rebellion, you know, is as the sin of witchcraft.*

May the Lord lead you to judge and act upon this subject as you will wish you had done when you come

to see the mass of human inventions in connection with the *Man of Sin*, driven away like the chaff of the summer threshing floor, and that stone which was cut out *without hands* alone filling the earth. We subscribe ourselves your servants for Jesus' sake,

We acknowledge with pleasure the reception of an affectionate letter from the Muskingum Association, expressive of their warm attachment to the ancient order of the Baptist Church; and also an interesting epistle from our venerable brother, John Leland, disclaiming any connection with the popular schemes of the day.

The following resolutions were unanimously adopted, viz.:

Resolved, That our next meeting be held with the church of Pleasant Valley, Washington Co., Md., on the Monday after the third Lord's day in May, 1833, at the close of the business of the Baltimore Association.

Resolved, That we cordially invite our ministering and other brethren from all parts of the United States, who accord with our views as expressed in our address, to attend our next meeting. Also, that we recommend our address to the consideration of such Baptist Churches as profess to adhere to the ancient faith and order of the Particular Baptists' requesting those of them who are disposed to unite with us in the stand which we have taken to give us an expression thereof by messenger or otherwise.

Resolved, That brother Henry Moon be our messenger to the Muskingum Association, and that brother Gilmore write them an affectionate letter on our behalf.

Resolved, That we consider the receiving persons into Baptist Churches upon any ground whatever short of an evidence of their having been born from above, to be a subversion of the ancient principles of the Baptists, of the apostolic example, and of the declaration of the Master that his kingdom is not of this world. Therefore we will not administer baptism to any without receiving for ourselves an evidence of their having experienced the specified change; and we beseech the churches of our faith and order to guard against persons getting in among them through the excitement of their animal feelings, with as much caution as they would watch against receiving persons upon the ground of their receiving baptism as regeneration.

Resolved, That brother Healy superintend the printing of our Minutes, and that he be authorized to print 500 copies.

Resolved, That brethren Samuel Trott, Newark, New Castle Co., Del., Wm. Gilmore, Leesburgh, Loudoun Co., Va., Thomas Poteet, Golden, Baltimore Co., Md., Edward Choat, Golden, Baltimore Co., Md., Eli Scott, Golden, Baltimore Co., Md.,

John Healy, Baltimore City, Md., Thomas Barton, Strakers Ville, Pa., Gilbert Beebe, New Vernon, Orange Co., N. Y., Stephen W. Woolford, Washington City, D. C., Gabriel Conklin, Slate Hill, Orange Co., N. Y., be a Committee of Correspondence.

We beg leave to recommend to the patronage of our brethren a paper published by our brother, Gilbert Beebe, entitled "The Signs of the Times."

As some have misunderstood certain expressions in the latter part of his Prospectus relative to the popular institutions of the day, we would say that the views of the editor are such as are expressed in the Address published by us.

We desire at the close of our meeting to acknowledge the kind hand of God, which has been manifested in bringing us together, and permitting us to sit and consult together in harmony and fellowship, and for the affectionate manner in which we have been received by our brethren and friends in this vicinity.

After an affectionate address and prayer by the Moderator, the meeting was adjourned to the time and place above mentioned.

WM. GILMORE, *Moderator.*

GABRIEL CONKLIN, *Clerk.*

Preaching during the meeting as follows, viz.: Saturday, 29th, brother Edmond J. Rees, from Heb. xiii. chapter, and first clause of 9th verse: "Be not carried about by divers and strange doctrines." Brother Barton, from Matthew xvii. 5: "While he yet spake, a bright cloud overshadowed them," &c. Brother Conklin, from Isaiah xxxv. 8: "And an highway shall be there, and a way," &c.

Lord's Day—Brother Healy, from Zechariah vi. 12, 13: "Behold the man whose name is The Branch," &c. Brother Beebe, from Matthew vi. 13: "For thine is the kingdom, and the power, and the glory, forever. Amen." Brother Gilmore, from John xv. 1, 2: "I am the true Vine," &c. Brother Trott, from Rev. iii. 22: "He that hath an ear, let him hear what the Spirit saith unto the churches."

Preaching every evening during the meeting in various places.

We, the undersigned, do hereunto set our names, as cordially uniting in all the proceedings of this meeting.

Elder JOHN HEALY,

" WM. GILMORE,

" EDWARD CHOAT,

" SAMUEL TROTT,

" THOMAS POTEET,

" THOMAS BARTON,

" EDWARD J. REES,

" GILBERT BEEBE,

" GABRIEL CONKLIN,

" HENRY MOON,

" WILLIAM WILSON,*

" JAMES B. BOWEN,*

ABRAHAM COLE, Sen.

LEWIS R. COLE,

SAMUEL SHAWL,

LUKE ENSON,

SHADRICK BOND,

JOHN ENSOR,

RICHARD ENGLISH,

EDWARD NORWOOD.

JOSEPH PERIGOY,

JOSEPH MATTEM.

*Elders Wilson and Bowen were not present at the meeting, but having examined the Minutes and Address, have authorized the insertion of their names.

CORRESPONDENCE.

ELLIOTTSVILLE, Ky., Jan. 4, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It has been my privilege to read your paper very little; still, from what I have read, I am confident you are earnestly contending for the faith once delivered to the saints. I think I shall become a subscriber to the SIGNS; but as the apostle commands us to "prove all things," I thought I would ask you to send me a copy to examine before I sent in my subscription. It is my desire to support Baptist periodicals that hold forth the form of sound doctrine; but before I hold fast, I want to prove them to be good. Still I fear I am not capable of proving the doctrine of our Savior. Before we can prove anything, we must have a correct standard. Were you to buy fifty yards of cloth, and desire to know whether the merchant had given you good measure, you would prove it by measuring it yourself. But were your yard-stick an inch too short or too long, the error would be in the proof, and not in the first measurement. Primitive Baptists have a correct standard by which to "prove all things;" one that is adjusted by the God of heaven. This standard is the Scriptures, which are given by inspiration of God, and profitable (not as a way-bill from earth to heaven) for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God (no one else) may be perfect, thoroughly furnished to all good works. The Scripture is the man of God's catalogue of all good works. If it is the catalogue of all good works, what kind of works are those which are left out of this catalogue? Are they not evil works? They must be. As Sunday schools, missionary boards, and all the modern inventions of men, are left out of this catalogue, or the Bible does not furnish us to them, they must be evil works. When proved by this standard, the only one we have to "prove all things" by, they are not good; and instead of holding them fast, we are to reject them. Though we have a correct standard, we cannot "prove all things," unless we know how to use it. What success would a man make in proving the measurement of his cloth, who does not know an inch from a foot? Just the same that the natural man, who knows not works from grace, would make in proving the doctrine of our Lord. As our standard is given by inspiration, and is used in proving spiritual things, no man but a spiritual man, and him inspired by the God of heaven, can use it. A natural man may understand natural things, but it takes a spiritual man to understand spiritual things. No fountain can ascend above its source; so nature has no comprehension above nature. Before we can understand the things of the Spirit of God, we must be spiritual; "for the natural man receiveth

not the things of the Spirit of God;" "neither can he know them; for they are spiritually discerned." Before a man can "prove all things" he must know how to use the scale of the sanctuary, and know its author. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Learn of me," saith Christ; and Paul says, "I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 11, 12. The gospel is not learned in theological schools, but only by the revelation of Christ. Jonah learned more in the fish's belly, in three days and nights, than any man has ever learned in one of these schools in a life time. He learned that "salvation is of the Lord;" and that is more than their teachers know. No one knows the mystery of the kingdom except those to whom the Lord reveals it. It is the gift of God. "Unto you it is given to know the mystery of the kingdom of God; but to them it is not given." He reveals it to whom he will, and from whom he will he conceals it. "It is the glory of God to conceal a thing." Jesus thanks his Father because he has "hid these things from the wise and prudent, and has revealed them unto babes;" and the only reason he gives, and his disciples dare ask him no other, is, "for so it seemed good in thy sight." Dear child of God, are you not satisfied without further investigation of the why of God's doings, when you are informed by his dear Son that it is because it seems good in his sight? This is reason enough for this poor sinner. I cannot see why he should love so vile a wretch as I with an everlasting love, and give his only begotten Son to die for me; but if he has, it is for no good foreseen in me, but simple because it seemed good in his sight; and I am made to cry,

"Dissolve my heart in thankfulness,
And melt mine eyes to tears."

I have digressed from my subject; but "it is not in man that walketh to direct his steps." It is plain that Christ alone can prepare us to understand the Scripture. True, we may teach each other the way of God more clearly, but we must have a spiritual mind before we are capable of being taught spiritual things. You do not send your child to school to give it a mind, but to develop, cultivate and strengthen the one it has. Teaching cannot produce mind. We do not preach to men, or teach them, in order to give them "the mind of Christ," but to "stir up their pure minds [the one they now have] by way of remembrance," that they may "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Now, brethren, you have the standard; and if the God of heaven has qualified you to use it, then "prove all things; hold fast that which is good." When a Goliath of Gath

comes up and defies the armies of the living God, do not go out against him with Saul's armor on, which you have not proved, but take your staff of "hope, which maketh not ashamed," in your hand, your sling and smooth stones, and go in the strength of Israel's God. I will not try to speak of the "all things" which we are to prove, but simply mention one of much importance. Paul's charge to the Corinthians is, "Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. xiii. 6. Dear kindred in Christ, when proved by the standard, how do you stand? Have you on the whole armor of God, whereby you shall be able to stand against the wiles of the devil? "Prove your own selves," and see. Are you standing firmly on the Rock, with your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace? Are you taking the shield of faith, the helmet of salvation, and the sword of the Spirit, wherewith you shall be able to quench all the fiery darts of the wicked? I see some brethren and sisters that I think are thus standing; but when I examine myself I am made to realize with David, "But as for me, my feet were almost gone, my steps had well nigh slipped." The things I ought to have done, I have left undone; and I have done the things I ought not. Can it be that God's mercy has reached so vile a wretch as I? I can remember hearing my dear uncle, Elder B. E. Caudill, say, when I was a small child, "If you want to see the devil, look in a mirror;" and it seems applicable to my case. All of us have our temptations. One lust may entice you, and another me. Each has his "besetting sin;" and we are commanded to "lay aside every weight, and the sin which doth so easily beset us." Many are our infirmities, but all are for God's glory, and our good. O that the dear children of God could trust in his grace all sufficient, and his strength made perfect in weakness; and instead of murmuring about our infirmities, could glory in them.

I have written more than I intended writing when I began. Brethren Beebe, if you think proper you may publish this scribble in the SIGNS; if not, all will be right with me. I aim, if the Lord wills, to make a trip to Connecticut next spring or summer; and if there are any Primitive Baptists in that state I desire to meet them. I love them more than any people on earth, though once I was their enemy; and I fear yet I am not a Baptist in heart. I also aim to call on the brethren between that state and this. Any information a brother or sister will give me concerning the Baptists up north will be highly prized by the chief of sinners,

J. W. FAIRCHILD.

NEW HOLLAND, Ohio, Feb. 12, 1893.

ELDER BENTON JENKINS—VERY PRECIOUS BROTHER:—Ever since the receipt of your very kind letter I have wanted to write you and brethren Beebe some word of thanks; but I have felt so weak physically, so barren and unfit spiritually, that I have not seemed to have courage to make the attempt. Your dear letter, though brief, was very comforting to my weary and tried soul, coming to me when my frail, halting bark was rowing upon an angry, disturbed sea; when I felt that all the waves and billows of darkness and doubt, and the bitterness of fear and unbelief, were going over me. Your dear words of christian fellowship and love gave me new strength. By the eye of faith I once more beheld dear Jesus walking to me amid the waves, and above the storm came the "still small voice," the dear familiar voice, so much more infinitely sweet than the sweetest earthly music, saying in accents clear and sweet, "Peace, be still." O the joy of his coming! the great gladness that one glance of his dear form, even when seen from afar, or through a glass darkly, it will cause to flow into our poor hearts, to feel that Jesus is near, to recognize him as our Savior and Redeemer, to feel his love encircling us, and that underneath us are the everlasting arms. O! is it not joy indeed unspeakable and full of glory? To feel his existence, his wonderful power, his ability to save, his love and mercy in such fullness that we can say from the depths of our heart, "I know that my Redeemer liveth," does it not cause us to say with the psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name?" When this blessed joy and peace and light shines in our hearts, after a time of darkness and storm within, how like sunshine after clouds and storm it seems, and how we are refreshed and cheered by its soul-cheering warmth. The coming of your dear letter seemed almost to be compared with a golden wand, touching some sweet-toned harp, causing all within to vibrate, and attuning its chords to send forth sweetest music to the soul, the music of redeeming love. Sometimes it requires but a word from another, a silent, inward thought from ourselves, to cause this song that the redeemed alone can sing, to send forth its sweetest notes. Not only did I feel this sweet music of the soul flow into my sad, troubled heart, after reading your kind, strengthening words, but again yesterday evening, while watching the sun from my window, sinking away in the distant west. Such thoughts of the wonders of God's vast and infinite wisdom and power, the magnificence of his creation, his great love and mercy, his goodness and condescension toward poor, fallen men and women, filled me with such adoration and praise, and caused my love to go out to him and

his dear people in such fullness as no words of mine can describe. And O! if unto me, who am less than the least of all saints, is his grace given, it seems wonderful, most wonderful indeed. Such a consciousness of my sinfulness comes to me this moment, dear Elder Jenkins, such a sense of the evils of my sin-polluted heart, that I question if it be right for me to claim I have had such precious and blessed seasons from on high, such sweet communion with the Beloved. But O! herein is his power to save unto the uttermost, his wonderful forgiveness and condescension in granting salvation and manifesting his dear presence and love to a wretch such as I, so plainly shown that I feel it my duty to

"Tell to sinners round

What a dear Savior I have found,"

and to speak of the power of his grace, the efficacy of his sin-cleansing blood, and tell of the sweetness and fullness, his wondrous love, so that other poor, desponding souls, who see themselves sinners in his sight, may flee unto this Rock of salvation, and find rest and peace to their troubled, tempest-tossed souls. For if a sinner so vile as I see myself to be, so far removed from God and all godliness, by my proneness to sin, has found grace and peace and pardon, where is there one sunk so low but what they may find hope? Truly, dear brother, can I say, Not unto me, not unto me, but unto the Lord be all the glory given. Of all his creatures I certainly have most need to praise him. Truly does he load me with benefits. He causes blessings to flow into my afflicted life like refreshing, distilling dew. For aside from his sweet manifestations of love and watchcare, there comes to me the dear love and fellowship of my dear kindred in him. How often when weary with pain and care and darkness and doubt has some sweet message of love come from some dear member of our Father's household, sweetly consoling and strengthening me, and causing me to feel that by reason of my love for them I had cause to lay hold of the blessed hope which is an anchor of the soul, both sure and steadfast. I am not always able to reply to these dear letters of love, but O! I prize them more than my natural food. Ever since I was moved into my winter quarters I have seemed to suffer more, and my sores are more in number, and more raw and painful. Two gallons of water drip from my limbs every twenty-four hours now, instead of one, which is very prostrating to my system, and renders me more weak and nervous. This, together with a deep sense of unworthiness, of ignorance and inability, has caused me to neglect many much prized correspondents. O! the weary days and nights that fall to my lot, the trying sleeplessness and pain, how hard they are to endure; how trying to the flesh. Yet I do not forget that others suffer, perhaps as much or

more than I, and my love and tenderest commiseration go out to them during the lonely silence of many a sleepless midnight hour. But after

"A few more days are ended,
A few more scenes are o'er,
A few more griefs are tasted,
We shall fall to rise no more."

No more to sin nor sorrow, no more to suffer pain; and we hope and trust we shall be in the full enjoyment of the fruition of that sweet hope that reaches beyond the grave; on whose bright, golden shore no blight nor darkness will fall; where the inhabitants will never say, "I am sick." O! the blessed thought that we are to be purified and cleansed, to awake in the image and likeness of our adorable Redeemer, to dwell with him and his holy angels forever, in an endless world of light and life and glory, is it not uplifting to our poor, weary souls, beyond all power of expression?

Will not you and dear brethren Beebe please accept my sincere thanks for the great kindness conferred on an unworthy worm? and may I not hope to have ever an interest in your prayers? With sincere christian fellowship and love to you and sister Jenkins, and all the dear household of faith, I am very affectionately your unworthy sister, I hope, in Christ,

MARY PARKER.

P. S.—Beloved brother Jenkins, this letter was not written with a view to having it published, but if you think it at all fit you can do as you like with it. I would copy it if possible, but am too utterly exhausted, besides I am so crowded with writing. O do not forget me. Since I last wrote I have had five orders for books, which, with one or two donations, furnishes me with sufficient funds. The Lord is so good to me. If only I were more patient and worthy. Thanking you for all your kindness, I am sincerely your friend and, I trust, sister,

MARY.

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EDITORIAL NOTICES.

EXTRA COPIES OF THIS NUMBER.

AGREEABLE to our announcement in former numbers, our readers will find in this issue of our paper a complete account of the Baptist Convention, held at Black Rock, Md., Sept., 1832, at which time the separation (or "split") took place between what is now known in this country as Old and New School Baptists. Judging from our own experience, we believe our brethren and sisters are constantly receiving the inquiry, "What is the difference between the different orders of Baptists?" And while we would not attempt to answer this question in detail as to all of the many sects called Baptists, we can show clearly and conclusively, by the proceedings and resolutions of this little band of valiant soldiers of the cross, what is the difference between the Particular or Old School Baptists and the whole brood of modern religious denominations, whether known as Baptists or by any other name.

In anticipation of a desire of our subscribers to procure extra copies, we have printed a large extra edition of this number, and will mail them to any address as long as the supply lasts at the following prices, viz.:

One copy for five cents; twelve copies for fifty cents; thirty copies for one dollar. Sums less than one dollar may be sent in postage stamps.

PLEASE DO NOT DO IT.

WE have reason to fear that some of our subscribers, in sending on names in accordance with the second paragraph of Supplement, are sometimes actuated by a desire to send the paper to some of the other denominations, whom they know will be more annoyed than pleased with it, and from whom there is not the slightest hope of their becoming permanent subscribers. Brethren, please do not do this, as it only incurs an expense to us, and is of no real benefit to any one. Our idea in making the offer stated in the second paragraph is to fill our list with permanent or live subscribers, not "deadwood." A word to the wise is sufficient.

We most earnestly request our brethren and friends to consider the third paragraph, and assist us all they possibly can on the terms therein stated, and thereby enable us to publish the paper in 1894 on the terms mentioned in the latter part of the fifth and sixth paragraphs. If you did not receive your Supplement, or have lost it, you can, if you are a subscriber to the paper, obtain a revised copy by writing us to send you one.

If you are not so situated that you can give this matter the time and attention you would like to, perhaps you have some reliable friend that you could interest in the work. If so, you are at liberty to give him the Supplement, and let him act in your behalf.

OBITUARY NOTICES.

G. BEEBE'S SONS—DEAR BRETHREN:—By request I send you for publication in the SIGNS the obituary of *Miss Margaret Clendenning*, who departed this life Dec. 31st, 1892, aged about 50 years.

The deceased had been ill for a long time, during which time she suffered very much. She was attacked with muscular rheumatism in May, 1891, and afterward that dread disease consumption was developed, which slowly but surely carried her away. Our deceased friend followed the profession of a teacher, and was the Principal of a female primary school in Baltimore for many years. With her aged mother she attended upon our services in Baltimore regularly, and was an attentive listener to the word of God. She had never made a public profession of faith in Christ, but we know that she was a humble and thoughtful listener. In past years I have at times conversed with her upon the subject of a personal interest in the Savior, and at such times she always expressed herself as very poor and sinful in her view of herself, and as one who desired to know the truth. In her last illness she said that reading of the Scriptures and prayer when I would call to see her was a source of comfort and strength to her. A few days before she died she told her mother not to fret for her, and that she was not afraid. She said to me that she desired to be reconciled, and not murmur against God.

I tried to speak briefly to the comfort of the dear family upon the funeral occasion. They sorrow, but in hope of the resurrection through Christ.

I remain your brother in the hope of Christ,

F. A. CHICK.

REISTERSTOWN, Md., Feb. 17, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I feel it to be my duty, yet how painfully sad, to announce through the columns of the SIGNS the death of my dear and precious father, *James Watkins*, who departed this life near Garnett, in Colorado, Oct. 25th, 1892.

He was born in Indiana, Feb. 29th, 1824. With his parents he moved to Sangamon Co., Ill., when quite young, and there grew to manhood. He professed a hope in Christ in his nineteenth year, and was baptized by Elder Cyrus Right, in the fellowship of the Old School Baptist Church, and remained a steadfast and humble follower of Christ until his death. Too much can never be said of his worth, as regards good morals, modesty and honesty. I never saw any one that was better posted in regard to the Scriptures than he was. He told me several years ago that he had read the Bible through thirty times; and he had the Bible as nearly committed to memory as any one I ever saw. But he has gone, as we firmly believe, to his reward in heaven. He had been longing for years for the time to come when he could lay his armor by and dwell with Christ above. He has left four children and an aged companion (our step-mother), who is in feeble health, to mourn our loss of a kind and loving father and husband, but not without hope. His past christian life and the good examples he has set before his children will be an ever green spot in our memories. May this sad bereavement be for our good and the glory of God.

SARAH MORNINGSTAR.

DRAIN, Oregon.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 8, 1893.

NO. 10.

POETRY.

THE GOOD PHYSICIAN.

"They that are whole need not a physician; but they that are sick."—Luke vi. 31.

The whole-hearted need no physician,
They know not their perilous case;
The guilty, who feel their condition,
Will prize a salvation by grace.

The contrite, the needy, applying
To Jesus, the Friend of the poor,
The sorrowing, the sick, and the dying,
Find mercy and health at his door.

Poor abjects, by Satan tormented,
Were heal'd of sin's venom and smart;
The outcast, the lost, the demented,
Were taken in love to his heart.

He hush'd the rough winds when contrary,
The leper he heal'd with a word;
And was not his voice to poor Mary
The sweetest that ever was heard?

Dear Jesus, the desert is dreary,
Through darkness and dangers I roam;
I often am restless and weary,
And long to be with thee—at home.

—Monthly Record.

THE LONE PILGRIM.

DEAR BRETHREN:—The inclosed ballad was published in the SIGNS more than thirty years ago, and I have been requested to ask you to republish it. It is the original Lone Pilgrim, and is sung by the tune of that name.

A. B. FRANCIS.

I CAME to the spot where the lone pilgrim lay,
And pensively stood by the tomb;
When in a low whisper a voice seemed to say,
How sweetly I sleep here alone.

The tempest may howl, and the loud thunder roll,
And dark-gathering storms may arise;
Yet calm is the slumber and rest of my soul,
The tears are all wiped from my eyes.

The cause of my Master compelled me from home,
I bade my companion farewell,
And left my dear children, who now for me mourn,
In a far distant region they dwell.

I wandered an exile and stranger from home,
I knew of no relative nigh;
I met the contagion and sunk to the tomb,
My soul flew to mansions on high.

O tell my companion and two children dear
To weep not for me, now I'm gone;
The same hand that led me through storms most severe
Has kindly conducted me home.

For here is a crown that doth glitter and shine,
Which I shall forevermore wear;
Then look to the Savior, whose love is divine,
May he bring you to dwell with me here.

CORRESPONDENCE.

THE GOSPEL.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel at the present time like penning down a few thoughts concerning the preaching of the gospel, and forward the same to you; and if you, after reading what is written on the subject, feel that it is worthy of publication in the SIGNS OF THE TIMES, do so; and if not, cast it aside. The declarations of Scripture to base the remarks upon are the following: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to (give) the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 5-7.

When we have heard a declaration made verbally, or read it as written or printed, if it be a subject that we are intensely interested in, the thought comes into the mind, Did the author of that declaration know certainly that he had affirmed the truth? Now we will turn directly to the Scriptures and ascertain beyond a peradventure who the author of the words quoted, as the foundation of some remarks about to be made, was. His name was Saul, born at Tarsus in Cilicia, and a Pharisee by profession, and a distinguished disciple of Gamaliel; and before he was brought by Almighty power to know his condition, he was an ardent and bigoted supporter of the traditions of his fathers, violently opposed to the humiliating doctrine of the cross, and a cruel persecutor of the church; but on his way to Damascus, having power given him of the high priests, if he found men or women that believed in the Lord Jesus Christ, to "bring them bound unto Jerusalem," the appointed time had come for him to be stopped in his persecuting the church, and he was; for as he journeyed, he came "near Damascus, and suddenly there shined round about him a light from heaven; and he fell to the earth [poor, powerless creature, now where is your carnal wisdom and creature strength?], and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Up to the time when he heard the voice of God, he felt himself to be not only alive, but such a good

man in his own estimation; for he told his brethren how good he was when he was alive in his own view; but he is now made honest, which the grace of God always makes sinners, when they are made the recipients of it; and he said to Agrippa, "My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify, that after the most straitest sect [a remarkable declaration, being a double superlative] of our religion I lived a Pharisee." Let all who have a deep interest in the truth read, not perfunctorily, but with care, weighing carefully the declarations, the twenty-sixth chapter of the Acts, and they must certainly understand why Paul preached Christ, the way, the truth and the life; for said he, in another place, "For I was alive without the law once; but when the commandment [not invitation] came, sin revived, and I died;" therefore he was separated from all legalism.

"For we preach not ourselves." "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." After the revelation of the truth, he did not "bandy compliments" with them who proclaimed anything that took one iota of the glory from his precious Redeemer; for his zeal for the truth was such that he said to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any (man) preach any other gospel unto you than that ye have received, let him be accursed."

Whenever or wherever any man or men begin to apply their carnal criticisms to the written Scriptures, and say, I know it reads "so and so," but then it does not really mean that, then they commence the "preaching with the wisdom of words;" and if they are "learned men," the wisdom of words will so represent the matter that the "cross of Christ" will be made (so far as they are concerned) of none effect; and the carnal, uncircumcised ears

of natural men will be pleased with such rodomontade; for it sets forth smooth things, and man's ability and power will be extolled; and soon such teachers will discover that they are getting so much power over persons that they will not rest satisfied until they can make themselves leaders, for they feel that their "great ability," unless they possess more power, will not be known; and if they be persons of eminence and wealth who hear them, they will be very careful not to say anything about regeneration, spiritual birth, sanctification, afflictions, trials, fears, doubts, &c.; but be sure and shun them, (though they know nothing about their true meaning) but use more classical and refined words, so as not to offend the wise and learned of this world; and it is to be feared that sometimes, in the purpose of God, that his called ministers are so left to themselves as to feel the same, especially when they have been told you talk too much about afflictions and trials; and having imbibed the spirit that actuated "Diotrephes [nourished by Jupiter, great in his own eyes, setting up a standard of his own] who loveth to have pre-eminence among them," they will certainly manifest it in a measure; but the beloved John said, "Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words." When preaching is made up of man's goodness, mental powers, history, metaphysics and philosophy, it will not feed hungry, broken-hearted sinners; but on the contrary, will have the direct tendency "to make empty the soul of the hungry, and cause the drink of the thirsty to fail;" because at such times they are uttering "error against the Lord." Science is noble and laudable when pursued and used for its proper purpose; but when resorted to in order to build up and flatter the pride of carnal men, it ought not to receive any countenance whatever from the true church of God; for they who have a large store of carnal knowledge, and no grace in their hearts, feel that they are far above the ordinary class of men, and it leads directly to the attempt "to lord it over God's heritage," as is now witnessed in our own beloved country; for now the so-called clergy desire to regulate us in what we shall eat and drink, and what we shall do, how we shall perform it, and when. All such characters are preaching themselves, and not Christ and him crucified.

"But Christ Jesus the Lord." The apostle said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." The apostle could not have been with his brethren in weakness, fear and trembling if he had not experienced the same; for the word *with* should not be passed over hastily, for the literal meaning signifies joined. Therefore the weak, trembling children of God were comforted by his preaching, for his theme was Christ and him crucified, which reached and embraced the feeblest of God's dear children; for in thus preaching Christ he was right down in the valley of humiliation with his brethren; and when enduring persecution at the hands of the enemies of the cross he said, "Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." That dear, sacred name was exceedingly precious to the apostle, whether uttered by men in love, and sincerely, or in envy and strife; for said he, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." When there were such contentions among the brethren at Corinth what course did the apostle pursue? Did he side with any one faction, and commence preaching himself, in order to be the noted leader of a party? No, but he rebuked them all; for he said, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect; for the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

The inspired apostle did not shun to preach eternal, unconditional, personal election, predestination, foreknowledge, fervent, effectual calling,

and the final victory of every redeemed vessel of mercy; neither is there a sentence recorded in any one of his fourteen epistles where he attempts to "fritter" away one iota of the meaning of predestination by telling what God did predestinate and what he did not, or "arraigning" the eternal "I am that I am" at the bar of man's carnal judgment; and why? Because he did not preach himself; for no man can preach Christ Jesus the Lord without preaching those glorious principles. Read, in the fear of God, if you are enabled thus to do, and see how he combines prophecy and fulfillment; and no carnal attempt made to draw the line of demarcation between what God decreed and "what happens" to be so, because he was a God-fearing man. Some of the most subtle metaphysicians have attempted to harmonize the doctrine taught in the epistles written by Paul with creature merit, and make it appear that things are not absolutely fixed, the evil as well as the good, but it has always been a vain attempt, and always will be; and when dear brethren make the attempt with their worldly wisdom to do a similar thing it has always been a failure and always will be, for when they are doing so they are preaching themselves, and not Christ Jesus the Lord. When a man can say, "Now if predestination applies to sin and holiness alike, then they are equally of the Lord." "What if some brother shall say, It ill becomes a poor, finite mind to sit in judgment upon the conduct of the Lord; to which I reply that if I think of God at all I must do so with a *finite* mind, for this is all the mind the Lord has given me." When a person talks that way it is to be feared that he shows that he is nothing but a natural man, for God's dear children "have the mind of Christ." There is not any gospel in such carnal caviling, for it is nothing but wood, hay and stubble, nothing but trash or combustible matter, and faithful, gospel preaching frequently sets it on fire; and sometimes when burning it makes much smoke, for our God "maketh his angels spirits, and his ministers a flame of fire." Would it not be well for such knowing persons, who attempt to tell us what our God can do, and what he cannot do, and still be just, to read carefully the following declarations? "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." "See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever." "Then said his wife unto

him [Job], Dost thou still retain thine integrity? curse God and die; but he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? IN ALL THIS DID NOT JOB SIN WITH HIS LIPS." When any of our brethren in the ministry get into a frame of mind to cavil with the terms eternal purpose, predestination, decree, foreordination and determinate counsel, &c., they then are not preaching Christ and him crucified, but themselves, which the apostles did not do; and so far as their words are concerned they are setting aside the Scriptures and following their own carnal, fleshly wisdom, which, while it may gratify carnal wisdom, never fed a hungry child of God, for it takes away the very foundation upon which their hope of immortal glory is based.

Jesus. The announcement of "the angel of the Lord" was, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."

(To be continued.)

[WITHOUT consulting the writer, we take the liberty of sharing the enjoyment of this letter with the readers of the SIGNS OF THE TIMES.—ED.]

PHILADELPHIA, Pa., Feb. 4, 1893.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—Your letter of the 25th ult. was duly received; and while it was comforting and welcome, in that it testified to your love and fellowship, still I cannot help feeling that I have deceived you into believing I ever possessed a good hope in the gospel of Jesus Christ. Your expressed approval of my past letters ought perhaps to encourage me in hoping the experience testified to was that of a child of God; but I am not glorying in any such assurance.

I trust you will not think the cause of my long silence is because I had no inclination to write to you; on the contrary, I have desired to write often, but feared you might make use of some letters as "copy" for the SIGNS; and the afflictions of the saints are grievous enough without me adding to their complaints.

To the closing query of your letter, ("Have you not the desire to comfort the saints?") I will say, Yes. I can conceive of no greater joy, no richer blessing, than to be given the power to speak comfortably to that "afflicted and poor people who trust in the name of the Lord." It is the Spirit of Christ alone which can minister that comfort, and it seems to me that such a gift would be a wonderful assurance of the Spirit's indwelling.

Your approval and that of those you refer to, concerning my writing, is not, however, the unanimous approval of all the SIGNS' readers; for I am aware of at least one brother who does not approve of writing such bitter things against oneself; and as I am not often satisfied with myself sufficiently to write sweet things,

it is a wise thing for me to keep silence; and as I have given up hope of being any better in this life, it is not likely I shall at any time in the future be qualified to write more joyously. Indeed, it seems to me that as time passes I am obtaining a deeper insight into my own natural wretchedness and ruin; an increasing sense of sin's loathsome presence with me; and the burden of my sighing is, "O that I had wings like a dove, that I might fly away and be at rest."

The brother referred to, describes it as an unhealthy disposition of the mind to have in view so constantly the "old man," rather than the "new man;" but unfortunately I am myself; and if I speak of any experience it must be my own. It seems to me that I am comforted when others testify to a like experience with mine; and yet I am not prepared to say that mine is truly the same; for I am confident theirs is a blessed one, while mine I question.

To my mind, there is no doubt as to the health of this complaining people, and I have had some thoughts concerning it which never before impressed me. Indeed, I have never heard them spoken of in the way they have occurred to me, so I am unable to say whether they be theories or truth. Even though they be the latter, I cannot see why I should derive any comfort from them; for I do not know that any experience of mine has given rise to them.

Past attempts have taught me how impossible it is to convey impressions clearly in writing, and I shall perhaps miss bringing out that which most strongly impressed me; but if you can catch the drift of my thoughts, I am confident the spirit of a sound mind which has been given you will rightly determine and judge the spring of my conclusions.

As the saints "are by nature the children of wrath, even as others," their nature has undergone no change in the new birth, and the natural body still exists, absolutely powerless to observe God's holy law in perfect obedience. This law represents the holiness of God and his righteousness in the government of his creatures; and to maintain his character of being without variable-ness or shadow of changing, it is not to be abolished, but fulfilled; not to be made void, but established. The child of God knows by experience that the law has dominion over him as long as he lives. He realizes this in his utter helplessness to persuade his mind not to comply with it in judgment. It will judge guilty, or not guilty; condemn, or acquit him, according to the sentence of its law, notwithstanding all efforts to the contrary.

He finds sin dwelling in his flesh, and the sentence of condemnation rests upon him. When he is brought to know there is no relief from the requirements and threatenings of the law, but by the mediation of Jesus Christ alone, who of God is

made righteousness to us, he is made to rejoice that "there is now no condemnation to them which are in Christ Jesus," and "the peace of God which passeth all understanding" is ministered unto him. It was not long after I first believed I understood this declaration of Paul, that I experienced a doubt of being in Christ Jesus; for I perceived the law of sin in my members more distinctly than ever before. Surely this is not deliverance from the curse of the law, thought I, and I am cut off; for every promise in Scripture of this deliverance condemns me, as the law's demands are alive in me. It was some time before I found that not one word nor one letter of a promise is recorded in Scripture of any abatement of the law's perceptive power, or of any dispensation of God with reference to the original law of obedience. Could there have been any such promise in addition to those already given, then there would have been a righteousness by the law, and that would destroy every conception of God's justice, unchangeableness and truth. Could he be satisfied with an observation of his law, so weak, so imperfect as the obedience of the best of men would be, so inexpressibly beneath that which he required in the law of our creation, it would reflect upon the goodness of God himself. But no, he is a jealous God, and he will not credit us with a righteousness in his sight which is so imperfect as to be like tattered rags; but he requires that the righteousness of his law must be fulfilled in us. "There is none righteous, no, not one;" and it is alone in the righteousness of Christ, imputed to us, we fulfill in obedience the demands of God's holy law. As the saints grow in grace, they also grow in the knowledge of Christ; and if they grow in his knowledge, they must certainly grow in the knowledge of the law's demands, or they could not perceive what obedience was required. They know the law to be good, though it condemns them as sinful, and unable of themselves to obey its commands. They delight in the law of God after the inward man, but they realize a captivity to the law of sin which is in their members; and the more vividly this is realized, it impresses me as an evidence of being fruitful in a good work.

There have been times when I think this view has been very comforting to me; but still there is a painful feeling sometimes, that all my experience is not embraced in the sufferings of Christ; that there are evil times with me in which the Savior has never been, and therefore he cannot know from experience what I feel. Yet, if Scripture be true, the Lord is there in that very experience. When he cried, "My God, my God, why hast thou forsaken me?" surely he testified to a sense of the Father's absence; to a suffering in which no conviction of the Father's presence comforted him.

Every doubt, every feeling of weakness, every infirmity of his people, was experienced in that awful agony of soul. Yes, in the midst of this seemingly evil time with us, "the Lord is there;" and the experience is "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our flesh." If he is come in my flesh, can my experience testify a denial that he was a man of sorrows and acquainted with grief? Can I taste of the peaceable fruits of righteousness without chastening and tribulation? Has a good hope been given me in Christ if I am not also given to suffer with him? I think not. It seems to me that this experience is the exercise of the grace we feel the need of, and mourn the apparent absence of; that this very fear and trembling is salvation by grace; at least that is the way I read Scripture; and if it is false spiritualizing, please correct me. If the strength of our Lord is made perfect in weakness, and "he is the saving strength of his anointed," and "a very present help in trouble," then this strength must be the grace of God; for he is the God of strength, and ministers it of his own good will and pleasure. It is by grace, because it is given us to be partakers of the sufferings of Christ. Then if the strength of the Lord is manifested in our weakness, and it is by the grace of God, and if we "go from strength to strength," then this very suffering must be growth in grace, and in the knowledge of our Lord and Savior Jesus Christ. Surely this is "being fruitful in every good work, and increasing in the knowledge of God." To the natural mind it would seem that as we increase in knowledge, sorrow would decrease; but the experience of the saints does not testify to this. "He that increaseth knowledge increaseth sorrow," and likewise strength; for "a man of knowledge increaseth strength;" so if God's strength is made perfect in our weakness, it would seem that an increasing sense of weakness is associated with a growth in grace. In having "grace and peace multiplied unto us," it is always "through the knowledge of God, and of Jesus our Lord." "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Well, I have multiplied words without knowledge, I fear, and had better close. I accept your invitation, and will write for the SIGNS one of these days; but I am only a child yet; wait till I grow in understanding a little. There is little doubt in my mind as to my love for the Old School Baptists. They truly are a peculiar people, and zealous of good works; and the occasion of their complaints is a good work surely. However distasteful their distressed and mournful crying may be to some ears, it is to me sweet music, a harmonious and tuneful note in the ever new song of the redeemed. It marks

them as a people separated from the world, pilgrims sojourning by faith in a strange country, whose conversation (citizenship) is in heaven, whence they look for the Savior, the Lord Jesus Christ. They are graven on the palms of his hands, and he that toucheth them toucheth the apple of his eye. He is their God, and they are his people. Their fear and trembling mark them as a blessed people; for "blessed is the man that feareth always." Theirs is the victory that overcometh the world, even their faith. How can I help loving such a people, and desiring a name with them? If they will but bear with me, and forbid me not from following after them, to count me as one of them in fellowship with the sufferings of the dear Redeemer, who is our only hope, "The Lord our Righteousness," I will go with them in the strength of the Lord God: I will make mention of his righteousness, even of his only.

Remember me in love to all your family, and all who love the Lord's appearing.

Your unworthy brother,

JOHN MCCONNELL.

STATE ROAD, Del., Feb. 3, 1893.

BRETHREN BEEBE:—You no doubt are well aware that during the years I have been occupied in public among the brethren, many excellent private letters would be likely to accumulate on my hands. As a general thing I think your readers prefer letters written purposely for publication, and it might be considered a breach of trust to have published letters that were not so intended. I have in some instances declined to ask for their publication when given leave to do so. I am now going to send you one that I think will be read with more interest and profit than anything I could write, and propose its publication. The writer at the time was suffering from a severe and threatening affliction, and consequently the perplexing questions, misgivings and stumbling-blocks were to him matters of very serious and solemn import. When one knows that the earthly house that has for a time been a tabernacle for them is about to be dissolved, the questions and doubts that the letter deals with assume an intensity of sincerity and earnestness unknown and unfelt at other times. Some allowance should be made for the gloom that settles upon the mind when encountering the shadows of the dark valley. I think there is hardly a single point in the christian travel of hope and longing, of weariness and a sense of desolation on the one hand, or a consciousness of the blessedness of church fellowship and the gospel ministry, and a God-given right to the tree of life, on the other, but what may be traced in this letter. He has long ago been summoned to his reward. And for him and for ourselves we have this promise,

that they that do hunger and thirst after righteousness shall be filled.

E. RITTENHOUSE.

DEAR ELDER RITTENHOUSE:—You, whose hair has grown gray in the service of administering comfort and instruction to the people of God, will not, I hope, misunderstand me, my motives, or what I may say to you. You spoke to me of seeming to follow and take an interest in the Old Baptist meetings. The only answer I made to you was, that I had but little doubt of anything but myself. I hardly know whether that is fully correct or not. There are many questionings in my mind that it seems hard for me to get rid of. I have read the Bible, endeavoring to satisfy myself as to the dealing of God with his people. I have read some of the records of the working of the divine Spirit with the hearts of men as contained in the SIGNS; but I find little to give assurance that I may number myself among those possessing a hope of being one of the chosen ones of God. It seems to me to be set prominently forward as necessary that one should feel the degradation, the depravity of his condition as a sinner, and I hardly feel that I am able to do so. Indeed, the only feeling I am able to realize is one of weakness, rather than of depravity; an inability to feel what it seems to me I should, as well as the lack of power to rise above the bondage of a fleshy nature. The only feeling of depravity I have is because of my weakness; because I do not feel to have the strength to walk in the ways of truth and righteousness; and not because of sinfulness. If I could only feel that I had strength to overcome my waywardness, I think I could feel some condemnation, some repentance for my sins. Now, I would like to know whether that is the way a child of God should feel. Some, in the experiences I have read in the SIGNS, speak of mourning, of shedding tears, because of their sinfulness; others of mourning, because they could not mourn. If regret at having a nature or character that lacks stability and strength enters into any part of their feelings, then I, too, have known some of their trials. But I hardly know whether I am capable of exercising a feeling as deep as is implied by mourning. If I have shed any tears, it was not because of the evil that is in me, but because I have felt myself debarred from the enjoyment of those blessings and privileges to which, it seems to me, the children of God are entitled. If I could only feel that I had endured bondage as the Israelites in Egypt, if I could recognize through the cloud and pillar of fire that I had been led and taught in the wilderness by the shadowy hand of God, if I could realize that I had been brought to stand at the Red Sea, and made to see the salvation of the Lord, I think I could then

(Continued on page 77).

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 8, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THY WILL BE DONE.

BRETHREN BEEBE:—If one so weak and little dare ask such a favor, would you give your views on the portions of Scripture written in 1 Tim. ii. 4; iv. 10; 2 Peter iii. 9? May the God of all truth direct your mind, for nothing but truth will do us poor sinners good; and if we are saved, it is all of sovereign grace.

A. R. McDONALD.

ALBION, Ind., Jan., 1893.

REPLY.

"Who will have all men to be saved, and to come to the knowledge of the truth."—1 Tim. ii. 4.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."—1 Tim. iv. 10.

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9.

In complying with the request of our brother it will be understood that we have no hope of presenting any argument which shall silence the cavils of carnal reason against the sovereignty of the will of God. In the testimony of revealed truth the fundamental principle declared is that God is the high and lofty One that inhabiteth eternity, whose name is Holy. Every one who has received that knowledge of God which is eternal life, is ready to confess that this is the only ground of his hope for salvation from sin and death. Yet the cunningly devised sophistry of the adversary often cites some such expressions as those quoted, by which to bewilder the minds of them who believe, and thus to beguile them into a denial of their Lord. There is never a moment when the believer in Jesus can afford to forget that his only hope is in that God who works all things after the counsel of his own will. This is their sure refuge wherein they find safety in every time of trouble. Against this essential principle the assaults of the serpentine tempter have been directed from the first account given of his existence in the garden of Eden. To the woman he said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Since that earliest record of him, there has been no departure from his desperate efforts against the truth of the holiness and immutability of God. In every attempt to overcome the confidence of the saints this is the point against which his opposition is directed. So long as the saints rest in the assurance of the infinite per-

fection of the truth, wisdom and power of God, the fiery darts of the devil cannot disturb their confidence in his salvation. The impervious shield of faith quenches all his fiery darts. These are the foundations of that city of God where his saints dwell. But "If the foundations be destroyed, what can the righteous do?" Whenever the tried disciples look away from this truth they are at once involved in unbelieving doubts. While this principle must be recognized by every one who hopes in the grace of God for salvation, there are times when they are entangled in the net of the enemy by reading some such detached expressions as are cited by our inquiring brother; and though they cannot yield their confidence in the truth, yet at times they are not able to refute the false suggestions of the enemy.

The immediate context explains the correct meaning of each of the portions cited by our brother. In the first quotation Paul is instructing Timothy as a minister of Christ how he ought to behave himself in "the house of God, which is the church of the living God, the pillar and ground of the truth." As a Jew Timothy had been taught to restrict his prayers to the tribes of Israel. Under the gospel kingdom of our Lord Jesus that limitation is broken down. Now it is of primary importance that the prayers of the saints should be conformed to the great and glorious change which had been wrought by the Captain of our salvation, who had broken down the middle wall which had separated between Jews and Gentiles. Now, "supplications, prayers, intercessions and giving of thanks" were to be made for all men, including kings and all that are in authority; not that God would enlarge the eternal counsel of his will so as to include them in the covenant of his grace, but it is expressly stated that the object of that prayer which is enjoined shall be "that we may lead a quiet and peaceable life in all godliness and honesty." Paul does not leave Timothy to understand that this is a plan devised by his own wisdom, whereby the world may be persuaded to accept overtures of grace, and thus become friendly to the church. But the reason given is, "For this is good and acceptable in the sight of God our Savior." It may astonish some very zealous advocates of universal chance salvation to notice that there is not a single direction in the whole inspired record for the saints to pray that God would save from everlasting death any others but those who are included in the eternal election of grace in Christ Jesus before the world began. So this prayer is not to ask anything but that which is good and acceptable in the sight of God. It is identical with that which Jesus taught his disciples to ask in the manner prescribed in the sermon on the mount. "Thy will be done!" No other petition is dictated by the

Spirit of Christ but that which is conformed to the will of God. Certainly no other will ever be granted by that God "who worketh all things after the counsel of his own will." Not even the agony and tears of the suffering Son of God could change the eternal purpose of God. The cup which was prepared for him he did not refuse to drink.

The doctrine that in this expression the will of God is that the whole human race should be saved from sin, necessarily proves that none are benefited by that will, since the testimony of the Scripture is on record that some of the same men are already "suffering the vengeance of eternal fire."—Jude 7. Surely those who fear God cannot accept any such blasphemous absurdity. Every one included in this will of God is also included in the sixth verse, where it is written that Christ Jesus "gave himself a ransom for all." Whether this embraces an innumerable company, or a little flock, it is "according to the election of grace." This is "As many as were ordained unto eternal life." In the sense of the text, every one of the "all men" designated does "come unto the knowledge of the truth," and is saved.

There is a temporal sense in which the living God is the Savior of all men; and in the same sense he is the Savior of every creature, animate and inanimate, in earth and in heaven, visible and invisible. The power of God gave existence to every creature; and that power sustains each in its appointed place, as well the mote which floats unseen in the sunbeam, as the system of worlds which is beyond the range of finite imagination. "All things were made by him; and without him was not anything made that was made." Remember the truth here declared that God made all things. Can any believer in God for one moment indulge the thought that he has made any creature which he cannot control? The labor and suffering of reproach which the saints encounter is "because we trust in the living God, who is the Savior of all men." It is incumbent upon those who deny this universal salvation of God in giving to every creature natural life and breath, to show from what other source can that salvation come. Certainly they who hope in the grace of God for salvation from death, will not claim that there is any other source of life but the sovereign will of the eternal God. But while in his providential government "He giveth to all life and breath, and all things," and is thus the Savior of all his creatures, there is a special sense in which he is the Savior of those that believe. So Paul says, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound unto the glory of God." For the salvation of his chosen people in the eternal glory of Christ, our God made the worlds, and to that end he still

orders every event in time. There can be no failure in that eternal counsel of God. Without the assurance of this essential principle, there is no foundation for the hope of any saint. "For there is no power but of God." But it is not our understanding of this text that it refers to that fundamental principle. In this connection Paul is treating upon the promise for "the life that now is" for the safety of the saints. They are the special subjects of the salvation of our God even in their present state of subjection to the vanity of the body of this death. In all their afflictions and sufferings they are kept by the power of God, who is their present help in time of trouble, and who knoweth them that trust in him.

Where could the afflicted and poor people find comfort if they were deprived of the assurance that even their severest sufferings are given by the same loving Father who gave his only Son to die for them? They find rest in the immutability of the counsel of God, whose purpose cannot be defeated by all the opposition of sin and Satan. The Scriptures abound with illustrations of the wickedness of men being made use of as incidental to the accomplishment of the gracious design of God. This is very manifest in the record of the envy of Joseph's brethren, and most gloriously it is displayed in the murder of our holy Redeemer. The iniquity of the enemies of God is not palliated by the fact that God used their wickedness for the fulfillment of his own appointment of grace. He restrains all that wrath of man which is not manifested for the declarative glory of his own name in the salvation of his people from their sins. Pharaoh must reign in Egypt until God had shown his power in him; for that was the purpose for which God raised him up.—Rom. ix. 17. Power against Jesus was given from above to Pilate; and for that reason the sin of Judas was the greater.—John xix. 11. If any of the wise men of the world dare to object against the perfect righteousness of this truth of God they need give no argument to us; their controversy is with the Judge of the whole earth. May all the saints be found confessing that greatness belongs exclusively to our God; that "He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. In this only refuge they who have no helper have a pavilion which is hid from the wise and prudent. They cannot afford to regard this embodiment of all their faith in God as a mere theory which is to be tested by the blind reason of mortals. Without the truth of the infinite sovereignty of their God, conscious sinners cannot hope for salvation from just condemnation. An omnipotent Savior alone can deliver them who are already lost. The helpless and changeable idol of

the carnal mind may afford an object of adoration to such as have some strength to help themselves. Our God says, "I am the Lord; I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6.

In the expression quoted from Peter it would seem that only willful stupidity could wrest it to make it contradict all the doctrine of revealed truth. But since God has hid these things from the research of the wise, it is only an illustration of that darkness in which they are enshrouded when they fail to see the plain declaration of the text. If it were of a temporal matter that this language was written, a lawyer would be in danger of being shut out of court for failing to notice the specification "to usward," by which the whole sentence is confined to the writer and those to whom he was writing. As well might the claim to an estate be based upon the application of the language of the deed to anybody who might find it. The claimant would read the very same words which would be read by the rightful owner; yet who would suppose that the title could be established while the claimant is not the person named in the deed. By reference to the beginning of this letter it will be seen that nobody is interested in it except the writer and the people to whom he wrote. He carefully describes those addressed as "them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." A simple remembrance of this limitation of what is written in this letter will expose the deceitful working of that enemy who would change the truth of God into a lie. The will of God is done in the case of every one of the "us" embraced in the text. Not one of them shall perish. This is secured in the eternal purpose of God. Not only are they "kept by the power of God through faith unto salvation, ready to be revealed in the last time," but the crucified Jesus "hath God exalted with his right hand [the same power of God] a Prince and a Savior, for to give repentance unto Israel, and forgiveness of sins." Having thus secured the fulfillment of his will, our God is just, and having salvation. Thus he has answered the prayer, "Thy will be done!"

EDWARD IRVING'S ORATIONS.

It was our intention to commence with this number the Orations of Edward Irving before the London Missionary Board, in May, 1824; but as we have received within the last two weeks an unusual amount of excellent communications from some of our most highly gifted brethren, we have decided to postpone the Orations for a number or two. We prefer to publish original articles as a rule, rather than selected matter, but if we have room we can often publish extracts that are very interesting, and this we think the Orations will prove to be.

BAPTIST CONVENTION.

In accordance with previous announcement, we published in the issue for Mar. 1st of this volume a complete account of the Baptist Convention, held at Black Rock, Md., Sept., 1832, at which time the separation (or "split") took place between what is now known in this country as Old and New School Baptists. Judging from our own experience, we believe our brethren and sisters are constantly receiving the inquiry, "What is the difference between the different orders of Baptists?" And while we would not attempt to answer this question in detail as to all of the many sects called Baptists, we can show clearly and conclusively, by the proceedings and resolutions of this little band of valiant soldiers of the cross, what is the difference between the Particular or Old School Baptists and the whole brood of modern religious denominations, whether known as Baptists or by any other name.

We have printed an extra edition of that number, and will mail them to any address as long as the supply lasts at the following prices, viz.:

One copy for five cents; twelve copies for fifty cents; thirty copies for one dollar. Sums less than one dollar may be sent in postage stamps.

PLEASE DO NOT DO IT.

We have reason to fear that some of our subscribers, in sending on names in accordance with the second paragraph of Supplement, are sometimes actuated by a desire to send the paper to some of the other denominations, whom they know will be more annoyed than pleased with it, and from whom there is not the slightest hope of their becoming permanent subscribers. Brethren, please do not do this, as it only incurs an expense to us, and is of no real benefit to any one. Our idea in making the offer stated in the second paragraph is to fill our list with permanent or live subscribers, not "deadwood." A word to the wise is sufficient.

We most earnestly request our brethren and friends to consider the third paragraph, and assist us all they possibly can on the terms therein stated, and thereby enable us to publish the paper in 1894 on the terms mentioned in the latter part of the fifth and sixth paragraphs. If you did not receive your Supplement, or have lost it, you can, if you are a subscriber to the paper, obtain a revised copy by writing us to send you one.

If you are not so situated that you can give this matter the time and attention you would like to, perhaps you have some reliable friend that you could interest in the work. If so, you are at liberty to give him the Supplement, and let him act in your behalf.

(Continued from page 75.)

sing with joy that "I know that my Redeemer liveth." Is this the Pharisee desiring a sign? Do you think the Pharisee ever recognized or rejoiced in the goodness and mercy of Christ in making the blind to see, the deaf to hear, the lame to walk, in healing the sick, and giving life to the dead? I mean those who were so in the flesh, and in the Spirit as well. Because, it seems to me that at times I have been able both to see and rejoice in those healings, though they came not to me. I think I have been able to realize something of man's condition under the law, to see the necessity for that divine perfection which alone could meet its conditions, and of which Christ was and is the embodiment. Now, it is written, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Can it be that I belong to the latter class? Is it that the beauty I have seen in the word is only such as is seen by the carnal mind? Can it be that my understanding and knowledge of divine things is not spiritual discernment, but only the natural understanding of the word, learned by listening to the preaching of those who have been taught by the spirit? Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath 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." It seems to me that here lies my stumbling stone. I cannot doubt the existence of God; but "The devils also believe, and tremble." But whether I believe properly in Christ I cannot say. I wish I could. Not that I do not believe he lived, and was crucified, and raised from the dead; but that I have any part in that life, death and resurrection I cannot believe, as I would like. If I could feel confident that I possessed a true and living faith, I think I could then rejoice in a hope of the love and mercy of God, believing that "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." Now, what is to be done? If faith be the gift of God, if no man can come unto Christ except he be drawn by the power and will of God, how am I to attain that faith? How am I to become a follower of that holy One of God? The whole question to me resolves itself into these words,

"Come unto me, the Master says;
But how? I am not good;
No thankful song my heart will raise,
Nor even wish it could.
I am not sorry for the past,
Nor able not to sin;
The weary strife would ever last,
Should I the task begin."

Is this anything like a christian experience? Are these the feelings of a child of God? It hardly seems possible to me. I cannot realize how

one whom God has blessed as a child of his adoption can possess a heart so cold, so callous, so devoid of zealous feelings, where his love and service are concerned. You speak to me of the Old Baptists. I cannot deny that I love them, and love the doctrine I understand them to teach. But whether it is such love as was commanded by Christ and his apostles I cannot say. I am afraid it may be but the natural affection one must feel for the home of his parents and his customary associations. It is true there have been times when to have been numbered one among the Old School Baptists would to me have been the height of earthly happiness; but there has never been a time when I felt that it was my duty to become so, or when I felt that I had any grounds upon which to ask a place among them, or that I have felt worthy to be there. Now, Elder, during the yearly meeting at Bryn Zion I heard Elder Poulson say, and I have heard the expression before, that it was useless for the inquirer to wait in hope or expectation to feel better before coming before the church. Now, while its truth forced itself upon me in believing that the more one recognizes the beauty of holiness the more abhorrent becomes his own weak, vacillating, fleshly nature, yet at the same time the thought occurred to me that there must be something to wait for; and if not a feeling of fitness or goodness, then what is it?

As you will see, I began this letter some time ago. I have read it over several times, and I hardly know whether I ought to send it or not. I would like for you to know how I think and feel concerning these questions; but what I have written expresses me so poorly, I am almost afraid you will attach more meaning to it than it really contains. But fearing that if I were to write it all over again I could get no nearer my true feelings, and might get farther off, I have concluded to send it, and hope you may not be deceived by thinking from what I have written that my feelings are exercised to a greater degree than what is really true. After you have read it, if you think it contains anything worthy an answer, I shall be glad if you will answer it. With love and sympathy for you in your deep afflictions I am,

Yours truly,

P. F. MEREDITH.

SHANNON, Ky., Feb. 7, 1893.

DEAR BROTHER—I have a letter from our dear sister Mary Parker, and knowing how anxious the brethren and sisters are to hear from her, I thought I would copy a part of it and send to you for the SIGNS.

Your sister,

MARIA REES.

NEW HOLLAND, Ohio, Jan. 9, 1893.

VERY DEAR SISTER:—Since last I wrote you, we have entered upon another year. A new, untried, un-

known future lies before us. The old year with its joys and sorrows, its struggles, temptations and failures, is forever passed away. What the coming year may hold for us, none of us know, for we know not what an hour or a day may bring forth; but we, who have fled unto Jesus for salvation, feel that we may safely rest on this great Rock of safety, encircled by his everlasting love, with the everlasting arms underneath us; and that whatever may come to us will be just and right, and ordered by infinite wisdom and love. For many years New Year's day has been a time of sober reflection to me; the forming of new and better resolves; a fervent praying to be much better; to be enabled to lead a more useful, spiritual life; to search more diligently God's word; to "draw nigh to God," that he may draw nigh to me. But alas! how terribly I fail; how prone to wander, as the sparks fly upward. This year I have been so ill, my whole being so filled with suffering, that I was conscious of little save a hungering desire for better things. I cannot read, or write, or pray, without becoming almost crazed with pain. It grieves me so, and over and over again I ask myself, Will the dear Lord lay this to my charge? Will he be angry and displeased with me because I am too weak to rise above this great weight of human pain and woe? Surely he knows I am but dust; and having been tempted in all things himself, he knows how to succor, and how to pity one struggling against such "rivers of woe." I wish I could talk with you and your dear pastor about these struggles of mine; for I have been passing through deep waters of darkness, and have suffered beyond description in body and mind. I think the cold weather causes my raw, bleeding sores to be more painful. If it were not for the anthracite coal fire in the self-feeding stove, I know not what I would do. The money contributed me by the Scioto Association greatly assisted me in procuring comforts for this cold winter weather, and I am so thankful.

MARY PARKER.

RUNYAN, Ky., Jan. 15, 1893.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—By request of brother R. T. Hackney, of Pinsonfork, Ky., I will try to write my experience, or something of what I hope have been the Lord's dealings with me. I do not feel like this relation of my experience can be of much comfort to any of God's dear children; therefore it shall be subject to your better judgment. If you shall deem it expedient, you may give it a place in the SIGNS OF THE TIMES.

My mind was arrested at an unexpected time to me. I was not thinking anything about serving the Lord; but ere I was aware my heart was made to weep and mourn, which continued about nine months, when, as I believe, the Lord spoke peace to

my soul. My trouble had been so great that I thought I was going to die. My sins were great before me, and I thought hell and destruction was my doom; but there came a portion of Scripture to my mind as follows, "Seek, and ye shall find; knock, and it shall be opened unto you." In my weakness I tried to pray, and light shined before me. My burden was gone, my heart rejoiced, and I felt like a new person. I felt like I had been asleep, and had just been awakened; and I sometimes think this is the way with all God's children, who sleep in sin until God awakens them. Surely,

"I once was lost, but now am found;
Was blind, but now I see."

Then I had a great desire to join the Old or Primitive Baptist Church, which I believed was the church of God; but when I went to the church meeting, and saw the brethren and sisters, I felt so unworthy that I felt I could not tell them what the Lord had done for my poor soul. While my heart was there, a deepening sense of my vileness and proneness to sin caused me to often fear that I was not born again; but I believed the Lord would make his purpose known to me, if he had any purpose in me. I attended the meeting of Big Creek Church in June; and when Elder W. J. May gave the invitation to any who wished to join, before I knew what I was doing I was upon my feet and praising the Lord. Then and there I was not ashamed to own my Lord, and to praise his wonderful name. I related some of the things that I have here written, and was received into the fellowship of the Lord's humble poor. I was baptized by Elder W. J. May on the first Saturday in July, 1892. A few nights before I was baptized I saw the prettiest sight I had ever seen. If it was a dream, it was different from anything I had ever seen. Light shined all around me, and on the surrounding trees. I prayed to the Lord that if I were one of his that he would raise me up at the last day. I thought a woman came to me, and put her arms under me, and raised me up. Then I awoke. On the day I was baptized I was made to rejoice in God my Savior, who saves his people from their sins. On the last night of December, 1892, I thought I saw my Savior wrapped in a beautiful robe. He was at a window, and I talked with him. He put his hand into my hand, and his hand was not the color of any hand I had ever seen. It was not the color of flesh. When I can see these things in my dreams or imagination it seems to increase my faith, and gives me comfort, and brightens my prospects of heaven and immortal glory. But I have many doubts and fears, with cold and dreary seasons to pass through; yet I hope our dear Redeemer is with me, and I will fear no evil.

This is the first I have ever written for publication. I am aware of my weakness and inability to write;

but bless the name of the Lord, O my soul, for he hath saved his people. He can save, and none can hinder.

I remain your sister in hope of eternal life,

NEVADA RUNYAN.

"THE kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. xiii. 33.

In No. 5, present volume of the SIGNS OF THE TIMES, I see a selected piece, a sermon by J. Battersby, of London, England, using the text that stands at the head of this scribble. Shall I dare say that I object to the application of the text? I am so ignorant, so weak, so blind, so sinful, so much nothing in regard to spiritual things. The writer takes the position that leaven is used in the Scriptures in a bad sense all the time, and proves it to his satisfaction from the Old and New Testaments. If he is right in this application, the dear Savior failed to properly liken his kingdom, unless it can be proved that his kingdom is bad. Now, to be as plain as I can, so that you may gather my idea, I will say, if I should sit for an artist to take my likeness and he should present to me the likeness of a pig, in my case the likeness would be good according to my feelings. But to the case under consideration. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I have always understood in reading the Scriptures that the leaven referred to represents the grace of God bestowed or given to poor sinners of Adam's race here in time, to bring them to a knowledge of the truth as it is in Jesus; and sometimes I hope I feel the working of it in my poor, sinful heart. No one that I have ever talked with, nor anything I have ever read, has given me a full understanding of the working of natural leaven in flour. Eye hath not seen, nor ear heard, neither entered into the heart of man, the wonder workings of grace in the heart of a poor sinner, till the whole is leavened and finally received up into glory. Therefore I believe the leaven referred to is good, and the kingdom also. If not, where is the likeness or similitude?

In regard to the parable under consideration, my understanding has been that the office work of the woman and operation represented our blessed Savior as the dispenser of his grace; and the three measures of meal represented the elect of God in the three dispensations, which includes the whole church of God.

Now, dear brethren, I am not writing this as a fault-finder; God forbid; but for the truth's sake, as I hope. If I am mistaken in my views I do hope that some dear brother may be enabled by the Spirit of truth to investigate still further, till all the little children are leavened with good leaven, and compelled by the Spirit's power to enter that good

kingdom, to the praise of God's good grace, for Jesus' sake.

In the general tenor of the sermon there is a great deal of instruction and comfort to the household of faith. In reading the Scriptures there is nothing named but what its opposite is brought to view. Now, if bad leaven has and can be proved, I hold that good leaven can also be proved by the experience of God's little children, which in type "a woman took, and hid in three measures of meal, until all was leavened."

If the leaven is bad, the kingdom must be bad, or where is the likeness or similitude?

After looking over what I have written, it looks so much like the poor, old sinner that wrote it that I feel ashamed to send it. I never have been satisfied in my little lot; but if I could outpreach all the Old Baptist preachers, and could outwrite all the correspondents of the dear old SIGNS OF THE TIMES, and could get all the attention paid to me that I desire, what would become of me? O my soul! May God give me grace to walk as it becomes one who is nothing, and less than nothing.

R. FLOURNOY.

OLATHE, Kansas, Feb., 1893.

BYBERRY, Pa., Dec. 10, 1892.

DEAR BRETHREN BEEBE:—After passing through great darkness of mind, and being alone this evening, meditating upon my sinfulness, and seeing no good in myself, the words came to me, "What a friend we have in Jesus." Also, the beautiful lines, "How sweet the name of Jesus sounds In a believer's ears; It soothes his sorrows, heals his wounds, And drives away his fears." O yes, dear brethren, what a glorious thing for us, poor sinners, that we have such a High Priest, such a glorious Friend, that sticketh closer than a brother. But I so many times ask, Am I one of his children? If I am, I shall surely be kept, through faith unto salvation, ready to be revealed in the last time. But I am often found wandering in by and forbidden paths. We do at times wander so far from God through unbelief and weakness of the flesh; yet he is still watching over us, and says, "Be not afraid." "I will never leave thee nor forsake thee." If God be for us, who can be against us? All our trials and conflicts are for our good, even for the trial of our faith.

This is our church meeting day at Southampton, and O how I would like to be there; but I am providentially hindered. I feel that it is a duty as well as a blessed privilege for every member to be there if possible; and now, while writing, I feel to be mingling with them in spirit, and to sing that precious hymn,

"From whence doth this union arise,
That hatred is conquered by love?
It fastens our souls in such ties
As distance and time can't remove."

In the midst of darkness comes light

and sunshine, by which we see Jesus, the author and finisher of our faith. We must taste sorrow, the worm-wood and the gall, in order that we may enter into that rest which remains to the people of God. Here the question again comes, Am I one of that happy number? It seems to me that instead of growing in grace and in the knowledge of our Lord and Savior Jesus Christ, I see and feel my sinfulness more and more.

Your sister in bonds of love,
RACHEL M. OPDYKE.

EDITORIAL NOTICES.

PLEASE DO NOT.

OUR subscribers are especially requested not to pay their subscriptions for the SIGNS OF THE TIMES to Postmasters to forward to us, as they generally deduct twenty or twenty-five per cent. from the amount and send us the balance, retaining the discount as their commission, and often sending what they do remit in postage stamps. We also caution our patrons against "News-paper Agencies," as they deduct a like commission. It is a very simple matter for a subscriber to get a post-office money order or a postal note, inclose it in a letter, and direct it to us, or to put the money in the letter and have it registered; but where several are sending from the same office it is well to choose one of the number to send for all at the one time.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

DONATIONS.

As may be seen by our published receipts, the brethren and friends are contributing with their usual liberality to the fund to enable us to send the paper to those brethren and sisters who are not able to pay for it, and yet love to read it. We doubt if there is any way the same amount of money could be expended to give as much real joy and true happiness, to as many, as is derived from the contributions to this fund. It is the poor and needy, as to this world's goods, that are the best capacitated to enjoy spiritual blessings.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

CHANGE OF ADDRESS.

ELDER H. J. Redd having changed his address from Opelika, Ala., to Riverview, Chambers Co., Ala., desires his correspondents to address him at the latter place.

INQUIRIES AFTER TRUTH.

WILL Elder W. J. May, of Pinsonfork, Ky., please give his views on 1 Cor. x. 17? "For we being many are one bread, and one body; for we are all partakers of that one bread."

NEVADA RUNYAN.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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OBITUARY NOTICES.

My mother, Mrs. Elizabeth Reynolds, died Jan. 26th, 1893, in her 87th year. She had been a member of the Old School Baptist Church for more than fifty years.

MRS. A. BRYANT.

DELHI, N. Y., Feb. 27, 1893.

Charles Wilcox was born Dec. 17th, 1812, and died July 9th, 1892, at the home of his daughter, Mrs. Jesse Rappleyea, near Prattsville, Greene Co., N. Y., of dropsy, from the effects of "La Grippe." He was a consistent member of the Canton & Columbia Church.

MRS. E. WEBBER.

DIED—At her home near Manchester, Iowa, sister Mary Lillibridge, wife of John Lillibridge.

Mary Rexford (her maiden name) was born in Madison Co., N. Y., Jan. 30th, 1815, and was married May 25th, 1836, at Erie, Pa., her husband preceding her to the grave three months and eighteen days. Sister L. was a beloved member of the Otter Creek Church, and a reader of the SIGNS for many years.

The writer took for a subject at her funeral Job xiv. 14. The services were held at her home near Manchester, Iowa. May the Lord comfort those who are left to mourn.

THOMAS BLAKE.

WATERLOO, Iowa.

DIED—Oct. 26th, 1892, of dropsy, Ely Wight, at his home in Bradford Co., Pa., in the 40th year of his age.

He was not a member of any church, but a firm believer in the doctrine of salvation by grace. He was a kind husband and father, and respected by all who knew him. He leaves a widow, two children, an aged mother (sister Kelley, who is a member of the Old School Baptist Church at Grover, Pa.) and brothers, besides many friends, to mourn their loss. May the God of all grace enable them to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The services were held at his home. The writer of this notice addressed a large congregation of friends and relatives.

CHARLES BOGARDUS.

WHITE CHURCH, N. Y.

It becomes my solemn duty to write for publication the obituary of our dear mother, Mrs. Prudence O'Connor, widow of Francis O'Connor, who departed this life Dec. 22d, 1892, aged 92 years, 1 month and 16 days.

Her disease was paralysis; and after sinking gradually for thirteen days her remarkable constitution, enfeebled by age, succumbed to the grim messenger, death. The subject of this notice was born in Rensselaerville, Albany Co., N. Y., Nov. 6th, 1800. While yet a small child, with her parents and family they moved to Coxsackie, on the Hudson, where they resided a number of years. I have often heard her say that she saw the first steamboat that ever sailed up that beautiful river. When about eleven years of age they moved into Middletown, Delaware Co., N. Y., where she continued to reside until 1824, when she was married to Francis O'Connor, of Bovina, Delaware Co., N. Y., after which they located in Andes, where they passed all their married life. To them were born eight children, seven of whom lived to manhood and womanhood. Three sons and three daughters still survive. In 1880 our dear father was called to his eternal rest. Since that event mother has shared my home with me. I realize more fully now how much company she has been for me. Sixty years ago our parents united with the Baptist Church, and were baptized by Elder David Mead, in the east branch of the Delaware, near the stone school-house, below Margaretville. That was before the division in the Baptist Church. My mother always mourned that she had not as good an understanding of the Scriptures as she desired; but I consider her to have been a very devoted, humble christian, her life and conversation being most exemplary. Few have done more toward ministering to the wants of the brethren in the church than our father and mother. She retained her mind and memory to the last. She read her Bible and her paper, the SIGNS, daily until stricken down with disease. Her last testimony was, "How merciful the Lord has been to me."

Elder F. W. Keene preached at her funeral on "Christmas" day from Luke xxiii. 42, 43; after which Elder J. D. Hubbell made some appropriate and comforting remarks.

JULANA H. DICKSON.

ARENA, N. Y.

OUR dear friend, Mrs. Fanny Myers, beloved wife of our dear brother, Frank M. Myers, died quite suddenly at her home near Lincoln, Loudoun Co., Va., Nov. 22d, 1892. She had been in delicate health for some time, but little did we think the end was so near. She was bright and cheerful on Sunday, more so than usual. That night, after she had been in bed a little while, she called her husband and told him that she was suffering very much. He did all he could for her, and a doctor was sent for. He returned on Monday to see her, and pronounced her out of danger. She was restless all Monday night, but on Tuesday morning seemed better, and asked her husband if she could get up. He fixed her chair by the fire, and placed her in it. He then went behind her for something, and saw her throw up her hands. She never spoke again. As he took her up and laid her down she put one arm around his neck, and passed away. O how hard it was for him to give her up, as well as for the dear children to part with such a dear and precious mother; but he bows in sweet submission to the will of God, feeling that she was the Lord's, who gave her, and has taken her in his own time. O how the Valley Church will miss her; for we all loved her more than a friend. She had not united with the church, but I think she loved them dearly, for she would go through heat and cold to their meetings. She was like a little lamb bleating around the fold. At the first baptism she witnessed at the Valley she wept. I asked her if she were glad to be there. She said she was. Her favorite hymn was, "How firm a foundation, ye saints of the Lord," &c. I have seen her weep while that hymn was being sung. I think earth had lost its charms for her; for the last talks we had together about dying she said she did not expect to live long. All the regret she seemed to have was in leaving her family. She longed for rest, such as this world could not give her.

"O land of rest! for thee I sigh!

When will the moment come

When I shall lay my armor by,

And dwell with Christ at home!"

Her funeral was preached by our dear brother, Elder E. V. White, at the Kettocton meeting-house, using as a text Psalm lxxii. 1, 2. I could not attend her funeral, but was told that the sermon was grand, and the attendance very large. She was loved by all who knew her.

Mrs. Myers was a daughter of the late Wm. Shawen, of Loudoun Co., Va. She was in the forty-eighth year of her age. She died with heart disease. She leaves her beloved husband, five loving children, five devoted brothers and two loving sisters, with a host of other relatives and friends, to mourn their loss; but they feel that for her to die was gain. The warfare with her is ended.

"O happy soul, who safely past

Thy weary warfare here,

Arrived at Jesus' feet at last,

And ended all thy care."

No more will we meet her at her home, where the Baptists have had such a pleasant time with her, as well as with brother Frank. She never wearied of waiting upon them. I am glad the Lord gave her to us, for a sweeter lady I never knew.

FANNIE BALDWIN.

HUGHESVILLE, Va.

BRETHREN BEEBE:—Another precious and beloved disciple of Christ has been called home. Mrs. Lovicy Brown, beloved wife of Deacon Benjamin Brown, departed this life early on the morning of Feb. 17th, 1893, in the village of North Henderson, Mercer Co., Ill., aged 70 years, 9 months and 27 days.

Sister Brown was a daughter of John and Mary McMurtry, and was born in Crawford Co., Ind., April 20th, 1822, and when eight years old the family came to Illinois and located in Knox County. For about two years the family had to seek the protection of a fort, on account of the roving bands of the Black Indians. When the deceased was about eleven years old her mother died, leaving six little girls. A remarkable and touching incident occurred on the next Sunday at the grave of the mother. Little Lovicy went to the grave with three of her little sisters, and arranging them around it, according to age, said, "Let us all kneel in silent prayer." From about that age her friends believe that she became concerned about eternal things. On July 4th, 1839, she was united in marriage with Benjamin Brown, who survives her. She was the mother of six children, Elder John M. Brown being one of them. Two sons and three daughters survive her, and were all present at her burial; and her three sisters were also present.

Our beloved sister united with the Henderson Church of Old School or Primitive Baptists, Knox Co., Ill., in 1844, and was baptized by the late Elder Joseph Jones. Sister Brown was thus a member of that church nearly fifty years, and was esteemed by all as one of the pillars of the church, as an able defender of the doctrine and order of the gospel, and having a comprehensive understanding of the revealed word of God. Faithful in her attendance at the meetings, able in discipline, and lovely in her manners, she was dearly beloved, and will be greatly missed by the Baptists of her acquaintance. I have known the deceased about thirty-five years, and I write this feeble tribute of respect to her memory, but feel that I shall fall far short of doing justice to her memory.

Sister Brown suffered several attacks of severe affliction the last few years of her life, all of which she bore with wonderful patience; and finally she was subject to heart trouble and dropsy. A few days only did she suffer in her final attack, but some of the death-bed scenes were very remarkable and sublime. She was rational until the last moment; and as long as she could speak she talked to her devoted husband, children and friends, saying that it was not hard to die, but that she found it hard to live, and that there was not a cloud between her and immortality. She had several sinking spells before she passed away, in one of which her friends thought she was gone; but she rallied again, and then told her friends that she had seen the glory of the world of spirits, and that her tongue could not describe its wonders, but that it was simply the glory of God. She gave directions about her burial in every particular—her coffin, her shroud, her grave; that I must come (sixty miles) and speak on the occasion; must read the fourteenth chapter of John, and use the first few verses as a text; that we should use hymns 1216 and 1257 in Beebe's Collection, &c. She finally fell asleep without a struggle, and left our dear brother and family desolate, and other relatives and the church to deeply feel their loss of this very estimable Christian lady.

I attended on Sunday, the 19th, and spoke at the residence briefly to a large audience, and then drove five miles to the church, and a large congregation was addressed there briefly; after which her remains were laid to rest near by, until God shall raise the dead. May the Lord bless the bereaved.

I. N. VANMETER.
MACOMB, Ill., Feb. 21, 1893.

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 15, 1893.

NO. 11.

POETRY.

GRACE.

JESUS, I love thy blessed name,
I have no hope but thee;
I would lie passive in thy hands,
Who art my only plea.

I lift my eyes, I look within,
Nothing but guilt I see;
But I would look to Calvary's cross,
And hope thou died for me.

For me, the vilest of the vile,
Thy blood was shed for me;
An act of sovereign, reigning grace,
How wonderful and free.

Then thanks, eternal thanks to grace,
So boundless, rich and free,
That Jesus ever came to die
For such a wretch as me.

Sometimes my soul can soar aloft,
As though on eagle's wings,
And shout and sing, 'Tis all of grace,
From first to last. Amen.

When I can get upon this strain,
And see such depths of grace,
I weep, I laugh, I sing, I cry,
It must be all of grace.

GEORGE RUSHTON.

WHITE WILLOW, Ill.

CORRESPONDENCE.

PARABLE OF THE PRODIGAL SON.

Luke xv.

I READ not long ago a sermon upon this parable, copied from the "Gospel Standard," of London, in which the elder son was regarded as representing an obedient christian who becomes jealous and angry when a brother, who has transgressed, repents and is welcomed back by the church. I do not now remember of having read this sermon in the "Standard," which I have taken for more than twenty years, and I cannot recall the name of the one who preached it. There was rich experimental truth in it, without which I do not think it would have been published in that magazine; but I do not think it gave the correct interpretation of the parable, especially as regards the father and the elder son. I wish now to present some considerations concerning it, to which I ask the careful consideration of the readers of the SIGNS, and particularly of the editors of the "Gospel Standard," though I do not think they regard the elder son as representing a gospel character.

In the true interpretation of a parable all its general features will be faithfully preserved, and no violence will be done to those apparently connecting portions which we may not be able clearly to apply; and every peculiar form of speech or special action recorded will have a special

significance in illustration of the truth in the correct interpretation, which will not appear in any that is erroneous. The true interpretation will also be distinguished in this, that it will be in accordance with the experience of the Lord's people, in the light of which alone it can be understood. "Unto you," said the dear Savior to his disciples, "it is given to know the mystery of the things of the kingdom; but unto them that are without it is not given."

"And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

I do not understand this man to represent God, for reasons that I shall try to present; and for the same reasons, and others, I do understand that he is intended to represent Abraham, as the father of both the fleshly and the spiritual Israel.

1. I do not know of any sense in which God is spoken of in the Scriptures as having two sons. He has one "only begotten Son;" and all the innumerable company of "many sons" that he brings to glory have that relationship in him, and "are one with him" in that sense. Those who think these two sons both represent children of God understand them to stand for two classes of christians, obedient and disobedient. But there must be a good deal of embarrassment in the effort to sustain this view; for if we could see any way in which the history of the younger might answer to the experience of an erring christian, and to the various degrees of transgression (for each son must represent ALL of his class), we should be at great loss as to how the elder son could represent ALL of the obedient class, or even any of them.

These difficulties do not appear in the view that I now present. "For it is written that Abraham had two sons, the one by a bond maid, the other by a free woman. But he who was of the bond woman was after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

—Gal. iv. 22-26. Abraham is thus presented by the apostle as the father of both the old covenant and the new covenant children. Of the one he is the father as pertaining to the flesh, and holds for them all the goods of that conditional covenant; of the other he is the father by "the righteousness of faith," of which he received the sign of circumcision as a seal, "that he might be the father of all them that believe, though they be not circumcised."—Rom. iv. 1, 11.

In this, as in most, if not all of the parables, I understand the Savior to be showing the distinction between the legal and the gospel character, "taking forth the precious from the vile." In doing this, he describes the characters and sets forth the thoughts and acts of both, and in a special manner points out the strange and wonderful path in which his chosen are brought from under the covenant of works, where all at first are, and manifested as children of the heavenly Jerusalem. This is always for the comfort of the poor sinner who has been blessed to mourn on account of sin, and to hunger and thirst after righteousness; for he not only sees in the legal character a self-confidence and self-approval which he can no longer feel, but in the gospel character he reads the sins and sorrows and longings of his own heart. Regarding Abraham as the father, we shall see how each son represents ALL of each kind of children; "the children of the flesh," who "are not the children of God," and "the children of promise," who are "accounted for the seed."—Rom. ix. 8. The condition, work and language of the elder son characterize ALL of those who "go about to establish their own righteousness;" and the history of the younger is the heart-history of ALL who are called to repentance, and are made to rejoice in the blessings of the everlasting covenant.

2. It cannot truly be said of any gifts of God to his children that "he divided unto them his living," as an earthly father does when he gives to his children a portion of his estate. Nor does this forcible figure have any application to the manner of receiving or holding gospel blessings. There are no goods in the church of our Lord Jesus Christ to be divided as a separate portion to each of the children. Their inheritance in spiritual things is of a kind which allows of no division. They "are joint heirs with Christ." In a joint heirship an undivided part of the whole

inheritance belongs to each heir. The right of every heir extends to every part of the estate, and he cannot dispose of that right in any way; therefore there could be no taking away, wasting or marring of any part without damage to every other heir. Light in a room will partly illustrate this kind of inheritance. Each occupant of the room has a right to an undivided part of the whole, and cannot do with less; but his full occupation of his right does not in the least lessen or disturb the enjoyment of any other.

A christian may go away from the good things of the gospel for a time, but he cannot take them with him. It is a blessed provision of the new covenant that nothing belonging to the children can be wasted or injured. Even though he sell his birthright, nobody else can obtain and enjoy it, as Jacob did that of Esau in natural things. His sonship cannot be sold, though its rights cannot be enjoyed by him while away from his Father's house. All this kind of goods are kept safely; and when the wandering child is brought back from the barren wastes of the world, he is amazed, and humbled in the dust, and melted down in love and thankfulness and deep contrition, to find that the boundless love of God has kept for him all those precious things which he thought he had lost forever, and has kept also for him that mercy without which the door into this heavenly enjoyment could never have been opened to him again.

This feature of the parable is true, however, of Abraham as the father of "Israel after the flesh." The rites and ceremonies of the law, and everything pertaining to this covenant of works, are the goods of those who are under it, and represent their living. "He that doeth these things shall live by them." It is to be remembered that the Jews always referred to Abraham as the father of their house, through whom these things which constituted their living were received. Now all these legal things go, with the responsibility indicated by them, belong to each one severally and individually. "The soul that sinneth it shall die." But this division of goods is not made, this individual responsibility is not manifested, until the younger son calls for his portion of the goods. This calling for his goods is an evidence that he has become dissatisfied where he is, that he feels his personal responsibility, and wishes to make his condition better. The elder son

seems to have had no such feelings; and even after the division has been made at the request of the younger, he does not appear to have taken any account of it as of any interest to him, but continued working in the field as before. This is the case in the separation of the Lord's people from the world. When he will manifest them as children of the new covenant he first makes them restless under the old; for they are all at first under that covenant in which the wrath of God against sin is shown, being "by nature children of wrath even as others;" and until he quickens them by divine life they are as satisfied under that covenant as the others. "But when God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," quickens us, then we begin to see and feel how much we lack yet, even though we may think, as the rich young man did, that we have kept all the commandments "from our youth up." Then we feel that we need a righteousness that exceeds what we now have, and at once go seeking for it. Of course we know of no way to obtain it by a more careful and profitable use of our legal goods, and we go to work with a sense of personal care and responsibility and anxiety never felt by those doing routine work under the direction of another. But this work only shows more and more how sinful we are, how far from the righteousness required by the law, which now begins to appear very plain to us. It does not take the poor sinner long to make that journey into the "far country," nor long to waste all his legal goods, and find himself not only destitute, but deeply disgraced. All this special work that he has done has only shown that every corrupt principle is in his heart, and his case, as he feels it, is just like the one who undertook to get more happiness by spending his goods according to his own judgment, but only wasted them in riotous living and was left impoverished, sick and disgraced. We thought to improve upon our present condition by what we should do, and increase the stock of righteousness we already had by employing it, as capital in money is employed often to great profit, by wise investment and energetic work. But the result is that all is gone, not only the goods we spent, but the stock we thought we possessed before. We have learned that we are far from righteousness. This vile nature of ours is the "far country" where we now find ourselves, without righteousness or strength, with no food but husk, no clothing but "filthy rags." Here and now the "mighty famine" arises in this land, and we begin to be in want.

We must not think that those who are intended to be represented by this younger son are such as have committed some special act of sin. It would not then be a parable. The teaching is concerning what takes

place in the heart. The journey and dissipation of the younger son shows how the sinner finds out his true condition as vile and filthy in the sight of the law, while the steady working of the other shows the self-satisfied state of the natural man. The younger son had a right to call for his portion, and the father made no objection. The goods divided to both sons were the same. That which was wasted by the young and brought him to grief and shame is the same as that which is still the boast and dependence of the other. The very same works that have shown the child of God the sins and corruptions of his heart, are the riches and glory of the carnal professor.

This is the Lord's way of bringing us to the knowledge of the total depravity of our nature. Without these efforts to work ourselves into a more favorable state before the Lord we should never have known how far we are from him by nature, how vile and sinful before him. "By the law is the knowledge of sin." "I had not known sin but by the law." "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

In this far country the quickened sinner alone is poor. The people of the country are rich. The natural man feels no need of anything which his own wisdom and strength cannot produce. This nature of ours, which has now become such a "far country" to this poor stranger, and so barren of all he needs, is to them the center and source of all abundance. They can live luxuriously upon its products. The famine which brings this poor stranger to such want does not touch them. In his extremity he tries to earn something by joining with them, and working in the fields of philosophy and wisdom of men. But wages do not help him at all. While he makes repeated efforts to believe that this vain philosophy and doctrine, which this carnal mind has hired him to dispense to others, is of some real value, and is often animated and encouraged by the eagerness with which it is received and swallowed down by those to whom he is sent with it by his wealthy employer, yet he has no profit to himself of all this labor under the sun; nor can he eat a morsel of it himself.

"And no man gave unto him." The natural man has nothing to give him that would be of any help, and has no care for him, nor sympathy for his needy condition. In this country there is no giving; all who need must earn a supply, or die. When his labor fails to supply his need he is at the end of the earth.

"From the end of the earth will I cry unto thee." "All the ends of the earth shall see the salvation of our God." The way to that salvation lies through the fulfillment of the law, and in that direction alone can the sinner look, even when he clearly sees that it justly condemns

him. He knows nothing of Christ as the way, for that knowledge can never come until he is revealed in us the hope of glory; and when there is no longer any possible hope of paying any part of what the law demands, then, at the end of earthly power and wisdom and righteousness and hope, the cry for mercy begins. This desire for mercy is put into his heart by the Lord, and he must beg for it, not knowing that it is the Lord's way of bringing him to himself. "They shall come with weeping, and with supplication will I lead them." But it is to the God of the law and of justice that he looks, for he knows of no other. The publican went with his cries for mercy to the temple, the legal place of worship, but dared not go near. In his view the Pharisee was worthy of the favors he possessed, while he had not only no right to them, but deserved to be cast out. Yet all that his soul needs and hungers for is represented in that temple. To his father's house the younger son turns back, for there is the bread for which his soul is fainting. From this distant land utterly destitute, he now remembers that bread with a different feeling from that with which he regarded it while at home. Then he thought little or nothing about it, but now it is life to him. He remembers how plenty it was, so that even the servants had more than they needed. The plenty of that time is not what would satisfy him now; but he does not know this. He thinks if he could only get back where he was before, even as a servant, it would be so much better than this awful hunger. He knows of no desirable place but Abraham's house, for there only is the worship of that true God whom now he loves as never before. He has no thought of asking for his place again as a son. He has forfeited the right so proudly boasted of by the Jew, to say "Abraham is our father." He only asks for mercy, asks for the place of a servant. His pride is gone. He is humbled in the dust. No one brings a charge against him of sins done in that far country. No one can see into his heart to bring accusations of the terrible evils that have been discovered by him there. He makes the confession himself. And the form of that confession is peculiar; "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Make me as one of thy hired servants." The Lord has no hired servants in the church, but in the house of Abraham after the flesh there were many. Against the legal heavens he has sinned, in the sight of Abraham, so that he can never hope to be received back as his son. Of the new gospel heavens, which the Lord has created for the joy and rejoicing of his people, this poor sinner yet knows nothing.—Isa lxxv.

The publican did not pray for mercy because he thought it would be a good work, but because he

deeply felt his need of it. The younger son did not start back because he thought such a course would advance his interests with his father, but because his hunger compelled him, even though he must go as a beggar, and even then with no prospect of being heard by that father, in whose sight he had sinned so grievously, and must be so loathsome. The Syro-Phenician woman did not ask the crumbs of mercy because she thought the asking would be a meritorious act, but because she must have them, and was willing to receive them as a dog, feeling that she had no more right to them. So the poor sinner cries for mercy, though he sees no way in which a just and holy God can grant it. But his humble confession and earnest cry are full of power. The poor woman's faith reached farther than she knew, and brought an answer that went beyond her asking, covering all the desires of her heart. The publican, amazed and glad, went down to his house justified, when he had only asked for mercy. The younger son was lost in wonder to receive not only his place again as a son of Abraham, but also such expressions of love, and abundant favors, as had never been received, nor even known or cared for, by either of the sons before.

This shows the way in which the one who is condemned by the law receives the blessings of the gospel. Abraham must give them to him. They were promised to Abraham and to his seed exclusively in the covenant, and therefore through him comes the right to them. If that seed had meant the children of the flesh, then no Gentile nor disobedient Jew could ever have received the blessing, because it would then have come by the law; but the apostle clearly shows that it could not be by the law, because the covenant, in which all those blessings were promised to him, "was confirmed of God in Christ four hundred and thirty years before the law was given" to his fleshly seed, and so could not be affected by it. "For the promise was not made to Abraham through the law, but through the righteousness of faith." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."—Romans iv. 13-16. "Therefore they that are of faith, the same are the children of Abraham," whether they be Jew or Gentile; and "the blessing of Abraham comes upon them through Christ." These are children of promise, as Isaac was; and as Abraham received Isaac again from the dead in a figure, so these are all received by him from the dead. They all go away, as the younger son did, realize by their dealings with legal things the abounding of sin within them, receive its wages, which are death, and then, through the greater abounding of grace, are brought again from the dead as the "children of Abraham by faith in Jesus Christ," "and

heirs according to promise."—Gal. iii. and iv. How well all this truth, so fully dwelt upon by the apostle, is represented in the coming of the younger son into the wonderful enjoyment of things in that house which he never knew about before he went away, and by the words of his father when he received him: "This my son was dead, and is alive again." The special gifts of the father to that son represent the blessings of Abraham that "come upon the Gentiles through Christ." Those four tokens point to Christ. It is Abraham who receives the outcast and the stranger to the blessings that are in Christ. They could not belong to anybody but his seed, and through him must come the recognition of that seed.

In another parable the same truth is presented in a different way. Lazarus, the poor outcast, or stranger, sick and sore from the effect of sin, begging in vain for food from the legal table, where the Jew fares sumptuously every day, is carried, in the gospel dispensation, by angels, the ministers of new covenant blessings, into Abraham's bosom. That covenant which was made with him, and in which were promised him all spiritual blessings, "as the heir of the world," is as a bosom of rest and sweet content to the sin-sick soul that has tried in vain to find salvation by the works of the law; and those who by nature "are aliens from the commonwealth of Israel, and strangers to the covenant of promise," are made nigh by the blood of Christ. By that precious blood they have been "redeemed from the curse of the law," "that the blessing of Abraham might come on the Gentiles," and on the outcast Jew alike, "through Christ." "For the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." "For all are children of God by faith in Jesus Christ;" and such "are Abraham's seed, and heirs according to promise."—Gal. iii. 13–29. How carefully and tenderly, and with what absolute certainty, these ministers of Christ, such as Paul, carry the poor, afflicted beggars into this bosom of Abraham, and declare to them with glad assurance, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. ii. 19; Rom. xi. 11, 30–32.

The younger son has turned about, with his face toward that house where righteousness is, though he can see there no place of righteousness for him; but he is still a great way off when the unexpected meeting with his father takes place. He has made really no progress toward the house, except in his soul's desires. He is as ragged and vile as ever, "full of wounds and bruises and putrefying sores," and had no thought of even asking to enter the house, except in great mercy to be allowed a corner in the appointed place of

servants. What a wonder, what bewildering joy fills his soul at this amazing revelation of love to him, where he looked for wrath. That very law, the legal heavens, against which he has so grievously sinned in the sight of his father, now brings forth for him, at the command of that very father, the best robe of righteousness to clothe him fitly. "The righteousness of the law is fulfilled in him," which had never been fulfilled by him. "He stands holy and unblamable in love before God" in the house of Abraham, "the father of all them that believe," and knows, as only poor, repentant sinners can know, "the blessedness of the man unto whom the Lord imputeth righteousness without works." The ring is put upon his hand to show the everlasting, securely binding and priceless quality of the love he now receives; and shoes are put upon his feet, even the preparation of the gospel of peace, by which henceforth he can stand upon the holy ground of the gospel, and walk in the precious good works of Jesus, which God hath before ordained that his people should walk in. And according to the mysterious terms of that covenant made with Abraham, in his flesh, in which the righteousness of faith which he had before was sealed with the sign of circumcision, the fatted calf is brought forth in his house, and killed for the feast of this son received again from the dead. Jesus is thus set forth as crucified, that these poor wanderers and strangers may be "delivered from the curse of the law," "the body of the sins of the flesh, being put off by the circumcision of Christ," so that now, without spot and blameless and unreplicable in the dear Savior's sight, they can "rejoice with joy unspeakable and full of glory." Here is a glorious feast, and a solemn merriment and gladness in the house of our father Abraham, which now appears as the house of God, the heavenly Jerusalem, whose children, that were all lost, are now home again forever.

4. The elder son is still working in the field, as are all who believe in salvation by their own works. Here is another point of difference between him and the one who is under the gospel dispensation; "for we which have believed do enter into rest," and "He that hath entered into his [Jesus'] rest, he also hath ceased from his own works, as God did from his."—Heb. iv. 3, 10. Jesus has finished the work of salvation, and there is no work for his people to do but to "speak of the glory of his kingdom, and talk of his power" (Psalm cxlv. 11), and show forth, by an obedient walk, "the praises of him who hath called them out of darkness into his marvelous light."

When the elder son drew near to the house, and heard the music and dancing, he did not go in himself, but called a servant, "and inquired what these things meant." When he was told of his brother's return,

and of what had been done, he became angry, and would not go in. In order to represent a true christian he should have been in the house when his brother arrived, and the first to welcome him with joy. There is no work for a child of God that calls him outside of the church. His feet must stand within the gates of Jerusalem.—Psalm cxii. 2. If I should ever see one in the church become angry and jealous because a glad welcome is given to an erring brother who has returned humble, repentant, sorrowful, asking forgiveness, and seeking only the lowest place, I should conclude that he had never known the love of God to himself as a poor sinner, and had no right to a place in the church; for if ever that love, "which is the bond of perfectness," could be felt as strong enough to overcome the selfishness of our carnal natures, it would be on an occasion like that. I have never seen anything to indicate to me the indulgence of such a vile and hateful passion on such an occasion by a child of God.

But this is the disposition of the Pharisee toward a sinner who seeks a place in the house of Abraham, and toward whoever would give it to him. "He receiveth sinners," was in the esteem of the Jews as strong an objection as could be raised against Jesus. To this day the anger and contempt of those who believe in salvation by works is excited at the very suggestion of that doctrine which declares the electing love and heavenly favor of God to be received by those who in no way deserve it.

5. Why should an obedient christian who exhibits such a vile disposition toward a repentant brother, if such there be, be represented as the elder brother? We can see a reason when we look at him as representing the bond-children; for Ishmael was older than Isaac, enough older to mock him in the sorrowful time of weaning; Esau was older than Jacob; the law was before the gospel in manifestation, and is so in experience.

6. Can a child of God ever get into such a state as to say to him, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment," and that by way of complaining because favors have been shown to a poor brother? But this is the very language of the Pharisee. "Touching the righteousness which is in the law I was blameless." "We be Abraham's children, and were never in bondage to any man." They could boldly and sincerely persist in saying that it is not right to receive a sinner, and bestow those blessings upon him which truly belong only to the obedient. This Abraham does, so they are represented in the parable as making the complaint to him, which they really do. Yet they denied then, and still deny, that Abraham takes that course. They professed then, and still profess, that the Scriptures are their guide, while they deny them

by their works; and while they are acknowledged by the Savior to be the seed of Abraham, they still manifest, as he told them, that they are not his children, in a spiritual sense, by not doing his works.—John viii. 37, 39.

7. Can the child of God ever say to him, "Thou never gavest me a kid, that I might rejoice with my friends?" Can he ever forget or deny the time of the gladness of his soul, when the night of weeping was gone, and the morning of gospel joy had dawned upon him? The Pharisee can truly use this language. He is under that dispensation of work which allows no time for merry-making. Singing and dancing are appropriate when work is finished and its rewards are received; but the work of the bond-children is never done. This character sees no reason for such a waste of time. He does not ask for the fatted calf for himself—seems to care nothing about that. He does not even ask for a kid, but merely mentions the fact that none was ever given him, as a complaint against the present unwise extravagance; against a doctrine and practice which he is sure will only tend to encourage just such licentious conduct as his brother has been engaged in.

8. If a child of God ever could have the face to make such a complaint to the Lord, could it possibly be upon the ground that he was much more worthy of such favors than this brother who has done so wickedly, and who does not even claim that he merits anything but punishment? But this is the very feeling and belief of every believer in a conditional salvation. Self-approval, and a contempt of the sinner, are the very heart and soul of that doctrine. The humble acknowledgments of sin and pollution, in the strong terms that are at times forced from the poor sinner, are an offense to the pharisaic principle in the heart. One who has never felt the awful depths of depravity in his own heart has an instinctive contempt for one who acknowledges such villainess, and really regards himself as far better and holier; while every heaven-taught soul knows that he has nothing to boast over the vilest transgressor, but great cause for thankfulness for that wonderful grace that has kept him from a greater fall.

And here we must close this so imperfect contemplation of so great and instructive a subject. We see the elder son still with his father Abraham, while the younger is in the house to which he cannot be entreated to go in. All that Abraham has in that legal covenant was his, and remained so to the last of that old covenant; but he cannot, and has no desire to, enter the house of joy and singing. All through the Scriptures, which preached the gospel to Abraham before Christ came, the entreaty is to that people to come

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EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1893.

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OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

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ORDAINED TO CONDEMNATION.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 4.

A very dear brother in the ministry, "whose praise is in the gospel throughout all the churches," has asked of Elder Jenkins for his views of this expression of the sacred record, and also for his understanding of the passage included in 2 Thess. i. 6-10. At the request of Elder J. we submit the following thoughts in connection with the text quoted from Jude. Of the other subject proposed it will not be expedient to write at this time. But it may be observed that Paul was moved by the Holy Ghost to give thanks to God for the display of his righteousness in taking vengeance on them that know him not, as well as in giving to the troubled saints rest. The same infinite righteousness is revealed both in the visitation of his just condemnation upon the guilty, and in giving to his afflicted and poor people rest with the apostles and prophets who were inspired to bear undying testimony to the truth which shines in the face of Jesus Christ. Without the recognition of the unlimited sovereignty of our God, controlling what we call evil, as well as what appears to us to be good, there could be no reliance upon the consolation which Paul was moved by the Holy Ghost to record in the connection to which our brother refers.

In the text above copied, it is evident that the reason is assigned for that which immediately precedes the text. In this brief epistle is embodied all the doctrine of God our Savior. Jude does not claim so much importance as to be above the need of introducing himself to the saints; he first presents his credentials as the servant of Jesus Christ, and then further identifies himself as the brother of James. Next he defines particularly those to whom his message is addressed, "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." On all such he invokes mercy and peace abundantly. Then he declares the testimony which he must bear to them. He does not say that they may secure his love by complying with conditions submitted; but recognizing their peculiar character as already established, he says, "Beloved, when I gave all diligence to write unto you of the common salvation [that is, of the

salvation which belongs in common to all the election of grace in Christ Jesus], it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Then follows the reason assigned in our text.

"For there are certain men crept in unawares." Let those who would cavil over this text carefully observe the language in its letter. Jude does not say that these creepers are persons who have succeeded in defeating the eternal design of God by invading the church; neither is it to be understood that in their wickedness they have brought to pass any circumstances which were not included in the eternal purpose of God. In all their deceitful working they have not escaped the scrutiny of that all-seeing eye of the Keeper of Israel, who neither slumbers nor sleeps. They have indeed crept in unawares to the saints whom they have deceived; but they can go no further than the limit set by the omnipotent God, by whom all his saints are kept through faith unto salvation. One point should be particularly noticed in reference to these intruders; they are never troubled with the suggestion of their real character. Their object is to deceive and rob the saints of their rest by introducing false doctrines for their own advantage. Only the true child, who hungers and thirsts after righteousness, is ever tempted to question the genuineness of his own evidence of being a child of God. As the tempter challenged the reality of the relationship of the Lord Jesus, so he is ever ready to raise the same question in the heart of every one who is led by the Spirit of God to follow in the footsteps of the dear Redeemer. Certainly he never tempts any of his own children. Neither could the temptation be a distress to one whose element is sin. Therefore, it is conclusive evidence that the love of righteousness is in every one who is troubled by reason of the consciousness of indwelling sin. Such cannot be the creepers to whom our text refers. The very language implies the design of such characters to deceive the church into which they have crept. This cannot be the case with one who loves the church. For the assurance of the tried saints the truth is written, "Beloved, let us love one another; for love is of God; and EVERY ONE THAT LOVETH IS BORN OF GOD, AND KNOWETH GOD."—1 John iv. 7. This gives the assurance to every one who loves righteousness and hates iniquity, that he is not one of those who have "crept in unawares."

"Who were before of old ordained unto this condemnation." However far back into the past the mind may plunge in the search for the date here specified, it is impossible for the finite comprehension of created beings to grasp the designated period. If we go back to the creation of the material universe,

that is of old; but this ordination was before that. It certainly cannot result from anything which has transpired in time, since it was already settled in the ordination which was before the most remote period of time. They were ordained to this condemnation before the beginning of the material creation; for the date of that is given. "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands."—Psalm cii. 25. Let the saints rejoice that this is left on record; for it shows them that the eternal purpose of God has never been changed by all the iniquity of sinners. The election of grace is settled in the eternal love of God, by which the saints were chosen in Christ before the world was; and that same eternal purpose of God appoints the condemnation of those who are described in our text. Let not the charge be brought against God that his appointment is unjust; neither let finite worms presume to ask why God has determined the destiny of all his creatures according to the good pleasure of his own will. "He giveth not account of any of his matters."—Job xxxiii. 13. "Even so, Father, for so it seemed good in thy sight!" This was satisfactory to our suffering Lord; it is sufficient for the saints when they are led by his Spirit. One thing should cause every trembling saint to rejoice, and that is the fact which is eternally settled, that none can ever be brought under this dreadful sentence but those here specified. Divine wisdom appointed and ordained to this condemnation none of those poor and needy ones whose earnest desire to be free from sin identifies them as lovers of righteousness. Every one who bears that peculiar mark is sealed by the holy Spirit of God unto the day of redemption. They cannot come under the wrath of God; because they are kept by the power of God through faith unto salvation, sanctified by God the Father, and preserved in Jesus Christ. Those who are under this appointment to wrath are every one of them willing servants of the power of iniquity which dwells in them. By their hatred of the doctrine of the gospel they only develop the manner of spirit to which they freely choose to yield obedience. No deeper torment could be inflicted upon them than to be compelled to abide evermore in the presence of that holy God in whom is all the delight of those to whom his grace has brought salvation from sin. There is no condemnation to those who hate their own life because of its sinfulness; and there is no sinner who longs for deliverance from sin but that is led by the Spirit of God to hunger and thirst after righteousness. All such shall be filled with the perfect holiness of God in Christ Jesus. None shall be banished from the joyful presence of our Redeemer but such as shall say to the mountains and rocks, "Fall on us, and

hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"—Rev. vi. 16, 17. This manifests the condemnation to which they were "before of old ordained."

"Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." This specific description definitely excludes every sick believer from the number of those creepers to whom the apostle refers. Ungodly men have no grief on account of the sin which dwells in their members. They may wish to die the death of the righteous, and to let their last end be like his; but they cannot wish to live the life of the righteous, nor choose to suffer affliction with the people of God. The characteristic by which they are described as "ungodly men," forbids the application of what is said of them to any who wish to be holy. That desire cannot arise from the enmity of the carnal mind, which is all the mind the natural man can possess. Their hatred against godliness is shown by these characters "turning the grace of our God into lasciviousness." It is not uncommon for such men to boldly declare that if they believed the doctrine of election and predestination, as it is held by those who tremblingly hope in the grace of God for salvation, they would go into all manner of wickedness, and trust to being saved anyhow. The grace of our God never leads those in whom it is revealed to any such ungodliness. Those ungodly men clearly expose their real principle when they confess that they are only restrained from acting out their wicked desires by the fear of future consequences. If they must be hired by the hope of reward, or driven by the fear of punishment, it is manifest that they do not love righteousness, nor hate iniquity. They unwittingly expose their real love of sin in their zeal against the truth of salvation by the grace of God as revealed in Jesus Christ.

These ungodly men cannot refrain from "denying the only Lord God, and our Lord Jesus Christ." In rejecting the doctrine of sovereign election by divine grace as the only way of salvation for sinners, they assert that the gospel as revealed in Jesus is not true, and thus deny the only revelation which God has given of himself. Every false system of religion is included in this awful blasphemy. Nor does it help their case that they claim to be followers of Christ. The rejection of the truth which bears the seal of inspired authority is the denial of the Author of that truth. And there is no denial of the only Lord God by creatures in any other way but in the rejection of his truth as revealed in the gospel of our Lord Jesus Christ. Careful attention to the address of this epistle forbids that it should be applied to avowed opposers of the

organized church. It is into this sacred "house of God, which is the church of the living God, the pillar and ground of the truth," the text asserts that these characters have crept unawares. They have not come without designs on their own part; neither have they crept in so stealthily as to have escaped the observation of that God who every moment waters the vineyard which he keeps night and day. Since these men were before of old ordained to this condemnation, it is evident no secret work of theirs could escape the attention of that God who "hath determined the times before appointed, and the bounds of their habitation." The experience of the churches has illustrated the manner in which these creepers have invaded the holy places of the tabernacles of the Most High. The idea of creeping implies that they profess much meekness and distrust of their own judgment, and claim to seek instruction. They do not come with assumption of importance and authority, for this would alarm the saints; but their more common manner of creeping in is with such a painful profession of humility that it would be cruel to question their sincere love to the doctrine and organization of the church. Once they have gained the confidence of the saints they soon proceed to show their hatred against the truth by denying the very essential principle of the sovereignty of God, without which there can be no truth in the gospel of our Lord Jesus Christ.

Since these creepers are before appointed, it is evident that they are an essential portion of the creation of our God, and that they are included among the things which work together for the good of them who love God, and are the called according to his purpose. Cain and Pharaoh and Judas Iscariot acted out the wickedness of their own hearts; but they fulfilled the purpose of God. The remainder of their wrath he restrained. So the malice and deceitfulness of ungodly men in our day can do no more than our God has appointed for them to accomplish. The saints need not be disturbed when such creepers revile the truth of God; that is only fulfilling the purpose for which our God has raised them up. "But they shall proceed no further; for their folly shall be manifest unto all."

Hoping that others may be moved to write for the SIGNS OF THE TIMES in further consideration of this important subject, and that our dear brethren Jenkins and the inquiring Elder may give expression to their own views, we submit the foregoing to their examination. Nothing is worthy of the acceptance of the saints but that which is clearly sustained by the inspired record of eternal truth.

Concerning the passage in 2 Thessalonians, if the Lord will, we hope to present some thoughts in our next number.

(Continued from page 83.)

in. Abraham saw the day of Christ and was glad. Everything belonging to him, as the father of the children of the legal covenant, pointed to Christ. "All the day long I have stretched out my hands to a rebellious and gainsaying people," said the Lord. This entreaty only expresses how all the Scriptures, in which the Pharisees think they have eternal life, testify of Jesus. But he said to them, "Ye will not come unto me, that ye might have life." The gospel is preached to them, that it may be clearly made known that they have no will for it, no desire for what is in the house. They ALL refuse. The elder son stands for every one of them, for every natural man, to whom the things of the kingdom of God are foolishness, and who still in heart mocks and "persecutes him who is born after the Spirit." To them through all the Scriptures of truth, as they sweetly testify of Christ, comes the entreaty of Abraham, their father, in the wonderful words that explain and justify this rejoicing over the children who have found rest in the house of God, "It is meet that we should make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

SILAS H. DURAND.

DE LAND, Fla., Feb. 15, 1893.

RECONCILIATION.

"All things are of God, who hath reconciled us to himself by Jesus Christ."—2 Cor. v. 18.

DEAR BRETHREN:—The inspired Paul had just said to his brethren in Christ, "Old things are passed away; behold, all things are become new. And all things are of God." That is, all things that are become new are of God, and bear his impress. Every man in Christ Jesus is new, as new-born, having newness of life and spirit, new relations to God and his living people, a new heart, new desires and motives, new obligations, privileges and blessings; yea, all things are become new to the man who is himself a new creature in Christ. As new-born, he is heir to a new heaven and a new earth, wherein dwelleth righteousness; and God's divine power hath given unto him all things that pertain to life and godliness. In this sense all things are of God. The covenant of life is new, the kingdom is new, the people are new, the city is new, the laws are new, the worship is new, the song is new, the joy is new; all things are new, and all things are of God.

"Who hath reconciled us to himself." Reconciliation is of God, therefore, and it is his work or act, not ours; for he is our Reconciler, and in love and mercy reconciles us to himself. So then, the enmity and irreconciliation were wholly on our part, but not on his; consequently, in the work of reconciliation, the change must be entirely in us, who are reconciled to God, and we only are act-

ed upon; for the Lord changes not.—Mal. iii; James i. Israel was the chosen people of God, and his covenant was with them; yet they were a sinful and rebellious people; but he was still merciful, and called to them, saying, "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion."—Jer. iii. 14. This is much more true concerning his people of the new covenant, whom he hath loved with an everlasting love, and for whose sins Christ died; for he foreknew them as his glorified children, and predestinated them to be conformed to the holy image of his beloved Son. Therefore we should not think that God hated his people, or was angry with them, or irreconciled to them, and that Jesus must needs die for them to appease the wrath of their offended God; for Jesus is one with the Father, and his will and work were the Father's will and work. So the ministry of reconciliation testifies "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," because Jesus made full atonement for their trespasses or sins, and through him God reconciles them to himself.—2 Cor. v; Rom. v.

To reconcile is to conciliate anew; to restore to friendship; to atone; to reunite. This proceeds from God, and he does it—reconciles us to himself, not himself to us. But the natural idea is, that God is offended at the sinner; therefore Christ died for sinners, to appease the anger of God towards them, and they must help to do the same, by turning to God and loving him; so that, through Christ's atonement and the sinner's repentance, God is reconciled to the penitent sinner and loves him. But Paul's doctrine in the text is, that "God hath reconciled us to himself." So then, God moved upon us, wrought in us, changed us toward him, and made us nigh unto him; but we did not move upon God, nor influence him, nor change him toward us, which the world thinks is so. Neither is it true, as men think, that God hath reconciled us to himself by the church and gospel ministry, nor by the Bible, nor by prayer, nor by preaching and teaching, nor by repentance and confession, but "By Jesus Christ." So then God in Christ hath reconciled us to himself. He hath made us his people, his friends, yea, his children; hath brought us back from our wanderings, made us nigh to himself, bestowed his love upon us, and given us a spirit to know him, and a heart to love him. This is rich mercy. All this is by our Lord Jesus Christ, who himself loved us, even as God loved him, and gave himself for us, that he might redeem us from the curse of the law, save us from our sins, and bring us to God in sweet reconciliation, peace and holiness. "For it pleased the Father that in him should all fullness dwell; and having

made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblamable, and unreprouvable in his sight."—Col. i. 19-22. This is the gracious and glorious purpose of God in having reconciled us to himself by Jesus Christ.

But as God was not our enemy, but we were his enemies, and he reconciles us to himself, the question may arise, Why should his holy Son die to make an atonement for our sins, and to make reconciliation and peace between God and us? The answer is, God is just and holy, no less than merciful and gracious, and love itself; and we were transgressors of his righteous law, which requires righteous obedience from those who are under it; therefore the blessed and holy "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons;" that God might righteously reconcile us to himself, and that we should be holy and without blame before him in love. For this cause "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii., iv; Eph. i.

Therefore, brethren, not because God was offended at his foreknown people, did Christ die for their sins in the flesh, to turn away his anger from them (which would imply change in God), but because the holy law condemned them for their sins, and it must be fulfilled and honored. Paul plainly and beautifully tells us why and how it is that Christ died, saying, "But God commendeth his love toward us [not that he was offended at us], in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood [from the demands of the law] we shall be saved from wrath [the wrath or curse of the law], through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 8-10. So it was the love of God toward us, and not his wrath, that caused Christ to die for us. Paul therefore said of the Son of God, "Who loved me; and gave himself for me." O, brethren, do you not love this view of God, and of the atoning death of his beloved Son? Does it not sweetly reconcile us to God, as the dear children to our loving Father? For one, I love this view of our great and dreadful God; and it was the experience and understanding of this that first reconciled me to him, and gave me peace and joy in Christ Jesus my glorious Savior, who was blessedly revealed to me as the Lord my righteousness. Then I loved God, as my Father, and my soul joyfully praised him. That

was nearly thirty-nine years ago. I then wrote to the minister who afterwards baptized me, "I am willing to be anything or nothing, just as God will." God thus reconciled me to himself by Christ Jesus. O how long and darkly, and with bitter anguish of spirit, I have labored to reconcile God to me under the awful fear that in wrath he was about to consume me. O how piteously I had wept, and begged for his mercy and pardon. Therefore the relief to my laboring and suffering heart was so unlooked for and great, that it could not be told. My peace was like the beautiful river of life that John saw; and "truly my fellowship was with the Father, and with his Son Jesus Christ."

Let me close with the expressive words of Paul, "And were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us 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."—Eph. ii. "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 [him], who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. v.

Now, dear brethren, the Prince of peace himself be with you and give you peace, that the love and peace of God may rule in your hearts.

D. BARTLEY.

CRAWFORDSVILLE, Ind., Feb. 21, 1893.

DEAR BROTHER:—My parents were poor, but respectable. They were both called by grace when I was very young. They tried to bring up their children in morality, and set a good example before them; but they did not try to make us christians, as they knew that was not in their power. I was born in sin, and was well content to live in that condition. Although better instructed and kept under more restraint than many others, I was wicked enough. My parents tried to keep me from all resorts of folly, worldly pleasure and temptation. I once wanted to go to a fair, where there would be all kinds of amusements, as well as drinking, and snares of every kind. My father asked me if I would like to die there. I answered, No. He said, "You cannot go." After a fair was over they always tried to give us some suitable pleasure instead. They had seven children, much sickness in the family, and three children died. After a long sickness

my dear mother was taken from us to her home in heaven. She left four girls. I was the oldest, being nearly fourteen years old. My sister, Mrs. Knibbs, was the youngest, only three years old. When taken sick mother felt much troubled at the thought of leaving us; but before she died I heard her say that the Lord would provide, and she could leave us in his hands. A year after mother's death father married again, a dear good christian. She was a good wife, and a good mother to us. Soon after this I left home to support myself. How good the Lord was in preserving me from many evils. I had a hard road to travel sometimes, yet the Lord's watchful eye was over me. I had a hard place for two years, when the Lord provided a good easy place for me, to take care of a paralyzed lady eighty-four years old. When the Lord began a work of grace in my soul it was very gradual. Everything seemed to change. The things I once took pleasure in lost their charm. I could not enjoy young company. Old things passed away. I felt I was a poor sinner. I tried what I could do to help myself. I was going to be a good christian, and do some great thing. I did not know my own heart, nor the way of peace. How much I have been taught since then. The Lord, I hope, has opened my eyes to see that it is not of works, but of grace. I was living with a very worldly family, and I asked for liberty to go to meeting. The old lady said, "You never used to ask, and I shall have to answer for your sins." She might have thought I wanted to go out for pleasure. After her death I resolved to take no place where I could not go to a place of worship. I soon got a place, with liberty to go out every Sunday evening. I felt how good the Lord was to me. I did love to meet with his children. I wanted no other company. How little I knew then of the plague of my own heart, or of the riches of divine grace. Although fifty years have passed since then, I am a learner yet, and know but little; but this I do know, in Jesus is all my hope and desire. I had not courage at that time to speak to any one. Often have I gone home to speak to my step-mother, but could not say a word. After I had attended meeting some months the Elder spoke to me. I suppose he got some evidence of the state of my mind. He invited me to call and visit his wife and himself. I promised to do so. The evening I went I passed and repassed the house many times before I could get courage to call. I said very little, but he talked very kindly and instructive. I got acquainted with many dear friends. I wanted to be more free from sin, and thought I must grow more holy. One Sunday the pastor took for his text that beautiful verse, "Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. I

felt that I could cast my anchor of hope there. This was the righteousness I needed. I had none of my own. Soon after that I was received by the church, and followed my dear Savior in the ordinance of baptism on March 3d, 1839. O, dear brother, that was a happy day. How many changes I have felt since then; but the Lord has kept me by his power, and preserved me from bringing reproach on his cause. I have been trying to follow my Shepherd ever since; but often, like Peter, have I followed at a distance. How many backslidings and heart wanderings from the God I want to love, and sometimes think I do love. He will perfect the work of his hands.

"The work which his goodness began,
The arm of his strength will complete;
His promise is yea and amen,
And never was forfeited yet."

HESTER RUMNEY.

(See obituary on page 88.)

EDITORIAL NOTICES.

SERIOUS ILLNESS OF BROTHER B. F. COULTER.

WE are pained to learn that our dear and highly esteemed brother, Dr. B. F. Coulter, of Philadelphia, is lying very low with typhoid fever, so that only his physician and nurses are allowed to see him. We sincerely hope that this sickness is not unto death, and that he may be spared to his family and the church of Christ for many years to come.

READ CAREFULLY.

WHEN two or more new subscribers are sent at the same time, in accordance with terms given in Supplement, and one is in compliance with the second paragraph and former part of the fourth, and the others on terms given in third paragraph, it is very essential to state which name is sent according to terms of second and fourth paragraphs, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

BAPTIST CONVENTION.

In accordance with previous announcement, we published in the issue for Mar. 1st of this volume a complete account of the Baptist Convention, held at Black Rock, Md., Sept., 1832, at which time the separation (or "split") took place between what is now known in this country as Old and New School Baptists. Judging from our own experience, we believe our brethren and sisters are constantly receiving the inquiry, "What is the difference between the different orders of Baptists?" And while we would not attempt to answer this question in detail as to all of the many sects called Baptists, we can show clearly and conclusively, by the proceedings and resolutions of this little band of valiant soldiers of the cross, what is the difference between the Particular or Old School Baptists and the whole brood of modern religious denominations, whether known as Baptists or by any other name.

We have printed an extra edition of that number, and will mail them to any address as long as the supply lasts at the following prices, viz.:

One copy for five cents; twelve copies for fifty cents; thirty copies for one dollar. Sums less than one dollar may be sent in postage stamps.

PLEASE DO NOT DO IT.

WE have reason to fear that some of our subscribers, in sending on names in accordance with the second paragraph of Supplement, are sometimes actuated by a desire to send the paper to members of other denominations, whom they know will be more annoyed than pleased with it, and from whom there is not the slightest hope of their becoming permanent subscribers. Brethren, please do not do this, as it only incurs an expense to us, and is of no real benefit to any one. Our idea in making the offer stated in the second paragraph is to fill our list with permanent or live subscribers, not "deadwood." A word to the wise is sufficient.

We most earnestly request our brethren and friends to consider the third paragraph, and assist us all they possibly can on the terms therein stated, and thereby enable us to publish the paper in 1894 on the terms mentioned in the latter part of the fifth and sixth paragraphs. If you did not receive your Supplement, or have lost it, you can, if you are a subscriber to the paper, obtain a revised copy by writing us to send you one.

If you are not so situated that you can give this matter the time and attention you would like to, perhaps you have some reliable friend that you could interest in the work. If so, you are at liberty to give him the Supplement, and let him act in your behalf.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

PLEASE DO NOT.

OUR subscribers are especially requested not to pay their subscriptions for the SIGNS OF THE TIMES to Postmasters to forward to us, as they generally deduct twenty or twenty-five per cent. from the amount and send us the balance, retaining the discount as their commission, and often sending what they do remit in postage stamps. We also caution our patrons against "Newspaper Agencies," as they deduct a like commission. It is a very simple matter for a subscriber to get a post-office money order or a postal note, inclose it in a letter, and direct it to us, or to put the money in the letter and have it registered; but where several are sending from the same office it is well to choose one of the number to send for all at the one time.

DONATIONS.

As may be seen by our published receipts, the brethren and friends are contributing with their usual liberality to the fund to enable us to send the paper to those brethren and sisters who are not able to pay for it, and yet love to read it. We doubt if there is any way the same amount of money could be expended to give as much real joy and true happiness, to as many, as is derived from the contributions to this fund. It is the poor and needy, as to this world's goods, that are the best capacitated to enjoy spiritual blessings.

CHANGE OF RESIDENCE.

G. BEEBE'S SONS—DEAR BRETHREN:—Please discontinue sending the SIGNS to me at Santa Fe, Mo., and send it to Messongo, Accomack Co., Va., at which latter place I desire my correspondents to address me.

Your brother in hope,
MARTIN D. FISHER.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

J. B. Coleman, Tex., 1, Rebecca Groom, Mo., 1, Wm. V. Moore, Sr., Ill., 5, Jacob Kritzer, Ill., 3.—Total, \$10.00.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1892, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

Single copy.....	\$ 05
Twelve copies.....	50
Thirty copies.....	1 00

Sums less than one dollar may be sent in postage stamps. Address,

G. BEEBE'S SONS.
Middletown, Orange Co., N. Y.

OBITUARY NOTICES.

ANOTHER precious member of the Leading Creek Church, sister **Nancy Gray**, departed this life on Dec. 7th, 1892, at her son-in-law's residence, Mr. Asa Kelly, near Montrose, Randolph Co., W. Va., aged 75 years and 11 days.

Her maiden name was Kelly. She was married to Washington A. Long on Sept. 16th, 1844, from which union there remain two daughters and one son, Mr. M. C. Long, Mrs. Dorothy Murphy and Bertha Kelly. Mr. Washington A. Long died, I think, during the late war. Sister Nancy remained a widow four years, when she married Mr. John Gray, who died about twenty-five years ago. Sister Gray lived to see all her children grown. She was baptized by the writer about eighteen years ago, and remained a faithful sister until her death, always filling her seat in the church when able. She was a good mother, a good neighbor, and a dear sister in the church. We all mourn our loss, which we hope is her eternal gain. May the dear Lord bless her dear children according to his holy will. O that we might always be reconciled to the will of the Lord. Dear brethren and sisters, we are going one by one, and no doubt it will soon be our turn. O that we may be well prepared when the summons comes, with glory full in view. The sweet promise of our blessed Jesus is that he will be with his children in all their trials and troubles, even to the end.

The writer attended the burial, sang a hymn and tried to pray. The body was laid away in our grave-yard, to await the resurrection morn, when we shall see Jesus as he is and be like him. Then all will be well.

JAMES MURPHY.

MONTROSE, W. Va.

DIED—At her home on the old farm on which she had lived for upward of sixty years, in Clarke Co., Ohio, sister **Jane Carmon**.

She was the daughter of John and Mary Buckles, and was born Oct. 25th, 1807. In the year 1826 she was married to Lewis Carmon. She was the mother of fourteen children. She had eighty grandchildren and forty-seven great-grandchildren, making a total of one hundred and forty-one descendants. Nine children survive her, to mourn their loss of a dear mother. Her husband departed this life Feb. 13th, 1874. She joined the Old School Baptist Church at Honey Creek, Champaign Co., Ohio, Nov. 11th, 1826, and remained an honorable and devout member for more than sixty-seven years. She died at the ripe old age of 85 years, 3 months and 11 days.

She was in the division of the Baptists in the year 1836, which tried men's faith of what sort it was. She was not willing to compromise with the men holding the Fuller and Carey doctrine, that Christ died for all men, to give them a chance to be saved by accepting offered salvation; but she held firmly that Christ died for the elect only, and that God will

bring them with him or to him, without the loss of one.

The funeral was preached by the writer from Job xiv. 14 and 1 Cor. xv. 35: "If a man die, shall he live again?" "But some man will say, How are the dead raised up, and with what body do they come?" See Gen. iii. for the extent of that death, and Rom. iii. 10, &c. Also see John iii. 3; Matt. xi. 27; John vi. 44.

WM. LIPPINCOTT.

WESTVILLE, Ohio, Feb. 26, 1893.

SISTER **Laney Winchell** was born in the state of New York, April 12th, 1814, and died of dropsy at the home of her youngest son, E. Winchell, with whom she lived, near Yorktown Corners, in Henry Co., Ill., Jan. 16th, 1893, aged 78 years, 9 months and 4 days.

She was a beloved member of the Baren Grove Church of Old School Baptists, and an old subscriber and constant reader of the SIGNS OF THE TIMES. While it has always been, and will continue to be, esteemed a great pleasure to have enjoyed her confidence and church fellowship, yet this is a trivial matter when compared with the gratification of having the assurance of her acceptance in the family of our heavenly Father. None were more delighted in hearing gospel preaching, conversing upon the all-important subject of salvation by grace, and singing the songs of Zion, one of her favorites being,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

Her home being about twenty-five miles from the place of her church meetings, she did not enjoy the privilege of meeting with her brethren as often as she desired. We are assured that she died as she had lived, trusting in the sure mercies of God.

Sister Winchell's maiden name was Elmendorf. She married Joseph, the brother of the late Elder Jacob Winchell, of the state of New York, Dec. 28th, 1830, and by him became the mother of eleven children, eight of whom survive her, and with many other relatives, a multitude of friends, and the little church, deeply mourn her death. She united with the Old School Baptist Church of Olive, Ulster Co., N. Y., at the early age of sixteen, and was baptized by Elder Warren.

Her funeral occurred Jan. 18th, 1893, when she was placed beside her husband in the family cemetery, to sleep the sleep that knows no waking until God shall bid her arise.

"Say, Live forever, wondrous King,
Born to redeem, and strong to save;
Then ask the monster, Where's thy sting?
And, Where's thy vict'ry, boasting grave?"

S. KETCHUM.

ELMWOOD, Ill., March 1, 1893.

DR. Frank Gordon requests me to write an obituary notice of his father, **Gen. Anderson Gordon**, who died at the residence of his daughter, Mrs. Georgiana Rankin, near Merrillton, Ark., Feb. 13th, 1893, at the age of 73 years.

He was born Feb. 13th, 1820, in Maury Co., Tenn., and lived a life more worthy of a book than the mere mention to which an obituary notice must be limited. I knew him well, and was honored with his friendship. He was no ordinary man, but a man of note all his life; a gentleman of refinement, dignity and decorum. Though a remarkable man, there was little peculiar about him, nothing odd nor eccentric, so well rounded was his character. He joined the Primitive Baptists in 1843, and was a conspicuous figure in the history of the Arkansas Church from that time until his death. The brethren there will feel lonesome now that he is gone. Of inflexible integrity and tenacity of principle, he was always in his "place about the temple," and as a citizen ready and swift to do his duty as he saw it.

Loyal to his friends, with exceptionally little that was harsh to say of anybody, he possessed the magnetism that appeals at once to friends and foes.

He came of good stock: his grandfather, John Gordon, an Irishman, and his grandmother of Scotch parentage, who moved from North Carolina to Maury Co., Tenn., in 1843. Their sons were John, James and Jesse, and their daughter Jane, all of whom married in Maury Co., Tenn. James, the father of Gen. Gordon, was born in North Carolina, Jan. 18th, 1792, and married Nancy Tomlinson in 1816, of Scotch-German parentage. She was born in North Carolina, Feb. 10th, 1800. They settled first in Lauderdale Co., Ala., and in 1839 moved to Conway Co., Ark., where they died, she in 1861 and he in 1870. His family were Old Side Presbyterians, and hers Primitive Baptists. He served two terms in the Arkansas Legislature. They had four children, James M., Henry V. and Eliza Ann. From 1839 Gen. Gordon lived in Conway Co., Ark., a merchant and farmer. From 1861 to the close of the late war he was in the Confederate service, an officer in Col. Carroll's Regiment, of which he became Colonel; and for the last eighteen months of the war it was known as Col. Gordon's Regiment. In 1854 Gov. Baxter appointed him General of State Militia; and in this position he served also through Gov. Garland's administration. In 1854 he represented Conway County in the Arkansas Legislature. But the monument most to his honor, erected by himself, is the family of children he leaves to perpetuate his name and many christian virtues. These children by name are Georgiana, Frank, Henrietta, John and Maggie, all prosperous, conspicuous and brilliant members of society.

WM S. SPEER.

LAMKIN, Texas, Feb. 20, 1893.

SISTER **Sarah Haggard** died at three o'clock a. m. on Wednesday, Jan. 11th, at the age of 75 years, 4 months and 5 days, of bronchitis and heart failure.

She was born in County Surry, Dorking, England, Sept. 6th, 1817. She was married in 1841, in London, to James Humphrey, who died in 1859. They came to America in 1848, living in the city of New York until the year 1855, when they moved to Geneseo, Henry Co., Ill. There being no church of their order in Geneseo, and seeing a letter from Elder B. B. Piper, of Lincoln, Ill., in the SIGNS OF THE TIMES, inviting the Primitive Baptists there, they removed in 1857 to Lincoln, Ill., both uniting with the Lebanon Church, sister Haggard being baptized in June by Elder B. B. Piper, in the year 1862. She was married the second time to Harman Haggard, of Springfield, Ill., transferring her membership to the Spring Creek Church, Sangamon Co., where she remained a member until the death of her husband in 1874, when she returned to her old home in Lincoln, Ill., moving her membership back to the Lebanon Church, at Lincoln, Ill., and remaining a member in the best of standing until her death. She leaves three children by her first husband to mourn their loss: Mrs. Rebecca McCarty, of Holly Springs, Miss., Miss Kate Humphrey and Robert Humphrey, of Lincoln, Ill. The funeral services were held at the residence of Judge Humphrey on Friday, at two o'clock p. m., by Elder Dobbs, of Tallula, Ill. She was buried in the Union Cemetery, one mile southwest of Lincoln, Ill.

Sister Sarah Haggard justly reigned queen of love and light in her household. She looked well to the ways of it, and ate not the bread of idleness. She opened her mouth with wisdom, and in her mouth was the law of kindness. Her children rise up and call her blessed. I can truthfully say that I never met one whom I loved better, for to me she manifested so much of the fruit of the Spirit that I could but love her as a sister in Jesus.

Her pure spirit entered the chariot of love and light, while her precious children and loving friends bowed over her lifeless body with hearts of greater sorrow than they had ever before; for she whom they all loved most was gone forever from their happy home. Sorrow no more, dear ones; for she whom you loved and honored left with you by her everyday walk and conversation a sure evidence that she was by grace prepared to enter into an eternal rest, and ever be with the Lord. May God in the multitude of his mercies bring each one of her children to love and worship him as she did, is the prayer of her loving pastor,
L. O. DAVIS.

FELL asleep in Jesus, in the full triumph of faith, our dear old sister, **Hester Rumney**, at the home of her sister, Mrs. Knibbs, in Verona, Grundy Co., Ill., on Dec. 17th, 1893, aged 76 years and 6 months.

She was born at Upnor, Kent County, England, on July 21st, 1816. Her parents were called by grace when she was young, and her mother died when she was under fourteen years old, so that she became acquainted with sickness and trouble at an early age. She lived a respectable life until she was over twenty years old, when the Lord opened her eyes. The work was gradual. On March 3d, 1839, she was baptized, and joined Providence Church, at Chatham. When the division took place she, with a few others who held the truth, formed a church, with which she remained until she came to the state of New York, in the year 1852. She could not find a church of her faith and order for some time. On March 5th, 1861, she joined Ebenezer Church, in the city of New York. In the year 1880 she came to live with her sister, and united by letter with Ebenezer Church, at Verona, of which she remained a worthy member until her Lord saw fit to remove her from this dark world of sin and sorrow to the realms of eternal light and glory. She was much afflicted, being unable to leave the house for five years, but was not confined to her bed. It was her greatest comfort to have the brethren and sisters visit her. Her sister, although much afflicted, attended her with unceasing kindness, and entertained all visitors with the greatest hospitality.

Sister Hester was deeply taught in divine mysteries. She often spoke of her departure, and said to brother Downey and myself, "I want you both to come, and to speak from the words, 'I shall be satisfied, when I awake, with thy likeness.' But be sure and not praise me. I am a poor sinner, saved by grace alone." She was very diffident, and for years, when speaking of the saints, she would say, "O if I am only one of them; if I am only of that happy number. But I know I love them. I love the Savior, his gospel, his house and his ordinances. I long to be released and go home, to be forever with the Lord and his redeemed and glorified ones." For months before she was called home all doubts were removed, and she could view the heaven she loved with unobscured eyes. Her last words were, "Come, Lord Jesus; I am ready. Take me home; I am ready." Thus she passed away, to be with Christ.

Besides her own sister, she left two half-sisters, two half-brothers, and a number of other relatives and friends, with the little church; but she was full of years, joy and peace, and we know that our loss is her eternal gain.

A large number attended her funeral, which was held at the house. Elder John Downey and the writer conducted the services, and spoke from the Scripture she had selected, Psalm xvii. 15. May the blessings of our glorious King and Surety, Christ Jesus, rest richly on you, is the prayer of an old pilgrim.

S. BRADBEER.

(See communication on page 86.)

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

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NO. 12.

CORRESPONDENCE.

EXHORTATION.

G. BEEBE'S SONS—DEAR BRETHREN:—Among the admonitions given by Paul to Timothy to regulate his conduct in the ministry, recorded in 2 Timothy iv. 2, we find the word "exhort." He says to Timothy there, "Reprove, rebuke, exhort with all long-suffering and doctrine." Besides this, the word in some of its forms is found frequently in the New Testament. In Romans xii. 8 it is spoken of as a special gift bestowed upon some for the benefit of the whole body of Christ. In Hebrews iii. 13 and Hebrews x. 25 believers are also told to exhort one another daily. The word is from the Greek word *paraklesis*, and has a variety of significations and applications. It has at times the meaning of a calling upon, exhortation, incitement, persuasion, hortatory instruction, entreaty, importunity, earnest supplication, solace, consolation, joy, gladness, enjoyment and rejoicing. All these various shades of meaning are wrapped up in the original word; and if needful I could show instances in the New Testament where this original word is used with all these various applications of meaning to the people of God. From these various places in the word of God it seems to me right to say that the design of exhortation is, first, to instruct in the truth; and second, to incite those who hear to follow the truth by entreaty, persuasion and supplication, to the end that they may increase in joy, gladness and rejoicing in the Lord. In speaking such words of exhortation the motives appealed to in the Scriptures are not such as belong to the natural fear or hope or ambition of men, but such as are based upon the spiritual emotions of joy, love and gratitude in the heart of him who knows and loves God, and has the witness of salvation in Jesus Christ. Such expressions as these are used by the inspired writers in the New Testament: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," &c. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." "Know ye not that your body is the temple of the Holy Ghost?" "If ye then be risen with Christ, seek those things which are above." And because "when Christ, who is our life, shall appear, ye also shall appear

with him in glory, therefore mortify your members which are upon the earth, such as fornication, uncleanness," &c. I might almost indefinitely multiply similar quotations from the Scriptures in which exhortation to a careful and righteous life is based upon the highest motives, rather than upon slavish fear, or an equally slavish pharisaical ambition, such as the fleshly mind is alone capable of feeling.

As the motives addressed in scriptural exhortation are spiritual, being, as said before, the hope, love, joy and gratitude of the believer in Jesus, it follows necessarily that the persons spoken to are also spiritual. Natural, unregenerate men are never addressed in this way. The Holy Ghost (I speak with reverence) never makes the mistake of appealing to motives which do not exist in the one addressed. The dead know not anything relating to that to which they are dead. All men by nature are dead to God, and therefore dead to Christ, who sits at God's right hand, and dead to the kingdom where he reigns, and dead therefore to salvation in Jesus, and dead to all knowledge of their need of salvation in him; and of course such ones can feel no joy in, nor love for, nor gratitude for, a salvation of which they do not even feel their need. Therefore the Holy Ghost does not address words to those who cannot hear nor understand them; but it speaks through the words of Scripture to the living. If any one has any joy, love or gratitude toward Jesus Christ; if any one knows that he is a lost sinner and needs salvation; if any one has ever seen any beauty, glory and goodness in Jesus Christ; if any one feels as did Philip when he said, "Lord, show us the Father, and it sufficeth us;" then that one is not dead, but is alive to God, and to that one the word of exhortation speaks.

In this very thing, it has long seemed to me, is found the error of the Arminian. There is not a direct address in one of the epistles to unregenerate men. Sometimes the world of the ungodly is referred to in the third person, in distinction from the church of God; but the direct address in every case is either to some individual believer or to some congregation of believers. Therefore every promise, every warning, and every word of exhortation, is addressed to believers, and believers only. The Arminian sees no difference here between the church

and the world, between a believer and an unbeliever, and so he uses all these promises, admonitions and exhortations in a general manner, and undertakes to apply them where they do not belong; and so he urges upon all men every christian obligation, whether they are christians or not, and declares it to be the duty of all to become members of the church, and profess salvation whether they are saved or not. In this he is guilty of the absurdity of calling upon men to exercise graces which they do not possess, such as love, hope, faith, fear, humility, &c., and to will and work out what God has not wrought within them either to will or to do; for Bible testimony is that "all men have not faith," and that dead men are destitute of all that life means or that life involves.

But to the living the word of promise, of exhortation, of reproof or of admonition is pertinent. To such ones all these things belong. I recall that when but a child my attention was called to the difference between the living in Christ and the dead in sin. I can remember instituting this comparison in my mind. It is consistent to appeal to natural emotions and motives when we wish to enjoin upon our children things which will, we think, make for their welfare in this mortal life; but how inconsistent all would admit it to be to address such admonitions or promises to men dead to this natural life and to this present world. Even so it is consistent to address promises and admonitions after a gospel sort to those alive unto God, alive spiritually, since such promises and admonitions relate to their welfare spiritually; but how inconsistent to address such things to the dead spiritually, since they can neither profit by nor understand them. I remember that this seemed clear in my mind when I was but a child; and it still looks clear to me that while he who preaches may speak of the dead in sins, yet he cannot speak to the dead, because while dead they cannot hear, but must count these things hard sayings, and beyond all their understanding. To this fully agree the words of Paul when he said, "The natural man receiveth not the things of the Spirit of God;" and he cannot know them, "because they are spiritually discerned." Again, "What man knoweth the things of a man, save the spirit of man which is in him?" Even so the things of God knoweth no man, but the Spirit of God."

Now it has seemed to me that it is not unscriptural to say that just as we may and ought to warn, reprove, rebuke, admonish and exhort our children naturally to the turning away from evil, and the fulfillment of all their natural obligations to parents, to each other, and to all men, so in the Scriptures, and by those who preach the word, and by each other, the children of God are and ought to be warned, admonished and exhorted to depart from all that is evil, and to follow the word and example of Jesus; and in doing this how powerful are the motives appealed to in the Scriptures. Let it be never forgotten that they are spiritual motives, and not carnal. While a father will urge upon his child sobriety, honesty, industry, kindness, and abstinence from vice, by appealing to the child's love to himself, to his brothers and sisters, to his desire for a good name, or his wish to succeed in life, all of which are good and worthy motives in any child, yet the gospel never appeals to such motives in its exhortations to the children of God. It presents to its subjects loftier motives, which appeal to the powers of the spiritual life which Jesus has given him. One is earthly and natural all along the line, but the other is heavenly and spiritual all along the line. The believer is risen with Christ, and is to seek the things which are above, upon motives and grounds which are also above.

There is no promise of what would appear to the natural man a blessing for obedience; and neither are the chastisements for disobedience such as natural men could appreciate. The natural man cannot understand what this means, "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." Nor can they comprehend such solemn messages and warnings as this, "Be not deceived; God is not mocked; for what a man soweth, that shall he also reap. 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." Job's friends judged after the best judgment of the flesh when they attributed his manifold sorrows to his sins, and advised him, if he would be prosperous again, to make his peace with God; but the believer knows of the results of transgression that they are not made up of losses of health or wealth or friends, but of deeper heart trials

and sorrows, of spiritual coldness and darkness, of the hidings of God's face, and of subjection to the outer darkness—darkness that can be felt.

The rewards of obedience or of disobedience are not presented in the gospel as being so much *for* as they are *in* the keeping or disobeying the commandments. Under the law there were many rewards promised for obedience, and chastisements threatened for disobedience, which had no essential connection with the obedience or disobedience. For instance, if a man should shed his brother's blood, by man should his blood be shed. There was no connection between the crime and the punishment which could make the one the necessary consequence of the other. On the other hand, rewards were held out to the obedient which were not the natural or necessary results of that obedience. The blessings and curses were largely for obedience or disobedience. I do not say that this was so in every case, but this was the general spirit of things under the law. But in the gospel more is said about the blessings found in keeping the commandments, or the trouble found in a course of disobedience. Now, it seems to me that this is a real difference, and not a mere difference of words, as some have said. Jesus could say, "It is my meat and my drink to do the will of my Father." The pleasure is in eating and drinking, to a man who is hungry. Such an one needs no pay to be offered him for eating. So Jesus loved to do his Father's will, and found it his very meat and drink. In it he rejoiced, and by it he was comforted and strengthened, as food and drink comfort and strengthen our bodies. The same is true of each believer in his measure. In this view of the subject we can see how Paul's language can be true, that the reward is not reckoned of debt, but of grace. The will and the strength to do his will are of grace in the first place. They are rich and precious gifts freely bestowed upon us, and for them we never can be thankful enough; and in these gifts of God are stored up all fullness of comfort and joy. So his yoke is easy and his burden light, and bearing it never wearies, but rests the soul.

No! exhortation is not only a presentation of what a believer ought to do, but also of what he delights to do. It is pointing out the path of peace, joy and safety in the Lord. The apostle calls it stirring up the pure minds of his brethren by way of remembrance of truth already written in their hearts. We need such stirrings up constantly. We need to be reminded of the obligations pertaining to our high and holy calling. We need to be warned of the results of disobedience to God, and admonished of the results of obedience; and so we should exhort one another, and so much the more as we see the day approaching. These exhortations are not legal.

The law is the law of love, and in such a law there can be no bondage. It would be legal to exhort upon the ground that salvation and eternal life depended upon keeping the commandments. But it is not legality to stir up the mind to do what we love, and abstain from what we hate. Such exhortations come in the very spirit of gospel liberty. Does the word say, "These things ought not so to be?" or, "ye ought to do such things?" Then, weak and erring as I am, my whole heart responds "Amen and amen" to the words. To me there is no savor of bondage in such exhortations, but rather the sweetest liberty.

I leave these broken thoughts. May they do good and not harm. As ever, your brother,

F. A. CHICK.

REISTERSTOWN, Md., March, 1893.

THE GOSPEL.

(Concluded from page 74.)

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: 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." "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people." "For he said, Surely they are my people, children (that) will not lie: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and his pity he redeemed them; and he bare them, and carried them all the days of old." "I was set up from everlasting, from the beginning, or ever the earth was." Now, whenever or wherever any man or men attempt to set aside God's eternal decrees which embrace unlimited predestination, foreordination, foreknowledge, special atonement, fervent, effectual calling, and the final victory of every vessel of mercy, that moment such one or ones commence preaching self, which the apostles did not do, neither countenanced any who attempted it, for they did not bid them "God speed;" and those glorious principles of truth so penetrate and permeate the entire Scriptures of the Old and New Testament that he or they who can set that glorious doctrine aside must either rewrite the Scriptures or interpret them upon some unheard-of principle; and when that unholy caviling is going on, such persons are preaching themselves; from the moment that Jehovah spake matter into existence, until the pres-

ent moment, not a single thing has transpired by chance, the so-called learned world to the contrary notwithstanding; for Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall raise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." The dear children of our God, when led by his Spirit, rejoice that their heavenly Father is the absolute and righteous Monarch of the universe, the sole Arbiter of all events; for such heavenly truth is to them the glory of the Bible, the real soul of christianity, and the very foundation of their joys; and when his servants preach not themselves, but Christ Jesus the Lord, those heart-cheering, God-exalting and heavenly principles will be vindicated, and not the height of unthinking arrogance and infidel temerity will be cherished by the God-fearing servants of our God.

The Lord. How wonderful that the dear Redeemer fills the three offices, or rather bears the three glorious titles, Christ the anointed one to come directly to his people, in carrying all their burdens; for "surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted; 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." Also, he was Jesus; for he is the only Savior of his people, as the apostle declared, "Who was delivered for our offenses, and was raised again for our justification;" therefore "the battle has been fought, and the glorious victory won," and he is to his redeemed people Jesus. Had there been one sin not atoned for, his name could not be Jesus; but thanks be to his holy and reverend name, nothing is to be added to his holy and reverend name, and nothing to be taken from it; all is complete in our Jesus. Also, he is Lord, the Governor of his people; and he has, through his inspired judges, given the commandments to his church and people while they remain in this militant state, or warfare, here in time; and there is not a sentence recorded in one of the epistles, giving one iota of authority to deviate therefrom under any circumstances; for when he commissioned the apostles he said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things *what-*

soever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." That divine command is just as much in force to-day as when given; and when Christ Jesus the Lord is preached, it will be set forth.

"*And ourselves your servants for Jesus' sake.*" Those God-fearing men, the apostles, felt that they were the servants of Jesus Christ; and they neither used the prefix "Rev.," nor the affix "D. D.," but begin their epistles in such manner as to show that they feared God, and had not the temerity to use titles extolling the creature man. In his epistles, does the apostle begin his address by saying, I, the reverend Paul of Jerusalem? &c. No, but his address shows his humility; for he says to his brethren in Rome, "Paul, a servant of Jesus Christ, called (to be) an apostle, separated unto the gospel of God;" and all of his other epistles, while they do not commence with precisely the same words, show his humility and complete subservience to his Lord and Master. "James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith [no others care about it in reality] with us through the righteousness of God and our Savior Jesus Christ." "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." It certainly is worthy of careful attention that the same spirit of humility and reverence to our God is manifested in all the epistles; *because* they were written by God-fearing men. The very term servant expresses both humility and dignity; of humility, to signify that they were not their own, but belonged to Jesus Christ; and of dignity, to show that they were accounted worthy to be his ministers; for Moses and Joshua were called servants. It may not be amiss to state right here that while it sounds more euphonious to render this original word *doulos* servant, the literal and true meaning is *slave*; but the dear children of God know that they "are not their own, but are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Therefore their divine Lord and Master sends them forth to feed his sheep and lambs; and when, according to his divine will, his Spirit in their hearts prepares them for every good work and word; for the apostle said, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me [not simply to me, but in me], that I might preach him among the heathen, immediately I conferred not with flesh and blood." There was no conference with flesh and blood about the matter; for as servant he was to

do his Master's bidding. Let consequences be what they might, it was not left optional with Paul to choose or refuse; because he was not his own, but a servant of Jesus Christ; and he went amongst them who had not seen his face in the flesh; for he "was unknown by face unto the churches of Judea, which were in Christ; but they had heard only, that he which persecuted us in times past, now preacheth the faith which he once destroyed. And they glorified God in me." The servants of the Lord Jesus Christ were to do his bidding, and not consult their own carnal minds about matters, and in doctrine, in word, in precept and in example, set forth the truth fearlessly and faithfully. Under the legal dispensation our God required the same faithfulness. "And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we [not shall be], if we hold fast the confidence and the rejoicing of the hope firm unto the end." Another said, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock [not a herd, consisting of various species of animals] 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 when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

As brevity is commendable, and for fear of being too prolix, the remainder of the text under consideration will be quoted as the closing portion of the communication, which conclusively shows where the wisdom, knowledge and power came from, enabling the apostles to declare the testimony of God. "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."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., March 14, 1893.

WESTCLIFFE, Colo., Jan. 1, 1893.

DEAR BRETHREN BEEBE:—Inclosed find one dollar, which you will place to my credit on subscription for the SIGNS. It is all I can send now. I am still kept low in poverty's scale, yet I willingly deny myself of necessities of life which this would supply, rather than be deprived of reading the SIGNS, which comes to me so richly laden with God's truth as it is revealed in his written testimony. I as firmly believe that the God of Abraham, Isaac and Jacob is a God of purpose, as I

do that there is a God. Often do I try to inquire of the Lord as to what his purpose is with me, why my lot is cast here in this strange land and waste wilderness. Perhaps some of the readers of the SIGNS, especially those dear brethren and sisters who have written me in response to some of my letters which appeared in the SIGNS several years ago, remember how I mourned and lamented over my lonely condition in this part of the earth, cut off from all church privileges and association with those who call upon the Lord out of a pure heart fervently; and, later, how I was made to rejoice, in that it appeared to me that the good Master had hearkened and heard my prayer; that the Lord had put it into the heart of one of his able ministers, Elder J. J. Evans, a stranger to us in the flesh, to visit us at the time and place we, the few remaining members of Antioch Church, had assembled for the purpose of disbanding as a church, by giving each other letters. Not long after this revival of our little church, one came among us clothed as a minister of Jesus Christ, and authority of an Elder of our faith and order. This man, in less than two years, began to tear down and destroy that which the old father in Israel, Elder Evans, had built up; so that to-day the little church is in a far worse condition than it was when the world and worldly religionists pronounced it twice dead and plucked up by the roots. Then we had peace, love and fellowship; but now peace is destroyed, love is marred, and fellowship is broken. The instigator of this state and condition of the little band has turned his face to the world, for what purpose God knoweth. Our God is a God of purpose, and has a purpose in this, as well as in all things else that cometh to pass under the sun.

Is it any wonder, dear brethren, that I am so disconsolate and cast down, when I see things come to pass so very different from what I so earnestly desired they might? Yet I have too much faith in that God whom I desire to worship and adore, to believe that he will long suffer truth and justice to be trampled under foot, and sin and iniquity to abound instead. If the dumb ass which spake with the voice of man forbade the madness of the prophet, will not God rebuke his children when they sin? Most assuredly he will.

When I read sister Boyd's letter in the SIGNS of Oct. 12th, 1892, telling of the pleasant season which she had enjoyed among the dear saints while assembled in associate capacity, and how the King of kings and Lord of lords reigned and ruled in the hearts of his dear children, my mind led me back to former days of my life, when I was permitted to enjoy just such seasons of joy and rejoicing, and for a time I was so lifted up above earth and earthly things that I lost sight of my earthly

existence and surroundings; but when this bright cloud of thoughts which overshadowed me was lifted, and I was brought back to realize my earthly surroundings, I could but weep as a little child.

Often do I desire that it might be allotted to me to be cast among that people who alone, I believe, worship God in spirit and in truth. It does seem to me I could better realize what joy and great blessing it is to be permitted to meet the dear children of God where prayer is wont to be made. But as I am nearing my sixtieth year of age, and possess so little of earthly things, I have little if any hope but that I shall spend the remainder of my days in this to me desolate spot of earth. Often do I try to pray the Lord to reconcile me to the dispensations of his providence with me.

Dear brethren, when it is well with you I pray you to remember poor sinful me.

J. H. YEOMAN.

"LORD, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am."—Psalm xxxix. 4.

It is true in our experience that we can and do receive the great and important truths embodied in the doctrine of God our Savior, feed upon them, be nourished and sustained by them, to the comfort and consolation of our souls, without clearly understanding them. And while "great is the mystery of godliness," it is also true that we receive the wisdom and knowledge of God in a mystery. We hope in God: yet no man hath seen God at any time; and this is the groundwork of our hope (Christ being its foundation), that we hope for the things we see not. The work of the Spirit of truth in the heart of man has never been revealed to the finite understanding; but the Spirit itself takes of the things of Jesus and shows them unto us; that is, unto our faith; and faith is the gift of God to them who are exercised thereby. Our experience of the operation of the Spirit in our heart is a faithful witness to the divine and eternal truths which are set forth in the Scriptures, and not only come to us in power and much assurance, but also to our edification, instruction and profit. The prayer of the saints of God is (among other things of which they feel in need) that they may be taught. The teaching is to point out to them the right way. The Lord (by the mouth of the prophet) in speaking of his gracious reign in Zion, said, "And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." This is the heart's desire of every heaven-born child, that the way may be made clear to them; and

not only the way of salvation, but also the plan of it, how it is to be wrought out in our mortal bodies. Those who are taught of the Lord receive their knowledge in a way that is directly opposite to all natural teaching. Our knowledge in the things of this natural life comes by observation and hearsay. But the knowledge we receive in the teachings of divine truth is a hidden knowledge. It can never be obtained by observation; neither can man teach it to his neighbor; but it is treasured up in Christ Jesus, the Mediator of the new covenant, and vouchsafed unto us in a gracious experience by the teaching of the Holy Ghost; as it is recorded, "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

The prayer of the psalmist, in the words of our subject, was that he might be taught both the end and the measure of all his days, being assured also of the source and the dispenser of that knowledge.

"Lord, make me to know mine end." David well knew, and so does every poor child who has been taught in the school of Christ, that carnal reason never aspires to such knowledge, and always rejects it. They also know that no man knows the heart of man; neither can he know it, however diligently he may search. But every thought and every device of the heart is laid bare before the Lord, from whom nothing is hid; who knoweth the end from the beginning, and hath also declared it. By the mouth of the prophet he hath said, "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.' Flesh and blood hath never revealed such a 'Lord' to the mind and understanding of mortal man. But God hath revealed him, as the 'Word incarnate,' who is the life of all the redeemed, the glory of Israel, and a light to lighten the Gentiles. As children of the light, we seek the light. Our willing hearts, with eyes of faith, seek the fountain whereof issue living rays of gracious light, which descending upon us reveal to our enlightened understanding a cage of unclean beasts within, a depraved and deceitful heart, 'deceitful above all things, and desperately wicked;' and they reveal the secret, hidden things of darkness, which comprehendeth not the light. And, 'blessed rays,' they also reveal a living hope, which (however great the blackness, the darkness and the tempest) lives on, directing us to the heavenly Jerusalem, the city of the living God. It leads us to the throne

(Continued on page 94.)

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 22, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THE RIGHTEOUS JUDGMENT OF GOD.

"SEEING it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. i. 6-10.

Whether it is given to finite minds to understand the revelation of divine truth, or whether it has seemed good in the sight of God to reveal that eternal mystery of his will only in its development in time, in his infinite sovereignty he is alike gloriously perfect in holiness. Reason is incapable of grasping the unlimited righteousness of God, because it can conceive of no standard of perfection but that which consists in compliance with the requirements of a law which justly claims obedience to its precepts. However such a standard may be applicable to created beings, it cannot present a correct test of the eternal purpose of God as the Sovereign who works all things after the counsel of his own will. In a limited sense earthly monarchs have claimed to exercise sovereign power; and so far as their fellow-mortals are concerned they have been under no obligation to obey any will other than their own. But there never was real sovereignty in the possession of any created being. In the full pride of his royal power the monarch must resign his vital breath at the immediate demand of death. No martial force can shield him when the hour of his brief existence has expired. His meanest slave is as capable of resisting this power as is the tyrant at whose word nations have trembled. Surely it cannot be claimed that such a helpless worm is sovereign in the true signification of that word. Such is not the sovereignty of our God. "He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. It is very important that the saints should ever remember that this infinite righteousness of God is not the result of what he has done; but that his righteous works flow from the fountain of his own eternal perfection. Nothing is required for the establishment of the perfect holiness of any work beyond

the fact that it is the work of God. He is the absolute Sovereign whose will is the standard of infinite holiness. He has declared this as the cause of the preservation of his chosen Israel. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. In his own immutable perfection is the only safety of all whom he has chosen unto salvation through the redemption that is in Christ Jesus. When the trembling little ones who have hoped in the grace of God, have so far forgotten the ground of their salvation as to look in themselves for evidences of the reality of their hope, they are always overcome by the consciousness that no good thing dwells in their flesh. Only when the Comforter takes of the things of Jesus, and shows unto them that his righteousness is their justification, can they rejoice in the full assurance of that confidence in God wherein they find strength and victory over their wily and deceitful adversary. Under all other circumstances they are troubled and oppressed. Looking at the things which are seen they are ready to give up all hope, for they find nothing in themselves to justify their claim to be the followers of Jesus. They see him as gloriously holy, while in themselves is nothing but sin. Their heart condemns them; and if they had the directing of their own steps they would yield to utter despair. Under such gloomy surroundings, they are troubled on every hand. Thus tossed with tempests, they are overcome with weariness, while they are indeed heavy laden with the load of sin under which they continually groan. But in this experience they are brought to answer the description of those whom Jesus addresses when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Rest is not desirable to any who are not weary. But to those who are exhausted with incessant toil nothing affords such welcome relief as undisturbed repose in that rest which is not broken by cares or fears.

In the portion of Scripture specified in the request of our inquiring brother, and quoted in the commencement of this article, there is manifest reference to the preceding context. The sentence begins with the third verse, in which Paul declares the ground of his thanksgiving to God for the brethren addressed, "Because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience, and faith in all your tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God for which ye suffer."

Then follows the text submitted by our brother.

"*Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.*" While there can be no question in the recognition of this divine righteousness by those who are subjected to trouble, it may many times appear that the visitation of such recompense is long delayed. There are many examples of this in the Scriptures. It was not mere carnal impatience which moved the inspired psalmist to ask, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" While he confesses it as his infirmity, it is yet the peculiar experience of a sinner who is led by the Spirit of God into the knowledge of his utter helplessness to deliver himself from the condemnation justly due to his transgressions of the holy law of God. So Habakkuk, in view of the long forbearance of God while the righteous suffered from the violence of the wicked, asks, "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? and makest men as the fishes of the sea, as the creeping things, that have no ruler over them?" It is very significant that the prophet says the Lord thus gives the victims into the power of their oppressors. He does not say that the wicked have acted in defiance of the appointment of God in thus devouring the righteous; but confessing the sovereignty of God in the matter, he inquires, "Shall they therefore not spare continually to slay the nations?"—Hab. i. 12-17. Paul pronounces the holy decision of infinite justice in our text; and it should be particularly noticed that his decision is directly the reverse of the judgment of the carnal mind. In the pride of his self-righteousness man says that it is unjust in God to inflict punishment upon the wicked when his omnipotence uses that wickedness for the accomplishment of his own eternal purpose. But all the arguments which are urged against the truth of the doctrine of divine sovereignty are based upon the false assumption that God is altogether such a one as dependent man. No created being can be the standard of truth and justice. This is an exclusive attribute of God. He is glorious in holiness, even though it had been his pleasure never to reveal his glory to men or angels. There is no standard by which to measure the perfection of his righteousness. It is inseparable from his existence. The justice of his works results from the perfection of his own infinite righteousness; it does not produce that righteousness. Here is the principle expressed in this clause of our text. "It is a righteous thing with God to recompense tribulation

to them that trouble you." He has reserved to himself the administration of vengeance; and he is the only righteous Judge who can with equal justice turn the wicked into hell and all the nations that forget God, and deliver out of just condemnation the poor and needy, whose only justification is in the complete redemption that is in Christ Jesus. These destitute and helpless ones are the objects of the immediate care and protection of that God who is ever present with them in all their tribulations and afflictions. He will avenge them speedily. In this his righteousness is manifested even in his providential government of the affairs of time.

"*And to you who are troubled, rest with us.*" This is the same recompense in which God reveals his righteousness. While divine justice assigns the recompense of tribulation to them that trouble the saints, by the same righteous judgment God recompenses to them who are thus troubled that sacred rest in which the inspired apostles and prophets could quietly "commit the keeping of their souls to him in well doing, as unto a faithful Creator." Like all the spiritual blessings bestowed upon the saints in Christ Jesus, this divinely perfect rest is hidden from the sight of the natural man. In vain does the reason of the saints seek to comprehend its wonderful power. When the billows of tribulation threaten to destroy the afflicted and poor saint, when he sinks in the dark mire of unbelief, and when refuge fails him, reason cannot grasp the cause of that "peace of God which passeth understanding," and as a resistless river brings him unto that heavenly rest which is peculiar to them who love the perfect law of liberty in the kingdom of Christ. It needs no testimony to identify it as the glorious rest of gospel liberty. Like the lustre of the natural sun in meridian splendor, it requires no philosophical argument, or chemical analysis, to reveal its real character. It is the witness whose living power abides in every one who receives it, and it needs no confirmation from secondary witnesses. So, when Jesus spoke the word of deliverance to you in your time of utter despair, you did not need an assurance that his word was omnipotent. Your guilt was removed, and you rejoiced with unspeakable joy. In the revelation of that Root of Jesse as an ensign of the people was glorious rest to your weary soul. That rest is the recompense assigned you by the righteous decree of the God who judges the quick and the dead.

In the sublime and awful language of the remaining portion of the text is specified the time when this righteousness of God shall be displayed. While finite intelligence may not dare attempt to comprehend the fullness of this revelation, in the measure given to each of the saints, they can see the period in their individual experience when they beheld with

solemn awe this revelation of the Lord Jesus in the flaming fire of inflexible justice, taking vengeance on them as guilty rebels, in all whose thoughts God was not known. The testimony of those saints who were moved by the Holy Ghost to record the way in which the Lord led them, clearly attests the fact that every transgression and disobedience received a just recompense of reward even under the typical dispensation. This is presented for the admonition of the saints under the light and liberty of the gospel day. There certainly is a sense in which it is a fearful thing for the saints to fall into the hands of the living God. David in his great transgression felt all the pains of hell and found trouble and sorrow. Peter when the Lord looked upon him felt the intolerable burden of his own base treachery, and "went out and wept bitterly." It is not when the justice of God is forcibly defeated in its demands that this wonderful rest is recompensed to the troubled saints. The miracle of divine grace shows that God is "just, and the justifier of him which believeth in Jesus." In all the grace bestowed upon his saints there is no intimation that one of them is saved from condemnation by the sacrifice of justice. Their complete deliverance from sin is the only way in which they receive the justification in which they are accepted in the Beloved. This is the rest which God righteously recompenses to every troubled sinner. It is not by perverting judgment that God delivers these troubled and poor people out of all their distresses. Whenever they see him as their Deliverer he is admired in them as "glorious in holiness, fearful in praises, doing wonders."—Ex. xv. 11.

It is always "in that day," when the saints are enabled to behold the Lord Jesus Christ in the dispensation of the righteous judgment of God. The glory of that revelation makes the thick darkness of hopeless condemnation under which they were imprisoned, bright with the display of abounding grace. No subject of this salvation can fail to admire that beauty of holiness which shines in the face of his Savior in the time when he is made to believe that the grace of God has brought salvation to him. On the other hand, no sinner ever saw the divine glory of the salvation which is in Jesus without having received that eternal life which Jesus gives exclusively to his sheep who hear his voice. When he speaks peace to the troubled soul, though sunk under the deepest condemnation in his own heart, and sitting in gross darkness, this word of Jesus never fails to give that infinite light in which the ransomed sinner sees in his Savior the infinite fullness of all perfection. It requires no effort for such a subject of his grace to admire him in whom he is thus favored to believe. It is inconceivable how this text could be so wrested as to make it include

among the admirers of the Lord Jesus one who does not believe. Hence, it must be confessed that there is no more discriminating expression in the sacred record than the words of this text.

While it is of primary importance to the saints to understand what application the Scriptures have to their own experience, there is no room to doubt that the dreadful decree goes forth from the mouth of our Lord Jesus by which all the enemies of his righteousness are consigned to that death which is everlasting. Of such destruction the finite mind of man is incapable of forming any correct conception. The saints have never found language to express the infinite distress of that horror of great darkness under which they experienced the pains of hell in the consciousness of their just condemnation. Much less can the feeble tongue of man express the unutterable torment of that death which can never expect the deliverance of life. Certainly there can be no "good tidings of great joy" in the proclamation of everlasting death. However it is included in the revealed word of the Lord that death has passed upon all men, for that all have sinned, it is not required of those who preach the gospel that they shall proclaim those terrors of undying torment which constitute the theme of worldly religionists. To them that believe, the gospel is the power of God unto salvation; to such as believe not, no words of mortal preachers can give any conception either of the justice or the love of God.

Having complied with the request of our brethren with such ability as God has bestowed upon us, we feel that it is not too much for us to ask of them to favor the readers of the SIGNS OF THE TIMES with their own reflections on the subject.

COVENANT MEETINGS.

In reply to the queries of our esteemed brother Hanks, in his communication on page 94, we will say that the monthly "covenant meetings," or "church meetings," in many parts of the north are opened and closed with singing and prayer, sometimes by the pastor, and sometimes by the deacons or private members. An opportunity is then offered for any one to be heard who may desire to unite with the church. Any business proper for the church to attend to is transacted, and the remainder of the time is spent by the members present in relating the exercises of their minds, in exhortation, singing and prayer. This we understand to be the order established by the apostle in his first epistle to the church at Corinth. "When ye come together, one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." "For ye may ALL prophesy one by one, that all may learn, and all may be comforted."—1 Cor. xiv. 26, 31.

Many of our male members not only speak in prayer in these meetings, but also occasionally in the public meetings, especially in the absence of the pastor, and their gifts are highly appreciated.

The church in this city (Middletown) for many years has also had a Wednesday evening meeting from house to house, which has been conducted much the same as the monthly covenant meeting, and is generally well attended and much enjoyed. When held at the houses of the sick and infirm members, who are unable to attend the meetings of the church, and so are deprived of the preached word, it is not an unusual thing for the pastor to preach on such occasions.

In these conference meetings and church meetings the gifts in the church are brought into exercise, as an opportunity is given for all to speak as they feel impressed and are moved by the Holy Ghost. As we become familiar with the spiritual exercises of each other, by thus speaking one to another of our conflicts, trials and joys, we are drawn closer together in spiritual fellowship and love. Said the apostle John, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us."

Some of the brethren in the churches have objected to the sisters speaking in covenant or conference meetings, as they have understood the apostle to forbid it when he said, "Let your women keep silence in the churches; for it is not permitted unto them to speak." The manner in which some interpret these words of the apostle would forbid that the sisters should join even in the singing of the songs of Zion in the public worship; for they could not join in the singing and yet "keep silence." Yet the literal version of the words appear to forbid them to thus speak, and to have their lips so sealed that they cannot engage in the singing, nor in declaring what God has wrought for them and in them. Can we suppose that the apostle meant such a thing? What we understand the apostle to teach is this, that the sisters are not to usurp authority over the brethren, or male members, by acting in an immodest or unbecoming manner, by conducting the public services, preaching and praying, which are acts of power and authority in the church, and which are to be exercised only by men, "as saith also the law." The apostle says it is a shame for a woman to be a public speaker; a shame both to herself and to the church, and should not be tolerated by the church. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1 Tim. ii. 12. A woman may pray and prophesy, but not in public. We read in Acts xxi. 8, 9, "And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the

evangelist, which was one of the seven, and abode with him. And the same man had four daughters, virgins, which did prophesy."

While it has long been a custom in many of the churches north for the women to speak in the covenant and conference meetings, there has not been a lack of modesty on their part; nothing in their manner, while thus speaking of their exercises, to suggest to any one present that they were usurping authority over the male members, and the speech of many of them has been to the comfort and edification of the whole body.

We have thus briefly tried to answer the questions of our dear brother Hanks, and assure him that we would be pleased to have him visit us and behold our order.

J.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

READ CAREFULLY.

WHEN two or more new subscribers are sent at the same time, in accordance with terms given in Supplement, and one is in compliance with the second paragraph and former part of the fourth, and the others on terms given in third paragraph, it is very essential to state which name is sent according to terms of second and fourth paragraphs, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

(Continued from page 91.)

of grace, where with a broken heart and a contrite spirit we cry unto the revealer of secrets, "Lord, make me to know mine end." We realize, as did the psalmist at another time, when he said, "I have seen an end of all perfection; but thy commandment is exceeding broad." When in our experience we come to "the ends of the earth," we have arrived at and see the end of all human perfection. Having failed to keep the law, we are taught in the failure that "All flesh is grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." We see the end of all we once thought was perfect, and "the commandment," which we discover to be "exceeding broad," teaches us wherein is the righteousness of the law, and how we are delivered from its bondage. "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." Now, having received this divine teaching, we entreat the Lord, "Make me to know mine end." The more we become enlightened in the mysteries of the gospel, as much more do we realize how weak and ignorant we are. And in proportion as we taste that the Lord is gracious, so, more and more do we desire to know the sweetness of redeeming love. It was not idle curiosity in the psalmist that he desired to know his end. Neither did the cry of his heart seek to know the end of the literal days of his life. For to the children of divine life and light, Christ is the Alpha and Omega of all their joys and sorrows, and all their hopes and desires. Christ is the end and consummation of our hope, because the whole way and plan of salvation is complete in him; and when the poor, trembling child desires to know his end, he desires to realize the accomplishment and fulfillment of the righteousness of the law in him; and to know this is to know Christ; that he is the fullness of the Godhead in all the riches of grace. The carnal mind, even when excited by religious zeal, seeks not to know its end, because it is satisfied in the assurance that by a system of creature efforts it can accomplish its end. The light of divine truth presents the great contrast, that only the Lord can "Make me to know mine end."

"And the measure of my days, what it is." To know the measure of a thing is to know its length and breadth and depth and height. This is its fullness. The omnipresence of God presents this fullness in all its beauty and worth, and is realized in the experience of God's children, as recorded by the psalmist. "Whith-

er shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." O that I could continually realize that I am ever in the presence of my God! Surely this is the prayer breathed by him who desires to know the measure of his days, the length and breadth and depth and height of God's love as shed abroad in his heart, and the constant living in his gracious presence. In the economy of God's grace man is ever the propelled, and never the propeller. For God moves in a mysterious way, in the hearts of his people, his wonders to perform. He makes them willing in the day of his power. The exercises of the mind are involuntary, being conceived and governed by a secret, hidden and mysterious power. In the child of Jehovah, the animal passions of the natural mind (and belonging to the Adamic nature) are restrained by the superabounding of God's grace. We are warmed and animated by the love of God, exercised by the faith of God, and strengthened and sustained by hope in God, all of which is Christ within us the hope of glory; and this is the perfect measure of all our days. It is recorded, "Thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight; a perfect and just measure shalt thou have, that thy days may be lengthened in the land, which the Lord thy God giveth thee."—Deut. xxv. 14, 15. The things that emanate from the flesh can neither give a just weight nor a just measure, for all is enmity to God. But a just weight and a just measure is vouchsafed unto us in Christ; for the righteousness of the law is fulfilled in us by Christ, our living head. And while the uprisings of sin in our flesh cause great billows of tribulation and despair to roll over us, casting us to the very bottom of the mountains, and in the darkness the beasts of the field creep forth, and every horrid creature, yet the perfect measure of our days is shown to us in the edict which has gone forth in the voice of the Lord, saying, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." We have abundant evidence in the Scriptures, and also in the experience of our own hearts, that God's grace is sufficient for us in every trial, and that the bounds of Satan's power is set by the same predestinating sovereignty which predestinated the children of his choice to be conformed to the image of Christ. Of Job the Lord said unto Satan, "Behold, he is in thine hand; but save his life." And his life was as safe and secure as the invulnerable mountains of brass, as

seen by one of the prophets, from between which issued every power of Satan to afflict mankind. Again, as recorded by John on Patmos a similar command was heard out of the voice of him whose power is supreme, setting the bounds of the reign of darkness, in a perfect measure of a complete Redeemer. "And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine; which is the body of Christ, the church of the living God. To know the measure of my days is to know Christ in his fullness, the sweetness of his love, the fellowship of his sufferings, and the power of his resurrection. How glorious, full and complete a measure! This perfect measure is made up by, and in the perfecting of the saints, not complete "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."

"That I may know how frail I am." We perceive in all this prayer of the psalmist a desire to know Jesus, fully realizing, as he did, this great doctrinal truth, that one to know one's frailty must proportionately know the power in the wisdom which manifests our weakness and frailty; and that power is Jesus. Our own experience teaches us that when we have come to the end of all our creature strength, and our frail bark has become shattered and broken upon the rocks and shoals of our vile, depraved nature, and we fall prostrate, panting and breathless, ready to give up, then the Spirit, which helpeth our infirmities, presents to us Jesus as our strength and our salvation. Being frail and helpless, we cannot go to him; but O how sweetly and tenderly he comes to us, binds up our wounds, pouring in oil and wine, and caring for every want, with the comforts of sovereign grace from the wells of living water. Sore trials and dire tribulations call forth the prayers of the saints; for the heart prays not for what it does not need; so the words of our subject, the prayer of the psalmist, was called forth out of deep tribulation. In his deep distress he had said, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace even from good." This presents his vain dependence upon an arm of flesh. He did not know then how frail he was. He thought he could take the reigns of government in his own hands. But let us read farther, and see how he succeeded. "And my sorrow was stirred. My heart was hot within me, while I was musing the fire burned. Then spake I with my tongue; Lord, make me to know mine end, and the measure of my

days, what it is, that I may know how frail I am." How does that accord with your own experience, dear, little, trembling one? Does not your heart echo back the voice of sweet fellowship, saying, I am very frail; but my Lord is strong. He is my deliverer, the victorious Captain of my salvation, and I will put all my trust in him. He will show me, even himself, mine end, and the measure of my days, what it is, and how frail I am?

B. F. COULTER.

PHILADELPHIA, Pa., Feb. 20, 1893.

OZARK, Ala., Feb. 23, 1893.

DEAR BRETHREN BEEBE:—Having been solicited to write oftener for the SIGNS, I desire to do so; but how often I have set down with the intention of writing for our paper, but could not think of anything that would be of comfort to God's people. Even now, when I think of my feeble, barren mind, I am at a loss to know how or what to write.

If I know anything about the life of a christian, it is mysterious and very strange. Sometimes he is upon Pisgah's towering heights, and basking in the smiles of Jesus, feeling that "the Lord is mine, and I am his;" but soon, again, he is away down in the valley of despondency, crying in bitter anguish of soul, "My God, my God, why hast thou forsaken me?" "O that I knew where I might find him, that I might come even to his seat." Then there is an indifferent feeling the christian has. O how I do dread that indifferent state when I cannot feel cold nor hot, and the company of the saints is not appreciated by me. If we then talk about Jesus, it is from the lips, and our hearts are far from him. I go to meeting, and the brethren look just like I feel. There is no real joy or mourning. O this wretched heart, this stony heart!

"Of feeling all things show some sign, But nothing moves this heart of mine." If I see God's children weeping, with bleeding hearts and eyes melted into tears, I can still look on with this wretched heart and wish that I could exhibit some outward marks of a christian. I can only bow in humble submission to Zion's conquering King, who said, "Be still, and know that I am God." God alone can soften this flinty heart and melt mine eyes into a fountain of tears. Many times we pray for that we do not want. I try to ask the Lord to make me humble; but I do not like to go through the deep waters of tribulation to feel humble. The christian never gets exactly right. But now I can take sweet comfort in the language of the apostle, "All things work together for good to them that love God, to them who are the called according to his purpose." There is not a conflict but what is for our good. If we did not go into the very depths of tribulation, and through the raging billows of life's tempestuous sea, wading through fiery trials, even in the very

belly of hell, how could we ever comfort those who pass through such a dark and fearful ordeal? It is a sweet comfort to me amid life's dreary wilderness to meet those who have journeyed through floods and flames of sore afflictions and despaired in poverty's vale, feeling that "all these things are against me." When I can hear them tell of their despondent condition, they describe my feelings also. I am led to conclude that all the family of grace have their sore trials in some way. I used to wonder if the northern Baptists would be kind like our southern Baptists, seeing they have such superior advantages in a financial and literary way over many of our southern brethren. But the grace of God in their hearts has made them as loving, meek, humble and devoted Baptists as I ever met. While many of them possess much of this world's goods, yet they are a free, liberal-hearted band of brethren, and are very spiritually minded. It made me feel so unworthy to receive the many kind acts from the dear, precious ones of the north. I shall ever hold them all in grateful remembrance. May the Lord bless us all, and enable us to live our profession, and to bask sweetly in the smiles of Jesus.

Yours in gospel bonds,

LEE HANKS.

P. S.—Dear brethren, will you please tell us through the SIGNS how your covenant meetings are conducted? Do the most of the male members pray in public? Do they have prayer meetings? How often do they meet? The private members here depend upon the pastors to do the preaching and praying, and they have nothing to say themselves. I imagine that I should enjoy one of those covenant meetings very much. I love to see private members devoted. I notice there is much more life among the private members there than here. Is it right for a sister to speak in those covenant meetings?

L. H.

(Editorial reply on page 93.)

MASON CITY, Iowa., Jan. 24, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I herewith send you two dollars for the good old family paper, the SIGNS OF THE TIMES. I have been a reader of its columns so long that I do not know how to do without it. The first copy I ever saw was a month or so after I experienced a hope, in the year 1849, while I lived in Delaware, Delaware Co., Ohio. A dear old aunt sent me a parcel wrapped up with a copy of the SIGNS. It happened to be a number that was pretty well filled with experiences. I picked it up and began to read it, and it seemed that I never before had such a feast in my life. My eyes filled to overflowing, so that I could hardly see to read. I read it over and over, and it seemed better every time I read it. The writers expressed my own feelings, and described my own

doubts in regard to the little hope I was then trying to throw away. I would say to myself, Surely there is a reality in christianity, and it is not a delusion. I am indeed one of that happy number; for here are many of God's children from all parts of the world speaking the same language, confirming the words of Scripture, "All thy children shall be taught of the Lord." I then subscribed for the paper, and have read it ever since, and do not now feel to do without it. I have been trying for the past few weeks to get subscribers, but have been unsuccessful thus far. The doctrine it contains is incomprehensible to the mind of any but those who are taught by divine inspiration. The whole world seems to be seeking after religious popularity. "Having a form of godliness, but denying the power thereof." I asked a man a short time ago to subscribe for the SIGNS OF THE TIMES, an Old School Baptist paper. I asked him if he knew anything about the Old School or Primitive Baptists. He replied, "Yes, I know all about them that I want to. That old-fogyism is altogether too old and unpopular for these times." I told him it was plain to be seen that he was far in advance of the apostles, and had no use for the Lord Jesus Christ, only his name, to take away reproach.

When we come to meditate upon the goodness, greatness and mercies of God, how he works all things after the counsel of his own will, saying, "My counsel shall stand, and I will do all my pleasure," and that none have a right to say unto him, Why doest thou thus? and that he hides the things of the Spirit from the wise and prudent, and reveals them unto babes, it is no wonder the doctrine appears foggy and misty to the world. But why should they yet find fault? Jesus himself explains it, saying, "Even so, Father; for so it seemed good in thy sight." I do feel to rejoice that God works all things after the counsel of his own will; and if it is not in accordance with his will to reveal all the hidden mysterious points of his glorious work of redemption, I hope I may be kept from setting myself up as a standard bearer. My desire is that I may be kept low at the feet of my brethren, taking heed unto myself, endeavoring to "feed the church of God, which he hath purchased with his own blood," and striving to keep the unity of the Spirit in the bond of peace. There is enough for us to preach and write about that we know, without writing about that which we do not know. If the inspired apostle John did not know all, how can we expect to know? He begins the third chapter of his first epistle thus, "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. 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." Let us rejoice that we have the witness within us that we are the sons of God, and can say with the man who was born blind, "One thing I know, that whereas I was blind, now I see."

I hope the brethren will do all they can to keep the SIGNS a weekly paper. I saw a letter in the third number of the present volume, from sister Mary D. Oliver, in which she speaks of a friend having sent her a few numbers of the SIGNS to read, in which she found her own experience, which was a great comfort to her. This was so nearly like my own experience that I could not refrain from speaking about it. There are, perhaps, thousands of like circumstances yet untold.

But I will stop. Do with this as you please. As ever, yours in hope of a blessed immortality beyond the grave,

A. B. LESTER.

EDITORIAL NOTICES.

CONVALESCENCE OF BROTHER B. F. COULTER.

A letter just received from Philadelphia brings the glad tidings of an improvement in the health of our beloved brother B. F. Coulter. It reads, "He is pronounced convalescent, but not allowed to see company, being conscious only at momentary intervals. They are very hopeful of his recovery." We publish an article in this number which must have been written by brother Coulter very shortly before he was taken sick.

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OBITUARY NOTICES.

OUR mother, Mrs. Lydia Carpenter, died at her home in this place about four o'clock on March 4th, 1893.

Mother was born in western New York, and was seventy-eight years old on the 5th day of last December. When she was about seventeen years old she was given a good hope through grace, and in relating it she said she realized that she must be a believer in the Lord Jesus Christ in order to be saved, and it troubled her to feel that she could not believe; but when the word came to her with power, "Believe on the Lord Jesus Christ, and thou shalt be saved," then she said, "How easy it was to believe." When about twenty years of age, and after she came to Michigan, she was married to my father, Wm. S. Carpenter (who went before her five years ago), she being the daughter of Wm. and Caroline Older. She was baptized at the time of her experience by Elder James Carpenter, my father's father. In the division of the Baptists she remained with the Old School. Some years ago she grew entirely blind, having both eyes covered by cataracts. Nearly fifteen years ago father took her to the State University at Ann Arbor to have them removed. He took her before the class of students to have the operation performed, and said when she began to lose consciousness from the effects of the ether they gave her she began to pray in such a manner that all were hushed and bowed in the most solemn and reverent manner. Mother never had confidence to speak or pray publicly, but I know that her heart was much like an altar of incense before God. She was the mother of six children. One died in infancy and five survive her, two sons and three daughters. Her home was with her youngest daughter, Mrs. Sarah Hesse. Her eyesight was always somewhat darkened; and being afflicted with heart disease and rheumatism, she could not always get to the appointments of the church, but always had a deep interest in whatever she thought to be true and right, always looking for me after each meeting to come and tell her about it. I made it a point to do so, until I yet will find myself thinking what I will tell mother when I see her. She was of a deeply sensitive nature, and in scriptural words was strictly a "keeper at home." I have heard her say that she never saw dancing, never attended a fair, nor knew anything of the follies and amusements of the world. There was not a particle of frivolity about her. She never flattered her children, but she loved them for their own welfare. Had she been different from what she was I could not have the profound respect for her that I must always have. I feel that I owe very much to the influence she had over my life, though I did not always understand it. For years she had many times been thought to be dying; and as I would stand by her at those times she would talk to me in such a way that it would take a volume to tell it. She would say that her paroxysms would be just like a wave going over her, and every time she would expect to awake in the heavenly world, and sometimes would express disappointment that it was not so, saying, as she would look at me, "The same faces yet." She was familiar with the Scriptures, having studied them from a child, and was fond of reading, nearly always having a book or paper when her busy hands were not at work. When too weak or blind to read, then she would hold them and have them by her. She loved the SIGNS and other publications of our order; but her head had grown to hurt her so that it worried her to read, or to hear reading or talking. Her favorite hymn commences, "Vital spark of heav-

only flame." She would ask me to repeat it for her in her sickness. As much and as long as we watched her, she at last died alone, with a little granddaughter eleven years old, the daughter with whom she lived being away caring for a sick daughter of hers.

Mother had been unusually well for her, and was contemplating making me a visit until the morning of her death. Not feeling quite so well, she did not get up, which was no uncommon thing; but she seemed cheerful and comfortable. My brother-in-law, Mr. Hesse, and his uncle, who were caring for her, thinking her asleep went out, leaving her with the little girl who at once noticed a change in her grandmother, and rang the bell. I was sent for, but when I reached her she was lying on her pillow, with a glad, happy and heavenly look upon her face, as though she had received a most royal welcome to her Father's house; as though her long, wearisome journey ended, she was home at last. It was like a weary one lying down and falling asleep "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams." It was not like death at all. She had told me that often a verse of Scripture would have so much fullness and sweetness for her that she would think she would have it used as a text for her funeral; then it would be followed by another, until there would be so many that she could make no choice. Finally it came to her that the Lord himself would provide a suitable one.

Elder W. L. Lines preached for her, according to her request, from the words, "To die is gain." I truly felt it was the Lord's provision, for out of the storehouse were brought forth the best things of the kingdom. I felt that surely she was one of the King's daughters, or he would not have ordered all things so royally for her burial. Although nearly four score years old, yet in her appearance mother never grew old, and as I looked upon her in her casket she was to me as lovely as a sleeping infant.

Your sister in sorrow,
KATE SWARTOUT.
WOODSTOCK, Mich.

APPOINTMENTS.

ELDER Fred. W. Keene will, providence permitting, preach at New Vernon, N. Y., on Sunday, 10:30 a. m., March 26th, and at 3:00 p. m. of the same day at Middletown.

ELDER Lee Hanks will, providence permitting, fill the following appointments in Kentucky:

Turner's Station, Wednesday, May 31st.
Campbellsburgh, Thursday, June 1st.
Pleasureville, Friday, June 2d.
Bethel, Saturday and Sunday, June 3d and 4th.
Salt River, Monday, June 5th.
Little Flock, Tuesday, June 6th.
Elk Lick, Wednesday, June 7th.
Mt. Sterling, Thursday, June 8th.

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THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 29, 1893.

NO. 13.

CORRESPONDENCE.

IN FLORIDA.

OUR visit to this state was on account of my wife's health. We arrived December 27th. The usually cold and disagreeable weather which just then began, and which prevailed for a greater length of time than was ever before known here by the oldest inhabitant I have seen, had a very unfavorable effect at first, causing extreme prostration, which lasted about two weeks. Since then, in a better locality, under more favorable circumstances, and with pleasanter weather, the benefit we hoped for has been experienced to a remarkable degree. My wife is now better in health than for more than a year past. The weather has been comparatively pleasant since the first of February, though it has not been as continuously warm and clear as it is generally at this season, they say; nor is the spring as far advanced, the cold of January having set it back. Orange trees should have been in full bloom some time ago, and strawberries ready for market. There have been several days when the temperature was above 80°. It has reached 87°. Colds do not seem easily taken here. So far as I have observed they do not hold on. There is certainly some peculiar quality in the climate, and in the effect of pine forests, that is favorable to the health of many.

We hardly knew what locality to choose. We now think it was well that we came to an interior town, instead of going to either coast. The winds that prevail during the winter on the coasts, we learn, are too bleak and chilling for many invalids, even when in the same cases it may be very beneficial during the summer. It would be difficult to decide which is the most favorable place to select by hearing the testimony of those who live at each place. However truthful one is, and however determined he may be to give impartial testimony, he will decide in favor of the place in which he lives. At least I have found that to be the case with the large number of people I have interviewed. Some of them have never visited any other place, and some have but just arrived, or are only on their way to the locality in favor of which they give a confident voice as against all others. I have noticed something at almost every place I have visited to say in its favor, but nothing to distinguish one as absolute-

ly superior to any other. Some places are protected from frost by the water near them; some are more exempt from frost because they are higher. The highest land in the State is called "Apopka mountain," although it is only 545 feet above the level of the gulf. It is three and a half miles southeast of Clermont, on the Orange Belt R. R. There I saw large fields of tomato plants. In most other places I have visited these plants would not have withstood the frost. The soil there is not rich. The next highest land is in Pasco County, two miles west of Dade City, and is 281 feet above the gulf. With the exception of a small clearing at one side, it is covered with a forest of large pine. The soil is good. From there I saw the Apopka mountains, thirty-five miles distant. Lakes abound, and they mostly abound in fish. There are very interesting peculiarities about them but I will not now speak of them. In riding in a carriage a distance of eight miles I counted twenty-one of various sizes, none of which had any visible outlet.

Bananas, pineapples and other sub-tropical fruits are not successfully cultivated, except along the narrow strip of land between the Indian River and the ocean, and some other places far south of this.

I have taken the opportunity to visit the churches in this part of the state, as far as I have been able, and have spent two or three days in a week away from my family in doing so. The labor, exposure and inconvenience attending these visits have made it no easy work. But it has never been easy for me to do any part of the work belonging to the ministry, the traveling, the absence from home, the exposure, the preaching, or the ministry of the order and ordinances of the church; it has never been an easy work for me, nor a work pleasant to the flesh. It is far from the work I would ever have chosen. Sometimes I wonder greatly how I have ever kept at it. I think it must have been the feeling of a "woe is unto me if I preach not the gospel," that has kept me at the work. But with the "hardness" that every minister has to endure "as a good soldier of the cross," and with the "afflictions of the gospel" which he has to partake of, and which I never could have endured of myself, there has been at times the experience of a sweet reward in the work. And that reward I have felt in meeting with and preaching the gospel to the churches here.

The first of the churches in this part of Florida is the Mt. Enon, in Hillsboro county. It was established in 1865. About two years previous to that time an old minister, Elder Mosely, felt impressed to travel southward from Alabama. He had appointments by the way, traveling on until he reached the house of Mr. Wiggins, the only Old Baptist in that part of the country, near two hundred miles from the Georgia line. There he staid two years. The result was the organization of that church. There are now thirteen churches in the Mt. Enon Association, besides seven in the Indian River, which has been constituted within a few years.

It is with the churches here as elsewhere; some are strong and vigorous, while others are weak and declining. The weakness I refer to does not have regard merely to numbers. A church with large membership may be very weak, while one few in numbers may have all the elements of true strength. How striking and beautiful is the description of the condition of the churches given 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." Churches are never edified (nourished) and multiplied, in a spiritual sense, except under the conditions here mentioned. I have seen the time when such a condition seemed to prevail widely among the churches of my acquaintance; there have also been times when it seemed to me (perhaps owing somewhat to my own depressed state of mind) that the churches were very generally in a low and weak condition. But I have never known the time when there were not some churches that gave clear evidence that they were resting in the Lord and walking in his fear. I think that is the case with most of the churches here.

Should I have met with things erroneous of sufficient importance to require notice, those who know me well would not expect a mention of them in a letter for publication, unless I regarded them as of such a character as to affect my fellowship; in which they would know I had first spoken plainly on the subject with those involved in the error.

I have met but few of the ministers who serve these churches, and have had opportunity to have much conversation with but three. With

all, so far as my acquaintance extends, I have felt that gospel fellowship that I so much enjoy. The brethren have manifested a cordial reception of the doctrine I preach, as that which they have been taught of the Lord, and a warm fellowship for me.

I am gratified that you are republishing in the SIGNS the minutes of the meeting at Black Rock in 1832. It will be seen that there has been no change from that time to this in the position occupied by the Old School Baptist Churches, and by the SIGNS OF THE TIMES, their representative journal, the first, and for a number of years the only, paper published professing to advocate the principles of doctrine and order declared at that meeting, by representative ministers and brethren from various parts of our country, to be their understanding of what the Scriptures teach. Some ministers, I learn, in some parts of our country, who oppose some points of doctrine, as, for instance, the predestination of whatsoever comes to pass, have asserted that it is not "Old Baptist doctrine," which may have disturbed some lovers of the truth. Now, the important thing is to know what "Bible doctrine" is. I believe that held by the Old School or Primitive Baptist church is Bible doctrine. And I do not know a more convincing proof of what is "Old Baptist doctrine" than the statement made by them when they first declared their reasons for withdrawing from those they esteemed disorderly. The doctrine and order then claimed as that of the Savior and his apostles, has been advocated by the SIGNS with unvarying faithfulness, courage and ability from that day to this, and it is entitled to be regarded as in a peculiar sense the representative of the Old Baptists, "our family paper," as I named it near twenty-eight years ago, because of having been started under most discouraging circumstances, against great opposition, at the very beginning of the separation, and of having continued through all the conflicts, advocating the same principles, and because it reaches to the brethren in every part of our country. Other journals have arisen in different localities of late years which are entitled to high regard by the brethren, and whose editors would be far from expressing a disparaging word concerning the SIGNS, but will cheerfully acknowledge what I have said about it. Other periodicals

have been started as representing the Old Baptist cause, which have no just claim to be regarded as such. Some of them have ceased to be published.

I have always felt that it is one's right and duty to follow those impressions of his mind which he believes to have been made by the Spirit, in any work pertaining to the kingdom of God, whether writing, editing, publishing, preaching or any thing else. I believe, however, that the fellowship of the churches with whom he is associated is necessary to clearly establish the truth of his claim that his impressions have been from the Spirit. The mediums of correspondence between the Lord's people, established by the direction of the Spirit, will be for their benefit and comfort. Some brethren have expressed the belief that these papers are of no real benefit. They might as well say that it is of no use for those that fear the Lord to speak often one to another, and tell each other of his gracious dealings with them, unless they can meet and speak personally. But we all know how comforting it is to read the testimony of our dear kindred in Christ from whom we have been separated, or whom we have never seen. I will say here that I do not regard the word of any man, whatever his position, office, gift, personal character, attainments or wisdom, as of any authority in the church, only so far as it is the word of inspired men, written in the Scriptures of truth, which has been given unto him by the Spirit to minister to the saints. And I want here to express my full and cordial approval of the sentiments expressed by brother Jenkins in reply to the request of brother Supplee, which was published in the SIGNS of Feb. 22. I regard this as a most important subject, and especially to be carefully observed at this time. For there have been some things published in some of our journals of late that I cannot fellowship, nor will the mantle of charity or the love of God in the heart cover them. The principles I refer to, and the plain expressions used, clearly and plainly give great advantage in the kingdom of our God to those of superior mental powers and attainments in human learning and knowledge, and throw far into the background, or rather, entirely out of sight, the precious truth that has been my only hope and comfort, that these things are hid from the wise and prudent and revealed unto babes. The things I refer to show the feeble-minded, the unlearned and the babe to be at a great disadvantage in regard to spiritual things. This leaves me out of the precious secret of the Lord. If our God is known only by the Son, and by them to whomsoever the Son will reveal him, and if the things which he has given freely to his people cannot be searched out or known except by his own Spirit which is given unto them (Matt. xi.

26; 2 Cor. ii.), then the principles and expressions I have referred to are grossly erroneous, and are the very things which "Make empty the soul of the hungry, and cause the drink of the thirsty to fail, and destroy the poor with lying words, even when the needy speaketh right."—Isa. xxxii. 6, 7. I can bear with many kinds of error; but with this kind I cannot bear. I shall try faithfully to reprove it where it has been published. If I fail I shall then, if the Lord will, speak of it definitely through the SIGNS. The truth of the Scriptures is, that the things of the Spirit are known only by revelation, and that the Spirit, who divides to every man, in the church, severally as he will, has never divided or appointed a gift to one simply because of any natural superiority of any kind, nor so arranged that the unlearned are made dependent for valuable spiritual knowledge upon the learned, nor those of less mental power upon those more richly endowed with intellectual clearness and strength.

Here I take my stand as against all or any; for here the Lord brought me when he gave me a hope in him, and showed me the church as his perfect workmanship. I could then say, with the psalmist, "We shall be satisfied with the goodness of thy house, even of thy holy temple;" and I am thankful I can say it yet. I value human learning as highly as any one in its place; but when it begins to intrude upon the prerogatives of God, and to disport itself in the sacred precincts of his holy temple, as though it had some part in preparing "the tongue of the learned," which the Lord has given for the help and comfort of his weary ones, and when it begins to try to draw the children away from the simplicity of Christ, then I despise it, and am sorry, pitifully sorry, that any of the dear family should be so deceived. Nothing can be ministered to any one of the saints that shall be for his comfort and instruction but that which has already been taught him by that "anointing which he has received" of God, which "teacheth him of all things." Therefore all the ministration to the saints that is directed by the Spirit will be in conformity to that teaching by the Spirit within; and this will bring to us the feeling of its power and authority. That which the "unction from the Holy One" teaches us will also be strictly in accordance with the Scriptures of truth; and this enables the saints to distinguish between that which has been revealed by the Spirit and the vain imaginations of men, which they often claim to be the revelation of the Lord to them.

The plain declarations of the word have an authority to which we must bow, even though we have not yet experienced their power, or have not yet been shown that we have experienced it; for we all know that a portion of the word sometimes comes to the mind with power, explaining an

experience which we have had long before. Then we understand for the first time, by the witness of the word, that the experience was from the Lord; and also are given to understand by the experience the meaning of the word.

How many dear children of God have in this way, all at once, been brought to see the truth and beauty and loveliness of a point of doctrine which before they hated. The entrance of the Lord's word gave them light to see that this very word had before been written in the heart. It has often been in this way that haters of election and predestination and the sovereign power of God have come to be lovers of them, seeing them as the precious truth of the gospel, without which there could have been no salvation.

When the saints are so well prepared to try the spirits, it does not seem that any one needs to fear that publications will do harm. Debaters upon spiritual subjects, and those who try to have dominion over the faith of the saints, and those who fight with the worldly weapons of skill and learning, and those who claim authority for the decision of councils and the writings of uninspired men, will have their interested audiences, among whom will be found some of the Lord's exercised people; but they will be hungry and unsatisfied. The great body of his people will form a very different and far more discriminating audience, for they "try the words as the mouth tasteth meat;" and when they find no food for their poor, hungry souls they turn to something else, with but little interest as to the result of the debate or argument.

There will be always those who with tongue or pen will be trying to tell what the Lord has shown to them of his love and grace and power and faithfulness; and there will always be an interest in, and more or less of comfort for, the Lord's exercised people in this kind of writing or speaking. These are the only true expounders of the Scriptures of truth. The deepest mysteries, which all the knowledge and wisdom of the world will never enable the most learned and able gospel minister to search out, will be thus unfolded to him, or to the unlearned, at an unexpected time, and in such an unexpected way that he shall never claim it as in any possible degree the result of his efforts or power in any respect. Then he, whether weak or strong in mind, whether learned or unlearned in worldly things, will be so thoroughly furnished unto the good work of teaching and comforting the saints that he will, easily and simply as a child tells what it sees, speak unto them "the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world unto our glory."

He who is thus sent to them with words spoken or written will appeal to their experience as attesting the truth of the word he declares, while

firmly insisting upon the written word of inspiration as that by which all theories and all experience are to be tried; and he will not, when thus directed by the meek and lowly Spirit of Christ, feel like using harsh or ironical or angry terms, nor like indulging in ridicule or levity. He knows that the word "will have free course and be glorified."

Write on, brethren. Publish what is written, brethren editors. Write and publish what you count profitable; but let us be careful that the Spirit is directing us. Let us not waste time in that kind of argument in which the passions and propensities of the carnal mind are exhibited and gratified; for truly all such writing or speaking is time and labor lost. Such things attract only a worldly audience, and appeal only to the carnal mind. The people of God's pasture, the sheep of his hand, do not linger long in such fruitless fields as this, but are found far away from the resorts and exhibitions of worldly wisdom, feeding in the wilderness and solitary place, that has been made glad for them, and in the desert, which has been made, by their dear and faithful and all-powerful Shepherd, to "rejoice and blossom as the rose."

SILAS H. DURAND.

DE LAND, Fla., March 8, 1893.

MATTHEW VI. 25.

"THEREFORE I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—One of our brethren, a young and faithful minister for the truth's sake, has requested my views on the above portion of holy writ, and the following verses; and if you will allow me a little space in the SIGNS OF THE TIMES I will suggest a few thoughts through its columns to the precious brother, as this was his request. I do confess that the undertaking is a painful duty for me, if it is my duty at all, which is a question in my mind daily, both as to preaching and writing for the papers; and I cannot decide to my satisfaction which of the two contending powers is right. However when called upon by brethren and friends for such views as I have, I do not feel clear to withhold them; and to give such as we have is all that can be reasonably required.

The channel in which the proposed text with the connecting Scriptures leads, is mortifying to the proud nature of some of the Lord's humble servants. Nevertheless we must submit to the truth of the matter, and not shun to declare the whole counsel of God, and rightly divide the word of truth. This text is part of Christ's sermon on the mount, as it is generally termed, and was delivered directly to his disciples; for it is said, "And seeing the multi-

tudes, he [Jesus] went up into a mountain; and when he was set his disciples came unto him, and he opened his mouth and taught them" [the disciples], &c.

My limits call me to the point in question, and that is, what are we to understand by the words of the text relative to taking no thought for our life or body? as my querist and others have asked more than once. And first, we will say they mean precisely what they say to the characters to whom they were addressed, and that they have a special application to God's ministers in this our day, no doubt. We cannot apply this connection of Scripture to everybody, nor even to all of the Lord's faithful children, without perverting the Scriptures. For this life and body means our natural life and body, as regards our necessary food and raiment. I am well aware that narrow-hearted and covetous brethren, as well as others, try to explain away this exposition of the text, but to no avail, to all who are willing to be governed by the unerring standard, the Bible; for it is plain as noonday that Jesus was talking to his disciples, whom he had chosen, called and qualified, to send them forth as sheep in the midst of wolves; and it was God's way of sending them, without money, or scrip, or prearranged clothing, or other necessities, but a staff only. This was not from necessity, but of choice; and he tells them plainly that "No man can serve two masters," &c. "Ye cannot serve God and mammon." Some explain the word "mammon" to mean the devil, which exposition I for one would be excused from subscribing to just yet. Hence I shall construe it to mean the affairs of this world; that God's children who are not called upon to forsake houses and land, wife and children, to go into all the world and preach the gospel; I say, those of God's children who are not thus called have the right and ought to engage in what is termed "mammon" in this and similar texts.—Luke xvi 9. While, on the other hand, those whom God has separated unto the gospel of Christ are in duty bound to turn their backs upon these things; for they cannot serve God and mammon; that is, they cannot in obedience to the heavenly calling. They cannot forsake all these things, and also accumulate the common necessities of this life. "Therefore," that is, for this cause or reason, because it is impossible for them to do both. For this cause I say unto you, "Take no thought for your life;" that is, for the sustenance of this animal life. Do not charge your mind nor engage your thoughts about the affairs of this life what you shall eat, or what you shall wear; for no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. For "no man can serve two masters; for either he will hate the one, and love the other; or

else he will hold to the one, and despise the other." Then, if we who are called of God to the work of the ministry entangle ourselves with the affairs of this life (mammon), we will love and hold to them; and in proportion as we cherish, love and hold to the affairs of this life, we will neglect and in a sense despise the calling of God; for we cannot serve both. I have often thought that I have seen good brethren, whom God had called, in a great measure trying to do or serve both, when they did neither of them to much profit, but were often drowned in despair and perplexities. As I presume our brother, and probably others, are more interested in the relative duty of God's children in this our day, both the ministers and private members, I hope it will suffice for me to say that this text, with its connecting Scripture, was directly to the disciples of Christ, but does in the greater part apply to the ministers of our day; and as this is particularly a trying time with Zion, and especially the ministers of God, it does seem to me that it is high time for God's children to awake out of sleep, and put their shoulder to the wheel, and make a long pull, a strong pull, a pull all together, for the good of Zion and for the glory of God. Evidently we are not doing this when many are bearing none of the burdens, not so much as touching them with their little finger; not pulling at all forward, but some are pulling backward; pulling against the obedient children of God. These things ought not to be so, dear brethren. But it does seem to me in these last and trying days that the children of God ought, as far as God has prospered them in the affairs of this world, to try to loosen the hands of the called servants of God, or ministers of Christ, that they may not be entangled or perplexed with the cares of this life, that they may travel more, preach more, and more edifying and decisive, having their minds freed from the care and vexations of this life, and give themselves wholly to the work of the ministry. The Scriptures make it too plain to require any argument that it is the bounden duty of the saints to communicate of the good things of this life to their pastor who has forsaken his secular affairs to labor in word and doctrine for them. There can be nothing greater for the children of God than to discharge their duty. "The liberal deviseth liberal things, and by liberal things shall he stand." Also it is the bounden duty of the ministers of the cross to go forth and feed the flock of Christ in all faithfulness, meekness and patience, and leave the matter of support of themselves and their poor, distressed and dependent families entirely to God and their brethren. A brother or sister whom God has blessed with plenty in this world, and who would have their pastor to come and preach for them month after month, and year after year,

without administering anything to aid in support of him and his needy family, is unworthy a name among Old Baptists. For "whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?"—John iii. 17.

Now, the brother in need doubtless is the brother who has forsaken father and mother, wife and children, house and land, for Christ's sake and the gospel's, and has taken up the cross daily, and is following Jesus in the way, and taking no thought for the affairs of this life. "My little children, let us not love in word, neither in tongue, but in deed and in truth." "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful for the body, what doth it profit?" &c. This is only in word and tongue; but when we communicate the necessary food and raiment, this is plain evidence that we love in deed and in truth, otherwise we are not entitled to the claim. In the scope of Scripture following the text is found all the encouragement necessary, if rightly considered. We are not to understand from the language of Jesus as recorded in this text, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" I say, we are not to understand from these words of our Savior that the ministers of the gospel could or ought to do without these things, as is plainly asserted at the thirty-third verse in these words, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." That is, all these things that you are commanded to not take thought for. Jesus' specially called their attention to the fowls of the air, which did not sow, reap, nor gather into barns; yet your heavenly Father feedeth them. "Are ye not much better than they?" Forasmuch then as our heavenly Father feedeth the so much inferior fowls and animals (surely it is the Lord that feeds all of them), why should the poor minister hesitate and falter? "Are ye not much better than they?" Verily you shall be fed. As to raiment, "Consider the lilies of the field, how they grow," &c. "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" How forcible are right words; and with what conviction these words of Jesus ("O ye of little faith") reach the heart of the almost faithless and unworthy writer. The keystone and capstone of encouragement found in this connection is in these words, "Your heavenly Father knoweth [every moment] that ye have need of all

these things."—Verse 32. When rightly considered, this is enough for any poor minister who, like the milch kine of old, leaves his little ones at home, being tied (bound) to the cart. They took the straight way up to Beth-shemeth, lowing as they went. I repeat it again, this is enough to encourage the poor, burdened minister of Jesus, who hath denied self, took up his cross daily, breasting all opposition, and feels burdened and bowed down under the great responsibility of preaching the Word, and also burdened with the care of the loved ones who are shut up at home—shut up from many comforts and privileges that others enjoy; but our heavenly Father knoweth that we need all these things.

I have in a hurried way embodied a few of my thoughts on the text submitted, hoping they may in part answer our brother's request. I have done the best I could. May the Lord bless them to the comfort of his dear children.

Yours in hope,

W. J. MAY.

PINSONFORK, Ky., Jan. 28, 1893.

SOUTH WESTERLO, N. Y., Dec. 22, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I will send you a few lines to let you know that my unprofitable life is still spared. I am the same poor, blind sinner. I have been a reader of the SIGNS OF THE TIMES over fifty years, and cannot give it up as long as my kind friends will read it to me. It is a great comfort to hear from the dear brethren and sisters who have traveled the same road. I can witness to their joys and their sorrows. I think every year when I send my remittance that it will be the last. I am eighty-three years old, blind and feeble. It is seventy years since I first indulged a hope. The dear Lord took me out of a horrible pit, and placed my feet on a rock, and put a new song in my mouth, even praise to God. It is sixty-seven years since I united with the Baptist Church at South Westerlo. The members are almost all gone to their long home. Two old sisters are left in this place. The time is not far distant when I hope to lay my armor by and dwell with Christ at home.

I remain your unworthy sister,
RUTH A. ELMENDORPH.

SMITHVILLE, Texas, Nov. 27, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I will now write you a few lines and let you know that I have not forgotten you. I want you to send me the SIGNS as long as you and I live. I am not afraid of its changing from the doctrine it now maintains; for I have now copies of the paper in my house that are nearly forty years old, and it continues the same; so I am willing to risk it the balance of my life. When I am dead my children will know what I have held as the truth. I love it because it is the truth. I may fall behind in my subscription, but sometime during the year I will forward it. I will send you five dollars now.

J. F. BURLESON.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 29, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF
G. BEEBE'S SONS.

COVETOUSNESS.

DEAR BRETHREN BEEBE:—Please give me through the SIGNS OF THE TIMES your views of the text, 1 Tim. vi. 10.

B. S. HERRINGTON.

ERATA, Miss.

REPLY.

"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. vi. 10.

Without recognizing the vanity of the carnal mind, to which the new creature in Christ Jesus is subjected while sojourning in this world of sin, it is impossible to discern the application of the admonitions and exhortations in the Scriptures addressed to the saints. To the natural mind it is only in being completely conformed to the perfection of righteousness which is in Christ that any sinner has the right to claim to be his disciple. Taking advantage of this plausible error in the understanding of the saints, the wily tempter finds an easy victory over their judgment in his assaults upon their confidence in the hope which they have received. The pattern given in the inspired record, in which the saints are shown to be still beset with the corruptions and infirmities of the flesh, is the strong defense of the tried ones under such temptations; yet even this would be unavailing were it not that the Spirit of Christ which is in them perpetually attests that they are born of God. This divine witness is recorded in the earnest desire for release from sin, which causes them to confess before God their utter vileness, and to hate their own every day life, because of the sin which is manifest in it.

The admonition and instruction of which our text is a part, like all the directions given to the saints in the New Testament, are only the written expression of the law of Christ which is put in the inward parts, and written in the hearts of all the children of Israel under the new covenant of gospel liberty. This marks the distinction between the dispensation of life in Christ Jesus and that bondage which was revealed in the law of sin and death. Nothing is enjoined in the perfect law of Christ but what is most earnestly desired by every one who is led by the Spirit of God. And that Spirit prompts the saint to desire nothing but the complete fulfillment of all that is enjoined in the law and example of the Lord Jesus. They who are thus led to love righteousness are the only people who are troubled on account of their own

sinfulness. To no others is the principle of divine holiness revealed.

In the two epistles to Timothy, Paul was moved by the Holy Spirit to present the complete rule for his conduct as a minister of Jesus Christ, in which he was shown the very same principle of love to God which is wrought in every one who has the life of God shed abroad in his heart. That love is the fulfilling of the law of Christ. It is never found in any others but those in whom it is wrought by the power of God. The written word bears witness to the same truth which God has put in the heart of every subject of his enlightenment; therefore it is indisputable evidence that every one is born of God when he is governed by the love of that truth which is written in the revealed Scriptures. It is not by ability to challenge comparison with others in rendering obedience to the law of Moses that the saints are identified. They are the peculiar people who cannot do the good which they earnestly desire to do, and who have constantly to mourn that they do the thing which they would not do. Certainly such helpless characters can have no occasion for glorying in their own works, nor can they exult in their own righteous emotions and desires. They can never attain to being anything more than sinners saved by the infinite grace of God. This is true not only in reference to the manifestation of their eternal salvation in ultimate glory; but also in their preservation in this present evil world. It is still proved in the experience of every disciple of Jesus, as he said to his immediate followers, "Without me ye can do nothing."—John xv. 5. Every subject of divine grace must be taught this lesson by personal experience. However much they may have learned by reading the Scriptures, or by hearing other saints tell of their dependence upon the present support of divine grace, the lesson is entirely new to each of them when the light of divine revelation is displayed shining in his own heart. The awful discovery of the pollution therein hidden would drive the conscious sinner to despair, were it not that the present help of the Captain of his salvation sustains his hope by the testimony of that abiding witness of living faith which is itself the evidence of things not seen. To those who are taught of God the exceeding sinfulness of their own hearts, no mere outward action can satisfy the desire for righteousness which is wrought in them by the Spirit of Christ abiding in them. They continually feel the need of wisdom from above to guide them in the way everlasting. For their exclusive benefit the whole inspired record is given. This should never be forgotten by the saints when reading the Scriptures.

"For the love of money is the root of all evil." However manifestly true may be this declaration as applied to the natural children of Adam, it

is not in that unrestricted sense that the apostle was moved by the Holy Spirit to write it in this instruction to Timothy. He was not merely presenting a general treatise of moral philosophy for the reformation of the depraved nature of men. The inspiration of God was directing him in establishing the immutable decisions of the supreme court of the gospel heaven. The law of Christ commands the obedience of every one who loves him; beyond that boundary our Lord has given no commandment to any of the fallen sinners of the family of Adam. When he was here in the likeness of sinful flesh he refused to interpose his authority to enforce the just claim of one who appealed to him for such aid.—Luke xii. 13, 14. It is in our text then not designed that the principle stated should have a general application to the natural world, even though it may doubtless be true of all the race of mankind. In the church of Christ this fearful power of iniquity manifests itself, working in the carnal mind of those who are called to be followers of God. Covetousness is idolatry in the subjects of redeeming grace.—Col. iii. 5. It is not to be confined literally to the avarice which is directed to the accumulation of current coin. Deep down in the darkness of the corrupt heart is discovered the spring of covetousness, from whence arise all the abominations which are found distressing the saints while they sojourn in that enemy's land. The love of money may be considered the most easily detected form in which this sinful lust is developed; and hence it is appropriately used as including all the forms in which covetousness is manifested. It was by this principle of iniquity that the desire was prompted when the request was made that the two disciples might have the places of special honor in the kingdom of Christ. It is the same hateful motive which causes the saints to love the pre-eminence in the estimation of the church. Whether it be in the aspiration for prominence in the public assemblies of the saints, or in the wish to command the highest place in the estimation of the brethren, or in the desire to shine as wonderful lights among the churches, every form of selfishness is covered by the expression as used in our text. In a scriptural sense it is declared that "A feast is made for laughter, and wine maketh merry; but money answereth all."—Eccl. x. 19. In this definition every form of covetousness is included in "the love of money." Evidently those who are captivated by this desire for selfish advantage are not led by the Spirit of Christ, for he not only suffered the loss of all things for the deliverance of his people from just condemnation, but even gave himself for their sins, that he might deliver them from this present evil world, according to the will of God and our Father.—Gal. i. 4. This self-sacrificing and unselfish

love is the product of the life of Christ dwelling in those in whom it is developed. No such fellowship of the Spirit can arise from the natural heart of man. As the Captain of our salvation laid down his life for us, so when his Spirit leads us we shall be made to lay down our lives for the brethren.—1 John iii. 16. This holy power of divine life in the saints cannot be reconciled to that carnality which is ever seeking selfish preferment. Whenever the saint is overcome by this covetousness he sows to the flesh, and of the flesh he must reap the miserable crop of corruption. No matter in what form it comes, selfishness is identical with "the love of money" as expressed in our text, and from its poisonous root is developed evil of every form by which the saints are called to suffer while sojourning in the earthly house of this tabernacle. All the works of the flesh grow from this root of desperate iniquity. Only when governed by the pure Spirit of Christ can the saints be free from this vile "love of money."

"Which while some coveted after, they have erred from the faith." It is not necessary to look far in order to find those terrible examples among the saints of God. Such as have never seen the bottomless pit of their own carnal depravity will not be prepared to sympathize with us in confessing that it is not once or twice, but times past numbering, that we have fallen under this bitter condemnation. This deadly error invariably shows that those captivated by it have erred from the faith, not only in loving this world and its false attractions, but in forgetting that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17. While looking unto Jesus, the humble believer can rest in the assurance of his unfailing mercy and truth; then there is no occasion for coveting after the vanities which are estimated by money, or by the treasures which are prized in the transitory world which passeth away. When charmed by these deceitful attractions they deny their trust in the Lord, and thus seek to place their hope in the alluring things of time. For their conversion from such errors they often have to go down to the bottoms of the mountains, and cry out of the belly of hell. But when their soul (self-confidence) has fainted in them they remember the Lord, and their prayer comes in unto him, even into his holy temple. Then they learn, "They that observe lying vanities forsake their own mercy."—Jonah ii. 8.

For the consolation of such as have been brought low under the conviction that they have thus erred from the faith, let it be remembered that none can err from the faith unless they have received the faith. Jonah was a prophet of the Lord before he paid his fare to go to Tarshish. His re-

bellion was the experience of a subject of salvation not less than his final confession of his dependence upon the mercy of that God from whom he had sought to flee. His covetousness embraced a regard for his own honor as a truthful prophet, and he sought to avoid the loss of reputation which would result from the mercy of the Lord toward the city whose destruction he was commanded to predict. In the sense of our text his motive was "the love of money."

"And pierced themselves through with many sorrows." There certainly can be none but the subjects of redeeming grace who know this result of coveting after worldly treasures. The ungodly are they whose prosperity in the world excited the envy of the psalmist. They are not plagued like other men. Their eyes stand out with fatness, and they have more than heart can wish. But to the afflicted and poor people of God all the allurements which this world can present are but the accumulation of sorrows. Riches make to themselves wings; increasing knowledge increases sorrows; friendship betrays; and even the most reliable brother can only be trusted so far as he is kept by the power of God. Thus, in its most comprehensive sense, the worldly treasure of which money is the embodiment can only prove a piercing thorn to the deceived saint who sets his heart upon its attainment. Often do those thorns of sorrow come home with bitter anguish to the saints who have vainly sought for satisfaction in the pursuit the things which are attractive as money to the natural mind. May the grace of God so rule in the hearts of his saints that they may be kept from this sore piercing with many sorrows!

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

COMPARISON OF CHRISTIAN AND HEATHEN CIVILIZATIONS.

[THE following lecture was delivered March 10th, 1893, in University Hall, Lebanon, Ohio, before the assembled students and faculty of all the departments of the University, by Elder H. M. Curry, and is published by request of some of our readers who were present.—ED.]

IN casting about for a subject for this occasion I hit upon the one announced to you from the Chair. I have chosen this theme for two or three reasons. In the first place it embodies many facts that are useful to mention; and in the second place, I have an idea in my mind which I can best get out along this line of discussion.

Do not be scared at the word Heathen; that is not such a bad word; it does not mean cannibal; it simply means in this connection those great nations of antiquity that reached the zenith of glory before the advent of Christ, or before it became fashionable to call everything Christian. Neither would I have you to attach undue importance to the word Christian; that does not mean anything now. In this connection it simply means those great warlike nations that have sprung up within the christian era, and profess the Christian religion.

The only medium of comparison between the civilizations of different periods or nations is what the people have thought, said and done. This is exemplified in their language, literature and works of art. There is no higher criterion by which to try the universal greatness of a people than their language. The facilities for the expression of thought are an unerring index to the character of the thought itself. Language was undoubtedly brought to the greatest perfection by the Greeks, several centuries before Christ. No people ever had so beautiful or refined a language, or spoke it with so much purity and grace. The Greek sentence was agitated throughout its length and depth by the stress of expression. The whole paragraph trembled from end to end when the thrill of life awoke in any of its parts. This language with its multitudinous endings all in harmonious accord lay like a beautiful meadow of stately grass swaying and waving in the breezes of thought. The thrill of joy, the message of defiance, the moan of the disconsolate, the palm of battle, the shout of victory, every emotion, every mood that the mind of man in his most vigorous estate is capable of experiencing, swept in rolling billows over the pulsating bosom of this beautiful speech. The Roman or Latin language was less beautiful, perhaps, than the Greek, but in many respects it was one of the most precise, expressive and artistic languages that ever graced the lips or stirred the heart of man. Where language was brought to such matchless perfection, there the very

highest type of civilization must have existed.

The literature of a people forms a highway into the very heart of their mental and moral culture, their aesthetic tastes and religious notions, and is an exponent of every element and fact of their civilization. The literature of the Greeks and Romans, as to originality, literary merit, and influence on the world, surpasses that of all the so-called Christian nations; and as to moral elements, it is equal to that of any modern people. When we read the exquisite wit and keen satire of Horace, the stately and highly finished hexameters of Virgil, or the fiery, impetuous effusions of Homer, we are not conscious of the vast flood of years that rolls between us and our author. He identifies himself so closely with our own times that we forget we are reading what a Heathen wrote two thousand years ago. On comparing the Iliad of Homer, and the Æneid of Virgil, the two great Heathen epics, with Dante's Inferno, and Milton's Paradise Lost, the two great Christian epics, is found that the Heathen writers excelled the Christian authors in everything but *heathenism itself*. Dante's Inferno, as every one knows, embodies all the so-called Christian learning up to the thirteenth century, and is more essentially Heathen in every respect than the works of Virgil from which it is largely borrowed. Milton's Paradise Lost, which has been esteemed by the Protestants nearly as sacred as the Bible itself, bears the stamp of Heathenism upon his forehead. It opens with the customary invocation to the Heavenly Muse, the Heathen goddess of poetry, and then proceeds to turn the angels into soldiers, to make heaven a battlefield and the hatching place and nursery of devils, to put Christ in uniform, and make God a militia general.

Some of the most wonderful literary productions are of the greatest antiquity. While Isaiah was a little lad, roaming the olive-crowned hills of old Judea, receiving instruction in the Jewish law from Israel's Rabbis, Homer was playing in boyish glee under the sunny skies of Greece, finding tongues in trees, books in the running brooks, sermons in stones, and beauty in everything; and as Isaiah the prophet proclaimed to the inhabitants of Jerusalem his heaven-born warnings, denunciations and gospel promises, in all the grandeur, imagery and vigor of Hebrew poetry, Homer was delighting the ear, swelling the heart and moulding the character of aesthetic Greeks by the recital of this impetuous Iliad. Although this poem is of so ancient date, it has never been equaled in the history of literature. It has wielded a broader, more varied and perpetual influence over the human race than all other books ever written. It inspired the heart of the Greek to all that was beautiful in thought, noble in character and patriotic in deed. It incited the am-

bition of Alexander to conquer the world. It has shaped the literature and refined the tastes of all literary nations, and it rules England today through the statesmanship of Gladstone, and through English rule influences the whole civilized world.

The literature of the ancients was generally of a high order, and their refined and cultured tastes did not furnish a highway for such foolish, trashy, worthless productions as flood the Christian nations. The current modern literature is entitled to any other name than that of Christian. It is a flood of infidelity, a deluge of skepticism, a gulf stream of rubbish, with here and there a volume of truth drifted aside in some out of way eddy. From the standpoint of literature the Heathen nations surpassed the Christian civilization.

In oratory, the noblest, most exalted and sublime accomplishment that ever adorned an individual or blessed a nation, the Heathen Greeks and Romans stand unrivaled. At the head of that magnetic company who have swayed the world by eloquence stands Demosthenes, a Heathen master of diction, fountain of eloquence, king of orators. His oration on the crown is universally and justly acknowledged the most brilliant contest of oratory that the world has ever known. Cicero's orations are still studied as matchless models in diction, logic, eloquence and power. For simplicity, dignity, grandeur, intellectual and moral force, the great Heathen orators of Athens and Rome are altogether without a parallel in the history of eloquence.

In statesmanship the Greeks and Romans have never been surpassed. From their wisdom and experience all Christian nations have drawn instruction. Many of these Heathen statesmen were men of the purest motives, the broadest experience and the profoundest wisdom. The English Constitution and English Law were derived from the Roman codes and Constitution. Blackstone was not a lawgiver, but a commentator on law which had come down from the remotest antiquity. Solon and Lycurgus, so far as is known, were law-makers, and to them the nations are more indebted for common and civil law than to Moses, Israel's law-giver.

The ancient philosophers still hold sway in the world of thought. Aristotle, Socrates and Plato, will never die. In the most eminent seats of modern learning the principles of philosophy laid down by them have never been displaced.

Architecture, the most necessary and useful of all arts, was brought to the greatest perfection by the remote Heathen nations. Before Moses wrote the Pentateuch, or the smoke ascended from Jewish altars, the pyramids, the sphynx, the wonderful temples of Thebes, the walls and palaces of Nineveh, had been built, exemplifying taste and skill in ar-

chitecture, and a knowledge of mechanics far in advance of anything known at the present day. The marble wilderness of Athens eclipses the world in examples of architectural beauty, symmetry and grace. The Parthenon is universally acknowledged to have been the most perfect specimen of architecture that has ever adorned this earth. It has long been the wonder, admiration and delight of poets, travelers and artists of all nations.

If the history of Greece had never been written, the Parthenon alone would testify to the superior greatness of that people. What a civilization that must have been that found a man to decree, an architect to design, a sculptor to adorn, statuary to execute, workmen to carve, and a people to pay for and maintain such an edifice.

In sculpture and painting the Greeks stand unrivaled. Their models have fixed the standard of taste for all nations. The statues of Palas Athena and Olympian Zeus, executed in ivory and gold by Phidias, for massiveness, expensiveness, majestic expression and every element of grace and beauty, are unsurpassed in the history of art. Painting, in all that is essential or beautiful, was brought to the greatest perfection several centuries before Christ, by Polygustus, Appollodorus, Zeuxis and Parrhasius.

In domestic life the Romans displayed every indication of a superior civilization. Their extravagance in ornaments, dress, sumptuous living and magnificent furniture excelled all modern nations. The palaces of Nero glittered with gold and jewels; perfumes and flowers showered from ivory ceilings. The halls of the nobles were hung with cloth of gold enriched with precious stones. They rode in gilded chariots. They bathed in marble baths. They slept on beds of down upon bedsteads of silver. They dined from gold plate upon tables of Delian bronze and pure gold. They drank from crystal cups. They wore embroidered robes adorned with jewels and precious stones. They decorated their houses with carpets from Babylon, onyx cups from Bithynia, bronzes from Corinth, and statues from Athens. Although this incredible luxury was an evil to society, yet it is an evidence of their matchless civilization.

A tree is known by its fruit. Such beautiful, expressive and adequate language, such acute, refined and sensitive wit, such noble, endearing and marvelous achievements in literature, such pure, true and self-sacrificing patriotism, such unwavering, invincible and incontestible courage, such ardent, devoted and exquisite love of the beautiful, such masterly, skillful and unequalled genius in sculpture, such massive, beautiful and sublime works of architecture, such keen, subtle and exhaustive philosophy, such wise, unselfish and profound statesmanship, such dignified, brilliant and overwhelming or-

atory, as has been exemplified in the ancient Heathen nations, is the most conclusive evidence of a civilization, in many respects superior to anything known at the present time, or that we can ever hope to see again.

This civilization was evolved without a Bible, without a church, or any of the religious machinery at work in the world to day. This is conclusive evidence against that foolish, traditional, superstitious notion extant that the Bible is the only civilizer, and the only way from barbarism to civilized life is through Bible instruction imparted through the medium of the Christian church.

It may be objected that the Christian civilization surpasses that of the Heathen in morals, virtue and forbearance. The objection is more easily made than sustained. England is a fair example of so-called Christian civilization. She is, perhaps, the greatest commercial and political power in the world at the present time, the greatest literary light of modern nations. Is she a model of Christian virtue? She has extended her dominion over the isles of the sea, in the name of Christianity. She has forced opium upon China and rum upon Africa in the name of *gospel missions*. She has planted her flag and standing armies in India in the name of the *gospel of peace*. She has starved Catholic Ireland for centuries in the spirit of Protestantism. England received her laws and Constitution from the Roman empire, her principles of freedom and independence, what little she has, from the ancient German barbarians, her indefatigable tact and perseverance from Anglo-Saxon ancestors, and her bigotry, intolerance and avarice from her religion. England taxes beggary to support royalty, and grinds the face of the poor to support a religious aristocracy. She has wielded the sword in the name of the cross, and lighted the fagots with the tapers from her altars. I do not thus mention England because she is a sinner above all nations, but because she is a fair example of so-called Christian civilization.

The Christian nations have excelled the Heathen nations in the arts of war. They have invented the revolver, the rifle and the bomb-shell. They have expended millions in constructing the most terrible and deadly engines of destruction. They are to-day educating, training and drilling five million men in the arts of wholesale slaughter. The world is covered with forts to protect Christians from other Christians, and the seas are covered with iron monsters, built and engineered by Christians, to blow Christian brains out. Every Christian nation is groaning under a vast debt incurred in waging war with other Christian nations, or in evangelizing Heathens with sword and ball.

The religion of the Heathen was milder, more humane and tolerant than that of the Christian nations.

It is true the Heathens sometimes offered human sacrifice; but that was mild indeed when compared with the Inquisition of Catholicism and the persecutions of Protestantism. The victims for Heathen sacrifice were generally selected from the prisoners of war, while the martyrs of the Christian nations were the most earnest, devoted, liberty-loving characters among them. The Heathen nations have sacrificed their thousands, but the Christian nations have martyred their tens of thousands.

The greatest enemy that modern civilization has had to contend with is nominal Christianity. From the time it was taken out of the slums and placed upon the throne by the wickedest emperor Rome ever had, until the present time, it has tried by every contrivance to rule the world. It has proved to be the most grievous tax a nation has ever been burdened with; a tax not only upon the purse, but upon every energy of a nation; a tax too often levied upon the conscience and exacted in blood. When the spirit of freedom and progress refuses to acknowledge its authority, it cunningly adapts itself to every whim and caprice of society, and is ready to write its name upon every enterprise.

The accepted religion of the Christian nations is *eclectic*. Its philosophy is the old Greek anthropology, which was introduced into the catechetical school of Alexandria in the third century, and which has formed the basis of all theological seminary instruction ever since. The two principal church festivals of both Catholic and Protestant communions (I speak of Christmas and Easter Sunday), were both derived directly from the ancient Heathen nations of northern Europe; and the modern *Santaklaus* imposed upon the credulity of the Sunday School infants is a hobgoblin from the same source. A specially educated and salaried priesthood is an institution of the ancient Egyptians, older than Moses himself, and has been perpetuated through the intervening Heathen nations, and finally incorporated into the eclectic system of nominal Christianity. I would not have you think for one moment that I would deride in the least true Christianity. This I *could not do*; but I desire to state most emphatically that *true Christianity is not national*. It was never intended to be so. Christianity is not a former of states. That religion that seeks to ally itself with every species of worldly power, to monopolize all our educational institutions, and to manufacture all public opinion, is not the religion of Christ.

The careful analysis of the two civilizations, called Christian and Heathen, shows that the *same elements* enter into both, and the *same facts* are attendant upon both, and so far as their nature is concerned they are *essentially the same*. There does not exist that fundamental, basal distinction that would warrant upon

a scientific basis the classification that the qualifying words Christian and Heathen would imply. Civilization is in no way *essentially* dependent upon Christianity or the Bible. It is through the perversion of these institutions to that end that the name of Christianity and the Bible have been prostituted, and modern morals corrupted, and civilization cursed. In this is exemplified the truth of the proverb that "*The perversion of the best things often leads to the worst*." The present civilization bears more of the marks of Athens than Jerusalem, of the Greek Academic than the church, of Plato than of Christ.

EDITORIAL NOTICES.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

READ CAREFULLY.

WHEN two or more new subscribers are sent at the same time, in accordance with terms given in Supplement, and one is in compliance with the second paragraph and former part of the fourth, and the others on terms given in third paragraph, it is very essential to state which name is sent according to terms of second and fourth paragraphs, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

PLEASE STOP MY PAPER.

At least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

PERSONAL.

Any one knowing the present address of J. L. Ricketts, formerly of Muscogee, Ind. Ter., will confer a favor by sending the same to this office.

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OBITUARY NOTICES.

Mr. P. C. Cockerham was born April 20th, 1825, and died of dropsy at his residence in Surry Co., N. C., on March 9th, 1893, aged 68 years, 11 months and 19 days.

He had never made any profession of religion, but left evidences of his acceptance with God. He was a very warm friend to the poor, unworthy writer. He sent for me twice during his sickness to come and hold divine services at his house; and I went, and tried to join with him in divine worship. I conversed with him freely on the subject of religion, and he gave me evidence that Jesus was with him. He seemed to greatly enjoy my conversation on religion.

I was sent for on the evening after his death, and on the 10th of March, 1893, I tried to speak words of comfort at his grave to the bereaved widow and children. May God comfort them in their great loss, is the prayer of one who loves them.

WM. R. WELBORN.

STATE ROAD, N. C., March 13, 1893.

SISTER Hannah Street departed this life March 4th, 1893. Although I am not in possession of all the particulars in regard to the time and by whom she was baptized, yet I believe she was baptized by Elder Eli Scott, which was in early life. She died in her 77th year. She united with the church at Harford, and continued all these years in fellowship with that church, of which there are but three remaining of that generation of membership. She was pretty generally known among the Baptists of this country. She was regular in her attendance at her meetings, and decided in her views of the only ground of hope and justification for poor sinners through Christ. Through most of her life she was exposed to many hardships and privations, but patient in endurance, looking onward to the end of faith, even the salvation of God. Without any disease, I believe, but the burden of infirmities and age, she sank under the weight, with a degree of calmness and resignation, and fell asleep. She was a daughter of the late Shadrach Street. Of a large family of children I believe there are but two left. They are also daughters. She was gathered unto her people in the Harford cemetery on March 6th, with some remarks by the writer.

May we all be prepared for that important change.

WM. GRAFTON.

FOREST HILL, Md.

SISTER Ann Horr died Oct. 16th, 1892. Her disease was dropsical consumption. Her last sickness was of about six weeks' duration. Her trust in Christ, her dear Savior, was unwavering to the end. She was baptized in the fellowship of the Old School Baptist Church of Fairfield in March, if I remember rightly, in the year 1874, by the writer of this article. A few years after she united with the church she moved into the northern part of the state of Michigan (Missaukee County), among her brothers according to the flesh, also a daughter, with whom she lived a portion of the time. She died at her brother's, Winter Carpenter, where she was taken away soon after she was taken sick. She was a great sufferer, but bore it with patience and christian fortitude. She was always ready to talk of and concerning the things of the kingdom of her heavenly Master. I can but believe that she will be raised up and come forth from the grave in the likeness of our dear Lord and Savior Jesus Christ in the resurrection. The place where she is buried is the one of her own choosing. The last night of her life in this world she told her brother, when he asked her if she wanted any supper, that she could not eat. A few moments later he went into her sick room and said, "Anny, can't you eat a little supper with us to-night?" She said, "No; I am going to eat supper with my dear Savior to-night." She chose for her text the language of Job, "For I know that my Redeemer liveth." Her funeral was preached by Elder Right.

THOMAS J. WYMAN.

OUR beloved brother, **Morgan H. Stewart**, one of our new subscribers to the SIGNS OF THE TIMES, met with a sad accident which terminated in his death. He was riding on horseback, and was thrown off, falling on his hands, breaking both arms at the wrist. This was on Wednesday, Feb. 21st, and he died the next Monday morning, Feb. 27th.

He was born June 12th, 1850, and joined our little church on the Saturday before he was hurt. Our pastor, Elder James H. Ring, was absent, and he was to be baptized at our next meeting; but God saw fit to remove him from the church militant to the church triumphant so soon. May the blessings of God rest upon his bereaved parents, brothers and sisters while passing under the rod of affliction, together with the church, neighbors and friends. We sorrow not as those who have no hope, for we believe that our loss is his eternal gain. He often spoke of the reason of his hope in Christ. He believed in the doctrine of salvation by grace alone, which lays the sinner low, and exalts the power and glory of the crucified and risen Savior, who bore our sins in his own body, and put them away by the sacrifice of himself, nailing them to his cross; and he arose again for our justification.

The funeral services were held at the house by Elder James H. Ring and brother J. Chapman, to the comfort of the bereaved family and friends; after which the remains were laid in the Cheney cemetery to await the resurrection morn.

JOSEPH BRUCE.

CHENEY, Neb., March 8, 1893.

John G. Steers was born Oct. 26th, 1834, was married to Miss Mary A. Travis Nov. 21st, 1855, joined the Bethel Indian Grove Church of Regular Baptists, situated in Livingston Co., Ill., in February, 1861, together with his wife, and was baptized in June following. He died March 6th, 1893.

Brother Steers' disease was complicated, and very severe and trying, which

he bore many months with as much patience as is given to mortals. At last the long looked-for and desired rest came, and as he lay in his casket he looked calm and natural. He will be remembered by a great many Baptists, as I reckon he has fed as many as any one of his age. The preaching brethren will remember his liberality, for he stood in the front ranks of it all. It seemed natural for him to lead, not in worldly things only, but in spiritual. Ever since Elder John Darnel moved to Oregon brother Steers has been looked to by the church for counsel, for procuring preaching, taking care of the preachers, and everything else pertaining to the church matters. But he is gone, his race is run, and we are left behind; yet we sorrow not as those who have no hope, for we know that our loss is his gain.

His funeral was attended by many friends and neighbors, and a short discourse was delivered by the writer from the words, "If a man die, shall he live again?" After which the remains were quietly buried, to await the great resurrection, when we trust that we shall meet again in the likeness of the blessed Redeemer. Sister Steers and family have the deepest sympathy of all.

W. A. THOMPSON.

SPRINGFIELD, Ill.

SISTER Mary Jane Faulk was born in Randolph Co., Ala., April 10th, 1837. Her maiden name was Mary Jane Bowden. She moved with her mother to Pike Co., Ala., and there was married to P. M. Faulk, Jan. 3d, 1855. She was the mother of ten children, seven sons and three daughters, of whom five sons and two daughters survive. In 1863 she joined the Primitive Baptist Church at Pleasant Hill, Pike Co., Ala., and was baptized by Elder R. F. Missetine. Afterward moving to a different part of the county, she placed her membership with the Canaan Church, where she remained until 1874, when she moved with her husband and family to Wood Co., Texas, and cast her lot with the Primitive Baptists of that country, being a member of the Paran Church, Wood Co., Texas, at the time of her death, which took place at her home Jan. 24th, 1893, after a few days' severe suffering with "La Grippe."

Sister Faulk was a true believer in salvation by grace. She was possessed of that meek and quiet spirit that is such a beautiful trait in the Lord's people. She was a devoted wife and a kind mother. She was always true to attend her church meetings. She left evidence behind that all is well with her, which is a great joy to those left to mourn. We feel that our loss is her eternal gain. May the God of all grace comfort our dear brother, her husband, and bereaved children with that comfort which can come alone from him.

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

"Are we not tending upward too,
As fast as time can move?
Nor would we wish the hours more slow
To keep us from his arms."

H. B. JONES.

HORACE, Texas, March 10, 1893.

Richard Ira Shaddock died at his home near Hallville, Harrison Co., Texas, on Feb. 9th, 1893, of cancer on his head and face, aged 63 years, 5 months and 15 days.

He was born Sept. 22d, 1829, in the state of Alabama, and remained there until 1842, when our parents, Benjamin and Martha Shaddock, moved to Winston Co., Miss. About the year 1850 my brother went to Lake Village, Chicot Co., Ark., and lived with Mr. Wm. Broner, to learn his trade. He was married to Miss Fannie Koon on Dec. 24th, 1865, who is left to mourn the loss of a kind and affectionate husband. He was a highly esteemed citizen and neighbor. May the Lord

strengthen and comfort the widow in her bereavement. She did all that could be done by a mortal to alleviate his sufferings, watching over him night and day. She was the most attentive nurse I ever saw.

Brother Richard did not belong to any church organization, but gave evidence that he was a child of God. He was anxious to depart, saying that all preparations were made for him; that God worked all things right; that that was his hope. He talked a great deal about the church, and how they should bear each other's burdens. The Bible, the SIGNS OF THE TIMES and the church were his theme. The editorial in the SIGNS of February first, present year, caused him great joy. He said it certainly was the best he ever heard. On the 10th of February he was laid in the grave at Noon-day burying-ground.

He leaves his companion, one brother and three sisters to mourn their loss of a good and faithful companion and brother. We feel assured that our loss is his eternal gain. May the Lord direct, comfort and give us grace in our trials here below, is the prayer of the writer.

HIS BROTHER.

LONGVIEW, Texas, March 4, 1893.

DEAR BRETHREN BEEBE:—It is with a sad and heavy heart that I have to record the death of my dear wife, who departed this life on the evening of March 9th, 1893, at eight o'clock, from the hardening and contracting of the muscles of the valves of the heart; but it is a great comfort to hope and believe, from the evidence she left behind, that she has passed from this life to one of immortal glory. Although her family were Methodists, and her father a preacher, she never united with them nor any others, but was a great admirer of their doctrine until about twelve years ago, when she began to find fault with their and other preaching, saying they did not preach as they used to, and quit going to their meetings entirely, but went with me whenever she was able, not seeming to realize that the change was in herself. Since then she has continued to grow stronger in the doctrine of salvation by grace alone, and the great necessity of being born again, not of the will of the flesh, but of God. After this change she became more calm and quiet in her expressions, and very reserved about herself; but she frequently expressed her high estimate of the church of Jesus Christ, and her unfitness to be numbered with them. She held our ministering brethren in high esteem, particularly Elders Grafton and Francis. The former, I believe, she loved for the truth's sake, and always seemed disappointed if he did not come once a month. For more than a year she had often spoken to me of her departure, and expressed a desire to be rid of this mortality. She declared her firm belief that with this life ends all knowledge of humanity, and in the eternal world we will only be known as spiritual, and our employ will be to sing songs of everlasting praise to him that sitteth upon the throne.

MILTON DANCE.

It will be seen by the reader that brother Dance has written the above, leaving the article in my hands, with a wish that I would close it up as I thought best. From my long continued acquaintance with her I can cheerfully indorse all that has been said, and more, would it not swell this notice to too great a length. Her loss is very sensibly felt, especially by brother Dance. A daughter and son-in-law and granddaughter comprise the family left, who mourn their loss. I have just returned from the funeral, March 12th, 1893. Interment at Harford. The Lord be merciful to the sorrowful family.

WM. GRAFTON.

FOREST HILL, Md.

DIED—Dec. 3d, 1892, at his father's home near Berlin, Worcester Co., Md., **Albert W. Warren**, youngest son of brother and sister John S. Warren, aged 19 years, 10 months and 10 days.

His disease was typhoid fever, from which he suffered intensely for nearly four weeks. Albert was the "baby," and was petted a great deal, and, as the case generally is, was spoiled some; but in his sickness, his sister said, he was as humble as a little child. Awhile before he died he said to his father, "I cannot live long unless I get better," which nearly broke his father's heart. While in health Albert was wild, it was said that truthfulness was one of his characteristics.

How strange to us seems the providence of God in taking the youngest and leaving the oldest. None can stay his hand. Well might the prophet say that as high as the heavens are above the earth, so are God's ways and thoughts above ours; leaving the old, fading flowers, and cutting down those that are just beginning to bloom. But we would remember that he is only disposing of his own, and because it seems good in his sight. We pray that God may be so kind as to fill with his presence all the vacancy that he has made about the farm, the house, at the table, and around the fire, and above all in the heart of each member of the family. Taking one out of four leaves a large space indeed. This stroke has fallen heavily upon the dear parents and sister, as that was the home family at the time. I would to God that all could believe it was the right time for him to go, as the Lord doeth all things well. May the dear friends remember that all was done for him that love and skill could do, and may this quiet their hearts.

It was so ordered that Elder Frank McGlade was with me at that time, and by my request preached a memorable discourse from the words, "Come and see where the Lord lay;" after which the remains were laid away near the Indian-town meeting-house, to rest from all pain, sorrow and toil, until the Archangel's voice shall call the dead to life; and may it be his and our lot to have part in the first resurrection. We would assure the sorrowing ones, the father, mother, one sister and three brothers, of our heartfelt sympathy.

T. M. POULSON.

NEW CHURCH, Va.

APPOINTMENTS.

ELDER Lee Hanks will, providence permitting, fill the following appointments in Kentucky:

Turner's Station, Wednesday, May 31st.
Campbellsburgh, Thursday, June 1st.
Pleasureville, Friday, June 2d.
Bethel, Saturday and Sunday, June 3d and 4th.
Salt River, Monday, June 5th.
Little Flock, Tuesday, June 6th.
Elk Lick, Wednesday, June 7th.
Mt. Sterling, Thursday, June 8th.

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THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1892, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 5, 1893.

NO. 14.

POETRY.

THE WORD OF FAITH.

THIS is the word of faith,
The Spirit by the apostle saith:
Think not to thee 'tis given
To mount to heaven.
Thou hast not wings to fly,
Nor powers to stretch so high,
To bring Christ from above,
With strong delivering love.
We gravitate to earth
By nature and by birth,
Although a spark within us
From dust and death would win us.
And hence we moan and sigh,
And pant for God most high;
And were he not most low
To him we could not go.
And were he not most near,
To quell our guilt and fear;
As Brother, Friend and Neighbor,
To help us in our labor;
To heal and soothe and bless,
And comfort our distress;
To afford us extrication
From desperate situation—
From mire in which we sink,
Not pleasures, as we think;
To give us songs for sighing,
Breathe life into the dying—
Life glorious and abundant,
Enriched with joys redundant.

Cease then, my soul, thy going,
Thy striving, climbing, doing,
And turn to Christ within thee,
Who stoops so low to win thee;
And give him for his part
And portion all thy heart.
Him thus within possessing,
And with thy mouth confessing,
Blest and secure forever,
Thy life shall perish never.

JOHANNES.

ACROSTIC.

HAST thou faith to believe in this blest
book of truth?
O! was it thy guide, thy companion in
youth?
Lov'st thou its teachings, its promises
rare?
Yearnest thou still its comforts to share?
Believest thou truly redemption's vast
plan,
In Jesus' great love for poor, sinful man,
By giving his life a ransom for all,
Lost sheep of the flock, whom the Father
doth call?
Esteemest thou lightly the treasures of
earth?
And desirest thy heart those of heavenly
worth?
Blessings await thee if thou dost endure;
O strive that thy calling and election be
sure.
Of his strength mayest thou daily, yea,
hourly receive,
Knowing that only in him thou canst
live;
Denying thyself, and bearing the cross;
In winning of Christ, count all things but
loss.
Vanity, pomp, earthly folly and pride,
If thou followest Jesus, must all be de-
nied.
Not the riches of earth, but the kingdom
of heaven,
Earnestly seek, and all else will be given.

M. HELLINGS.

CORRESPONDENCE.

CRAWFORDSVILLE, Ind., Jan. 18, 1893.

ELDER G. BEEBE'S SONS—DEAR
BRETHREN IN CHRIST:—The in-
closed letter may be helpful to some
of your many readers; therefore I
submit it to you. It was written to
my only daughter many years ago,
as the date shows, on the subject of
the church and its ordinance of bap-
tism, with its qualifying prerequi-
sites, repentance and faith. Only
yesterday I found it amongst other
old letters; and having read it, I find
that it expresses my belief now as
truly as it did twenty-two years ago,
and, doubtless, your belief, and that
of our large brotherhood. So, breth-
ren, it is a consolation to me that
the Lord has kept me unshaken in
the faith of the Son of God, now
nearly forty years. For now, as in
all the past, my faith is, that as God
brought again from the dead the
Lord Jesus, through the blood of
the everlasting covenant, so he will
also quicken together with Christ
all his covenant people, for whom
Christ died; not by might, nor
power of either angels or men, but
by his Spirit of life.

As brethren have desired to hear
from me through the SIGNS, and I
could send nothing more edifying at
present than this letter, I trust you
will publish it, and I may be permit-
ted to write again. To all I send
brotherly greetings in Christ Jesus.

D. BARTLEY.

JUNE 15, 1871.

MY DEAR DAUGHTER:—This is
your birthday, and on this your
eighteenth birthday I will write you
a letter, which is written out of a
father's love and solicitude for you,
and for your higher and spiritual
welfare. I mean this to be a relig-
ious letter, because you have pro-
fessed to be concerned on the subject
of religion; and I prefer to write to
you on the subject, for the reason
that in this way I can more connected-
ly say what I wish, and you can
more carefully examine it. And I
hope you will give it a careful and
serious examination, in the light of
the Scriptures; for it is for your
good alone that I write. The salva-
tion of my dear children concerns
me more deeply than anything else
in this world; and if I could have
the blest assurance that they shall
all be saved in the Lord with an
everlasting salvation, I could then
with submission, comfort and hope
give them up in death, and depart

myself in peace and joy. But, as it
is, I feel the deepest anxiety and
solicitude about my children; and
yet I very well know that their
salvation is of the Lord, and not of
man. Therefore to him alone I must
look, and upon him call, to save
them from the pit of destruction.
And O may he in mercy grant my
humble, fervent prayer. While you
remained with the Methodists, it was
not my intention to say anything to
you on the subject (since you had
already joined them), unless you in-
troduced it; but now, having been
told that you have severed your con-
nection with the Methodists, and
that there is a talk that you will
join another order (the New Lights),
I feel that as you are my child, and
young in experiences, a solemn duty
rests upon me to try to instruct and
advise you for your own good,
whether you ask and receive it or
not. Children, and especially young
children, who are under age, should
ask the advice and consent of their
parents in every thing, and partic-
ularly if it be something important
and serious. But alas! how often it
is that children are willful, disre-
spectful and disobedient. But with
such a course God is not well pleased.
His own beloved Son learned obedi-
ence, and said, "But that the world
may know that I love the Father,
and as the Father gave me command-
ment, even so I do."—John xiv. 31.

And now, Mary, in reference to
spiritual and divine things, I ask
no more of you than is contained in
these excellent words of the dear
Son of God, "as the Father gave me
commandment, even so I do." I ask
only that you obey God. First,
then, this is the obedience of a child
of God, the obedience of love, and
no others can possibly perform it.
The Lord says, "If ye love me, keep
my commandments." We must first
love him before we can keep his com-
mandments, and then we can show
our love to him only by keeping his
commandments. "Every one that
loveth is born of God, and knoweth
God." Therefore, except we have
been born again, born of God, we do
not truly love him, and cannot see
his kingdom. His children only are
the subjects and heirs of his kingdom;
for he has promised his kingdom to
them that love him, or to his chil-
dren, and chosen them rich in faith,
and heirs of the kingdom.—James ii.
5. Therefore all the laws, or com-
mandments, ordinances and privi-
leges of the kingdom of God belong
exclusively to his children, and no

others have any right to them;
neither can they obey nor enjoy
them, because they are not born of
him, and do not love him. And all
the commandments, ordinances and
blessings of God's kingdom are
placed within the kingdom itself,
and belong to it, and so none but
"the children of the kingdom," the
heaven-born heirs, have any right to
them. Nowhere in the Scriptures is
the kingdom or church of God, and
the things concerning and pertaining
to it, promised to any others. I
wish you to well consider and re-
member this fact, for it is of the first
importance, and overlooked by thous-
ands of religionists, and also utterly
ignored and disregarded.

And now, in the second place, this
obedience of the children of God is
confined to and measured by his
authority; for it is simply the keep-
ing of his commandments; and any-
thing more or less than this is open
disloyalty and disobedience to Zion's
King, and cannot be justified or
excused upon any pretext, however
plausible it may seem. I want you
to bear this in mind in all that you
do religiously, throughout your life.
Here the Lord alone has the preroga-
tive and right to speak and command,
and it is ours to hearken and obey.
And if we are his children, and love
him, we will thus desire and en-
deavor to honor him, in the child-
like and unquestioning obedience of
love. But if we are not his children,
then we will choose to go in our own
ways and observe the doctrines and
commandments of men, and so dis-
honor God by our own blind and
willful disobedience. And as the
fruit of our doings, we shall in the
end lie down in sorrow. The re-
ligious world is full of just such re-
ligionists, who are teaching and
observing the commandments of men,
without any authority in the word of
God. But O! a righteous and fear-
ful retribution awaits them; for God
is the judge and just avenger of all
such, and they shall not escape his
judgment and condemnation. O let
not my daughter be found among
those! For the Lord says, "If any
man shall add unto these things,
God shall add unto him the plagues
that are written in this book." But,
again, he says, "Blessed are they
that do his commandments."—Rev.
xxii. "It is a fearful thing to fall
into the hands of the living God."
"For our God is a consuming fire."
Then, if we love and fear him, we
should learn of him, and observe his
word. Jesus, the risen and glorious

King of Zion, who reigns in righteousness, gave his servants, the apostles, the authority and charge to teach the subjects of his kingdom, or baptized believers, to observe all things whatsoever he had commanded them.—Matt. xxviii. 20; Mark xvi. 16. Therefore, if we believe in and love him, we should be very careful to see that he has commanded us to observe the things which we do, and to avoid doing anything which has not his authority or command. And we should strictly apply this divine rule to every religious organization, doctrine and practice, and see if it has this righteous sanction—the command of Christ; and if it has not, then we are guilty if we give it our support. And now, before you join any other so-called church, I want you (and it is your duty) to examine and be sure that, in faith and practice, such religious body has the command and authority of Christ for its doctrine and order. Try it by the New Testament. And if it has not the warrant of a divine command, or is not supported by a plain “Thus saith the Lord,” then, if you have any respect and love for Christ, and any regard for his honor, you should withdraw from it, or let it alone. I say this to you upon the authority of Christ himself, and for your own good. And just here let me ask, Where has the Lord Jesus Christ commanded his people to observe such a religious institution as a Sunday School? In vain you may look for the least shadow of authority for it in his word; it is one of the many commandments of men, and has no higher authority to support it. Therefore it is wrong, because it is unscriptural. If you love the Lord, you should and will observe only what he has commanded; for if you love him, you will also love his doctrine, or what he has taught, and walk in the truth, as it is in Jesus; and therefore you will love his people, who love and walk in the truth. You may think that to join some church, so-called, will do, no difference what one, so it suits you; but let me assure you that according to the Scriptures, Christ has but one church or kingdom, visible on earth; and if you would love, honor and obey him, you must belong to it; and this because, as I have shown, his ordinances and commandments are given to his kingdom or church, and can be observed and obeyed only in it. They cannot possibly be obeyed outside of Christ’s church, no more than the laws and institutions of this state could be fulfilled in any foreign state. Therefore *immersion*, even though it be of a true believer, if it be administered outside of the true gospel church, or kingdom of God, is not baptism; for baptism is a gospel ordinance, belongs to the gospel kingdom, and can be administered only in it. And hence there must be a gospel administrator (or ordained minister of the gospel church), as well as a gospel subject, and a true believer in

Christ. The gospel kingdom, the church of Christ, is composed exclusively of gospel subjects, believers in Christ, children of God, who have been received upon the evidence of repentance of sin and faith in Christ, and buried in baptism, in the likeness of Christ’s death. The Old School Baptist church is just such a church as this; for in it Christ is “all in all,” and believers only are received; but I know of no other such church. Yet I do not ask you to join the Old Baptist church, nor would I have you to, unless you love God and his doctrine and people. For his doctrine is, “salvation is of the Lord,” “by grace,” “not of works.” And no other people besides the Old Baptists hold, preach and believe this doctrine, and carry it out in practice. Neither does any other church faithfully and truly hold and practice believer’s baptism by immersion. And yet there is no authority in the New Testament of our Lord and Savior Jesus Christ for the baptism of any other, only a true believer in him. Look, and see. “The beginning of the gospel of Jesus Christ, the Son of God,” was with John the Baptist, who preached the baptism of repentance, and baptized only those who confessed their sins, and believed on him that should come after him, that is, on Christ.—Mark i. 1–5; Acts xix. 4. But he rejected all others and would not baptize them.—Luke iii. 7, 8. And this doctrine and order has ever since been faithfully observed and carried out in the Redeemer’s kingdom. In the great commission of the Lord and Master to his servants to go and preach the gospel, faith stands before baptism, and qualifies for it; and therefore without gospel faith, faith in the Lord Jesus Christ, no one can receive and fulfill gospel baptism. And it is the imperative duty of the gospel church and minister to first know that the candidate for baptism is a gospel subject, a true believer in Christ, before this ordinance is administered. So, on the day of Pentecost, when the gospel church was first organized, those only who heard and were pricked in their hearts, and gladly received the word of truth, were baptized.—Acts ii. And afterwards, none but believers were added to the Lord and to the church.—Acts ii. 47; v. 14. When Philip, the evangelist, went down to Samaria and preached Christ unto them, they first believed the things concerning the kingdom of God and the name of Jesus Christ, and were then baptized, both men and women.—Acts viii. 12. And when Philip preached Jesus unto the Ethiopian, and he said, “See, here is water, what doth hinder me to be baptized?” Philip said, “If thou believest with all thine heart, thou mayest.”—Acts viii. 35–39. And still later, when the gospel kingdom was established among the Gentiles, and the great apostle Paul preached Christ crucified in the city of Corinth, and was determined to

know nothing else among them (1 Cor. ii. 2), “many of the Corinthians hearing, believed and were baptized.”—Acts xviii. 8. Now in all this inspired record of the one only true gospel church, we find that this entire kingdom of God, the whole body of the church, is composed exclusively of baptized believers in the Lord; and so it is called “the household of faith” (Gal. vi. 10), and “the household of God.”—Eph. ii. 19. The Messiah’s kingdom, then, consists alone of the children of God, believers in Jesus, and belongs exclusively to them as we have seen. And they are manifested and known to be the children of God, by faith in Christ Jesus.—Gal. iii. 26; John i. 12, 13. A believer in Jesus is one who has confidence in him as the only and all-sufficient Savior, and who, from a sense of need as a lost and helpless sinner, trusts in him alone for salvation. If you are thus convinced, then you are a believer, a child of God, an heir of his kingdom, and a fit subject for the first ordinance in the kingdom, baptism. And now, if this is your true condition and character, where will you go to receive baptism? Remember, baptism is Christ’s ordinance, an ordinance of the church of Christ; and if you would walk in his footsteps, follow and obey him, you must go to his church, or visible kingdom, in which he reigns, and there submit yourself to his authority in his church, give to the church the satisfactory evidence of your faith in him, and then be baptized in the fellowship of the church of Christ; for nowhere else and in no other way can you obey the command and fulfill the ordinance of Christ. If you go to some false church, and receive immersion at their hands, it is without Christ’s authority, and is a solemn fraud practiced upon you; and you would still be unbaptized, and outside of Christ’s visible kingdom, and not under his yoke. If he has given you rest, then he commands you to take his yoke upon you and learn of him.—Matthew xi. 27–30. The only concern I feel for you, dear daughter, is that you should do this, if you indeed love the Savior, and believe on and trust in him. But if you do not, then you have no business to make a profession of religion at all. You should be very careful and serious about this, for it is a solemn thing, and God is not mocked. The holy Son of God said, “God is a Spirit; and they that worship him must worship in spirit and in truth.” But the world is full of *false* religion; and there are many false churches, too; but the Lord Jesus says of those, “In vain do they worship me, teaching for doctrines the commandments of men.” How truthfully this portrays and describes the popular, worldly religion and its teachers. Do you wish to be identified with those vain worshipers, and sit under such false teachers? Or would you not choose rather to suffer affliction with the people of God, and esteem

the reproach of Christ greater riches than the friendship of the world? The Lord Jesus is himself “the way, the truth and the life; and no one cometh unto the Father but by him.” “There is salvation in no other.” And sinners must realize and know this experimentally, in the work of salvation, which is not the sinner’s, but the Lord’s work; and when any one is taught this in the heart, by the Spirit, such a one will no more trust in man or his works, but alone in the Lord and his work. As I have shown, God’s household of faith is composed and made up of just such redeemed, quickened and believing sinners, who believe on the Lord and trust alone in him. Now, this pattern which I have given of the one true gospel church, is the divine and heavenly pattern, as given in the Scriptures, as I have plainly shown therein. This church is not many, it is but one. Jesus said, “Upon this rock I will build my church, and the gates of hell shall not prevail against it.” Therefore, according to this word and promise of his, it has not been destroyed, but still exists and stands unmoved upon this rock, Christ Jesus. And now, wherever this church of Christ is, it must and will be found to correspond, in its membership, ordinances, doctrine and order, with this scriptural pattern and divine model; otherwise it would not be the true gospel church, or the Redeemer’s visible kingdom, which was set up by the God of heaven in the city of Jerusalem on the day of Pentecost, as foretold by the prophet Daniel, ii. 44. But if we say there is now no such church as this, corresponding and agreeing with it, then the gates of hell have prevailed against it, and the word of the Lord is broken. But we spurn such an impious thought and confidently look to find the church of Jesus standing invulnerable upon the Rock of ages as it always has stood, contending earnestly for the faith once delivered to the saints, and keeping the ordinances of the gospel as the Lord Jesus and his apostles delivered them, by administering them to but penitent sinners, and believers in Jesus. Such a church is the Old Baptist church. It truly corresponds with the first church in Jerusalem. Compare and see. And then compare every other church, both in doctrine and practice. Can you find one, a single one, out of the many, that preaches Christ and him crucified alone, as a full, complete and all-sufficient Savior of poor, lost and helpless sinners, and a finished redemption and salvation through the shed blood, death and resurrection of Christ, by grace, without works? Where is the one that teaches and believes that the Son of God has all power in heaven and earth, and power over all flesh, that he should give eternal life to as many as the Father has given him (John xvii. 2), and that all that the Father giveth him shall come to him, and he will lose none of them, but raise

them up again at the last day?—John vi. 37-40. Not one of the many so-called churches preaches and believes this doctrine of Christ; but on the contrary, both in word and works they deny it. And yet, this is the doctrine of God our Savior, and, therefore the doctrine taught and held by his church. I need not add that it is the doctrine preached, believed and rejoiced in by the Old Baptist church, for this is well known by all. And now, compare those so-called churches in their religious practice, with the church which Christ Jesus has built. Do they receive and baptize believers only, upon the confession of their sins, and the evidence of their faith in the Lord Jesus? So far from it, many of them sprinkle their children and others, making no pretensions that they have been born again; and yet they take them into the pales of their churches; while all of them hold meetings, and protract them for the avowed purpose of getting up a revival, and of getting all into their churches that they possibly can, whether regenerate or not; for they do not require of them the scriptural evidence that they have been born again. And thus those of them who practice immersion, do grossly abuse and pervert this solemn ordinance, by immersing many unbelievers, who have neither died unto sin, nor been made alive unto God through Christ. The result is, their churches are mere worldly organizations; and if there are any true believers in Christ among them (which I do not deny), they are unequally yoked together with unbelievers. But the children of God are forbidden to be thus unequally yoked, and are commanded to come out from among all such, and be separate.—2 Cor. vi. 14-18. Will you do this, and obey the Lord? Now there is still another objection to the so-called New Light church which I feel to be my duty to point out to you. They as a denomination deny the divinity or Godhead of our Lord Jesus Christ, and so reduce him to the rank of a mere good man or creature. And yet they immerse in his name! What is this but idolatry, if he is not God? For baptism is a solemn act of religious worship; and worship offered to any other being than God is idolatry. Hence I shudder at the thought of my dear child being immersed by them. And besides, they also receive those who have only been sprinkled, which is another awful perversion of the ordinance of baptism and violation of the command of Christ; for the believer is "*Buried with him in baptism*," where-in also he is *risen with him*."—Col. ii. 12.

And now, dear Mary, while I do not ask you to join the Old Baptist church, the only visible gospel church, unless you do truly love this household of faith, and the doctrine of Christ, yet I must faithfully tell you once more that immersion outside of the gospel church or kingdom

is not gospel baptism—is not obedience to Christ. If you love the Lord, keep his commandments. Affectionately your father,

D. BARTLEY.

BLANCO, Texas, Feb., 1893.

BRETHREN BEEBE:—I see in your issue of Feb. 1st a sermon by J. Battersby, of London, England, on the parable of the leaven. I have frequently been requested to give my views on the same subject; but knowing that our brethren differ in their views as to that parable, and believing that when that is the case brethren should be well assured of the correctness of their own views before offering them, I have so far withheld my own, any farther than to merely allude to the parable in a few instances; but as the subject has been brought before your readers, I have concluded (with your consent) to offer such views, in part at least, as I have upon that parable. I do not wish nor expect that what I may say on the subject will be received, any farther than it is in harmony with the inspired word of God. With due deference to all who may differ with me I shall proceed, and in the first place allude to some seeming inaccuracies of Mr. Battersby. In all he says about parables, both as to their aptitude in illustrating important truths, and their literal meaning or definition, I fully agree with him; and nearly all he says in his explanations is, I think, correct; but it seems that some of his teaching, though very instructive, is irrelevant as to this parable. His seeming errors consist mainly in his applications. I also agree with him in his exposition of the kingdom of God. I also believe that the kingdom of heaven in the parable refers to the kingdom of grace, or the presence of the Spirit in the Lord's believing children. "Behold, the kingdom of God is within you."—Luke xvii. 21.

I fail to see how the treasure hid in the field was first hid in Christ, and by the fall or sin of Adam was hid in the field, or world; for if the treasure had a standing in Adam before the fall, it was certainly lost, as being involved in the transgression; and this view of it seems plainly implied in the language of Mr. Battersby; for he says, "The treasure was first hid in Christ, the covenant head of the church, and by the fall it was hid in the world, and found again by the man Christ Jesus." But it seems plain to my mind that it being the spiritual, eternal or immortal life that was given the church or elect in Christ, it did not fall, or was lost, in Adam. But as the natural life of the elect was given them in Adam, they sinned and fell in him; and therefore it is God's elect among the fallen race of man that answers to the treasure hid in the field, as their eternal life never was in Adam to fall. This view of it seems in exact accord with the whole tenor of Bible teaching on the

subject; also with what Mr. B. says about the goodly pearls for which Christ shed his blood, and about their being fished up from time to time.

As to what Mr. B. says about leaven being used in a bad sense only, and being of a fermenting and corrupting nature, I think is altogether irrelevant in the exposition of this parable; and this I expect to allude to in giving my own views on the parable. Mr. B. cites some texts to prove the corrupting nature of leaven, together with its corrupting influence on the christian church, in proof of which he refers to the prophetic language of Paul to Timothy, wherein he speaks of the apostasy that has flown from the corrupting influence of this leaven hid in the meal. He refers to the woman as the bride, or church of Christ, and then to the mother of harlots as being the woman meant in the parable. In the next column he says the gospel is the meal. I will now notice some seeming inconsistencies in the teachings of Mr. B., by asking, Is it consistent with his exposition of the kingdom of heaven, and of the character of leaven, as possessing a corrupting nature, to call it the kingdom of heaven? Would it not be more consistent for him to call it the kingdom of Satan? as his view of it has only a corrupting tendency. Again, he says, "The gospel is the meal." If so, is not the gospel corrupted? Yes; for he says, "The woman is a tool in the hands of the wicked one to corrupt and deprave the gospel." And in the same column he says, "If we take this ground flour as setting forth the gospel, we regard the three measures as the quantity which each person in the Trinity contributed to the gospel." And yet according to Mr. B. the glorious gospel of the Son of God is corrupted and depraved. From such premises all that see this may draw their own conclusions; but I for one do not feel willing nor at liberty to hold forth a corrupt and depraved gospel as presenting the only way of life and salvation to perishing sinners. For to say that the gospel is corrupt, and consequently corrupting, the preaching of it certainly would have a corrupting tendency. Where Mr. B. in support of his teaching refers to Popish Rome, and that state institution called the church of England, and other sects, as they have no connection with and form no part of the kingdom or church of God, his argument drawn from thence is entitled to no consideration whatever.

I shall now proceed to give my views on the parable as briefly as I can. In doing so I will present such testimony as appears to me pertinent, as being in accord with the inspired word.

First, the kingdom of heaven, or of God, is like leaven, which a woman took, and hid in three measures of meal. I understand the leaven to refer to the work of grace, or the

kingdom of God set up in an elect sinner's heart, and that the whole force of its meaning is spent in its assimilating and transforming influence in conducting sinners from grace to glory. "Behold, the kingdom of God is within you."—Luke xvii. 20, 21. And as the leaven is hid in the meal, and works secretly, it (the kingdom of heaven) does not come with observation. The three measures, to my mind, has reference to the constituent elements that enter into the composition of man. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23. "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," &c.—Heb. iv. 12. These two texts are sufficient to establish as a basis the three constituent elements of man as answering to the three measures of meal in the parable. And so, in my view of it, when the work of grace or kingdom of God is set up in a sinner's heart, this leavening process begins its glorious work of transformation and assimilation, and the whole leavening process will be fully consummated in the resurrection of the body, and not before. I feel assured that leaven in the parable is used on account of its active properties, in diffusing itself through the mass in which it is placed; and that in the elucidation of this parable its nature as being sour and corrupting, is entirely irrelevant; and how aptly it answers in its operations to the secret and hidden work of grace in a sinner's heart, in its transforming and sanctifying influence; and as the leaven permeates and is diffused through the whole mass of meal, secretly, and in its effects is gradual, and is hidden; so in the operations of grace in a believer's heart, and his conformation to the holy image of Jesus, seems gradual and hidden; yet he grows in grace, and in the knowledge of the glorious character of his Redeemer; and the transforming efficacy of this leavening process is such that instead of feeding his vanity it humbles and brings him down, as it were, in the dust of humility. So Isaiah, in view of the glorious character of his Lord, said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine have seen the King, the Lord of hosts."—Isa. vi. 5.

As to leaven being used only in a bad sense, although I do not believe the character or nature of it, whether good or bad, has anything to do in the elucidation of this parable, yet it is used in two or more instances in a good sense. God commanded Israel to offer a sacrifice of thanksgiving with leaven. "The offering of fine flour shall be with leaven."—Amos iv. 5; Lev. xxiii. 17.

(Continued on page 109.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 5, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

CHRIST MADE PERFECT.

PLEASE give your views on Hebrews v. 9, especially on the first clause, the sense in which he was made perfect.

C. C. PURVINES.

REPLY.

"And being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. v. 9.

In the submission of this text for our consideration it is presumed that our inquirer recognizes the fact that it is but a single phrase taken out of the sentence beginning with the fifth and ending with the tenth verse of this chapter. It will also be observed that the whole sentence is closely connected with the context, in which the subject of the priesthood of Christ is presented as the antitype of that priesthood which by the Mosaic law was established in the family of Aaron. There can be no correct understanding of the text without taking it in the connection in which the inspiration of the Holy Ghost moved the writer of this epistle to record it. By taking disconnected expressions from the Scriptures and wresting them from the application in which they were written, the most monstrous absurdities may be apparently sustained. In such perversion of the truth of God into a lie none who fear him with filial reverence would desire to engage. Certainly in the construction of the words of inspiration there can be no safer guide than the explanation given by the Spirit of truth. Therefore it is well to consider the text in the light of the inspired letter in which it is recorded.

This epistle being addressed to those saints who had been called out from the nation of Israel, is largely devoted to showing the testimony of Christ as revealed in the typical ritual of Judaism. With that ceremonial dispensation all the children of Israel were familiar. They were taught the letter of that law which was given by the hand of Moses; and they thought that in their sacred Scriptures they had eternal life. Therefore it was needful that they should be instructed in the true spiritual significance of all those ordinances before they could come into the liberty of the sons of God in the gospel dispensation. It is essential that this should be remembered in examining the subject embraced in our text. "For the law having a shadow of good things to come, and not the very image [likeness] of the things, can never with those sacrifices which they offered year by year continually make the comers there-

unto perfect."—Heb. x. 1. In all that dispensation nothing was more clearly defined than the law of the priesthood. Therein was declared in a figure the principle upon which all the people of spiritual Israel should be saved from their sins by the one complete offering of the Savior of all the election of divine grace. He is the true High Priest, of whom all the Levitical priesthood were but faintly typical. The rest into which that nation entered in obedience to the covenant given them, as well as every incident recorded concerning the dealings of God with them, was but the outline of shadow by which the reality of the body, the church in gospel liberty, was foretold to the faith of those saints who then looked forward to the coming of Christ Jesus as the end of the law for righteousness to every one that believes. It is not possible to correctly understand the true meaning of any of those things which were enjoined upon the nation of Israel except as the Spirit of truth shall take of them and show to his followers the testimony of Jesus in each item of that divinely appointed dispensation.

The expression to which our attention is called is included in the presentation of Christ as the true High Priest, by whom all the chosen tribes of spiritual Israel are reconciled unto God. This is shown to be strictly conformed to the pattern set forth under the law of Moses. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." To finite reason it seems unnecessary that in Christ there should be found conformity to this infirmity of the high priests of Judaism. But the wonderful fact is clearly declared in the connection, that "Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." Herein is manifested that unsearchable mystery of which Paul says, "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. It is very essential that this declaration be accepted just as it is written. The salvation of his people from their sins could never have been secured by any power less than the omnipotence of God. So Paul cautions the saints and faithful brethren at Colosse, "Beware lest any man spoil [that is, rob] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth ALL THE FULLNESS OF THE GODHEAD bodily."—Col. ii. 8, 9. There is no divine authority for any

theory which represents the Redeemer of Israel as being less than the "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. ix. 6. It is infinitely better for the saints to confess with the apostle the mystery of godliness, and admire its awful glory, than to profanely seek to solve by finite reason that which God has purposely concealed from the prying curiosity of created intelligence.

Accepting the inspired testimony by which our Lord Jesus is declared to be the only revelation of the eternal God, it is certain that in that character there can be no sense in which he can be less than infinitely perfect. There could be no room for him to be made perfect in his divine holiness, so that it must be that the meaning of the expression in our text has its explanation in the official relation to his body the church, in which he is the High Priest of our profession. As the representative of all the election of grace they are all included in him. This is the only way in which he is involved in their sin, and in the need of "Being made perfect." Bearing all the sins of his people, he was made a curse for them. It was not by the arbitrary decree of God that he was made to be sin for us. Neither was it merely an exhibition of infinite pity and compassion. Being from everlasting the dwelling place of his people, and their life, eternal justice could be satisfied only by his payment of the penalty, in which he must give himself a ransom for their sins. For the accomplishment of this work he must be made flesh, made under the law, and must learn obedience by the things which he suffered. Of all the displays of his divine omnipotence none can compare with the amazing miracle wherein the eternal God put on all the weakness of his creature man, and being found in fashion as a man he learned obedience by the things which he suffered. Only by this yielding to the power of death was the justice of the law vindicated, and thus the justly condemned sinners for whom he laid down his life were made free from sin and delivered from the curse of the law. In fulfilling all that was demanded by justice on the part of his body the church, our Lord must become obedient even unto death. Until this was done, as the High Priest of his spiritual people he was not made perfect. In the type this was expressed in the vision of Zechariah, when he saw Joshua the high priest clothed in filthy garments, and standing before the angel.—See Zech. iii. As Satan was standing at his right hand to resist him, so the sins of all his people stood in array against the fulfillment of the purpose of God in the salvation of his people. No voice but the word of the Lord could answer the fierce accusations of this deadly adversary. The angel of divine justice demanded the life of the people whom the high priest represented.

No created arm could bring deliverance to them or to their high priest. Yet the power of God was displayed in the command, saying, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?" The immutable purpose of God had determined the deliverance of Jerusalem from that fire of condemnation before Joshua was manifested in his filthy garments; yet it was needful that every incident should be accomplished according to the divine appointment in bringing into manifestation that eternal counsel of the will of God. While the natural mind is lost in the effort to comprehend the revelation of the infinite purpose and grace of God in the salvation of his people from their sins, it is always safe to accept what is declared in the inspired record of that revelation. Throughout the whole volume of the Scriptures the unchanging testimony is presented that Christ Jesus is the chosen and elect Servant to whom God has committed the infinite work of redeeming his sinful people from their state of guilt and condemnation, and presenting them holy and without blame before God in love. Less than divine omnipotence could not suffice to perform this miracle of justifying the ungodly. It is emphatically designated as the exclusive word of the Lord, "his strange work, and to bring to pass his act, his strange act."—Isa. xxviii. 21.

For this purpose God was manifested in the flesh, and he humbled himself to become obedient under the law which demanded of him the life of his body. Thus in the form of a servant he magnified the law by rendering service to its every demand. But when he was thus held under bondage by the inflexible requirements of the holy law, he was not yet manifestly made perfect. Until he had finished the work of meeting every tittle of the law, all its requirements were in full force against him. As prefigured in the prophetic vision, he stood before the angel of divine justice "clothed with filthy garments." The iniquity of all his body was laid on him, so that he was made a curse for us. He could not be made perfect so long as justice could confront him with one transgression of his members for which he had not rendered satisfactory atonement to its demands. This must not be construed to signify that there ever was a period in time or in eternity when sin rested upon the holy Redeemer in himself considered. Aside from his relationship to the chosen subjects of his grace there could be no sin found in the perfect Savior.

"For he who could for sins atone
Must have no blemish of his own."

As the great Servant in whom the whole law of God found its only sinless obedience, our Lord Jesus stands alone. In the holy law, as well as in the declarations of the prophets

and in the Psalms, the Lord was foreseen always before the face of the inspired witnesses who spoke as they were moved by the Holy Ghost. It is the Spirit of Christ in all his witnesses by which they groan under the burden of conscious guilt, and cry out of the depths unto God for deliverance. In his eternal being as our High Priest Christ is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests [under the Sinai covenant], to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." In his complete obedience to the holy law of God he was made perfect as the righteous Servant of whom the law prophesied. To him was addressed the decree which announced, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Only in him did this embodiment of the law ever find its fulfillment. So he is the end of the law for righteousness to every one that believes. This is the justification of all whose salvation is secured in him. While his immaculate holiness is attested by infinite justice in the law, he must render obedience even unto death. This could not have been required of him in any other way but as he is identified with his people in their condemnation. So it is written of him in the preceding portion of this letter, "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." In this life-unity consists the principle by which Christ Jesus could righteously give himself for the sins of his chosen people.

The suffering of our Lord could add nothing to his essential purity and divine holiness. This is too evident for demonstration. But without bearing our sins and enduring our burdens of suffering he could not be qualified to be touched with the feeling of our infirmities. In all our afflictions he must be afflicted, in order that he may be prepared to succor each afflicted and suffering one. So it was testified of him, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. liii. 4, 5. Referring to the consummation of that suffering which he must bear, Jesus said, "I have a baptism to be

baptized with; and how am I straitened [or pained] until it be accomplished!" After he had blotted out the handwriting of ordinances under which his people were condemned, he was no longer thus pained. The law of perfect holiness required nothing more. Having received full satisfaction of its utmost demand against his body, the church, justice freely acknowledged that its claims were canceled. Acknowledging its perfect satisfaction, the holy law now says, "Deliver him from going down to the pit; I have found a ransom."—Job. xxxiii. 24. In the payment of that ransom the Redeemer was made perfect as the Savior of all the election of grace. Only in his identity with his people is he revealed as the Christ of God. In his self-existent character as the eternal God he is not dependent upon the anointing by which he is entitled to the name of Christ. It is as the Servant whom God upholds, and his Elect in whom his soul delights, that our Lord is anointed with the Spirit of divine grace. In no other sense can he be called the Christ of God but as he is thus consecrated by the holy oil of divine power and condemnation. The very name *Christ* signifies *Anointed* or *Ordained*. Certainly the act of anointing involves the fact that the less is blessed of the better.—Heb. vii. 7. Hence it could not be as the eternal God that Christ was thus anointed. Clearly it is as that Servant whom the power of God upholds that he is the Anointed Savior, who is called the Christ. In that character he was not "made perfect" until he had finished the work which was given him to do. Then in his glorious resurrection from the dead he received the witness of eternal truth attesting his perfect fulfillment of all that was written of him in the will of God.

In being thus made perfect he became manifestly the author of eternal salvation unto all them that obey him. The word *author* here signifies the source, or origin, from whence exclusively that salvation proceeds. This was not revealed until he was made manifestly perfect in the accomplishment of all the work which he came to do. Then, having removed the curse of the law from all for whom he died, he brought life and immortality to light through the gospel. Thus he was to them the author of eternal salvation. Lest it should be suggested that it depends upon the sinner whether he will secure the benefit of this salvation by obeying him, it should be particularly observed that their obedience is secured by the same grace which brings their salvation. In the everlasting covenant it is provided that the Lord will be their God, and they shall be his people. It is God who works in them both to will and to do of his own good pleasure. He has declared positively unto our Lord that "Thy people shall be willing in the day of thy power, in the beauties of holiness."

—Psalms ex. 3. Nothing is left contingent upon the uncertain decision of the creature. While all that righteousness by which the saints are justified before God is in their Lord, it is also by his Spirit dwelling in them that they are made willing to render obedience practically to all his precepts and examples. So long as the perfection of Christ is beyond the reach of contamination, so long the salvation of his people from their sins is secured. None of them can come into condemnation while Jesus stands accepted before the throne of eternal justice.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

READ CAREFULLY.

WHEN two or more new subscribers are sent at the same time, in accordance with terms given in Supplement, and one is in compliance with the second paragraph and former part of the fourth, and the others on terms given in third paragraph, it is very essential to state which name is sent according to terms of second and fourth paragraphs, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

IRVING'S ORATIONS.

With this number we commence the publication of the extracts from the orations of Edward Irving, and we wish it distinctly understood that they are only extracts. We expect to omit considerable of the original and to indicate such omissions with asterisks or stars.

(Concluded from page 107.)

Again, in the parable a woman took leaven and hid it in the meal. I believe that as it was common for women to prepare and make ready food for the use of their families, is the sole reason why her name is used in this parable; for I repeat here that in my view of it the main and only point of any consequence in its elucidation is the agency or operations of the leaven in the three measures of meal; for we must keep this main fact steadily in view, that "the kingdom of heaven [or of God] is like leaven, which a woman took, and hid in three measures of meal." Then, if we can see a likeness in the leaven in its operations to that of grace in an elect sinner's heart, that is, if we can see a fitness or aptitude in this leaven in secretly diffusing its properties and assimilating the whole lump, as the operations of grace diffuses its nature and assimilates the whole man, we will then, in my opinion, know all that was designed to be taught by this parable. The apostle says, "We are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 Cor. iii. 18. This blessed work of transformation is kept up in the hearts of the Lord's people below until they are fully ripe for glory above; and this is by the secret yet incessant operations and influence of grace or leaven hid in the meal. But grace must reign, or the leaven must go on with its transforming agency, till the whole lump, or spirit and soul and body, is leavened. So the apostle says, "But if the Spirit of him [God] that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken you mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. We have in the above text Christ's resurrection (as the covenant head of his bride) presented as both an earnest and pledge of the resurrection of all the members of his body, as he is "the first-fruits of them that slept," or sleep. And so when the mortal bodies of the Lord's people shall be quickened and raised from the dead, then the glorious work of the reign of grace, or the leavening process of transformation, will be fully consummated. Again, the apostle says that the creature that was made subject to vanity "shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 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."—Rom. viii. 20-23. It seems by careful reading of the texts quoted, and their connections, that the word "quicken" in the eleventh verse, and the being delivered "into the glorious liberty of the children of God," in the twenty-first verse, and adoption

and redemption, in the twenty-third verse, all refer to the quickening or immortalizing of our mortal bodies. Thus, while the saints of the most high God travel through this vale of sorrow, sickness and death, being under the blessed influence of the transforming agency of this leaven or grace of God hid in the meal or heart, they with sweet anticipation look forward to their quickening and delivery into the glorious liberty of the children of God, and to the adoption or redemption of their bodies. And when this glorious work of grace or leaven shall have been consummated, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" As Christ, the covenant head of the church, in his resurrection became "the first-fruits of them that slept," so for them he removed the sting of death, and for them he swallowed up death in victory. So all the favored objects of eternal love shall be translated from grace below to glory above; and this I view as the final consummation of grace; and in my view it is figured by the leaven hid in three measures of meal.

I send this for your inspection and disposal. As I have been urged by brethren to give my views on the subject, I feel more interested in its publication. If you or other brethren think it contains errors I hope you will feel free to point them out. I am individually responsible for what this contains.

Your brother, I hope, in gospel bonds,

JAMES WAGNER.

INFORMATION WANTED.

If there are any Old School Baptists in or near Yancyville, N. C., will they please send me their address.

WRIGHT RUSHING.

CHENEY, Wash., Mar. 21, 1893.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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SELECTED.

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION ONE.

MESSIAH'S CONSTITUTION FOR THE MISSIONARY ESTATE.

WHEN kings send out ambassadors to represent their person and their interests in foreign courts they choose out from amongst the people men of high name and reputation, well skilled in the ways of the world and the policy of states; whom, having clothed with powers plenipotentary, and appointed with officers and servants of every kind, they send forth accredited with royal letters to all courts and kingdoms whither they may come, furnished with grace and splendor to feast the common eye, and laden with rich gifts to take the cupidity or conciliate the favor of those with whom they have to do. Also, when a nation fitteth out a journey or voyage of discovery, as we now do to the Polar Seas (which, as it is the third time, may it be blessed with three-fold success), they choose out men of fortitude, humanity and skill upon whom to bestow a valorous and steady crew, who will not be daunted by the dangers nor baffled by the difficulties of the work; and having called in the whole science and art of the country to fortify and accommodate the danger-hunting men, they launch them forth amidst the hearty cheers and benedictions of their country. And when a nation arrayeth its strength to battle for its ancient rights and dominions, or when a noble nation armeth in the cause of humanity to help an insulted sister in the day of her need, as the Britons have oft been called upon to do, the nation is shaken to her very centre with commotion, and every arm and sinew of the land straineth to the work. Fleets and armies and munitions of war, the whole chivalry, the whole prowess, strength and policy, and oft the whole wealth of the land, muster in the cause; and the chief captains forsake their wives and children and peaceful homes, and the warlike harness is taken from the hall where it hung in peace, and the bold peasantry come trooping from their altars and their household hearths, and "the trumpet speaketh to the armed throng." They gather into one, and descend unto the shores of the surrounding sea, whither every fleet ship and gallant sailor have made ready to bear them to the place where the rights of the nation or the insulted rights of humanity cry upon their righteous arm for redress; and their kinsmen follow them with their prayers, and their wives and children, their fathers, and the households of their fathers, with the assembled congregations of the people,

commit them and their righteous cause to the safe conduct and keeping of the Lord of hosts.

But when the King of heaven sendeth forth these twelve ambassadors to the nations, fitteth out these discoverers of the people that sat in darkness and the shadow of death, and furnisheth forth this little army to subvert the thrones, dominions, principalities and powers of darkness which brooded over the degenerate earth, to bring forth the lost condition of humanity, and establish its crown of glory as at the first, he took men of no name nor reputation, endowed with no Greek, with no Roman fame, by science untaught, by philosophy unschooled, fishermen from the shores of an inland sea, the class of men which of all classes is distinguished for no exploit in the story of the world; Galileans, a people despised of the Jews, who were themselves a despised people. As at first, when God wished to make a man in his own image, after his own likeness, he brought not the materials from heavenly regions, neither created a finer quintessence of matter for the high occasion, but took from the ground a handful of dust, thereon to impress his divine image, and thereinto to breathe the spirit of lives: so the Son of God, himself a servant, despised and rejected of men, when he chose vessels to bear his name before Gentiles and kings and the children of Israel, preferred that they should be empty of human greatness, without any grace or comeliness in the sight of man, without any odor of a good name, or rich contents of learning or knowledge; that the treasure being in earthen vessels, the praise might be of God.

Such men having been chosen, for subverting the ancient thrones of darkness, * * * he sent them forth, destitute of all visible sustenance and of all human help, and forbade them to be beholden unto any. "Take nothing for your journey; neither staves, nor scrip, neither bread, neither money, neither have two coats apiece: provide neither gold nor silver, nor brass, in your purses, nor scrip for your journey; neither have two coats, neither shoes, nor yet staves; and salute no man by the way." No means of any sort did he permit for procuring the necessities of life, or purchasing the helps of their journey; no store of provisions, nor even a scrip for containing what might be offered them by the pity or piety of the people; no raiment nor vesture, with the change of which to comfort their weary and way-worn limbs, besides what was sufficient for nature's modesty and her present necessity. Without staff, without shoes, they fared on their way two by two, their sandaled feet exposed to dust and sultry heat, their bodies to every blast of heaven, their natural wants to man's precarious charity. The most defenseless bird that flies athwart the heavens, the weakest, most persecuted beast that cowers

beneath the covert or scuds along the plain, are better provided with visible help than were these apostles of the Highest; for the birds of the air have nests to which to wing their flight at eventide, and the beasts of the earth have holes wherein to screen themselves from pursuit, but these missionaries of the spiritual and everlasting kingdom had not where to lay their head.

Whom having thus divided from the resources which human weakness hath in the storehouse and armory of nature, he next divided from the resources which she hath in the power and patronage and friendship of men. They are to compose no speeches for the ears of prince or governor, but to speak as the Spirit of Truth gave them utterance. They are not to go from house to house making friends against the evil day, but to abide where they first halted so long as they are welcome. They are not even to salute a friend, acquaintance or neighbor by the way. And if, in spite of these preventions, it should come to pass that the people they conferred with, well-disposed to them for their word's sake, should take pity upon their unprovided estate, and offer them money to help them on their way, lo, they have no purse for containing it! If they should offer them provision to be their viaticum from town to town, lo, they have no scrip wherein to bestow it! They cannot possess, they cannot accumulate; they are cut off and separate from all fixed and movable wealth which the world holdeth within its fair and ample bound. What will preserve life they are to take upon the credit of their universal message, without feeling obligation, for the laborer is worthy of his meat, and they are wholly obliged to another cause. In no earthly shape can they benefit from their labors under the sun; to no account can they turn the children of men, from whose liberality they can profit no further than to live. Like Jonah, commissioned with the burden of Nineveh, they are to gird up their loins and make speed; they are to hie from house to house, and hasten from town to town, inquiring after the spirits of men; to tell their tale and hurry onward: as the heralds of the northern chiefs were wont to hasten from house to house and village to village when rousing the mountain clans to war. And cause truly see I none why they who hold the commission to make peace should not be as fleet as those who hold the commission to levy war, and the messenger of salvation fly with as hasty a wing as the messenger of death; why servants should not be found to do as much, and to do it as hastily, for the King of heaven, as for the lordly chieftain of a mountain-clan or the throned monarch of a mighty land.

Thus disfurnished of resources from nature's storehouse, and hindered from ploughing with human help, do you ask if these first mis-

sionaries of the gospel had promises of welcome everywhere, and went forth on a flourishing and popular cause? if the way was prepared for them in every city, and a hospitable home made ready for them in every house? Hear what their Lord saith to them at parting: "Go your ways, behold, I send you as sheep in the midst of wolves. Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, and the brother shall deliver up the brother, and the father the child, and the children shall rise up against the parents and cause them to be put to death, and ye shall be hated of all men for my name's sake." Such was their heavy parting. No missionary that ever went to the heathen fared forth on his way with so gloomy a foreboding, so cheerless a farewell. Let no one object, in the face of these predictions too truly fulfilled: "But these are not men like us, open to every want; they are inspired miracle-working men who had nature under their control." Their miracles, which saved many, protected not themselves; their inspirations, which blessed many, could not bless themselves from every harm and sorrow which patient nature can endure. They are to be placed at the bar of civil law, to be hunted out with religious persecution. Against them the tender affections of life are to rise in arms, and the soft and downy scenes of home are to bristle like the iron front of war. The tender hands which are wont to pluck the thorns of sorrow from our feet are to guide the weapons of their death. Of all men they are to be hated for his name's sake. They are to be hunted like the partridge on the mountains, and every refuge upon the earth is to be hidden from their sight. Go, said he, my chosen ones, go like the defenseless lamb into the paw of the ravenous wolf; the world thirsteth for your blood, and is in arms against your undefended lives. Nevertheless, go. You are without weapons of defense, no bribes are in your hands nor soft words upon your tongues, and you go in the teeth of hatred, derision and rage; nevertheless, my children, go.

(Continued next week.)

NOTICES.

To ANY Old School Predestinarian Baptist preacher I will give a house of two rooms and kitchen, well and stable, chicken-house, and a lot of half an acre inclosed with the house, also one acre of ground for garden, rent free. If you want to know more write to me at Dupont, Jefferson Co., Ind.

I. S. WEBSTER.

PERSONAL.

Any one knowing the present address of J. L. Ricketts, formerly of Muscogee, Ind. Ter., will confer a favor by sending the same to this office.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—It is my painful duty to send the notice of the death of sister **White**, wife of Elder E. V. White, at her home in Leesburgh, Va. It occurred very suddenly on March 23d, 1893. She was born in Maryland, Jan. 15th, 1836; hence she was 57 years, 2 months and 8 days of age. Although she had been an invalid much of the time for many months, and a large part of that time confined to her room and bed, of late her health seemed much improved, so that she was enabled to attend meeting at "The Valley" on Sunday previous to her death. I copy from our dear brother White's pen the following particulars:

"I came in the house, I suppose, about 7 p. m. Lizzie was in the parlor with the children. She said to them, 'I will go upstairs and talk with Lige,' meaning myself. After awhile Ineze came up, and I read to them both. She went to the room opposite mine and commenced coughing violently. Ineze helped her back to my room. We tried to pacify her, and gave her medicine. Soon she said, 'I am dying.' I ran for the doctor, just across the street, and by the time he arrived she was dead."

So suddenly was she taken. Her acquaintance among the Old School Baptists in all this eastern country was extensive, and none knew her but to love her. I do not know the date of her baptism. She was baptized many years ago by Elder Furr, in the fellowship of the New Valley Church, Loudoun Co., Va. I have been acquainted with her ever since I came to Virginia, seventeen years ago, and can truthfully say there are none among us whose life, conversation and deportment, both in the church and in the world, were more exemplary than that of sister White. She has been a helpmeet indeed to our dear brother White. She was true to him during the hardships and dangers of the late war, and a faithful, helpful companion in his labors in the ministry, always ready to encourage him in the line of his duty. A devoted mother, a loving and beloved sister in the church, hers was indeed a true christian character. Given to hospitality, her house was a home for the Baptists. The brethren with whom she was intimately associated in the church will miss her sadly; but the heaviest loss comes upon her faithful husband and devoted children. The following sentiments I transcribe from our dear brother's pen. They show the faithfulness of that God in whom he is led to trust, and the power of grace in times of sore affliction:

"There is a God that rules; a God that not only stills the waves, but maketh them to be harmless, however high they rise, and even gilds them with the glory of his grace, so that in the sunlight of his love they show in a wonderful way his stately goings forth. The Lord in his great and awful majesty is to be admired in all who believe there is a pleasurable mourning, a sorrow that knows not complaint, a bitterness that replies not. Let no mortal touch these things. Mortal flesh shall not intrude. The place where thou standest is holy ground. O how vain the tenderest sympathy the dearest friends can give. True, dear Lord, thou wilt supply all our needs. Praise him, O my soul; for he is my only friend. "How sweet the name of Jesus sounds in a believer's ears; It soothes his sorrows, heals his wounds, And drives away his fears."

"Dear name, the rock on which I build, My shield and hiding place, My never-failing treasury fills With boundless store of grace."

I will only add further that sister White died in the triumphs of that faith in which she had lived, and which is so manifest in what I have copied above. She leaves five children (three sons and two daughters), with her husband, relatives and

many friends, to mourn their loss. I am sure that I but express the earnest desire of all when I write the hope and trust that God of his great mercy and goodness will be very near our afflicted brother and his family, to comfort, strengthen and uphold them in this their time of sore need. I feel sure that they have the prayers of God's people.

J. N. BADGER.

ALDIE, Va., March 28, 1893.

My mother, **Mrs. S. L. Meador**, of Marion, Miss., died March 3d, 1893, in her 78th year. She had been a member of the Old School Baptist Church for more than fifty years.

MRS. J. E. PLATT.

MERIDIAN, Miss., March 22, 1893.

DIED—At Otego, N. Y., March 16th, 1893, our dear sister, **Mrs. Sarah Chamberlain**, widow of brother George A. Chamberlain, in the 88th year of her age.

This dear sister was baptized by the writer in the fellowship of the church of Otego several years ago, where she remained beloved by her brethren and sisters until called away by death. Her sickness was long and wearisome to her, but was borne with patience and resignation to the divine will. In her last long illness she was living with her daughter and son-in-law, Mr. and Mrs. Landen Aldrich, by whom every care and kindness was bestowed that was put within their reach. I being from home at the time of her death, the Methodist minister of Otego was present and officiated. Her christian experience was published in the SIGNS OF THE TIMES of Sept. 15th, 1880.

B. BUNDY.

OTEGO, N. Y., March, 1893.

Hannah Myers Bar was born Aug. 25th, 1814, came to Ohio from Berks Co., Pa. (her native place), in 1829, was married to **Thomas Bar** March 3d, 1833, and died March 9th, 1893. Thirteen children blessed their union. Eleven lived to maturity, and eight still survive (three sons and five daughters), with numerous families. She leaves these and her aged husband, brother **Thomas Bar**, nearly eighty-four years old, and one brother, **Charles Myers**, eighty-three. She lived a member of the "German Reformed Church" from 1830 to 1860, when with her husband she became a member of the Old School Baptist Church, in which she died. It is said that she lived without ever having a quarrel, and died, it is believed, without an enemy. Of how few can this be truly said.

The funeral discourse was by brother **Tusing**, from John xiv. 2: "I go to prepare a place for you;" after which the poor body was taken to its last resting place till time shall be no more. We will all soon travel to the house appointed for all living.

THOMAS COLE.

ROYALTON, Ohio, March 22, 1893.

DEPARTED this life March 17th, 1893, **Edward M. Faulkner**, of Roxbury, Delaware Co., N. Y., aged 67 years.

Our dear departed brother was out to our meeting on the evening of March 7th, quite cheerful, although coughing some from a cold and lung trouble. He was taken worse on Thursday, I believe, and gradually grew worse, suffering severely at last from that dread disease, pneumonia. Death came on the ninth day to release him from his sufferings. We shall miss him very much as one faithful in Christ Jesus, whose joy for the past six years has been unspeakable, as the delivering hand of God was seen, who works all things after the counsel of his own will. When the Lord giveth quietness, who then can give trouble? When he hideth his face, who then can behold him? whether it be done against a nation or against a man only. Our God is in

heaven, and this sad bereavement of the widow, the church, his dear children, and the large circle of relatives, must be to his glory. We believe our loss to be gain to the departed one. His general expression of interest was expressed in these lines:

"I hope you'll all remember me,
If you on earth no more I see;
An interest in your prayers I crave,
That we may meet beyond the grave."

"O glorious day! O blessed hope!
My soul leaps forward at the thought,
When in that happy, happy land
We'll no more take the parting hand."

Brother **Faulkner** united by baptism with the Old School Baptists about forty years ago. He was unwavering in the doctrine of God our Savior, and was truly a peacemaker in Zion, and delighted in the preaching of peace by Jesus Christ.

He leaves a widow, four sons and one daughter, with a large circle of relatives and the church, to mourn the loss of an efficient Deacon and brother beloved. May the God of all grace so overrule this providence that all may feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The funeral was largely attended at the house, where Elder **Fred. W. Keene** preached a very comforting discourse from the words, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." I was also present and made some remarks.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

Mr. Daniel Holeman, of Bourbon, Bourbon Co., Kansas, departed this life Nov. 12th, 1892, aged 84 years, 4 months and 4 days.

The deceased was born in Jackson Co., Ind., July 8th, 1808, and on June 7th, 1829, was united in marriage with **Miss Priscilla Crabb**, in the same county, who became the mother of nine children, five of whom are yet living. Mr. Holeman moved to Warren Co., Ill., in November, 1839, where his wife died Nov. 28th, 1846. On Oct. 31st, 1847, he married his second wife, **Mrs. Hulda Cunningham**, who survives him, and who has three children surviving from this union. In the fall of 1865 Mr. Holeman emigrated to Bourbon Co., Kansas, where he died.

The deceased was not connected with the visible church of Christ, but for many years gave his friends abundant evidence that he was a subject of grace, and they often urged him to come in and enjoy the privileges of the New Hope Church, at Greenbush, Ill., where the writer has been pastor since the spring of 1857. I was often at his house while the deceased resided near our church at Greenbush, and others with me, and his hospitality and strong friendship for us as Baptists endeared him to us; and we always found the dear SIGNS OF THE TIMES in his house, which he read and paid for during many long years. His father and himself, and some of his sons and grandsons, four generations, have patronized the "dear old SIGNS." The subject of this notice was a man of strict integrity and honor, and his word was as good as his bond among them that knew him, and his moral character unimpeachable. The first person the writer ever baptized was **Stephen Holeman**, son of the deceased, in August, 1858, in Warren Co., Ill., now of Kansas, who is one of the faithful followers of Jesus. Another son of the deceased is our highly esteemed brother, **Deacon Isaac Holeman**, formerly of Avon, now of Greenbush, Ill., at whose request I write this notice. After **Deacon Holeman** was baptized, and became a member with us, he visited his almost helpless father in Kansas, and had a long talk with him about uniting with the church, and told his aged father what a sweet peace he had enjoyed since he had been

enabled to attend to that long-neglected duty himself; and the dear father wept and shed many tears, but remarked with deep emotion that he thought he had "waited too long," and still felt his unworthiness. The subject of this imperfect notice provided well for his family, and his friends, and especially the friends of Christ, were ever welcome to his hospitality. He became helpless about a year before his death; and when the summons came he simply and calmly fell asleep. He had requested that Elder Thomas Job should speak on the occasion, but he was called away from earth before this event. Deacon Holeman reached Bronson in time only to see his honored and beloved father laid away to rest. The will of the Lord be done.

I. N. VANMETER.

MACOMB, Ill., March 21, 1893.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will convene with the Black Rock Church, the Lord willing, in Baltimore Co., Md., on Wednesday before the third Sunday in May (17th), 1893, and continue the two following days.

THE Delaware Old School Baptist Association will convene, the Lord willing, with the Welsh Tract Church, New Castle Co., Del., on Wednesday before the fourth Sunday in May (24th), 1893, and continue the two following days.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the Middletown & Walkkill Church, in the city of Middletown, Orange Co., N. Y., on Wednesday before the second Sunday in June (7th), 1893, and continue the two following days.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

APPOINTMENTS.

ELDER Lee Hanks will, providence permitting, fill the following appointments in Kentucky:

Turner's Station, Wednesday, May 31st.
Campbellsburgh, Thursday, June 1st.
Pleasureville, Friday, June 2d.
Bethel, Saturday and Sunday, June 3d and 4th.
Salt River, Monday, June 5th.
Little Flock, Tuesday, June 6th.
Elk Lick, Wednesday, June 7th.
Mt. Sterling, Thursday, June 8th.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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Thirty copies..... 1 00
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THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,
BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 12, 1893.

NO. 15.

POETRY.

WHAT AM I?

My nature is so evil,
My sins are so abhor'd,
I'd trust as soon the devil
As its assuring word.

For when I've sought for quiet,
To be relieved from sin,
I've only found a riot
Of warring thoughts within.

I've made firm resolutions,
I've sought for peace in prayer,
And yet most dire commotions
Oft drove me to despair.

What though the world caress me,
And call me just and true?
The evils that oppress me
Are hidden from their view.

Great God, what wondrous favor
To me a sinner's given,
That I should feel the savor,
And even hope of heaven.

Or is my hope delusive,
And all its comforts vain?
And would I be intrusive
If I assurance gain?

Dear Jesus, Savior, tell me,
Have I a right or no?
And by thy grace compel me
All doubtings to forego.

I have through thy free pardon,
Through thy atoning blood,
In Gethsemane's garden,
In sympathetic flood:

I have through thy full merit,
Revealed on Calvary,
Bore all I could inherit
Of sin or misery.

I have felt some sweet solace
Descending from above;
As sweetly from thy chalice
I've drank thy precious love.

But tell me, Jesus, tell me,
And thy full justice give,
And by thy word compel me
In unmasked truth to live.

But O, I thirst for water
That flows in clearer streams
Than earthly visions flatter,
Or ever cheer my dreams.

Where righteousness eternal
Flows in a boundless sea,
And peace shall blossom vernal,
And always gladden me.

Where Christ, the blessed Master,
Shall cheer my constant heart,
And sweetly binding faster
His bonds that never part.

Where sin can find no entrance
To ever tempt a thought,
And saints in holy union
Are in one kindred wrought.

Where Father, Son and Spirit
Shall move, pervade and blend,
And heavenly hosts inherit
The promise without end.

A. B. B.

CORRESPONDENCE.

"The sword of the Lord and of Gideon."

Although the dear old SIGNS was received at a late hour yesterday evening, and it is now only nine o'clock a. m., I have carefully read nearly every word in its precious pages; and when I cast my eyes to the top of the first page how appropriate to my mind seem the words, "The sword of the Lord and of Gideon." In reading the correspondence from the precious brethren and sisters I find several whom I am personally acquainted with in the flesh, and others whom I have never seen; yet I hope I am acquainted with them all in the Spirit. While reading of their many trials and sorrows, their temptations and cares, with a broken heart and contrite spirit, I hear each of them testify what great things the Lord hath done for us, whereof we are glad. I was made to think of those pitchers in the hands of Gideon's little band. Although the light was in the pitchers, the pitchers must needs be broken before the light could shine; but the pitchers themselves were empty. O what a fitting type of every child of God. While they have such a glorious and shining light dwelling within, it is no part of themselves. As I wish to speak a word to each of these dear followers of the Lamb who have written with so much comfort to my poor soul in this last precious number of the SIGNS that I have before me, I will begin.

First, we have that dear and faithful soldier of the cross, our beloved brother in Christ, Elder F. A. Chick, with whom I am personally acquainted, and now call to mind many pleasant recollections of days gone by. I am made to rejoice in reading his able correspondence from time to time, but this last from his pen is especially good to me. I heartily indorse his views, that all a believer can ever do in the way of ordering his outward course after the example of Jesus must be by the power of divine grace working in him both to will and to do of his good pleasure. His article all through (as also in all his writings) has the certain sound; and every good soldier of Christ will do well to prepare himself for battle when he hears from our dear brother Chick, from the pulpit or his pen. God bless you, dear brother.

Next comes our dearly beloved brother, E. D. Varnes, with whom I have had some acquaintance in the

flesh. In his usual manner he comes forth, giving all praise and power and honor to the blessed Lamb of God, who taketh away the sin of the world. But brother Varnes does not realize that he is ascribing such praise to our God until he sees in others, even our beloved brethren Durand and Vail, the self-same complaining of their vileness and many shortcomings, and calls to mind that he has also seen the image of Jesus there. Now hear him: "These are the poor and needy that seek water, yes, that living water, and they can find none; but the Lord in his own time, when their tongue fails for thirst, opens up rivers of water in high places." As a result he says, "I do believe I now realize something of this good hope through grace, and that the Lord has in measure lifted me (not helped) out of despondency, and revived me a little; and he did it in his own way." In all his casting down and lifting up he does not lose sight of the grace of God that bringeth salvation. Although he speaks in such well deserved praise of the dear old SIGNS, as the messenger of so much spiritual comfort, he does not once attribute any power to that source, no, not even to the beloved editors nor correspondents; but all glory to God, who hath blessed their labors of love in comforting each other through its columns. Write on, dear brother.

Our next brother is a stranger to me in the flesh; but in spirit he is neither a stranger nor a foreigner, but a fellow-citizen with the saints, and of the household of God. He subscribes himself "R. F. H.," and instructs our brother Varnes to suppress his name. "Why ask ye my name, seeing it is secret?" As the secret of the Lord is with them that fear him, I can tell him of three great secrets he is in possession of, which these three letters stand for—Righteousness, Faith and Hope. No use trying to hide yourself, my dear brother. The mark in your forehead shone too plainly while reading your precious letter. Go on your way in peace to heaven, and wear a crown with Jesus.

Brother N. S. Burch, why stop so short, while your words are few and sweet? Why yes, dear brother, you tell the whole story in the close of your short letter. You close with love to all the saints, and subscribe yourself an unworthy brother. Love is the fulfilling of the law; and to feel your own unworthiness is to esteem others better than yourself.

See how much, dear brother, you have told; as we are not heard for our much speaking, but what we speak with the understanding. Then your dear wife, our precious sister, comes to the front with songs and everlasting joy upon her head, having obtained of the Lord joy and gladness, and sorrow and sighing fled away. This dear sister was given faith even at sixteen to know the joyful sound. No wonder she was disquieted when she heard the Methodists, or any others of the synagogue of Satan, tell how they got religion, and much more so when they tell you how easy it is to lose it. Well has one of old declared, "Praise waiteth for thee, O God, in Zion." May sister Burch be ever ready to sing, "I'm not ashamed to own my Lord."

Next in order comes our beloved brother, A. D. Hutchinson, also a stranger in the flesh to me; but the able manner in which he defines the gospel of the kingdom brings to mind that we are traveling the same road. Some violently remove the landmarks, but brother H. points them out one by one and moves on. Yes, my dear brother, I fear that filthy lucre moves more of those filthy dreamers and gospel pretenders to make a display of the powers of darkness and the kingdom of Satan than we are aware of; few indeed who, like Paul, are made to cry out, "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me. Yea, woe is unto me if I preach not the gospel." Or, "For Zion's sake I will not hold my peace." But the cry of those pretenders should be, and no doubt is in many cases, for filthy lucre's sake. I cannot hold my peace, for it is necessary (having no other occupation) to gain my living in this way. May God bless his poor ministers, for they know the privations of life; but the promise is, "Lo, I am with you always, even to the end of the world."

Now we come to our precious brother and tried and true soldier of the cross, who, as we believe, was raised up to take up the pen that was laid down by his dear old father, and to wield "The sword of the Lord and of Gideon." Praise sits silent on my tongue when I view the past and contemplate the future, how that God in his infinite wisdom and mercy has from all the days of old raised up living witnesses, who being dead, yet speak of the wonderful works of God among the children of men; but

space forbids me to dwell upon these adorable events. Suffice it to say that our beloved brother, Elder Wm. L. Beebe, whose able editorials come before us from week to week, go to prove to every child of God that God has raised him up for that same purpose; and he continuing by the grace of God from day to day, is but leaving on record for the comfort and instruction of the saints of the most high God such things as shall, when he is called from the shores of time, yet speak of the marvelous works and kingdom of our God. My precious brother, I am glad you spoke of the three persons in the Godhead, for I never could reconcile with the holy Scriptures the doctrine of three separate and distinct persons, but rather one God, the great Creator of all things. One God, the Son, in his mission on earth to save his people Israel. One God, the Holy Ghost, personating the great Comforter, that should be received in the hearts of his people. My dear brother, may the good Lord be with you in all your labors of love, and bless his work to the good of his people Israel, and the glory of his great and adorable name.

Next comes our precious brother, Elder Benton Jenkins (whom I know in the flesh and love in the Lord, as I trust I do all my dear brethren), "Building upon the foundation" of the prophets and apostles the precious jewels of gold and silver and precious stones, fitting emblems of the love and faith, hope and charity, the precious jewels of distinguishing grace, and warning the dear saints against their own carnal mind (which is enmity against God) in building wood, hay and stubble on this only foundation of the sinner's hope; for other foundation can no man lay than that is laid, which is Jesus Christ. Quite right, my dear brother; if a man cannot lay a foundation that will stand, how can he expect his works to stand, even on another foundation? "For our God is a consuming fire." O what a blessing it is that it is so; that all our own work shall be destroyed, that no flesh shall glory in his presence. "He that glorieth, let him glory in the Lord." Pray for me, my dear brother.

Over the name of our dearly beloved brother, A. B. Francis (whom I also know in the flesh), we have a short but timely epistle, setting forth in his forcible manner the unchangeableness of our God, and advising the brethren to look back and ask for the old paths which our fathers trod, and not try to keep pace with the modern innovations that have so long ago become unpopular among faithful Baptists, so much so as to hurl their deluded followers into the vortex of false religion. Dear saints, follow Jesus. Let the world have its own. They are of the world; therefore they speak of the world, and the world heareth them. We should have no desire to deprive the world of what belongs to it; as one

asked me a short time ago, "Have not we as good a right to believe what we do as you have to believe as you do?" O yes, I said. Paul says their damnation is just. They certainly have a right to it. With much love to brother Francis I will pass on to the next.

Though a stranger in the flesh, brother Thomas Norris is walking the good old way, if he can indorse that able sermon of Elder H. M. Curry's which he speaks of. I can truly say that we are brethren.

Last on our list of correspondents comes an old father in Israel (also a stranger in the flesh), Silas G. Supplee. From the first I have mentioned, even to this dear old brother, not one of these dear servants of God has ventured to ascribe any glory to himself, nor to any work of righteousness that he has done; but from beginning to end they testify that it is all of grace, free unmerited grace. I will say to this dear old brother, who has traveled so many years in these low grounds of sorrow, and to all the dear children of our great and adorable King, that our Jesus has promised to never leave nor forsake you; and as the poet says,

"E'en down to old age all my people shall prove

My sovereign, eternal, unchangeable love;

And when hoary hairs shall their temples adorn,

Like lambs they shall still in my bosom be borne.

"The soul that on Jesus hath leaned for repose

I will not, I will not, desert to his foes; That soul, though all hell should endeavor to shake,

I'll never, no, never, no, never forsake."

Dear brethren Beebe, hoping you will pardon me for again intruding on your time and space, I submit these few thoughts for your disposal. I am now a prisoner, having been confined to the house for five weeks, having only been able to meet with our little church once since December. I will say to all the friends who may have heard of my affliction that I am at last quite well reconciled, and am not suffering so much misery in my head nor portions of the body; but I am very weak, and still unable to work. The spine and kidneys being the seat of disease, my mind became so darkened, and I brooded so much over my affliction, and such a spirit of rebellion took hold of me, that we were all greatly alarmed. Many times I have laid down at night never expecting to see the light of another day, and was really sadly disappointed to awake in the morning, after a terrible night of tossing to and fro on my pillow, to find myself still in this suffering world; but at this time my mind is clearer than for many months, and I am enjoying a sweet season of rest for about two weeks. There remaineth a rest to the people of God. O how sweet is a foretaste of it here. Though weak in body, I expect, if the Lord permits, to start on a ten

days' trip on Friday, March 3d, and with God's help will visit two or three churches, hoping to realize to some extent the fulfillment of the precious promise, "Lo, I am with you alway, even to the end of the world."

With love in the Lord to you, brethren, and all the household of faith, in hope of eternal life, which God, who cannot lie, promised before the world began, I am your unworthy brother,

J. A. GRAFTON.

OUR PROPHET.

"I WILL raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deut. xviii. 18.

Thus spake God to Moses of a Prophet to come; a Prophet who, like Moses, should redeem a people from bondage, found a glorious kingdom, give it laws and ordinances, lead it through a howling wilderness, and pilot it in triumph to a promised land. The likeness to Moses was in type only, however; for the redemption and preservation of this people was to be far more illustrious and glorious than that of its type. This predicted Prophet was Jesus of Nazareth, "of whom Moses in the law, and the prophets, did write." He who spake as never man spake, and who alone had the words of eternal life.

A prophet being a teacher, must possess wisdom and knowledge. This Prophet was the wisdom and knowledge of God, by whom alone can anything be known of him who raised him up. Said he, "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."

Christ has always been, and will forever remain, the great Teacher, the Prophet of his people. Salvation began to be spoken by the Lord (Heb. ii. 3); but before he was made manifest in the flesh he "spake in time past unto the fathers by the prophets." "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Christ's prophetic office was carried on by his Spirit, speaking in the prophets of old; by which Spirit Christ preached unto the spirits in prison, in the days of Noah, while the ark was a preparing.—1 Pet. iii. 19, 20. "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." While on earth "he taught as one having authority," and he distinctly states from whence his authority arises: "The word which ye hear is not

mine, but the Father's which sent me."—John xiv. 24. "When he ascended up on high," "he gave gifts unto men;" and "we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Scripture testifies of him as the substance of all prophecy. It was his Spirit which inspired it all, and the record is of none but himself, the Word of God. His prophetic office is revealed to us in making known the whole will of God unto salvation. In us he is the faithful and true Witness; the Minister of the covenant of grace, the Wisdom and Knowledge of God.

"I will raise them up a Prophet from among their brethren." The declaration that this Prophet would be raised up from among his brethren, at once settles any question of his being of a different nature from them. The apostle tells us that he took on him not the nature of angels, but he took on him the seed of Abraham. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 14.

"The Word was made flesh, and dwelt among us." His human nature was complete and entire in itself. He became an infant, a child, a man. "He grew in stature," yea, "and in wisdom," and even "in favor with God and man." "The child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." He was touched with a feeling of our infirmities of nature: he felt hunger, thirst, weariness, pain. He ate, drank, slept. He was sensible to human affection, such as sorrow (Matt. xxvi. 38), joy (Luke x. 21), love (John xi. 5), anger (Mark iii. 5), or grief, as it is explained, on account of the hardness of their hearts. He is represented as weak and ignorant of some things, not being able to do any thing of himself; that is, in his mere human nature; and not knowing the day of judgment. He often prayed to God, as to one that was able to save him, and is recorded as having "offered up prayers and supplications, with strong crying and tears, and was heard in that he feared."—Heb. v. 7. In the record which is given of his life here upon earth, it seems to me as clearly demonstrated that he had a human soul or spirit, like unto ours in all things, "yet without sin." His increasing in wisdom, his waxing strong in spirit, his having a will of his own, distinct from the will of his Father, his sorrowing, rejoicing, hoping, fearing, loving, desiring, and grieving, certainly go to prove this. Partaking thus of our human nature, he became, not the relation of angels,

but our relation, our Brother, bone of our bones, and flesh of our flesh. The apostle notices this when he says, "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, 'I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.' "It behooved him," says the apostle, "to be made like unto his brethren, that he might be a merciful and faithful High Priest." And again, "We have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." To make reconciliation for the sins of his people, it was necessary that he should suffer the penalty due to sin in the very nature which had offended; hence, "It behooved him to be made like unto his brethren in all things." It was necessary also that he should be without sin, else his sufferings and death could not atone for our sins, as he would have deserved to suffer and die for his own sins. Nor could he have been without sin had he been of ordinary generation, conceived and born as we are. Having been begotten by the Father, he is superior to all of God's creatures. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth his First-begotten into the world, he saith, And let all the angels of God worship him."

"Like unto thee." Moses was a type of this Prophet which was to be raised up, and it was in this sense the likeness was to consist. Everything under the law given by Moses was typical of something to come; as, for instance, the sacrifices under the law were shadows, figures, types, of the true sacrifice of the cross. A shadow is something which will present the outlines of the body from which it proceeds, and is properly termed a type of that body; so when we speak of types and antitypes we mean to express the fact of a resemblance between them, because it is owing to the resemblance that one thing becomes the type of the other. A symbol is a sign of something past or present. The meaning of the sign, however, depends entirely upon invention, and any one thing can be made the sign of another. For instance, the written characters in a tune-book are symbols of sound, and vocalized words are symbols of thought. But a type is a sign of something future, and the nature of it is expressive of the thing typified. There could be no connection between the two if the thing typified bore no resemblance to the type. So, when we view the Jewish sacrifices as typical of that

sacrifice which sealed and established forever the better covenant, we see a resemblance between them which somehow corresponds to the design of Christ's coming. And likewise, in everything pertaining to the prophetic office of Moses, I think we may clearly discern a vivid type of our Prophet.

"And will put my words in his mouth; and he shall speak unto them all that I shall command him." That Christ did speak the words he was commanded to, his own testimony proves. "I must preach," "for therefore am I sent." See Christ's sermon, Matt. 5th, 6th and 7th chapters, and many other places, as Luke vi. 20. "He whom God hath sent speaketh the words of God." "My doctrine is not mine, but his that sent me." "He that sent me is true; and I speak to the world those things which I have heard of him." "I do nothing of myself; but as my Father hath taught me, I speak." "I speak that which I have seen with my Father." "Even as the Father said unto me, so I speak." "The word which ye hear is not mine, but the Father's, which sent me." "All things that I have heard of my Father I have made known unto you." And that which he hath made known to us is, that God "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." This "First-born among many brethren," "The holy One of God," "who did no sin, neither was guile found in his mouth," who "was set up from everlasting, from the beginning or ever the earth was," "whose goings forth have been from of old, from everlasting," "Jesus Christ, the same yesterday, to-day and forever," this is the Prophet whom God hath raised up to be the Savior, Redeemer and Deliverer of his people.

Through this man, whom "God hath exalted to be a Prince and a Savior," "is preached to us the forgiveness of sins," and "we shall be saved from wrath through him." "Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their

sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke i. 68-79.

J. M.

CHENEY, Neb., Dec. 23, 1892.

ELDER G. BEEBÈ'S SONS—DEAR BRETHREN IN CHRIST:—I send you the inclosed letter, which was written by a dearly beloved sister in the flesh. She is in the seventy-second year of her age, and has been a widow since the spring of 1869. Her home is about two hundred and thirty miles from the church, so she is deprived of the privilege of meeting with the brethren oftener than once or twice a year; but she has from time to time written a letter to be read to the church. It is a great comfort to the church to hear from the members who are absent. This time she has written a sketch of her experience. The members of our little church are scattered over a large portion of this western country; but if it is true that they are the salt of the earth, it is no wonder they are scattered. The all-wise God has a purpose in all his works. If he desired things otherwise, he is able to have them so. It is written, "All things work together for good to them that love God, to them who are the called according to his purpose." How marvelous and mysterious are the ways of our God! Who can know them? It is written that the world by wisdom cannot search them out. Jesus said on one occasion, "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." Since it is God's will that his children shall be scattered here and there, some entirely alone in a far country, where they are not blessed with the privilege of meeting even one of their brethren to cheer them on their way, let us not forget to speak often one to another in the fear of God. Not that we fear him with a slavish fear, but because we love him. O what a comfort it is to me, poor and unworthy as I am, to have the privilege of hearing from the poor and afflicted people of God, scattered abroad in this unfriendly world, through the SIGNS OF THE TIMES. May the brethren who are deprived of meeting with the church take an interest in the welfare of Zion, and write, that we all may be comforted together in love.

Your unworthy brother in hope,
JOSEPH BRUCE.

DECEMBER 11, 1892.

TO SALEM CHURCH, IN LANCASTER COUNTY, NEBRASKA—DEARLY BELOVED BRETHREN AND SISTERS IN CHRIST:—If one so unworthy as I may address you thus. I did think I would be at our December meeting,

but I do not now think I can. I feel like a cumberer of the ground. The leaves make an appearance, but no fruit is found. As I do not get to meeting often, I thought I would try to tell you my reason of a hope in Christ, if you will bear with me a little while, and pardon my shortcomings. I feel thankful to hear there are more coming to the church. May God be with you all until we meet again. I desire an interest in your petitions at the throne of grace. I may never meet you again in the church militant, but I do have a hope that when we are done with the trials and troubles of this world we will all meet in the church triumphant, where sickness, sorrow, pain and death are felt and feared no more, and parting will be no more. Pray for me, that I may be reconciled to all God's dealings with me, and at last be found one of that happy number.

When I was in my sixteenth year I became concerned about my soul's salvation. Up to this time I had never seen that I was a sinner, but thought I was even better than many of my associates and schoolmates, and my neighbors' children in general. The first prayer that I ever attempted to offer up, upon my knees (except my childish prayers), was to thank God that I was not as many of my neighbors; that is, I used no profane language, was honest, did not lie nor steal, and so on. A May meeting was drawing near, and I, with father and my oldest sister, was to go to the meeting on Sunday. I had made great calculations on going. There were to be three good preachers there. Elder William Saffer preached first. I do not remember his text, but in his sermon it seemed to me he told all my thoughts, and better than I could tell them myself. If I had ever told any one my thoughts, I would have felt confident that they had told him. The second minister was Levi Long. As he took up his subject it seemed to me that his sermon was all to me, and it appeared to me that every one in the house knew my feelings. This was the first time in all my life that I had seen myself a sinner. The third minister was Joseph Armstrong. He was a very able preacher, and I thought that I should surely hear something in his sermon to comfort me; but alas! all seemed against me, and I went home feeling sadly disappointed, but thought it would wear off, and by the next meeting I would feel better; but instead my troubles grew worse. I tried to pray, but could find no words but "Lord, be merciful to me, a sinner;" and it seemed that even those words fell to the ground. I could not see how God could be just in saving such a wretched sinner as I. I did not feel now that I was better than my neighbors and their children, but that I would be willing to exchange conditions with any of them. My troubles went on this way for

(Continued on page 118.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 12, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

KEEPING THE SABBATH DAY.

"REMEMBER the Sabbath day, to keep it holy."—Ex. xx. 8.

An inquiring correspondent claiming to be "A Pilgrim," requests an answer to the question, "Are we, under the gospel dispensation, commanded to observe the Sabbath day? If not, why not? Second, Why do those who claim to be christians, substitute the first day of the week for the seventh day, which was designated under the law of God as given to Israel? Third, Is there any account of Sunday being observed as a day of worship before it was decreed by the emperor Constantine in the year 321?" Our correspondent also requests the views of Elder J. P. Allison, of Oregon, through the SIGNS OF THE TIMES, on Rev. iii. 20. With this request we would unite. It is not our practice to comply with anonymous applications for our views; but in this case it may be of interest to others besides the unknown applicant.

"Are we, under the gospel dispensation, commanded to observe the Sabbath day? If not, why not?" For the benefit of those who have been in the habit of hearing the gospel preached, or of reading the correspondence of the saints, it might be sufficient to reply to this inquiry with a simple negative, and assign the reason that the whole of that legal covenant, in which this precept is included, was expressly confined to the natural children of Israel, unto whom exclusively it was given. "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deut. v. 1-3. Certainly no language could be more definite and exclusive than this. Throughout the Scriptures there is nothing to signify that there ever was any extension of the demands of that law to a single individual who was not embraced in the covenant of God as given to that nation. In confirmation of this truth God spoke by his prophet, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos

iii. 1, 2. In all the denunciations of divine condemnation against the idolatrous Gentiles there is not an intimation of censure for their neglecting to observe the precept which enjoined the Sabbath day upon Israel. It is absurd to suppose that they were so careful to keep that day that they needed no reproof on that ground. Not even the patriarchs had received this covenant by which the sabbatic law was enjoined upon the nation whom the Lord chose as the type of his spiritual Israel, the election of his grace. There is no intimation of any injunction given from God by which man was authorized to observe any portion of time as a sabbath until after the Israelites had been delivered from Egyptian bondage. Nor can any precept be found in all the sacred Scriptures by which that sabbatic law was ever extended to include one sinner who was not a fleshly Israelite.

Aside from the presumption by which men have claimed to change the time of sabbatic rest from the seventh to the first day of the week, it is worthy of special attention that the most fanatical hypocrite who takes pride in his strictness as a keeper of that precept, is not less guilty than the sinner whom he despises. The law of God no more emphatically forbade secular labor on the seventh day than it enjoined such labor on all the previous six days. On the Sabbath day the Israelite was not at liberty to attend religious services, or to stand in the synagogues, or in the corners of the streets, and make long prayers; the law required expressly, "Abide ye every man in his place; let no man go out of his place on the seventh day."—Ex. xvi. 29. By their very religious devotions the advocates of sabbatic observance are themselves guilty of transgressing the letter of the law they claim to observe strictly.

Not only is it clearly recorded that the sabbatic law was confined to the nation of Israel, but under the gospel dispensation the saints are expressly commanded, "Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ."—Col. ii. 16, 17. There can be no other meaning consistent with the letter of this admonition, but that the saints are not under the dominion of the law which enjoined the observance of the things specified. While they were held under the law of Moses every Israelite must be judged in all these things according to the precepts written in that law. There is no more divine authority for the saints rendering obedience to the law of the Sabbath day than for their abstaining from those meats which were forbidden to the Jews. All those special ordinances cited by the apostle are certainly included in the handwriting

that was against us, and which was blotted out, and taken out of the way, being nailed to the cross of Christ. For the saints to still endeavor to attain to justification by obedience to those precepts involves the denial that they are redeemed from the condemnation of the law by the atonement of our Lord Jesus. If they are still under the dominion of the law of sin and death, then there is no hope of their ever being justified; "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. Since the only righteousness by which any sinner can be justified before God is that which is complete in Jesus, those who still seek justification by the works of the law refuse to confess their entire dependence upon that salvation which is revealed in him. Since it is declared by inspiration that there is salvation in no other name but Jesus, it is a necessary result of looking to the law for acceptance that those who fall into that error are debtors to do the whole law. The truth is written that the curse abides upon all such. This is realized in the experience of the saints themselves. So long as they are looking to their own works for righteousness, they bear the condemnation of continual failure. While carnal professors may attain such success in this slavish service of the letter of the law as to feel themselves holier than others, the light of the knowledge of God shining in the heart of the saint shows him the pollution of his best emotion, so that he cannot rest in that false confidence. Of course, the eternal salvation of the saints is secure in Christ Jesus; it cannot be made more sure by anything which they can do. But it is in their present enjoyment of the comfort of hope that they suffer loss in yielding themselves to the service of the law. They can no more find the answer of a good conscience toward God in trying to keep the law of the Sabbath day than in the effort to fulfill any other of its precepts. Peter characterized that law as a yoke "which neither we nor our fathers were able to bear." The result of the solemn consideration of this matter by the inspired apostles was recorded for our instruction. "For it seemed good to the Holy Ghost, and to us, to lay upon you [brethren which are of the Gentiles] no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."—Acts xv. 28, 29. Nothing is said about the observance of any day as a Sabbath. Neither can any precept or exhortation be found in the law of Christ by which the saints are authorized to do anything on one day which they are forbidden to do on any other day of natural time.

The whole time of their sojourn in the body belongs to their Redeemer and they are not at liberty to yield their members to the service of sin on any day; nor is there any moment when they do not owe implicit obedience to the perfect law of liberty which is written by the Lord in their hearts. Being bought with a price, they are not their own.

To the second question of our correspondent it is sufficient answer to say that there is no shadow of authority in the inspired Scriptures for changing the day to be observed as a Sabbath. Certainly the Jews who crucified Jesus did not consider his resurrection from the dead as requiring the change of that sabbatic law which was given their fathers by the hands of Moses. The immediate disciples of Jesus had no reason for adopting the type of that rest which was fulfilled in the revelation of the gospel day. Nowhere in the New Testament is the first day of the week designated as the Sabbath. Nor is there any portion of time set apart as peculiarly holy time to the church of Christ. The religious world who devise their own laws have established the observance of the first day of the week as what they call the christian Sabbath; but that very ordinance exposes their spurious profession, since there can be no ceremonial observance of days under the dispensation of the gospel rest. The saints are not under the bondage of the law of a carnal commandment; therefore they cannot give six days to unremitting labor, as was enjoined by the law of Moses. We know of no higher or older authority for the designation of Sunday as a Sabbath than the decree of the heathen emperor Constantine. When he claimed to become a believer in Christ he changed the doctrine to his own idolatrous system, and was as zealous in persecuting the saints after as before his professed conversion. The fact that he dared to establish by the power of the sword that which he called christianity, of itself shows that he was utterly ignorant of that God whom he professed to worship. Following in his false claim of christianity, all the Protestant daughters of the Roman hierarchy have united in the erroneous notion that the gospel church is but a modification of the Jewish organization. Evidently no truth can be built upon so false a foundation. Probably the substitution of the first instead of the seventh day for his Sabbath was made by that tyrant in order to humiliate the Jews. Certainly it was not done by the commandment of the King in Zion.

The typical design of the Sabbath as enjoined upon the nation of Israel was to bear witness that the last day should be the everlasting rest of all those for whom Jesus gave himself a ransom. So it is said, "There remaineth therefore a rest [marginal reading, "keeping of a Sabbath"] to the people of God. For

he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. iv. 9, 10. This rest Jesus gives to every sinner who knows him as the end of the law for righteousness. Instead of the merely ceremonial Sabbath enjoined by the law of Moses, this rest is the everlasting deliverance of those to whom it is given; so that they are no more under the law, but under that infinite grace which shines in the face of Jesus Christ. "For we which have believed do enter into rest." Whenever those believers who have entered into this rest, resort to their own works for justification, they are guilty of Sabbath breaking in its true spiritual signification. As a consequence they invariably experience that death to all spiritual comfort of which the natural death in the type was a figure. It should be observed that every Israelite who died under the sentence of that law was still as nearly related to Abraham as before he sinned. Not all the iniquities of that rebellious people could result in separating them from their birth relationship. So, while the saints may die to the present enjoyment of that rest which is given them in Christ, they cannot cease to be the chosen subjects of that grace which secures their salvation from sin in the ultimate glory of their divine Redeemer. The true Sabbath day, as revealed in the gospel of the grace of God, is that everlasting day which was made by the Lord in his rising from the dead, as the Sun of righteousness, and as victorious over sin and death. In that resurrection he brought life and immortality to light through the gospel. In him all his members are now free from that law whose curse abides upon as many as are of its works. Their six days of labor are past, and they now have only to rest in the finished work of righteousness by which their Savior has satisfied the utmost requirement of the infinitely holy commandment of God. This is that glorious Sabbath day which was revealed in the resurrection of Jesus from the dead, and which can never end until time shall be no more. The saints are not required merely to give one day in seven to the keeping of this Sabbath. From the instant when they first hope in the grace of God for salvation, this Sabbath is continual with them so long as they sojourn in time. Indeed, they only fully realize its infinitely glorious rest when they awake with the likeness of their Lord beyond the power of sin and temptation, and in the throne of his immortal majesty behold him as he is. Until that appointed time, as strangers and pilgrims they must wander in this wilderness of sin; but their everlasting Sabbath is revealed from time to time by the faithful ministration of the Spirit of truth, who takes this abiding rest of Jesus, and shows it in their individual experience. This is the perfect Sabbath day in which every saint finds rest.

READ CAREFULLY.

WHEN two or more new subscribers are sent at the same time, in accordance with terms given in Supplement of April 12th, 1893, and one is in compliance with the second or third paragraph, and the others on terms given in fourth paragraph, it is very essential to state which name is sent according to terms of the second or third paragraph, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

SELECTED.

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION ONE.

MESSIAH'S CONSTITUTION FOR THE MISSIONARY ESTATE.

(Continued.)

THEY are launched into a stormy sea, a sea of storms and shipwreck is before them, and their frail bark is not fenced nor fitted out for any storm, nor furnished for any voyage. So the world would say, because so it seemeth in the eye of the world, which looketh but upon the visible and temporal forms of things. It is madness, they would say, moonstruck madness, to think that of such should come any speed. It is not in the nature of things they should exist a week in any region of the earth, and in barbarous regions not a single day. No policy of insurance would do their risk at any premium. They are shipwrecked, castaway creatures, doomed to death, and destined to effect no good even if they should outlive their first outsetting. Men must have a livelihood before they can speak or act. They must have protection to cover them from the tyranny of power, and law to save them from the riots of the people. They must be well paid if you would have them work well, for if a man have no comforts his life is miserable. What! such mendicants as these convert the world? say the well-conditioned classes. Vagrant, vagabond fellows; they are fitter for the stocks or the common jail. Such illiterate clowns, such babblers as these, instruct mankind! say the learned classes; away with them to their nets and fishing-craft. And, say the political classes, it is dangerous to the state; they cover plots under their silly pretenses, and must be dealt with by the strong hand of power. * * *

But the Wonderful, Counsellor, in whom dwelt all the treasures of wisdom and of knowledge, and who knew what was in man, did not without good and sufficient cause divorce the human desires from those objects on which they naturally rest. He knew that if he gave the messengers of his kingdom, which is not of this world, and against which this world conspireth, to expect any ray of hope, any shadow of consolation or scantling of support from the things of this world, it would be only to disappoint them in the end; for though he foresaw that fair weather would dawn and much enjoyment be partaken in the progress and toward the latter end of the work, he saw, hanging over its first beginnings in every region of the earth, storms and tempests and terrific commotions, out of which the eclipsed light of truth was to come forth, and the day of peace to be established. He knew

that in every realm his truth was to make way against the edge of the sword, and, like the phoenix, to procreate itself in the flame of fire, and that his servants were to be heard from the paw of the lion and from the horn of the unicorn; wherefore it booted not to amuse those who were to plant the plant, and those who were to propagate the plant, with the enjoyments which were to be partaken under its future shade; and he spoke plainly unto them, and said, If ye have not a heart for the extremes of human suffering, and a soul above the fear of man, ye need not undertake this work—more perilous than war, more adventurous than a voyage to "regions of thick-ribbed ice," and more important to the earth than the most sacred legation which ever went forth in behalf of suffering and insulted humanity.

But while he cut them off from the power and virtue of gold and silver, which, they say, will unlock barred gates and scale frowning ramparts; while he denied them the scrip, and therewith hindered the accumulation or use of property in any form; while he forbade them change of raiment, that is, pleasure and accommodation of the person; and with their staff interdicted all ease of travel and recreation of the sense by the way; and in hindering salutations hindered the formalities of life, and the ends of natural or social affection; all these the natural motives to enterprise and the sweet rewards of success; while he cut asunder, because, as hath been said, he foresaw that whether he did so or not, the world would soon do it for them; he did not leave their minds in a void state, without motive or inducement or hope of reward, but proceeded to fill each several chamber thereof with the spirit of a more enduring patience and a more adventurous daring; to give to faith what he took from sight; what he interdicted in the visible to supply from the invisible; what of temporal things he spoiled them of to repay with things spiritual and eternal.

And instead of a home he gave them this declaration, which raised them first to a footing with himself, and then to a footing with God: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward." Instead of food he gave them this promise, "Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Instead of protection and a safe conduct on the way he gave them this stout-hearted admonition, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to kill both soul and body in hell. Are not

two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." When delivered up to councils, and brought before governors and kings, instead of human help and countenance, and skill of pleading and persuasive words, he gave them this sentence: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." When their fathers and mothers should betray them, and their sons and daughters should spit upon them, which the first confessors sadly proved, he gave them this consolation to their heavy hearts: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." For their sustenance under false accusation he gave them this comfort: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." For the comfort of their hearts under blackening calumnies, when their sun of life was setting under thick and dark clouds of falsehood, and their name was like to be overshadowed forever, he gave them this assurance: "There is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in darkness, that speak ye in light: what ye hear in the ear, that preach ye on the housetops." For their use when they were enveloped in the flames, or extended upon the honorable cross, he gave them this heart-establishing word: "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." To keep up a constant cheerfulness in their hearts under every hardship and mistreatment he gave them to know and to rejoice that their names were written in heaven; removing their confidence from everything terrestrial, that it might rest at the right hand of God, where there is fullness of joy and pleasures forevermore.

Thus furnished he his missionaries, building them up in faith and establishing them with infallible promise, weaning them from the bosom of the earth, to place them in the bosom of their Father in heaven. He took them from the hands of human protection, to put them under the arm of the mighty God of Jacob. He emptied them of self-dependence and dependence upon human strength and prudence, to fill them with the Spirit of wisdom and truth. He bestowed upon them the elements of heaven's heroism when he took from

them the elements of earth's heroism; and he conveyed their treasures away from hence, where moths corrupt and thieves break through to steal, depositing them safely in the heavens, where also he prepared for them a place in his Father's house of many mansions, and wrote their honored names in the book of life.

It was a spiritual work they had to do; therefore he disembodied (if I may so speak) and spiritualized the men who were to do it. * * * They had to deliver the nations from the idolatry of the gold and the silver; therefore he took care his messengers should have none. They had to deliver them from the idolatry of wisdom; therefore he took care they should be foolish. They had to deliver the world from the idolatry of power and might; therefore he took care they should be weak. They had to deliver the world from the idolatry of fame and reputation; therefore he took care they should be despised. They had to deliver the world from the idolatry of things that are; therefore he took care they should be as things that are not; making them in all respects types and representatives of the ritual they were to establish, models of the doctrine which they went forth to teach.

Such were the men, and such the spiritual-equipment of the men, who were sent forth by Messiah, the Missionary of heaven, into all the world, to teach all nations his discipline, baptize them into his faith, and lay the foundation of that spiritual kingdom which is to cast down every other kingdom and endure forever. The instructions which he gave them, how to proceed in the effecting of this great revolution, were after the same unearthly and spiritual strain; such as the wisdom of this world setteth utterly at naught, yet wherein are contained the everlasting principles, by which alone the spiritual sovereignty over the souls of men is to be established. When we come, in the progress of this discourse, to argue upon these premises whereof we are now making the statement, we hope to manifest unto the spiritual man, and somewhat to discover unto the natural man, that this, and this only is the strength in which the cross is to conquer and subdue the glory and the strength of the nations.

These instructions were in the following words: "Into whatsoever city or town ye enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." They were not, like poor mendicants, to go from door to door and from town to town, craving a morsel of bread and a cup of water; but like the royal ambassadors of heaven to the place, they were to inquire who was worthy to be honored with their presence, and blessed with the good tidings which they bore from the Majesty of heav-

en. * * * There was to be no stealthy progress nor keeping in the shade, but open dealing with the most open-hearted and even-minded of the people. There was to be no preference of ranks shown by these men of no rank, who counted kindred with Messiah, the missionary of heaven, and were God's children and honored ambassadors to the earth. They were not, like the Jesuits, to lay their artful toils around the high and noble and princely of the nations; nor like the mendicant Friars, to go about preaching a crusade of poverty or meanness; nor were they to take their distinction by the grade of intellect or of taste, which compose, even at the best, but a fractional part of human nature, and may exist in strength surrounded with the most dwarfish and pestilent forms of the moral, social and spiritual man. * * *

"And if the Son of Peace be there, your peace will abide upon it." Before their steps proceeded an invisible minister called the Son of Peace, who settled in these worthy habitations, and made the souls of the inmates ready for these apostles of the kingdom of peace. This Son of Peace is none other than the Prince of Peace, who sealed his instructions to his missionaries and concluded his incarnate ministry with these words, "Lo, I am with you alway, even unto the end of the world." The same who appeared to Cornelius in a dream, when he directed him to Peter, and who advertised Peter of the approach of the messengers, after he had prepared him for their coming; who directed Philip to the eunuch while he crossed the desert, and caught him away when his work was done; who appeared to Paul as he journeyed to Damascus, and afterward, in the likeness of a Macedonian, invited his blessed steps to our quarter of the globe, saying, "Come over and help us." And to this day, wherever the true and faithful missionary proceedeth in the faith of Christ, this same Son of Peace goeth before his footsteps, and standeth him instead of sealed letters, forerunner and guide, instead of safe conduct and welcome, and everything else with which the prudence of men would furnish his perilous way; without dependence upon which Child of Peace, the missionary is a vagrant and a vagabond upon the earth; being dependent upon whom, he is the most gracious legate of heaven, never to return to heaven without accomplishing the high and holy intention for which he is commissioned of heaven to go forth unto the nations.

(Continued next week.)

PERSONAL.

Any one knowing the present address of J. L. Ricketts, formerly of Muscogee, Ind. Ter., will confer a favor by sending the same to this office.

(Concluded from page 115.)

some time. I would try to put them off by going into company, but could not. If I had one moment of pleasure, it seemed that I had hours of trouble for it. I traveled on in this way for a little over a year, when it was meeting time again, and I went. It seemed to me that I could not stay away from meeting, and yet I felt that I was such a sinner that there was no help for me; but I resolved to do all the good I could, for I thought I must work myself into God's favor. Well, this meeting was the communion. O, brethren, here language fails to express my feelings, while they were administering the Lord's supper. It seemed to me that they were the most beautiful people I ever saw, and O how I longed to be with them; but it seemed to me that there was a deep gulf between them and me, so that it was impossible for me ever to cross. I went home sorrowing. I set new resolutions, that I would try to do all I could. I tried to pray, but could say nothing more than "Lord, have mercy on me, a sinner." I concluded that there was no mercy for me, that my case was an outside case. I had spent all of my store, I had tried all of my means, and all was a miserable failure. I was here made to see my works all as filthy rags. On Tuesday night after the meeting spoken of, I went to my room. I tried to pray, but it seemed I could not, so I went to bed. I felt I should never see the sun rise again. I tried to go to sleep, but could not. I felt like this surely was the last night on earth for me, and the thought of dying in this state of mind was fearful beyond description. I was sitting up in bed, and thought I would once more try to pray. I tried to form a prayer, as I felt it was my last; but I could say nothing. It seemed that these words were put into my mouth, "Lord, save, or I perish." If ever words were spoken from the heart these were, for I felt that they were all that would apply to my case. Then it seemed to me that there was a light that shone around me, brighter than the sun, and a voice that said, "Thy sins are pardoned." I then, for the first time in all my life, really praised God. O! I felt so happy. I thought I could tell everybody how Jesus could save sinners. O how I wished it was morning, for I wanted to tell the glad news to all the family, father and mother especially. I loved everybody, and wanted to tell it to all around me. I thought my troubles were all over, and that I could praise God the balance of my days. I wanted to go to the church and tell them what great things the Lord had done for me; but ere long the tempter came and told me that I was deceived. I tried to get my troubles back, that I might know how they were taken from me; but those troubles never returned to me; but I have had many troubles since then, for I was a disobedient child, and did not go home

to my friends and tell them what great things the Lord had done for me, but kept putting it off from time to time, waiting to get better; and sometimes the tempter would tell me that I needed a brighter evidence, and the church would not receive me. Well, I traveled on in this way for about eighteen years, and still got no better. It seemed to me that the tempter used every means to deceive me, and to take advantage of my weakness. At one time I was almost persuaded that there was no reality in religion. If ever a poor soul was plunged into deep darkness it was I. Yes, it was darkness so thick that I could feel it. It seemed that the little spark of my hope was almost gone. O how humbly I prayed God to give me strength to withstand the tempter's snares. I made faithful promises to God to take up my cross and follow him; so the first opportunity I had, I went to the church, when the door was opened for reception of members. What I told the church I cannot say. I know I did not tell them what I thought I would; but to my surprise I was received into the church on Saturday, and was baptized on Sunday by Elder William P. Robison. I believe I came up out of the water rejoicing. I know I felt very happy. But I have had very many troubles since then; yet the still small voice often whispers, "Peace, be still," to my troubled soul. Yes, dear brethren and sisters, I have never entirely lost sight of that blessed light that once shone around me, although sometimes it seems almost hid in a mist.

Dear brethren, this is the reason of my hope in Christ Jesus. Your very little sister,

A. GWARTNEY.

GIRARDVILLE, Pa., Jan., 1893.

DEAR BRETHREN BEEBE:—The following lines are at your disposal. I received them in a letter from sister Wells, of Canada. I think her many friends will be pleased to see these heart-musings in the SIGNS. This beloved sister and mother in Israel has drank deeply of the waters of Marah. She has also partaken abundantly of the pure Fountain, springing up into everlasting life; and by faith she has seen the King in his beauty, and beheld the land that is very far off. She is now waiting for the fullness of joy in that blessed home, where all tears are wiped away and sorrow is never known. In that beautiful city the inhabitants shall no more say, "I am sick," nor the form bend under the weight of years, nor the bloom of youth vanish away. There the raiment will never grow old, for the seamless robe of purity, prepared for those who came out of great tribulation, will be never-fading ever new. What hallowed peace and sweet repose on that celestial shore! What rapturous joy for John when he was carried away in the spirit to a great and high mountain, where he saw

the holy city, New Jerusalem, coming down from God out of heaven, "having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;" and there was no night there.

"Glorious dwelling of the holy, where no grief nor gloom of sin
Through the pure and pearly portals
evermore shall enter in.
Christ its light and God its temple, Christ
its song of endless laud;
O what precious consummation of the
precious things of God!"

In love and sweet fellowship for
the household of faith, I remain an
unworthy sister in a blessed hope.
BESSIE DURAND.

MEDITATIONS.

'Twas in the silent hours of night, my
thoughts did upward fly;
Strait is the road, and narrow too, which
leads to joys on high.

While musing on the rapturous scene my
spirit seemed to glow;
I longed to mount and soar away from
this vain world of woe.

Lord, guide me through life's pilgrimage,
till thou shalt bid me come,
The hosts to join in notes sublime in that
most glorious home.

Full many are the sorrows which unto
my lot do fall,
But thy sweet mercies, O my God, by far
exceed them all.

O may my soul on the blest Lamb be now
and ever stayed,

Who for my sins on Calvary a sacrifice
was made;

And may I ever bear in mind what love
for me hath done,

Thou ever-blessed Lamb of God, my
God's beloved Son.

And when my spirit is called home, my
body in the tomb,

It will by God's own power be kept till
he again shall come,

In hope, when the last trumpet sounds,
my sleeping dust he'll raise,

In life and immortality, his glorious name
to praise.

For that blest hour O may I wait, and
ever patient be,

In hope to see thy smiling face through
all eternity;

Then with adoring saints shall I, with
the angelic band,

Behold thy wondrous, better land, and in
thy presence stand.

REBECCA WELLS.

BRANTFORD, Ontario.

BOZEMAN, Montana, Mar. 23, 1893.

DEAR BRETHREN BEEBE:—Please publish in the SIGNS OF THE TIMES that there is a Primitive Baptist Church in Gallatin County, Montana. It is situated seven miles southwest of Bozeman. The meetings are held in the Phipps school-house. We meet once a month, on Saturday before the second Sunday. We have no ordained minister, and would be very glad if it were the Lord's will for one to come to us. We have a good country. We are few in number, but feel there is a prospect of a large church here when we shall have a minister. I ask the prayers of all God's people.

Your sister,

MARGREY LAY.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

Mrs. M. J. Lancaster, Texas, 1, Sarah Hawk, Ind., 1, M. L. Pettibone, Ill., 1, Mrs. S. F. Hubbard, N. Y., 1.—Total, \$4.

OBITUARY NOTICES.

Rebecca Garland was born June 19th, 1799, and departed this life July 16th, 1892, aged 93 years and 27 days.

Her husband, Jacob Garland, departed this life Nov. 6th, 1874, aged 79 years, 10 months and 10 days. They were members of the Sidling Hill Old School Baptist Church for a great many years. Her funeral was preached by Elder E. V. White, at the Juniata Association, on Friday morning, Oct. 14th, 1892, from the last clause of Isaiah iv. 3. She was the mother of eight children (six sons and two daughters), three sons and one daughter being present at the funeral. The last daughter died in November. Three of us children survive her; also thirty-two grandchildren (thirteen are dead) and forty-two great-grandchildren (five are dead). Her mind was good until her last sickness, which lasted five weeks. She was strong in the faith, salvation by grace alone, and not by works of the creature, but by that God who rules heaven and earth.

JACOB F. GARLAND.

NEEDMORE, Pa.

I AM requested to send you an obituary, for publication in the SIGNS, of an aged and worthy citizen, Mr. Norval Silcott, who died Feb. 9th, 1893.

By reason of strength of constitution he had passed fourscore years, being in his eighty-third year, and had enjoyed good health until the last two or three years, when his health began and continued to fail until the end came. Mr. Silcott was not a member of the church, but seemed to be exercised at times on the subject of salvation, but whether he experienced a good hope through grace I know not; but it is known to him who is a discernor of the thoughts and intents of the heart, and with whom we have to do.—Heb. v. 12, 13. He was honest in his dealings, was a good neighbor, and provided well for his family.

He left a large circle of relatives and friends, who miss him, but none so much as his aged widow (sister Silcott), six daughters (two of whom are also sisters in the church) and two sons, to whom we tender our sympathy, with the desire and prayer that the Lord may give them resignation to his will.

E. C. TRUSSELL.

PAXSON, Va.

Lucy B. Goodall died at the residence of her daughter, Cynthia A. Goodall, in South Pella, Iowa, March 7th, 1893, aged 81 years, 2 months and 21 days. The funeral services were conducted by the pastor of the Methodist Church. Elder Wm. J. Reeves, her former pastor, could not be reached in time, or the services would have been conducted by him. The remains were laid away in the Oakland cemetery, in the family lot of Mr. D. S. Huber, her son-in-law.

Grandmother Goodall had lived in Pella for a number of years, making her home of late with her daughter Cynthia, who lived near Mrs. Huber, so that she could pass the time at either place. This good, quiet old lady was greatly respected and loved by all with whom she came in contact, and had for her friends an entire neighborhood, all of whom, both old and young, will sadly miss her. Four of her daughters and her son, Dr. W. W. Goodall, of Chicago, Ill., were at her bedside at the time of her death. Two other daughters, one in Van Buren Co., Iowa, and one in Colorado, were unable to be

present. The children will mourn the absence of a kind, faithful and indulgent parent; but their hearts are comforted and cheered by the assurance that the mother has passed on before to the possession of an inheritance incorruptible, undefiled, and fading not away. With the utmost faith and confidence in the promise of God, and a firm adherence to the teaching of the church of her choice, she lived and died. She has now obeyed the summons, and heard the voice that said to her, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

Brethren Beebe, the above was sent me for publication in the SIGNS. I fully agree with you that such notices should be short. I wish to add a few words. I was present when our sister was received into the fellowship of the Bound Prairie Church, near Fairfield, Iowa, and she was a member of that church at the time of her death. For several years she has been living near and attending my old home church. We all will miss her; but our loss is her gain.

WM. J. REEVES.

BARNES, Iowa, March 23, 1893.

DIED—Nov. 5th, 1892, E. J. Jarrel, wife of J. R. Jarrel, at her residence in Panola Co., Texas, of cancer in the stomach. She was born in Jasper Co., Ga., April 26th, 1836, and with her parents, McCalister and Frances Williamson, moved to Texas about the year 1856. She was married in 1858, professed a hope in Christ about 1870, and united with the Primitive Baptist Church at Clayton soon after. She was baptized by the late Elder Brassfield, of Rusk Co., Texas, and lived fully up to the profession she then made. She was always ready, willing and able to defend the doctrine of the church and Bible, and to refute the God-dishonoring religion of modern practice, which gives God only a part of the glory of saving sinners. She always maintained that it was a minister's duty to feed the sheep, and not to make them. She had a bright evidence of her deliverance from sin and bondage, and it grew brighter in her last days. She seemed anxious to be released from her suffering, and to be with her Master, in whom she put her trust. Her house was always open to entertain the ministry and brethren generally, and never tired in her works of charity as long as she was able to do anything at all. About fifteen or twenty years ago she felt a very small lump growing just under the skin on her right breast, which continued to grow gradually until three or four years ago, when it got to be larger than a hen's egg. By advice of the home doctors I carried her to New Orleans and had it removed. She soon recovered, and to all appearances was well; but we soon realized our disappointment, as it returned internally. She lost all appetite, and what she did eat failed to agree with her, until she was almost skin and bones without flesh. Her sufferings were beyond endurance, except by the grace of God. She endured it with great fortitude. In her last sickness she often spoke of sister Mary Parker, and greatly sympathized with her. We did all we could to relieve her, and to keep her here with us; but we could not stay the hand of death, which we tried to do with all our might. I know she has ceased from her sufferings now, but it is hard to be reconciled to God's ways in dealing with our loved ones.

She leaves many friends and relatives in Texas and Georgia to grieve after her departure; but I hope we may all be as ready, prepared and willing to obey the summons as she was. She had long been a subscriber to the SIGNS OF THE TIMES, and a lover of the doctrine it advocates, and always reminded me of remitting before the subscription expired.

J. R. JARREL.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will convene with the Black Rock Church, the Lord willing, in Baltimore Co., Md., on Wednesday before the third Sunday in May (17th), 1893, and continue the two following days.

THE Delaware Old School Baptist Association will convene, the Lord willing, with the Welsh Tract Church, New Castle Co., Del., on Wednesday before the fourth Sunday in May (24th), 1893, and continue the two following days.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, Orange Co., N. Y., on Wednesday before the second Sunday in June (7th), 1893, and continue the two following days.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

APPOINTMENTS.

ELDER Lee Hanks will, providence permitting, fill the following appointments in Kentucky:

Turner's Station, Wednesday, May 31st.
Campbellsburgh, Thursday, June 1st.
Pleasureville, Friday, June 2d.
Bethel, Saturday and Sunday, June 3d and 4th.
Salt River, Monday, June 5th.
Little Flock, Tuesday, June 6th.
Elk Lick, Wednesday, June 7th.
Mt. Sterling, Thursday, June 8th.

THREE DAYS MEETINGS.

THERE will be a three days' meeting held with the Old School Baptist Church called Sidling Hill, situated in Fulton Co., Pa., to commence on Friday, May 5th, and continue over Sunday. We give a cordial invitation to all of our faith and order to meet with us.

Those coming by railway will come on the Baltimore & Ohio R. R. to Hancock, Md., on Thursday, as early in the day as possible, as the distance to the place of meeting is about twenty miles, north of Hancock. Those coming had better write to brother Dennis Mellott or brother Isaac F. Varnes. Their post-office is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1882, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 16.

CORRESPONDENCE.

JOHN XI. 37.

"AND some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

DEAR BRETHREN:—The words of this question have been resting with force upon my mind for some days, and have suggested some reflections which have been pleasant to me, and which I trust have led me some little way into the great deep of the will and ways of God toward those whom he loves; and so what I have thus seen and rejoiced in I feel to pen down as best I may for the readers of the SIGNS. I seldom feel like making any apologies in speaking or writing, for if the matter be of God it needs no apology; and if it be not of God it should not be spoken nor written. It always seems to me needless to say that I have written or spoken the message but poorly, for we never shall be able to speak in a manner worthy so vast a theme. "As of the ability that God giveth," seems to me an expression that covers all the ground of what we need desire or expect.

The question of the text has seemed to me to be one of those expressions which in certain circumstances arise from all our hearts, and in which we learn our common weakness and common perplexity and common sorrow. By it we learn that men in the presence of great sorrow and trial then felt the same questionings and perplexities that we do now. God's ways to them were a great deep, as they are to us now. As they asked in their sorrow and blindness, Why is this as it is? so do we. As they questioned, Is God weak, or is he unfeeling, that he does not hear and answer us? so do we. As looking back to the ages that are past we find that the questions of men's hearts were the same as ours, so also we find that when answers were given they were also the same as ours. The question of the text is answered in the narrative. Let us consider the narrative, the question and the answer.

Jesus was beyond Jordan, in the place where John had baptized (x. 40), having departed from Jerusalem, where he had been teaching. In Bethany, which was near Jerusalem, in the home of Lazarus, Mary and Martha, there had arisen trouble and anxiety. Lazarus was sick, and the sisters sent unto Jesus, saying, "He whom thou lovest is sick." How simple was the message, and yet how

profound! They did not say, He who loves thee is sick, but, "He whom thou lovest." This was all. They did not say, Come and save him. They added nothing to the simple message. What need of adding more? Did not Jesus love their brother? Would not this tender and mighty love bring him at once to their help? Surely it could need no multiplied words of urgent beseeching to bring to them the Master, who had never turned a deaf ear to the cry of any. If he had healed the many who were strangers to him at their slightest call for help, surely he would hasten to the relief of one whom he loved and had called his friend; and so in full and perfect confidence in both his love and his power they sent just the message, "He whom thou lovest is sick." Jesus, when he heard that, said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." "Not unto death!" Yet Lazarus did die. What did he mean? Jesus was not mistaken. He knew what great work the Father had for him to do; and yet he said, "This sickness is not unto death." What was it for then? If not designed to take away the life of Lazarus, what was its design? To glorify God and his Son Jesus Christ, is the answer. That is, the ultimate design was this. His sickness and death both had this end in view. The language of Jesus means that no harm was designed for Lazarus, but, on the contrary, the most glorious design of all, viz., that through him the name of God should be magnified. Jesus did not, therefore, say that he should not die; but the design of his sickness reaches beyond this, and through this dark and bitter way it shall redound to the glory of God.

There is a peculiarity in the statements of the fifth and sixth verses that seems to me very striking. It is said, "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." Does not the word "therefore" say that he abode in the place where he was two days because he loved the sisters and their brother? He tarried because he loved them. To come at once and heal their brother would not be as great a display of his power and goodness as he would display when their brother should have died. Is not this what the word "therefore" in the sixth verse implies? Is

it not true that love withholds as well as grants? Does not love often wait for the greater good, instead of granting the inferior good at once? To wait that he may be merciful, and to tarry that he may be gracious, is often the Lord's way. The highest good that he can confer is to reveal himself, and often he waits until we are prepared by his discipline for this revelation; and so, because he loves us, he tarries, perhaps many days.

But now, in answering the question of the text, let us consider some other things. In the fifteenth verse Jesus said, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." Does not this bear out the thought suggested above, that he tarried because he loved the sorrowing family, and he also loved his disciples? He had in store a greater miracle than to heal Lazarus could have been. It was such a miracle as should attest his divine power, and confirm the faith of his disciples, soon to be so sorely tried at the cross and at the tomb. This was the crowning miracle of all his human life. He gave life to the dead; and the closing part of this eleventh chapter tells us how this wondrous miracle of power and goodness was the open door by which he entered the sorrowful way that ended at the bar of Pilate and the cross. Immediately upon the scene which gloriously attested that God was indeed manifest in his flesh, came following the scene which attested that he was, as he had claimed, the Son of man as well as the Son of God. The display of divine power was followed by the display of human weakness; for "he was crucified through weakness."—2 Cor. xiii. 4. Thus could he rejoice for their sakes that he was not there, because he had a better thing in store for them. What this better thing was we learn still further on in the chapter. In the twenty-fifth verse Jesus said to Martha, "I am the resurrection and the life." In the fortieth verse he said to Martha again, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Was not this glory made manifest in the raising up again of Lazarus as it had not been displayed before? Was not the Son of God made manifest as the resurrection and the life, to his own infinite glory and praise? Here Jesus made known the deepest mysteries of his divine and human life. Here at the grave of Lazarus

was the culminating display of all the power and grace that was poured out upon him. It was for this that he waited yet two days. It was because of this that he said, "I am glad for your sakes that I was not there."

Thus I have feebly and brokenly sketched the narrative given in this wonderful chapter. Leaving this, let us come to the question of the text, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" This was said by some of the people. In their case it was a question; but we are told (verse 21) that when Martha met him she said, "Lord, if thou hadst been here, my brother had not died." In the thirty-second verse Mary, falling down at his feet, also said the same. The people put their thought in the form of a question, but the sisters were sure of his power to save. With them there seemed a sorrowful wonder, almost a reproach, tender and loving it is true, but yet with the accent of reproach in it, "Lord, if thou hadst been here, my brother had not died." Of the people there would be some who would doubt his power; and because he had not come and healed the man whom he loved they would begin to call in question everything that he had done. Others would question both his pity and his power. Men only look at the surface. Unregenerate men can look no deeper. Even the raising of Lazarus revealed nothing of the true Jesus to them, and so they hastened on the work of the betrayal and the crucifixion. This question in their mouths would mean much the same as the reproach which they hurled at him a little later, "He saved others, himself he cannot save." But the sisters believed on him and loved him, and knew his love to them and their brother, and they could not doubt his power nor his pity; and they confess all the awful mystery which is in their minds by saying, "Lord, if thou hadst been here, my brother had not died." In all the anguish of their bereavement the question will still come up, Why was not the Master here? Why did he let our brother die? We loved him so. He was so much to us. And Jesus loved him also. Why did he not spare us our brother? He saved others; why not hear our cry and heed our distress? It is the old questioning, and yet from the heart of every sorrowing disciple it comes up ever new; and though answered

a thousand times, it must needs be answered again and yet again. There was no want of trust in their hearts, only they could not understand. It was his absence and his long delay to come to them that perplexed them. Their hearts turned to him still. They could turn to no one else. It is the common voice of sorrow and pain, which was full of awful mystery to David and Job as well as to them, that they utter. He gave sight to the blind; he could have caused that our brother should not have died. Why did he not heal him? Why must he be absent? Why did he delay when we needed him so?

Now what is the answer? The greater miracle. Is not this all the answer that was needed? For their good and for the glory of God. Was not this twofold reason sufficient? Is it not always sufficient to answer all our questioning? There have been times when I think I have felt it to be so. Could not Jesus have caused that this man should not have died? Yes and no. Yes, if we regard simply the power of Jesus. No, if we consider all that was involved, all that was meant. Jesus had healed the sick many times. This he was constantly doing. But this one man he would not come and heal, because he had for him a more glorious salvation, a more glorious display of divine power. He did not work the lesser miracle, because he would work the greater. This, it seems to me, is the answer.

If we turn to the Bible record we shall find that this was not a strange thing; that is, it was not entirely diverse from God's common way of dealing with his people and manifesting his glory. Thus he dealt with Joseph, with the children of Israel in Egypt, in bondage and oppressed, with David, Daniel, the three Hebrew children in the furnace, with Paul, and with hosts of others who were tortured, not accepting deliverance, that they might obtain a better resurrection. In all these instances our God did not bring a present deliverance, but he waited, that he might be all the more glorious before his people.

From this there are to be learned some lessons suited to our daily need that I desire to briefly allude to. Many of us mourn and are greatly troubled at the present low estate of our Zion. To our short sight all looks gloomy, and we are full of fearful forebodings. The love of many waxes cold; the numbers that come to the sanctuary grow less; carnality and worldliness abound; debates, questionings and differences multiply; brethren seem easily moved to impatience against each other; the watchmen are passing away, and but few are called to take their place; and so from hearts anxious and sorrowful the cry goes up, Why does our God tarry? Is he careless of our low estate, or does he love and pity those who trust in him? These have been my questionings much of

late. Why does he not come and heal our backslidings, and rebuke the destroyer for our sakes? Why does he delay his coming? Often it seems all dark, and I cannot understand; but as I have communed with this theme there has come a ray of light. I do not know how nor when; I do not care to know. But it seems to me that I can believe that somewhere, somehow, our God has something richer and better for his people than a present answer to their request could be; and I can believe that whenever our God seems to wait it is that he may be more richly gracious to his church and cause.

In this theme there is also a lesson of patience and waiting for all the people of God in all their trials and sorrows. How many, like sister Mary Parker, have suffered lingeringly for years, while they and their friends have again and again called upon God for healing and help; but seemingly no attention has been given them. Is there not in this theme the solution for every such case? God has in store a greater miracle. Could he not heal this one as he has healed others? Why does he not heal the afflicted one so dear to us all, and so dear to him? O, brother or sister in affliction, be sure that he has some better thing in store for thee than to make thee well. What it is I may not know and you may not know, but he knows; and at the best time, the right time, his own time, he will reveal in you his glory. This is the right road to that glory. This is the lowly road, which royal feet have trod before us, and which by the way of the cross leads to the crown; and all this is in harmony with the words of Paul, written years afterward out of the experience of his own care-laden and afflicted life, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

A last reflection in my mind is this. Jesus had often wrought the lesser miracles. He had often healed the sick, and had caused that they did not die. He had held Lazarus himself in life up to this appointed time. Now he ceases to do the lesser work, that he may show his power in a greater degree; and so our lives are prolonged. Jesus has kept us from a million dangers, and we ask to be still kept; but the time will come when it will be best for us to die, and God will cease to work these daily miracles with which we have grown so familiar that we hardly think of them. Then nothing remains but to comfort our hearts with the thoughts of the future life and the resurrection, the greater miracle. So Jesus loves us all the same, whether we live or die; for if we die

it is that we may live again, and that life is better than this.

I leave these thoughts. May God bless them to the comfort of some troubled one.

I remain your brother in Christ,
F. A. CHICK.

REISTERSTOWN, Md., April 5, 1893.

135 BROADWAY, CINCINNATI, Ohio,
March 7, 1893.

BRETHREN BEEBE:—While walking through the city a few evenings since I saw the most remarkable sign over a door that I had ever seen. It was in these words, "Sons of God. Chartered 1891. Rev. John T. Cafford, President." Instantly this inquiry suggested itself to me, By what authority was that organization created? I could arrive at no other conclusion than that it was organized under the laws of Ohio. The date of its charter was given, 1891. But it occurred to me that infidelity was boldly written upon it. Surely the language of the inspired apostle was fully verified by those under whose direction that sign was written. "There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness."—Rom. iii. 10-14. Evidently those thus described have not that faith which worketh by love; that faith without which it is impossible to please God, who is from everlasting to everlasting, who is infinite in all his glorious attributes, and who is the everlasting Father. Those who behold him in his great and wonderful character rejoice to know that he is God and changes not. They rest and trust in him, and their most earnest prayers are to know more and more of the superlative glories that are revealed to his saints by the Spirit. They need not worldly organizations chartered in pursuance with the laws of man. They need not the power and influence of those who vainly place the prefix "Rev." before their names. They loathe the thought of having men clothed with the authority of "Presidents" to rule over them in spiritual things. They desire none to rule over them but him of whom Moses spake, saying, "He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. They rejoice to know that he hath said; "Thus saith the high and lofty One, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. lvii 15. His great and wonderful character causes them to rejoice, knowing that he in infinite wisdom,

love and mercy indited the everlasting covenant of redemption, ordered in all things and sure; a covenant in which is secured the redemption and final glorification of all the "sons of God;" all who were chosen in him before the foundation of the world; chosen in the everlasting love of God; the contemplation of which caused his ancient servant to cry out, in an ecstasy of joy, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not."—1 John iii. 1. What a contrast! The world knows all the members of that society which was chartered in 1891, because they are all enrolled in the books of that organization. But that loving apostle said, "The world knoweth us not, because it knew him not." Even Israel, his covenant people, knew him not. "He came to his own, and his own received him not." They knew him not because his kingdom is not of this world. They were not born of that incorruptible seed which liveth and abideth forever. Not being born again, they could not see that kingdom nor know the subjects thereof, for the reason that the natural man receiveth not the things of the Spirit; and all the subjects of that kingdom are manifested in it by being born of the Spirit. During his humiliation the world persecuted him, because they knew him not; and the same world has persecuted his saints from the days of Abel to the present time, because they knew them not. The world does not know them, because they ascribe salvation unto the Lord, and say it is not by works of righteousness which we have done, but by the washing of regeneration and renewing of the Holy Ghost. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Therefore they give unto the Lord the glory due unto his name, and bring an offering into his courts; an offering of a contrite heart and broken spirit. But while they mourn on account of sin, and long to be holy, even as God is holy, they look not to the world to heal the wounds that sin hath made, or wipe away the tears that sorrow for sin has caused to flow. O no. They look away to that fountain foretold by the prophet in these words, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. xiii. 1. That day was the day in which the mountain of the Lord's house was established in the top of the mountains, and exalted above the hills; and that fountain was the fountain of the Redeemer's blood, which cleanseth from all sin; that blood of which the elder spake to John, saying, "These are they which came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 13. These are the "sons of God," and

look not to earthly organizations, nor to the Reverend Presidents thereof; but they look away to Mount Zion, the city of the living God; that Jerusalem which is free, and is the mother of us all; that great city which hath foundations, whose maker and builder is God. The prophet in foretelling the setting up of the kingdom of God, the church, said, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. ii. 3. The pronoun "us" in that quotation personates the "sons of God," who are heirs to the glorious inheritance of the saints; and the contrast between them and those over whom the "Reverend John Cafford" presides in Cincinnati is as wide as immensity of space. The one are those whose names were written in the Lamb's book of life from the foundation of the world, while the others had their names written to their charter in 1891, and have as their leader and president one who has affixed to his name the word Reverend, which alone belongs to the name of the great I Am. That word is recorded but once in the sacred volume, in these words, "He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name."—Psa. cxi. 9. Then evidently infidelity, pride and vanity are the most prominent characteristics of all those who are claiming to be the "sons of God" in earthly organizations established and maintained under human laws. But the word reverend is derived from the word revere or reverence; and surely reverence is alone due to him who is holy, heavenly and divine. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. xvii. 5. This language of the prophet commends itself to the careful consideration of all the saints. Here a curse is pronounced against all who trust in man, and is a fearful warning to us all. It relates to the saints in spiritual things, and should be received as a warning to us all against that fearful unbelief that leads our carnal natures to look to other sources for help than the great God, who upholds all things by his mighty power. But more especially should the saints be warned against looking to poor finite mortals, knowing that the carnal mind is enmity against God. That enmity was made manifest when the glorious Son of God appeared upon the earth in accord with the eternal purpose of God. He was holy, harmless, separate from sinners; yet he was followed step by step, as he advanced in his ministry, by relentless persecution, till he passed through the mournful scenes of Gethsemane and the tortures of

Calvary. Ah, how the hearts of the dear saints throb with the deepest sorrow when they remember that all his sorrows and sufferings were because of their sins. The prophet says, "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."—Isa. liii. 5. Condemnation and misery were theirs by reason of sin, and the wages of sin is death. All his sufferings were endured by him to remove the awful malady of sin. He gave himself for us, that he might redeem us from all iniquity. In that great work he went forth unaided by man. He says by the prophet, "I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."—Isa. lxiii. 3, 4. That year is the period of which the prophet speaks, saying, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the Lord of hosts."—Mal. ii. 1. The Jews claimed to be the sons of God; but when the Messenger of the covenant came to his temple they knew him not. While they seemed to revere the law and the prophets, yet they were ignorant of the wise teachings which they contained. They understood them not, because they were carnally minded, and were not of his sheep. He said to them, "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. And I give unto them eternal life, and they shall never perish."—John x. 26-28. In this our Lord personated the true character of the sons of God. Of them the apostle declares, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. That Spirit was eternal life, which he gave unto them. That life was secured to them by the everlasting redemption which existed alone in the Lord Jesus Christ. John says, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. v. 8-10. The great plan of redemption was recorded in that book, and none were

able to open the seals thereof till the Messenger of the covenant came to his temple. But when he came to make that great offering for sin, he by that offering opened the seven seals of that book. All had been dark and shadowy, but now the glorious Sun of righteousness had come, clothed with power to redeem his people and make them kings and priests unto God. But the four beasts, the four evangelists, which bore to the saints in all coming time the testimony of our Lord and his wonderful works during his incarnation, and the four and twenty elders, the twelve tribes of Israel, to whom the law was given, which bore testimony by its types of the coming of the great Messiah, and the twelve apostles, who were endured from on high to preach the everlasting gospel, fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. O how precious and sweet are those odors! When the humble follower of Jesus is made by divine grace to know his great needs, to know the deep pollutions of sin, he looks to none other for help than his glorious Lord. He seeks him in prayer, in supplication, in waiting on him in all his appointed ways. He waits upon him, having this comforting assurance, "They that wait upon the Lord shall renew their strength." How precious are their prayers, held in golden vials, which never corrode or become corrupt. But the beasts and the elders fall down before the Lamb. The law had by its types foretold his coming and his sufferings, and the four evangelists had recorded his advent, his sufferings, his death, and his triumphant resurrection; and now they behold him alive for evermore, far above the legal heaven, shining in resplendent glory in the gospel heaven, giving life, light and glory to his redeemed. What they had recorded in the law and in the four gospels was all in the language of mortals; but now in holy vision they behold him in his exaltation. He had opened that book, he had loosed the seven seals thereof, and thereby made manifest to his regenerated sons and daughters his seven divine perfections, which shine in undimmed effulgence in the redemption, preparation and final glorification of all his redeemed. So all the dear saints, when they by faith are enabled to behold his holy triumph over all the powers of darkness, fall down before him, beholding him in his more than wonderful character, by the light of the knowledge of the glory of God in the face of Jesus Christ; all, all they need while in their earthly pilgrimage, and all they will want throughout eternity. They then will be like him, and will see him as he is. But they fall down before him while clothed with mortality, and love and adore him. These are the true sons of God, who come up out of great tribulation, and wash their robes in the blood of the Lamb, and

give to their adored Lord and King all the glory.

I am approaching closely the eighty-first mile-post in the journey of life; hence all I write or say must be feeble and uninteresting to the dear saints; but if this is published they will please bear with me in my infirmities, and in charity look over my errors and mistakes. But I am daily brought under great obligation to adore him from whom all blessings flow for blessing me with unusual good health for one of my age, and subscribe myself truly yours in christian love,

H. COX.

LANDSDOWN, Va.

DEAR BRETHREN BEEBE:—Once more I write to send you the name of a new subscriber. Thanks be to the good Lord, there are some in this place who love the dear old SIGNS OF THE TIMES for the truth's sake. It is all the preaching we get here. At times I am much cast down, feeling there has never been any change in this simple heart of mine, and that I have deceived the dear children of the Lord. Then the SIGNS will come, perhaps, with a letter from some of the dear little ones, which will take hold of my poor, fainting heart, and once more I am made to rejoice in the goodness and mercy of the all-wise Father, who ever watches over his children, no matter how far away they wander.

The cold winds of winter have passed away, and again we are permitted to breathe the sweet calm of the gentle spring. I feel, when I am once more permitted to taste the sweet calm that follows after a bitter storm, that I will never again doubt the Lord's loving care. But O how soon I am again back in the wilderness of woe. I know that all things work together for good to them that love God, to them who are the called according to his purpose. But do I love him?

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

I believe our pathway is marked out for us; and no matter how dark and thorny the way, we must travel on. Yet I go murmuring and complaining, although I would be otherwise if I could.

The new subscriber whose name I send you is a New School Baptist minister. He has been a reader of the SIGNS for a long time, and says brother Chick's writings alone are worth the price of the paper, as they have been a great comfort to him. It is not natural for any one to love the SIGNS unless they know the truth.

My dear brother William, how my heart goes out to the time when you preached at Frying Pan, Fairfax Co., Va., four years ago last August. What a glorious sermon you preached that day. When you gave out that precious hymn, "All hail the power of Jesus' name," &c., I thought

(Continued on page 127.)

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 19, 1893.

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OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THE BLESSING OF ABRAHAM.

G. BEEBE'S SONS:—Will you give your views on Gal. iii. 8?

J. F. WALKER.

TOWN BLUFF, Texas, Dec. 11, 1892.

REPLY.

"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."—Gal. iii. 8.

Not knowing the especial point on which our correspondent wishes an expression of our views concerning this portion of the divine record, it is very possible that he may be disappointed in reading what may be written. Volumes might fail to specially define all that is legitimately contained in the brief expression to which attention is called. Yet we desire to comply with all such requests so far as it may be the pleasure of the Spirit of truth to reveal to our view in the texts submitted the testimony of Jesus.

In arriving at the correct understanding of any portion of the Scriptures it is manifestly important that it should be considered in the connection in which it is placed by the direction of the Spirit. Honest seekers after truth will readily see that it is a perversion of the inspired language when a sentence is taken out of the connection in which it is written, and construed as if it belonged with some other expressions; or, when language which refers to the subjects of divine grace, is given an unlimited application to all the enemies of truth and righteousness. With those who dare to cavil over the letter of the word we have no desire to contend. Even if they were forced to cease their opposition against the doctrine of God, nothing short of divine power could give them the love of the truth; so that in arguing with them it can never be possible if their reason should be convinced, that they should receive any better belief than that which causes devils to tremble. In this fact there is assurance for all who love the truth. While the belief of devils results in terror and hatred, there is no possibility that the love of the truth can exist in any other heart but such as have the Spirit of Christ dwelling in them. This test is infallibly correct in every case.

The attentive reader cannot fail to observe that in this letter to the churches of Galatia, Paul has carefully refuted the heresy which had troubled them, and which has been a constant snare to the saints in subsequent ages, in which it was claimed that the believers in Jesus were still

under obligation to render obedience to the law of Moses as an indispensable condition of salvation from condemnation. This error seems so consistent with reason that there is no such thing possible as that it should be refuted by philosophic arguments. Only as the Spirit of wisdom is pleased to reveal Christ crucified in the case of each tried and tempted child can any be delivered from this deceitful suggestion of the adversary of their peace. It should be especially observed that the apostle declares that Jesus Christ had been evidently set forth crucified among those very foolish Galatians, who were now bewitched that they should not obey the truth. There is not less liability to the deceitful wiles of this witchcraft now than in the apostolic age. Those saints who are thus ensnared by the cunning craftiness of their enemy in this age, are as completely bewitched as were those Galatians whose folly is rebuked in this epistle. None but those who are manifestly led by the Spirit can be exposed to such attacks from the tempter. Only the living children of God are subjects of the enchantments by which they are led to disobey the truth. All who are willing servants of sin delight in the service in which they are engaged; and such need no bewitching to cause them to run greedily in the way of carnal pride and confidence in their own works for righteousness. They are in their element in the cultivation of that self-righteousness in which their pride is exalted, so that they trust in themselves that they are righteous, and despise others. This is no less congenial to the carnal mind of the saints than to others who know not God. Hence, they who have received the revelation of Christ crucified as their hope of salvation from sin, are subject to the vanity of temptation to depend upon their own righteousness for justification in the sight of God. Into this bondage of error those Galatian churches had been allured by the witchcraft of those who taught the conditional system of doctrine. There is no other device of falsehood more plausible than that which had been used to deceive them. If there were conditions for the saints to fulfill in order to secure the favor of God, certainly it would seem that the law which was given by him to Israel would be the embodiment of those needful requirements. It is very essential to the liberty of the saints that they be established in the truth that they are not under the law, but under grace. While carnal enmity finds in this liberty an encouragement to continue in sin, to those who know the love of God it affords the highest and most sufficient ground for their abhorrence of every sin. So they are to "Abstain from all appearance of evil."—1 Thess. v. 22. Those who bear this mark of the Spirit are certainly born of God. This evidence can be discerned alone by that faith which is

itself the fruit of the Spirit. So Paul directs attention to the faith which is revealed in the individual experience of every saint. In confirmation of this evidence of the power of the Spirit in them he refers to the example of Abraham, whose faith was accounted (or, imputed) to him for righteousness. "Know ye therefore that they which are of faith, the same are the children of Abraham." In this spiritual relationship the saints are all justified with Abraham in the perfect righteousness of Jesus Christ, in whom all his members have satisfied every demand of the law.

"And the scripture." It must be remembered that this expression cannot signify the written testimony of Jesus which we call the Bible; for none of that scripture was written in the time when Abraham was in the flesh. There is no record of any revelation of that scripture in written form until the time of Moses, which was more than four hundred years after Abraham's day. Yet in the written word is the explanation of the correct meaning of the language in our text. "Forever, O Lord, thy word is settled in heaven."—Psalm cxix. 89. This is the eternal Word of God, in which is embraced the everlasting covenant ordered in all things and sure. In this unchanging purpose of God the names of all his chosen people are written, and their manifestation as vessels of mercy is the purpose for which all material things were brought into existence. This is the scripture which sheds abroad the truth in the heart of every saint, and which is hid from all the research of the wisdom of this world. Time and space would fail to speak of the infinite fullness of the revelation of this divine scripture. It includes every exhibition of the love of God in saving his people from their sins, and in bringing them into the enjoyment of that glory which our Redeemer had with his Father before the world was. No assaults of sin can mar the testimony given the saints in that everlasting scripture which is immutably recorded in eternal love. Nor can any false doctrine endure the light of this living scripture. Neither can it be drowned by all the floods of antichristian delusions which are poured out against it; nor can it be consumed by the fires of persecution. God himself must be destroyed by that power which could blot out this ever abiding scripture.

"And the scripture, foreseeing that God would justify the heathen through faith." This declaration cannot admit of any other doctrine but the immutable determination of all things by the will of God; and that is what we mean by the expression, "THE ABSOLUTE PREDESTINATION OF ALL THINGS." In no other doctrine is this assertion fulfilled. Without the perfect assurance of this truth not even the final glory of our Redeemer could be thus positively foreseen. It is absurd to claim that there was no

purpose of God in the existence of the heathen; since their justification through faith could not have been determined while there was no certainty that they ever would have need of that justification. The whole exaltation of Christ as the Savior of his people from their sins, would have been a failure if there had been a possibility that they should never have any sins from which to be saved. So there could be no uncertainty in the eternal purpose of God to justify the heathen through faith; since God determined that they should be the subjects of that justification according to his own will before he gave existence to any of his creatures. The scripture in which the grace of God is revealed as extending to the blessing of the heathen, is but the immutability of that counsel which is called "the mystery of his will, according to his good pleasure which he hath purposed in himself."—Eph. i. 9. When it is remembered that the power of God is equal in extent to the infinity of his will, it will necessarily follow that his purpose can never fail of accomplishment. Upon this secure basis it is evident that the wisdom of God embraces alike the final completion of all his purpose, and the beginning of the development of his eternal counsel. On no other grounds could there be certainty of the fulfillment of any prophecy respecting future occurrences. That which is not unchangeably established cannot be positively foreseen. But the express assertion of our text leaves no room for questioning the purpose of God which determined the justification of the heathen through faith. Upon that very assurance was the gospel preached to Abraham. It must be observed that when the Lord called Abraham out of Ur of the Chaldees, he was himself one of the heathen among whom he was born. In his own calling the gospel was preached to Abraham as one of the heathen whose justification was exclusively through faith. This preaching of the sovereign will of God in the deliverance of his chosen people from the condemnation and guilt of their rebellion and sin, is the proclamation of the gospel; and in this sense the gospel is never preached by any other messenger but that same scripture which reveals the will of God as the source of justification to every subject of his electing love and grace. Those whom God has called and qualified to proclaim the testimony of Jesus do indeed speak the words of truth, but it is only when the Spirit of truth shines in the heart of the saint that the word is received by the believer as the gospel of the grace of God to his own comfort and assurance.

"Preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." There is no mistaking the meaning of this preaching, since Paul was moved by the Holy Ghost to clearly explain that

it is only through faith that the blessing of Abraham is received. It will not be claimed that the blessing which is here declared is received by those who never know the love of holiness; neither can there be any evidence of this blessing in those who depend upon their own works for justification. There is no record that the literal name of Christ was preached to Abraham; but in this immediate connection the apostle declares that the seed is Christ, in whom the promise was made to Abraham. In the announcement of the blessing to Abraham the gospel was preached before there was any expression of it even in the types and ceremonies of the Mosaic dispensation. That gospel testified of Jesus through the faith which enabled Abraham to believe God and to yield obedience to his commandment. Thus he is set forth as the father of them that believe, not only of the circumcision, but of the uncircumcision also. In this exaltation there is peculiar honor bestowed upon Abraham; but it must not be forgotten that it was only through the faith of Christ that he was enabled to receive that wonderful preaching. The blessing could not be ascribed to superior merit in him as a man; for in that case he would have been justified by works of his own. Nothing is recorded of his being different in any respect from his idolatrous kindred. Only by the election of divine love was he blessed in being called out alone, and favored with the faith which moved him to believe God; and his faith was accounted to him for righteousness. It was by this faith that he saw the day of Jesus, and rejoiced in it, and was glad.—John viii. 56. The same faith is needful to produce in the saints that belief now, not less than in the case of Abraham. The natural man is as destitute of power to receive the things of the Spirit of God now as in Abraham's day. God still calls his own sheep by name and leads them out of darkness into the light and liberty of the sons of God. His own life giving word is not less effective now than then; and there is now no more dependence upon human assistance than when he commanded the light to shine out of darkness; therefore there can be no conditional works to be performed by the subject of this divine calling. The blessing is entire and complete in the promised Seed, which is Christ. When this is revealed in the heart of a sinner he is blessed with faithful Abraham in the reception of the gift of eternal life in Christ Jesus. This is that gospel which the scripture preached before unto Abraham; and it is still "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Wherever this testimony of Jesus is preached there is the scripture bearing witness that the glad tidings of great joy are for the healing of the nations of them which are saved. "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." This obedience of faith is the blessing of Abraham.

IRVING'S ORATIONS.

SINCE the commencement of the publication of the "Extracts" from Irving's Orations, in April 5th number, we have run extra copies, and will mail back numbers to new subscribers as long as the supply lasts. Those wishing to get the first of the serial will have to send in their names at an early date.

PLEASE COPY.

WE frequently receive articles, especially obituaries, which we are requested to ask other publications to "please copy." This we do not like to do for several reasons. In the first place, we are not willing to omit original matter to copy from other papers; and we do not like to ask other publishers to do what we are not willing to do ourselves. Besides, there are a large number taking the SIGNS who also take other papers, and to all such the copied articles would be stale.

CHURCH HISTORY.

THE two-dollar cloth and the two-dollar-and-fifty-cent leather bindings of the Church History are about exhausted, but we still have a few copies of the four-dollar Imitation Turkey Morocco binding, and two copies of the five-dollar Genuine Turkey Morocco on hand.

The sale of the History has become so light that we cannot afford to run another edition until we can ascertain how many copies can be sold. We therefore will receive subscriptions for the book, to be delivered the latter part of this year, if a sufficient amount is received to warrant the publication of another edition. If not, we will refund the money.

KEEP IT.

PLEASE destroy your old Supplements and keep the last one, and read it carefully. We especially request our brethren and friends to note the fourth paragraph, and to assist us all they can in accordance with the terms given therein. If you cannot attend to the matter yourself you are at liberty to authorize some one else to act in your name. It does seem to us like a fine opportunity for any energetic gentleman or lady to engage in a lucrative business.

When two or more new subscribers are sent at the same time, in accordance with terms given in Supplement of April 12th, 1893, and one is in compliance with the second or third paragraph, and the others on terms given in fourth paragraph, it is very essential to state which name is sent according to terms of the second or third paragraph, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

A SMALL ONE FOR SEVENTY-FIVE CENTS, OR SIX FOR THREE DOLLARS.

We also have the small type book bound in cloth, which we will send post paid at prices stated above.

These books contain eight hundred pages, and thirteen hundred and eleven carefully selected hymns, together with an index to first line of each hymn.

Cash must always accompany the orders. Address,

G. BEEBE'S SONS,
Middletown, Orange Co., N. Y.

SELECTED.

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION ONE.

MESSIAH'S CONSTITUTION FOR THE MISSIONARY ESTATE.

(Continued.)

BEING welcomed on the strength of their salutation of peace, and through the predisposition of this Son of Peace, with whom God blesseth the hearts and the habitations of worthy men, the missionaries sat them down, and were content with any fare and with any accommodation. A little bread they needed to feed their natural hunger, a little water to cool their natural thirst, a little space to stretch their weary limbs; and in return they had deep, rich and various discourse upon the moral condition of mankind, copious and faithful revelations of the grace of God, glad tidings of great joy to the sons of men; and in earnest of that salvation wherewith they were intrusted they would heal the sick, cleanse the lepers, cast out devils, and raise the dead. Every good thing which can be wrought without the ministry of visible and temporal powers, every good thing which holdeth of the invisible, that is, every consolation, instruction, counsel and revelation which man's condition needeth, they held by free gift of God for free bequest to man; and all that they needed or besought in return was a morsel of bread to preserve their lives. * * * They made no haste to be gone, neither did they crave liberty to remain. They staid while they were welcome, or till their work was done; and whosoever came to the house from the neighborhood or village or town was free to sit and listen to the good tidings of the kingdom, without having even this pittance of bread and water to give in return. (But what is this I say? I would not libel mankind so far as to suppose they would grudge so penurious a return for so rich a gift.) There they sat day by day in the house of the poorest men, holding forth the gospel of peace unto the people. * * *

The men being so harmless, their destination so peaceful, and the spirit of their instructions so heavenly, it is difficult to imagine how it were possible they should meet with anything but welcome wherever they came; and it is one of the sorest libels upon the spirit of the world that almost all of them came to an untimely and violent end. Well said the just and devout Simeon, who staid on earth to welcome the great Son and Heir to the house of his Father, and wished to stay no longer, that the infant in his arms was set for a sign to be spoken against, that the secrets of many hearts might be revealed; and by Christ himself in

these instructions, whereof we now present the substance, it is with still more clearness predicted that he came to send not peace upon the earth, but a sword. How true, alas! was shown the first year, yea, perhaps the first month of his life, by the cruelest sword that ever drank innocent blood, for which Rachel wept in Rama with great lamentation. Therefore it was necessary to prepare these missionaries for the shadowy side of that experience whereof he had forewarned, whereto he had foredoomed them. They were spiritual vessels, bound for every port where souls did tarry; and they had spiritual blessings to give in return for a welcome. * * * Thus their instructions ran in regard to all who mistreated them and held their commission cheap:

"Whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, go your ways into the streets of the same, and say, Even the very dust of your city which cleaveth on us we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, it shall be more tolerable in that day for Sodom than for this city."

The city, into any house of which the messengers that came forth from heaven with heaven's credentials were not received, having in it not even one worthy man to arrest the merciful hand of heaven, was well nigh unto destruction; and the commission of heaven's servants was to read out its doom, and give it over to its hasty end. * * * If the people argue, the missionaries argue again; and being assaulted with scoffs and cunning, they defend themselves with meekness and long-suffering, and from the wisdom of the world they protect themselves with the wisdom which is from above. For besides the harmlessness of the dove, they had given to them the wisdom of the serpent, with which to expose sophistry, to outwit cunning, to defeat artifice, and meet every emergency. * * *

Thus went forth the first messengers of the kingdom, commissioned to the most pure and benevolent and worthy part of the people; and they approached them upon the side whereon a good man liketh best to be approached, of kindness and humanity; for it is more blessed to give than to receive. Yet, to keep their character clear from all associations of mendicancy or meanness, there is no scrip nor purse nor obsequious demeanor allowed them—nothing that might take from the heavenly condition of the men. No demand for food or raiment; what is set before them they partake of, and the spiritual knowledge and power which they possess they as freely give in return. * * * They are kept in close dependence upon God's assistance, and cannot move a step but in the strength of faith. They are de-

livered out of the conditions of policy, out of the conditions of force, out of the conditions of gain, out of the conditions of selfishness and of ambition; for I defy any one maxim which appertaineth to these four spheres of human activity to help them one jot in fulfilling their instructions; and they are delivered into the spiritual conditions of the spiritual kingdom which they went about to propagate. In prayer and communion with the Spirit of God they sail along upon an unseen and unpiloted course. They are living models of what they teach; moving epistles of the Spirit of God; incarnations, each one in his measure, of the divine nature; instead of the Scriptures to those who have them not, and commendations of the Scriptures to those who have them. If, as hath been said, the Bible is its own witness, these men, who personified all its truth that can be personified, and with their lips spoke the rest, must be their own witness; and by being hindered from worldly interests and worldly attachments, they are hindered from worldly discourse. * * * They confer upon no news but the good news of the kingdom; they touch no interests but the interests of eternity; speak of no country but heaven, in no authority but the name of God. Which four things, wisdom to address the people, entire dependence upon God, exemplification of the doctrine, and constant debate with the spirits of men, are surely four of the great principles in the propagation of the gospel; and it is incredible from how many altercations, from how many aberrations of purpose, and strivings of passion, and oppositions of interest, they are cut off. For if they are brought into debate, it must be for some spiritual sake, and spiritual truth must be elicited. If they are mistreated, it must be in the face of justice and innocency, which make friends to the injured; and doubtless whatever happeneth good or ill to them, good must come out of it to a cause thus implicated with no earthly interests, and devoted wholly to spiritual ends.

They who go forth to extend temporal power, and lay the foundations of earthly dominion, may and must go in the strength of chariots and horsemen and munitions of war; they who go forth to establish an influence and empire over royal courts may go in the strength of all-subduing wealth and diplomatic cunning; and they who go forth to discover the unknown regions and limits of the terraqueous globe must go with the state of science and in the strength of bold adventure. But they who went forth to bring all earthly powers under the Prince of Peace, and to subdue all arts and policies of man to the child-like simplicity of the wisdom which cometh from above, and to spread the spiritual kingdom of Christ over the bounds of the terraqueous globe, must divest themselves of those helps

and instruments whereby the others prosper. They must not cast out Beelzebub by Beelzebub. They must not conquer a peace with arms in their hands, which, though a good enough combination of words for the earth, is a solecism in the speech of heaven. By being under Mammon they will never come to be under God; by conferring with Belial they will never hold communion with Christ. Each kind hath its appropriate equipment. That which is appropriate to the powerful is power, to the politic is policy, to the scientific is science, to the spiritual is the Holy Spirit. The weapons of their warfare are not carnal, but spiritual, yet powerful to the pulling down of strongholds. The stone that Daniel saw cut out without hands must swell without the help of human hands, and fill the earth. The kingdom which is to cast down every other kingdom must be independent of those kingdoms which it casteth down—must establish itself in its own proper strength; and living in this heaven-derived strength, must live forever. * * *

There is no visible thing about them to create hatred; the men come in the name of peace. There is no visible thing to excite jealousy; the men are possessed of nothing and coveting nothing. There is no visible thing to excite envy; for the men call nothing but their life their own, and even of that they are not careful. They meddle with no earthly concern, have no earthly end, walk in innocency, live in simplicity, cleave to no sect nor party of men, know no country, and intend no interests. Their tidings are all from heaven, and their discourse all of immortality; and it is virtue which they commend, and peace which they promote, and charity toward all which they enforce. A blessing goeth with them, health cometh to the house where they abide, and the Son of peace resteth there. * * * I cannot help thinking that the men were well endowed for their work, and that their work was worthy of the endowment, and that they would find in the worst of climes (as verily they did, for these same twelve planted the gospel far and near, from India to the British Isles) a class of men, and that the highest, to give them welcome. The ambitious, I see, would spurn them, and they would be content to be spurned; the cruel, I see, would maltreat them, and they would be content to be maltreated; the hollow-hearted wits and satirists would make merry with them, and they would be content to be made merry withal; and the busy, bustling crowd would pass them unheeded, and they would be content all unheeded to be passed. "What do these babblers say?" "They seem to be setters forth of strange gods." "Great is Diana of the Ephesians." "They set up another king, one Jesus." "Away with them; they are not worthy to live." I hear these sentences echoing round their path,

and I see them following it fearlessly onward to the death; but do I not see a Felix trembling, a royal Agrippa knitting his half-convinced brows, a judge of Areopagus blessing the heavenly tidings, a Jason giving pledges for them, a Gamaliel speaking before senates in their behalf, a Dorcas, a Lydia, and honorable women not a few, waiting upon the wants of the all-enduring men? The thoughtful of the people are pondering the words which they speak, the serious-minded are applying their heart to the doctrine, charity is leading them by the hand, brotherly humanity is opening to them the gate, and affliction, comforted by their presence, is anointing them with tears of joy; and the genius of every high and heavenly faculty of the soul is sitting at their feet, well pleased to be schooled and taught by the messengers of heaven. I see they are but searching the land for the good, the noble and the true, leaving the wretched, which love the earthly garbage, to wallow in their sensualities. They are gathering each sweet and savory plant, leaving the weeds standing for a devouring conflagration which is to come. The fire of heaven hath come down unto the earth (for these twelve were baptized with fire); but it loved not the earthly elements, and ran along seeking materials which had some savor of the worthy regions from whence it came, which having found, it took and enkindled, and left in a heavenly blaze, each one in his place, to purify, enlighten and enkindle the region round about.

(Continued next week.)

APPOINTMENTS.

ST. AUGUSTINE, Fla., April 4, 1893.

DEAR BRETHREN:—Please mention in the SIGNS that I expect to be with the church at Salisbury, Md., on the fifth Sunday in April, and on Saturday at three o'clock, my regular appointment there, and to arrive at Southampton on Tuesday, May 2d, if the Lord will. My family will not arrive there till a few weeks later.

SILAS H. DURAND.

EDITORIAL NOTICES.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

PERSONAL.

Any one knowing the present address of J. L. Ricketts, formerly of Muscogee, Ind. Ter., will confer a favor by sending the same to this office.

(Concluded from page 123.)

I never heard it sung with the power it was sung that day. It seemed that the strains were caught up by the angels of heaven and wafted back to earth again. And then in your sermon God was exalted and man abased. The sweet promises to the little humble ones I can never forget. I was hungry and thirsty. I forgot I had a home on this earth, and was made to look beyond the veil.

Forgive me for tiring you with this poor letter; for my letters are like myself, of no account; but I know how kind you are with poor little ones. May the Lord, who watches over all, ever watch over you, and long spare you to proclaim his glorious truth, if it is his will, is the wish of your little sister,

CECIL DAVIS.

CROOKED CREEK, Ind., Dec. 27, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I cannot do without our family paper while I can get two dollars a year to pay for it. It contains about all the preaching I get, as I live about fifty miles from any Baptist Church. My husband and daughter and myself are all the Baptists in this community. My husband, Uriah Linn, has been an Old Baptist about fifty-two years, and I have been one about thirteen years, and by the grace of God we expect to live and die such, and in the resurrection come forth and join the general assembly and church of the First-born, whose names are written in heaven.

Now, dear brethren, this is putting it very strong; but we have a hope and it is like an anchor to our poor souls; for Christ is our hope. "When Christ, who is our life, shall appear, then shall we also appear with him in glory." The children of God have doubts many times, and also fiery trials to pass through; but the flames shall not harm them. These fiery trials are only to consume the dross; and that dross must all be consumed, so that the child of God will be fit for the Master's use. I am many times made to wonder why the people of God, the children of the Most High God, have to pass through so many troubles and trials, doubts and fears, while traveling through this world of sorrow. Sometimes our hope is strong, and we feel ready to go hence; and then again dark clouds will appear. But eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that our heavenly Father has in store for his children; but the child of God frequently has foretastes of them, and O how sweet they are.

I have written more than I intended when I commenced.

MARTHA LINN.

MONTGOMERY, Ala., Jan. 2, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—If I should be thought worthy to use that term, which speaks a near and dear relationship. Brethren have the same father and

mother; and if so be that we are brethren, God is our Father, Jesus Christ our Elder Brother, and Jerusalem which is above is our mother, and therefore we are of that chosen generation, and called a holy nation, a peculiar people, that we should show forth the praises of him who hath called us out of darkness into the marvelous light of his dear Son; for it is of him, and through and to him should be all the praise, who of God is made unto us wisdom, righteousness, sanctification and redemption. Without our blessed Lord we have nothing necessary for our salvation. He has done it all for the church of the living God.

I did not take my pen to write a communication to the people of God, but to attend to a pleasing duty, and that is to forward you two dollars for a new subscriber, under the terms of your Supplement of December 15th, 1892.

Our church here is composed of a few, I trust, of the Lord's poor and afflicted people; and the greater part are of those who are poor in this world's goods, and have no abiding place that can be called their own. We have the gospel preached to us by Elder Wm: Lively, who was with us in our organization, and has continued with us since, and whom we deem faithful as a gospel minister.

Your brother with hope of eternal life,

W. P. BURKS.

LEBANON, Ohio, April 10, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Allow me to mention your faithfulness in contending for the faith once delivered to the saints. The editorial on "Ordained to Condemnation;" had the true Bible ring. I would not have you infer that I think all your editorials do not bear the stamp of eternal truth; but I mention this one because it is along a line where men are apt to waver from the truth. There was not a syllable of Ashdod in it; no sickly sentimentalism apologizing for God or setting up a standard of justice to control his actions. It involved all the essentials of what the Arminian would call fatalism. But ugly names cannot remove the doctrine from the record of eternal truth, nor can malicious slander eradicate it from the heart of the saints where God has indelibly written it.

I am glad to see the minutes of the famous and much slandered Black Rock Convention published. I believe that to be the boldest stand for truth ever taken by any body of men in the history of this world. Those men were made heroes by grace, and their noble example should be held in remembrance as one worthy to follow, and their heroic deeds should be declared to the generations to come. I send twenty-five cents for Black Rock minutes.

I am now expecting to attend the associations at the east, where I hope to again meet you.

Yours in fellowship,

H. M. CURRY.

OBITUARY NOTICES.

OUR little son, **H. T. Gainer**, was born Jan. 26th, 1893, and died March 13th, 1893, aged 1 month and 16 days.

It was a sore trial to me to give up my little treasure. I am away down in the dark valley, where none but God can comfort. Why cannot I be more reconciled to his will, who ruleth all things, and doeth all things well? I trust he will keep and direct all his children in the strait and narrow way, and that when they are called away they will be reconciled to his will.

"O let my trembling soul be still,
While darkness veils the sky,
And wait thy wise, thy holy will,
Wrapp'd yet in mystery.

I cannot, Lord, thy purpose see,
But all is well, since ruled by thee.

"Thus, trusting in thy love, I tread
The path of duty on;
What tho' some cherished joys are fled,
Some flattering dreams are gone?
Yet purer, brighter joys remain;
Why should my spirit then complain?"

S. J. GAINER.

KERENS, W. Va.

DIED—In Loudoun Co., Va., at the home of her son, brother Frank Robey, April 6th, 1893, **Mrs. Mary S. Robey**, aged about 79 years and 6 months.

She went down to her grave like a shock of corn fully ripe for the harvest. Sister Robey was baptized in May, 1879, in the fellowship of the Ebenezer Church, this county, and has ever since honored her profession by a faithful fulfillment of the obligations she then assumed. It was her delight to meet with the church and be in the society of her brethren, listening with eager interest to the proclamation of the truth, testifying, in her quiet, gentle way, her love for it, and for the ordinances and order of the Lord's house. Her end was remarkably peaceful, and came as a fitting close to a well-spent life. Death had no terrors. Shortly before she died she said, "I am so weary and tired; but it will soon be over, and I shall be at rest." She was left a widow in 1859, with four small children to care for, who still live to bless her, and to mourn for her as a faithful mother, counselor and friend. May the Lord comfort all that mourn.

J. N. BADGER.

ALDIE, Va., April 11, 1893.

OUR beloved brother, **Elder Jacob Lee**, was born in Illinois, July 31st, 1818, moved to Missouri with his father in May, 1839, and in September, 1840, was married to the daughter of Robert Calhoun. He moved to Texas in 1844, obtained a hope in Christ in July, 1853, and united with the Missionaries. In August following he left them, and in September united with the Primitive Baptists. He was licensed to preach in September, 1874, and ordained on the first Sunday in May, 1875.

I have been very intimately acquainted with brother Lee since 1881, and have traveled with him on his preaching tours. He shunned not to declare all the counsel of God, and exposed error in every shape wherever he met it. He was afflicted with dropsy and hemorrhages of the stomach for a number of years, and often had to be hauled to his appointments. He was confined to his bed a long time at the last. On the fourth Sunday in August, 1891, he was at his church meeting, and preached nearly two hours on Sunday. He was taken down on Thursday following, and died on Saturday evening at six o'clock. His body was laid away in the Spice Rock Church-yard on the fifth Sunday in August, one week from the day he last preached. Our loss is his great gain.

J. G. NIXON.

CHERRY SPRINGS, Texas.

Mrs. Mary L. Moore was born in Baltimore, Md., Oct. 21st, 1837, and moved with her parents, Francis and Elizabeth Curtis, to Cincinnati in 1839. Soon afterward they came to Fulton Co., Ill., and in 1857 to Warren Co., Ill.; and on Dec. 2d, 1857, she was united in marriage with F. M. Moore, and they located in the vicinity of Roseville, in said county. Her husband, F. M. Moore, was one of the dearest members of our church at Greenbush, but left her a widow Oct. 2d, 1876, with six children, four sons and two daughters. The deceased being a woman of great energy and industry, and having good children to aid her, she improved her premises and schooled her children, and they loved her dearly. During last fall she went to Springfield, Ill., to stay with some of her children awhile, one of whom was a teacher in a commercial college, and three of them attending school; and there, after suffering indescribable agony for several weeks with cancer of the stomach, she gently fell asleep, as we believe, in Jesus, March 28th, 1893.

Mrs. Moore in her young days joined a religious society, but for many years I have known her, and have often conversed with her, and found her deeply concerned about baptism, and wishing to join the Primitive Baptists; but being many miles from a church, and feeling a deep sense of unworthiness, she had put it off until she became too weak. She read the SIGNS OF THE TIMES for many years. A very precious and worthy woman is gone.

Her remains were interred near her old home, her children being all present, and a large audience also, and were addressed by the writer. The Lord bless the bereaved.

ALSO,

AFTER I left home to attend the last sad tribute of respect to the memory of Mrs. Moore I received a message to go on the day after her burial and attend the following; and although I am furnished with but few of the particulars of his life, I have been requested to forward you a brief notice of the deceased, as many of his relatives have taken the SIGNS.

James M. McMurtry was born in Hardin Co., Ky., Oct. 21st, 1807, and departed this life March 28th, 1893, in his 86th year.

Mr. McMurtry came to Knox Co., Ill., when it was almost a boundless prairie, and exposed to the roving bands of the Black Hawk Indians, and located near the present village of Henderson, in said county, where he has since resided. He was a brother of Lieut. Gov. McMurtry, of Illinois, and uncle of our beloved sister, Lovicy Brown, deceased. He filled several offices with honor, and left the name of an "honest man," whose word was as good as his bond, and he will be much missed by the community.

There was a large attendance at his funeral, March 31st, and the writer addressed them, and he was laid to rest in Rice grave-yard, leaving seven children.

ALSO,

DIED—**Marietta Blossom Holean**, infant of A. W. and L. E. Holean, and granddaughter of Deacon Isaac Holean, on March 14th, 1893, near Avon, Ill., aged 1 year.

I. N. VANMETER.

MACOMB, Ill.

**RECEIVED TO AID IN SENDING
THE "SIGNS" TO INDIGENT
SUBSCRIBERS.**

Ebenezer Clark, Ohio, 1. Mrs. C. A. Norwood, Ark., 1.—Total, \$2.00.

RECEIVED FOR CHURCH HISTORY.

G. R. Arrington 2.50, B. F. Craig 2.50, C. D. Nixon 2.50, J. E. W. Jenkins 2, Thos. Kirkpatrick 2.50, S. A. Huff 2, Isaac Capps 2.50, L. I. Pope 2, I. E. Sanderson 2.—Total, \$20.50.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will convene with the Black Rock Church, the Lord willing, in Baltimore Co., Md., on Wednesday before the third Sunday in May (17th), 1893, and continue the two following days.

THE Delaware Old School Baptist Association will convene, the Lord willing, with the Welsh Tract Church, New Castle Co., Del., on Wednesday before the fourth Sunday in May (24th), 1893, and continue the two following days.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, Orange Co., N. Y., on Wednesday before the second Sunday in June (7th), 1893, and continue the two following days.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

THREE DAYS MEETINGS.

OUR May meeting will be held with the Broad Run Church, near Poolesville, Md., beginning on Saturday before the second Sunday in May, and continuing three days.

Train leaves Washington city at 10:40 a. m. We hope our brethren will come to see us, our ministering brethren especially, and preach for us.

E. V. WHITE.

A THREE days' meeting will be held at Sulphur Fork, Henry Co., Ky., to begin on Friday, April 28th, 1893. Preaching before and after noon each day. Friends and brethren are all invited.

J. G. EUBANKS.

THERE will be a three days' meeting held with the Old School Baptist Church called Sidling Hill, situated in Fulton Co., Pa., to commence on Friday, May 5th, and continue over Sunday. We give a cordial invitation to all of our faith and order to meet with us.

Those coming by railway will come on the Baltimore & Ohio R. R. to Hancock, Md., on Thursday, as early in the day as possible, as the distance to the place of meeting is about twenty miles, north of Hancock. Those coming had better write to brother Dennis Mellott or brother Isaac F. Varnes. Their post-office is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1892, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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THE
"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,
AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 26, 1893.

NO. 17.

POETRY.

LUKE XII. 32.

FEAR not, ye little flock,
Thus Jesus speaks to you;
'Tis not to numbers great,
But to his chosen few.
With pleasure and with love
He will the kingdom give
Unto his little flock,
And they shall with him live.
He mansions has prepared
With pleasure for his bride;
With him her life is hid,
For her he bled and died.
They from the washing came
So radiantly fair;
And each one bearing twins,
Not one was barren there.
There's naught that can divide
This fair one from his love;
There's naught on earth beneath,
Nor in the heights above.
He says on earth ye shall
Have tribulations great,
And hated of all men,
All for the Master's sake.
Under his sheltering wing
The flock at noon retreats,
In pastures green lie down;
His food to them is sweet.
O if I only knew
My worthless name did stand
Engraved upon his heart,
And in his nail-pierced hand!
Then I would nothing fear,
For what can match his power?
Then let the lion roar,
He cannot me devour.
With yearning, wistful gaze
I view this little flock;
O how secure they stand,
Founded on Christ, their Rock.
Then fear not, little flock,
You with your God shall live;
For he has spoke the word,
And will the kingdom give.

H. TUTTLE.

MADISON, Mich.

EZEKIEL XXXV. 10.

In holy Scripture we are told
How Seir's sons, in days of old,
With Israel's land would fain make bold,
Whereas "the Lord was there."
From age to age we plainly see
Ungodly men will all agree
To rob the sons who are made free;
But no, "the Lord is there."
The Hagarenes, untam'd and wild,
Are wont to mock the free-born child,
But we rejoice, though much revild;
To us "the Lord is near."
The enmity between the seed
The Lord himself hath firm decreed;
And tho' the saints must oft-times bleed,
Yet still "the Lord is near."
No weapon form'd against the saint
Shall ever prosper; he may faint,
And often utter his complaint,
But still "the Lord is there."
On Canaan's shore he safe shall land,
Exulting on the heav'nly strand;
The scene how glorious and how grand!
"The Lord indeed is there."
Then in immortal strains he'll sing
The praises of his glorious King,
And heav'n itself with joy shall ring,
For Christ "the Lord is there."

—Gospel Standard.

CORRESPONDENCE.

SOUTHAMPTON, Pa., Jan., 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—For some time I have been impressed with the thought that it was my duty so write what I trust have been the Lord's dealings with me in the travels of my soul; and also, some very dear brethren and sisters have asked me to write my experience; but I have put it off from time to time, because I felt that one so weak and ignorant as I am could not write anything worthy a space in your paper. But this is your property as soon as it comes into your possession. Do as you see fit with it. If you publish this, I would like to say to all God's dear children that Jesus is all my hope. It is by his grace alone I must be saved, if saved at all. When I was a child, or a small child (for I am only that now), I did not care to go to meeting. I loved to roam about home and play. My parents being Old School Baptists, they often entertained the preachers, and other members of the churches, while on their way to and from meetings. Thus I often had an opportunity of hearing them converse upon spiritual things, though I was not much interested in their talk then. My grandmother would often coax me to go to meeting, but I was not interested, and would always get tired of sitting so long. I did not see how they could sit so long and listen to the preaching. It was in the fall of 1890 that I was sick with the scarlet fever, and they were afraid that I would not get well. I was out of my mind four days and nights. On the fifth day, when I came back into my right mind again, so I knew what I was doing, I wanted to get well, but was afraid I would get worse again. I was afraid to die. I knew I was a very bad boy, and if I died I would be lost for sure. But finally I got better, so I could sit up. I got to reading the SIGNS, and thought if I only could be good, and get well, and do like some of those dear people I had been reading about, I would be very thankful; and I promised I never would do such bad things again. But after I went back to school again this wore away, and I got as bad as ever; but I often would think, O if I could only feel like I did when I was getting well. I said then that I never would do such bad things again, and here I would find myself doing just the very things that I said I never would do again. I would feel so bad that I would go

into the school-room and get my books and try to study my lessons. I thought if I could keep away from the boys I would not do such bad things. But this would wear away and I would find myself playing with them again. Thus I wandered on until the first of May, 1891, when my dear grandfather died. He was a strong believer in the Old School Baptist doctrine, but was not a member. Elder Durand preached at the funeral, and it was while I sat there that these words came to me, Suppose you should die with all your sins upon you, what would become of you? O, it seemed as if all my sins that I ever committed rose up before me. I felt that I was condemned to death, and I feared every moment lest I should die. I went home that day feeling very much cast down. I felt that I was cast off forever; that there was no help for me; that I was condemned forever. O how bad I felt. Pen cannot describe it. When I got home I went up stairs to my room, and fell down on my knees, and promised the Lord if he would forgive my sins I would never do so again; I would try and live a better life; I would go to meeting every Sunday, and do everything I could to be better; but I have found that in all I ever did I never got any better, but worse. From that time on I went to meeting every Sunday, and tried to be better; but the more I tried the worse I got. When I would do good, then evil would present itself. Thus I went on until the next fall. One Saturday evening these words came to me, "And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not." It just seemed as if I heard some one say them. I got the Bible and found them in the second chapter of Ruth, sixteenth verse. I read them, and also the whole chapter, and it seemed as if it meant they were as little words falling from my Master's lips on purpose for me to glean. It encouraged me a great deal. The next Sunday Elder Durand used this verse, together with some others, for his text, and it so encouraged me that I hoped I did have a little hope. To think that the dear Lord had let fall those words to comfort me, I was made to exclaim, as Ruth did, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my

people, and thy God my God." But soon after that Elder Vail was here on a visit, and on Wednesday night preached at Elder Durand's. I do not think that I ever shall forget that sermon, although I went home feeling very badly. I had got the SIGNS that night, and when I got home I sat down to read it; and as I was reading it I felt so vile and sinful, my sins seemed to rise up before me, and I became so very dark that all my little hope seemed gone. Such a fear came over me that I was afraid to go to bed, for fear I would die before morning. I prayed the Lord to take away that burden of sin from me, which I felt was pressing me down to everlasting destruction. I read the SIGNS through that night, and got the Bible, and tried to find something to relieve me of my heavy burden of sin. How I spent that night no pen can describe. I never went to bed at all that night, and the next day I was so cast down and dark that I feared the approach of night again. I feared I would be wiped off the face of the earth before the dawning of another day. Thus was my case for many days. I would get the Bible and read, and found many precious things, but none for me. On Sunday, I would always be ready to go to meeting, hoping to hear something good for a poor sinner like me. During that fall or winter sister Emma Addis was baptized, and she looked so happy and beautiful that I only wished I could be like her, and be baptized and join those dear people which I so dearly loved; but I knew how sinful I was and felt if the Lord did not help me soon I must surely die. I went on in this way until the next spring. During the winter and spring I had such trials that I wore away until I felt as if there was nothing left of me but skin and bones. I was so weak that I could scarcely do anything without being nearly tired out. My mother wanted me to go on the railroad to learn telegraph operating, as she thought it would be easier for me, and I had been wanting to go for a good while; so about the first of March I went; but do you think I could learn very much with this heavy load upon me? No. I would be trying to implore the Lord for mercy to me, a poor sinner. Sometimes when I would be at the station I would feel so bad that I would go home. Several times I went home in the middle of the afternoon, and went off to the woods, or some place where no one

would see me, and tried to ask the Lord for mercy. I had a small Bible which I would take along with me and read by the hour. One Sunday I promised the agent that I would attend to the station for him. My sister and a friend of hers came down on the train in the afternoon, and I had promised them that I would go up to Davisville, to the New School Baptist meeting, in the evening with them; but while I was at the station I thought it had been just a year since my grandfather died, and I had not missed one Sunday since then. It made me feel very bad. O how I wished I had not promised them. I thought I had not gone to meeting that morning where I ought to have gone, and where I loved to be; and now to-night to go up to Davisville, a place I would sooner be out than in, how could I do it? As we came up on the train I thought how I could get them to stay away; for I felt bad enough, and I wanted to go home. But my sister said I had promised her that I would go up with them, so I said we would go; but I did not say where. We went up, and just as we came up to the porch I felt as if I could not go any farther. I told them to go on in, and I turned around and went away. I felt as if I would fall, never to rise again, if I went in there. I sat along the road bank and waited until meeting was over, and then came down with them. That is the closest I have been to that meeting-house since, and I feel as if I could not go near there again, although I had been there several times before. One night when I came home from the station I went up stairs to go to bed. I had been feeling very badly all day, and just as I went to get my Bible I said, O, if I could only get relief from this terrible burden. In an instant it seemed these words came to me, "Be still, and know that I am God." I fell down on my bed as if I had been struck, and then these words came, "Son, be of good cheer; thy sins be forgiven thee." O, I felt so happy, and everything seemed to be so bright. I praised the Lord for his wonderful works to the children of men, for leading me in a way I knew not. I was made to sing,

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

I fell asleep, and the next morning when I awoke everything looked so bright, and I felt so happy that I thought, Now I can go and tell the church how the dear Lord brought me from darkness into his marvelous light. But before the next meeting came this beautiful light had all passed away, and I was afraid it was all imagination, and that I had been deceived. But it was Satan that stepped in here; for the next Sunday while I was at meeting this beautiful light came back. It is the same with every child of God. The Spirit says, Go; but Satan approaches, and we

draw back; but we are drawn by it to Jesus. He stands in faith's view most lovely, saying, "Come to me, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly, and you shall find rest unto your soul." After I went home from meeting I kept thinking about it. I was afraid to go before the church, for fear I would deceive them, and I was afraid I could not tell them anything. I was so young I thought it might be they would not receive me. But it so pressed on my mind that I thought I would go on Sunday afternoon and have a talk with dear brother George Lefferts, whom I thought very much of, and see what he thought; so mother and I went up there; but he was not home. O how I was disappointed; but as we came back to the corner of the road to turn down towards home, such a feeling came over me that I thought I must go up to Elder Durand's and tell him; so I asked mother if she would go up with me, and she said she would. O how glad I felt when we got near his house. I thought I could tell him everything; but after I got there I could not tell him near all. He talked nicely to me, and encouragingly. He told me that I ought to tell the church, and asked me if I would come to the next meeting. He said they could appoint judges, and they would tell me whether I was a fit subject to join the church. But I was afraid I could not tell them anything. I told him I would come if I felt I could. After I went out and started towards home I thought, How could he have had any confidence in me? for it seemed that I had not told him hardly anything. I did not want to deceive him nor anybody. I thought if he only knew my wicked heart as I knew it, he would not have talked to me as he did. At the next meeting I went, and as I was going I said, Now I hope I can talk to those people whom I so dearly love. Everything looked bright and happy; but as I went into the meeting-house something seemed to say, You are going into a place you are not worthy of entering. I did feel very unworthy to be there, but it was the place I so dearly loved, and I could not help going there. As I sat there every one seemed to be so happy, and they looked so beautiful, and I felt as if I was only some filthy rags. Something seemed still to say, You are not fit to be here. When the opportunity was given for any who had a desire to talk to the church, I said to myself, O I cannot go; I am the most unworthy person here; I am too unworthy to be with such good people; and it may be if I do go forward they will not receive me. But just about that time Elder Durand said to me, "Don't you feel like talking?" Then these words came to me most forcibly, "I am God." O what words of strength are these! O what more could I want in such a time as this? It was the crucified

Lord himself that spoke. What more could I want? He raised me up from my seat, and I went forward. It was all light then, for Jesus is the way by which we are saved. I then told them how I believed the Lord had led me from darkness into his marvelous light, in a way I knew not. It was not by anything that I had done, and if I was saved it was by free grace alone. I thought I said very little, but they received me most willingly and gladly, and I was baptized the next day, May 15, 1892. That night I went home feeling very happy. The next morning when I awoke the first thing I heard was the birds singing. They sang very sweetly. I raised up in bed and had to sing too.

"Alas! and did my Savior bleed,
And did my Savior die?
Would he devote that sacred head
For such a worm as I?"

I was eagerly waiting for the time to come to go to meeting. I could hardly wait, everything was so beautiful. When we got down to the water I thought it was the most beautiful place I had ever seen. After I came out of the water everything looked like heaven. It looked like the church standing there, and Christ in the midst. It was one of the happiest hours of my life. I can now sing,

"O how happy are they
Who their Savior obey,
And whose treasures are laid up above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

The whole hymn is so good, but space forbids me to write it down. I have written entirely too much now; but I have been led on by him, I hope, who directs all; for without him I can do nothing. It seems as if this is almost nothing; but as it is I leave it to you. I hope it has not a worldly nature. I hope it is something the world can neither give nor take away.

Your unworthy brother,
CASPER G. FETTER.

"THERE remaineth therefore a rest to the people of God."—Heb. iv. 9.

The rest here spoken of is that rest which is obtained by faith. The first rest we read of in the Scriptures is recorded in Genesis ii. 2: "And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made." There is the rest of sleep; also the rest from worldly troubles and trials: but these are limited. The rest here spoken of is an unlimited one. It is a glorious rest; for it is written, "His rest shall be glorious."—Isa. xi. 10. It is a loving rest; for it is written, "He will rest in his love."—Zeph. iii. 17. It is a bountiful rest; for the psalmist says, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."—Psa. cxvi.

7, 8. Again, Jeremiah in his prophecy of the judgments upon Jerusalem says, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16. It is a refreshing rest: "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."—Isa. xxviii. 12. It is a saving rest; "For thus saith the Lord God, the holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."—Isa. xxx. 15. It is a quiet rest; "When he giveth quietness, who then can make trouble?"—Job xxxiv. 29. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. xxxii. 17. It is a rest of confidence; "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." "Cast not away therefore your confidence, which hath great recompense of reward."—Heb. iii. 6; x. 35. It is a rest of hope; "My flesh also shall rest in hope."—Psa. xvi. 9. Hope is the counterpart of faith; and faith, which is the gift of God, is the substance of things hoped for, the evidence of things not seen. Hence faith is the goal which hope wishes to attain; "which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

This rest is also peaceful; for to be spiritually minded is life and peace. Jesus is our peace, "who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father."—Eph. ii. 14-18.

We see from the foregoing that the rest here spoken of is no ordinary rest, but is a glorious and everlasting rest. It is an inheritance which is sure, reserved for those appointed to it. Jehovah has commanded, and so it shall stand.

"Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills."

The rest here spoken of is the glorious, eternal rest of the saints of God, whom he hath called, quickened renewed, made alive by his Spirit, having washed their robes and made them white in the blood of the Lamb. They are the wise virgins, who have their lamps trimmed, and oil in them, and who enter into the marriage supper of the Lamb, when the cry is made, "Behold, the Bridegroom cometh." They will also have on

the wedding robe of Christ's righteousness, which is given to all them that worship God in spirit and in truth. These serve him, and suffer persecution for his sake, while traveling through this wilderness of woe. Blessed are all they that trust in him. Happy is the people whose God is the Lord. He is their Surety, and has said, "I will never leave thee nor forsake thee." He will make his face to shine upon them. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." But the poor sinner often feels, How do I know that I am one of the saints of God? We experience many changes. Sometimes we are raised up high, and then brought down low. Sometimes we are basking, as it were, in the sunshine of his love, and at other times are doubting and fearing, and even brought to the verge of despair, and ready to cry out, "My God, my God, why hast thou forsaken me?" Although we have had many distinct evidences, yet

"Blind unbelief is sure to err,
And scan his work in vain."

But let us remember David in all his afflictions.

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His loving-kindness O how good!"

The promise stands sure, "I will never leave thee nor forsake thee." Jesus is given for a witness, a leader and commander of the Lord's people. "Your thoughts are not my thoughts, neither are your ways my ways, saith the Lord." Some are called like Paul, suddenly stricken down by the voice of God, by his Spirit; but he was enabled to see his calling in the short space of three days, and was anointed by the Holy Ghost to be a servant and apostle of Jesus. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." This was literally and spiritually fulfilled in the case of the apostle Paul, who suffered martyrdom at Rome for the gospel of Christ.

Some are called like Samuel, who wist not who it was that spoke to him.

"Those gentle desires,
Those wishes so weak,
'Tis Jesus that calls thee,
And bids thee still seek."

Thou hardly knowest, but still there is that secret ember in thy breast, kindling, till fanned by the bellows of divine love it sparkles forth.

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

Thou mayest have to wait for the Lord's answer, but it will come, as certain as the noonday sun.

"Whom once he loves he never leaves,
But loves them to the end."

He cannot break his covenant, which was made ere the world began. Thou mayest question thyself,

and fancy all is a delusion, and say, It cannot be so; but in his own good time he comes, saying, "Blessed is he whose transgression is forgiven, whose sin is covered."

But some may say, "I have not had the working of the law as so many speak of." But hast thou had this, hast thou felt thyself a sinful, guilty creature before God, that thou hast offended his holy law, and deserve to be sent to hell for thy sins, and that only Christ Jesus can save you? If so, do not pray for a heavier weight of the law, nor seek it; for

"All the fitness he requireth
Is to feel your need of him."

If thou art thus, seek after Christ, not after the law. Many have been in bondage for years through seeking after and trying to fulfill the law, which Christ did for us. If thou hast but a spark of that divine faith, thou art well off; for it is better to be "Little Faith" than no faith at all; for faith is the substance of things hoped for, the evidence of things not seen. "Hope that is seen is not hope; for what a man seeth why doth he yet hope for?"

It appears most evident that this rest is for the sons of God, joint heirs with Christ, and heirs according to the promise; and this rest remains to them. They have many foretastes of it here below. The entrance into the full felicity is through the valley of the shadow of death; but they need fear no evil, for the rod and the staff of their Shepherd shall comfort them. They shall lean upon the arm of their Beloved and enter the gates of the celestial city, which are open to receive them; and when once they enter, there will be no desire to return; for there all is peace, joy, happiness, yea, the rest that remains to the people of God.

THOMAS BRIDGER.

CALLING AND FOLLOWING.

JESUS says, "My sheep hear my voice, and I know them, and they follow me." "A stranger," he says, "will they not follow." They instinctively flee from him, for they know not his voice. In reading the gospels we are struck with the promptness and joyfulness with which the sheep in the days of his flesh ever obeyed the call of the good Shepherd; for, coming directly from him, it must needs be effectual. It would seem as if a call from him was what they were ready, and waiting, and anxious for; and so indeed it was. It was as if each one of them said, "Draw me, and I will run after thee." They were ripe for a call. It came to them just at the right time; neither before nor after. Hence it was always effectual, and is always effectual. Jesus found Matthew sitting at the receipt of customs, and called him, and he followed immediately, leaving the business of his office to take care of himself. He found James and John in a ship with their father, and called them; and they, without delay or

demur, left the ship and their father and their nets, and followed him. Andrew and Peter exhibited like promptness in their following; so also did Philip and the guileless Nathaniel. The latter was convinced, as soon as Jesus had spoken to him, that he had at length found the true Shepherd of his soul, the veritable Son of God and King of Israel, of whom Moses in the law and the prophets did write. Zaccheus, too, was ready for a call, and, as I may say, aching and dying for it. So he climbed up into a tree, being short of stature, to see Jesus as he passed. Jesus noticed him, spoke graciously to him, called him down from the tree, and he came down forthwith, and received his Savior joyfully, earnestly protesting his willingness to give half his goods to the poor, and to make fourfold restitution of all that he might have gained unjustly. Here, most assuredly, was a living and fruit-bearing faith. So overjoyed was the man to be noticed and called by the good Shepherd. So it is still. The effectual call is no longer physically vocal, but it is heard by all who have an ear to hear, and heard effectually, and obeyed promptly. When Paul was called, without stopping to confer with flesh and blood, he immediately obeyed, and asked to be shown to the work which he was to do under his new Lord and Master. It was so with you, my brethren, whoever and wherever you are. In due season Christ called you by his Spirit. You had an ear to hear, and a heart to feel and appreciate. You did not regard the call as an ordinary matter, about which you might put on airs of considerateness, asking yourself whether it were worth your while to accept such a call. You did not say, Give me a chance to investigate the subject, and if I find the caller himself to be what he pretends, I shall then be prepared with an answer to his proposals and overtures. As one consciously sinking in the mire where there is no standing, you could not have been capable of such ridiculous conceit and absurd impertinence. It would have been simply impossible and inconceivable. You were too glad and thankful for such a call to make any hypocritical fuss about obeying it. Had you not just been saying, in your misery and despair, "O that I knew where I might find him?" And so you through grace obeyed the calling. Then you were justified freely. You are now in process of being made like the image of his only begotten Son, Jesus Christ. You are walking religiously in good works, and at length by God's mercy you will attain to everlasting felicity. Does any one recognize these words? Has he ever seen them before? We who believe them in their plain and obvious sense may indeed refuse to be known as Calvinists, simply because we would not be saddled with any man's name. For the truth was known and taught and believed long

before Calvin, and is indeed coeval with the eternal God. But certainly, on the other hand, these words are not the proper and natural expression of the vagaries of that so-called learned professor of divinity, Arminius. (How is it these men are always so able and so learned?) Let us say, they are simply the truth as it is in Jesus, and as it is in the nature of things. And, by the way, it is wonderful to see how science, which is also truth, is confirming the old and solid theology in these days. We old fogies have stood still, seeing no reason why we should change our position, and now the best thought of the world, as yet, perhaps, all unconsciously, is coming round to us. Well, believer, when you were called you came. With one word or one look Jesus prevailed over you, and lovingly forced you into the fold. Since that memorable time you have had your ups and downs, your cold and warm seasons; you have doubted and feared, been humbled in the dust, and almost despaired; but you never saw the time, and never will see it, when you did not regard the call itself as high and glorious, above all things desirable, worthy of all acceptance, and the caller as the chiefest among ten thousand and the altogether lovely. But now what do we often see and hear? In response to the "general" call, various and absurd replies. One says, though not perhaps in words, Call me at a more convenient season. I cannot attend to the business now. Another says, I will investigate the claims of your Jesus, and then let you know my conclusion. Still another very foolishly asks the messenger whether he really believes that large story about Jonah and the whale, or accepts the Mosaic account of creation, or thinks that the sun actually stood still at the command of Joshua. Indeed the absurdities and irrelevancies are endless and innumerable of those who occupy the point of indifference, finding in themselves no need of the grace of God in Christ. It may well be said that as Jesus came not to call the righteous, so neither did he come to call the wise and critical who so foolishly show the manner and bearing of those who would "look a gift horse in the mouth;" that is to say, specially and effectually. Once I heard a preacher relate with approbation the story of a young man who made up his mind to get religion, "if there was such a thing," at the very next revival. I do not know how long he had to wait for such a chance, but we were told that he did finally "get religion." What kind it was, or how long it lasted, we were not informed. But we know that many are kind and condescending enough to "accept the overtures of mercy," and this young man was probably one of them. I cannot conceive that the personal call of Jesus by his Spirit, who knows perfectly to what manner of man he speaks,

(Continued on page 135.)

EDITORIAL.

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CHASTENING OF ISRAEL.

"THEREFORE hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—Isa. v. 14.

In compliance with the request of Mrs. Starkes, on page 135, we submit the following remarks in connection with this portion of the prophecy in which God gave the testimony of Jesus by Isaiah. It will readily appear from a careful examination of the context that this verse is inseparably connected with the denunciation of divine condemnation against the house of Israel, which is presented under the symbol of the vineyard of the Lord. It must be borne in mind that in all the history of the nation of Israel there is a typical representation of things in the gospel kingdom of our Lord Jesus. There is no difficulty in accepting this as true of the special calling and manifest protection of the children of Abraham throughout their generations as the nation whose God is the Lord. It is not so clearly seen at all times that this typical witness is equally faithful in the record of all the rebellion and transgressions of that unrighteous and ungrateful people. Yet this is included in their representative character. Aside from this reflection of the experience of the saints in the history of national Israel, it can be of no more interest to the saints in this age than any other history of ancient nations. But in the daily conflicts and suffering of the saints they are often made to recognize the accuracy with which their experience is portrayed in the history of the proneness of national Israel to depart from the precepts and violate the provisions of that covenant which was given them by the God who had delivered them out of the prison of bondage in Egypt. That this sinfulness and wicked rebellion was included in the eternal purpose of God is clearly shown by the fact that it was expressly declared to them that "Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Josh. xxiv. 19. To natural reason it seems that this evil disposition of the children of Israel was a defect in the pattern which God designed them to present of his church under the revelation of gospel liberty. On the contrary, there is no iniquity of that people which is not the exact figure of transgressions which are found in the saints under the new covenant dispensation.

It is unnecessary to dwell particularly upon the literal transgressions of the fleshly Israel. They cannot be more plainly declared than what is written of them in the inspired books of the Old Testament. In the immediate presence of the smoking mountain from which they received the divine law, and while the awful thunders yet sounded in their ears, they were engaged in idolatry. The very priest whom God had appointed for his own service, was yielding to the clamor of the people in making the golden calf, to which they ascribed divine honors. The willful idolatry which was so early developed, continued throughout their generations; the burden of all the messages sent to them by the prophets, bears the unvarying evidence of their persistence in that rebellion against the commandment of their God, which was then and there exhibited in the very men whom the power of God had brought out of Egypt. So, in the chapter from which our text is taken, the Lord under the type of his vineyard tells of his dealings with his chosen people, and of their ingratitude. This typical expression is not left to be translated by the wisdom of men; the prophet was moved to give the correct interpretation of it. "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry." It is in pursuance of the same condemnation of the sinfulness of his national people that he denounces the woes which are written in the context. They are described as reveling in luxurious and riotous living, inflaming themselves with wine and music, as those who have nothing to regret or mourn over, while they are so forgetful of their dependence that "They regard not the work of the Lord, neither consider the operation of his hands." This is assigned as the reason for which the Lord's people are gone into captivity, because they have no knowledge. In the marginal reading it is said, "Their glory are men of famine." Hence, it is not strange that "Their multitude (are) dried up with thirst." Then follows the verse submitted by our anxious inquirer.

"Therefore hell hath enlarged herself, and opened her mouth without measure." There is no reference in this text to that final destruction of the enemies of God, when "The wicked shall be turned into hell, and all the nations that forget God."—Psalm ix. 17. There never has been any occasion for extending the borders of that bottomless pit which is "prepared for the devil and his angels." Eternal wisdom did not fail to make all provision for the destruction of the enemies of God; nor has all the sin of men and devils taken the God of heaven by surprise. The vessels of wrath were before of old ordained to condemnation, and their place was appointed

them by immutable decree in the purpose of God. "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone, doth kindle it."—Isa. xxx. 33. Certainly the Lord has not failed to provide and establish the exact limits of this final abode of those "vessels of wrath," who are "fitted to destruction." It has not been left for infinite destruction to enlarge or contract its bounds. There is no power which can even open the gates of that hell without the authority of our glorified Lord. He said to John, "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and HAVE THE KEYS OF HELL AND OF DEATH."—Rev. i. 17, 18. Those who trust in the Lord for salvation cannot afford to forget that he has unlimited control of hell, as well as of earth and heaven. Even death is led captive under his victorious command.

The hell which hath enlarged herself, must be such destruction as was provoked, or moved, by the oppression and unrighteousness of the house of Israel and the men of Judah. There was the express provision in the covenant which God gave to that people, by which they should certainly suffer the just visitation of divine punishment in every violation of the statutes enjoined upon them. "If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it." In keeping the statutes of the Lord there were temporal blessings bestowed upon the nation of Israel. In disobedience, they were visited with corresponding natural distresses. In that covenant there was neither blessing nor curse that extended beyond this temporal state of existence. The hell spoken of in our text clearly refers to those calamities which are stated in the preceding verse. The literal meaning of the word "hell" is confusion, darkness and destruction. In this sense the meaning of the expression is perfectly defined by the explanation in the context. The confusion which had come upon the disobedient nation of Israel was indeed enlarged and without measure. When their honorable men were famished, and their multitude dried up with thirst, there was such darkness and destruction come upon them as could not be comprehended in any finite limits. All this was directly the result of the unrighteousness of those who were visited with the terrible vengeance of God in their rebellion against him. The confusion in which they were swallowed up is well described as "without measure." In their utter ruin they could claim no refuge. It would have been a hard affliction to have been led into captivity by their enemies. But in addition they

were brought to feel the pangs of hunger and thirst. Of course, the loss of all they held as treasures was involved in this famishing and drying up. There being no boundary to the destruction which had come upon them, they could have nothing left in which to find consolation. The expression in our text is not too strong for such a visitation of divine judgment as they were made to endure in the punishment of their pride and rebellion against God. So, in the antitype, no type can exaggerate the suffering of the chastened saint when he sees his own rebellion against his Redeemer.

"And their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Let it be remembered that this is the message of God to Israel. In common with the whole of this prophetic song, the fearful chastening here signified is limited to the vineyard touching which it is sung. The self-complacency of the saints may be gratified by generously giving all such severe reproofs to the enemies of the church of Christ, who openly resist the truth; but such is not the character to whom the song is sung; nor is it touching such that the text is written. Every one to whom this denunciation can be applied must be included in the house of Israel and the men of Judah. It is written, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son that he receiveth. If ye endure chastening, God dealeth you as with sons; for what son is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 5-8. Even to the natural understanding of the saints themselves, it is inconceivable that their very suffering under the just punishment of their sins should be the evidence of the love of God to them. Job says, "If I wash myself with snow water, and make my hands never so clean, yet shalt thou [not Satan] plunge me in the ditch, and mine own clothes shall abhor me."—Job ix. 30, 31. It is not difficult for the chastened saint to understand the providential visitation of affliction upon the wickedness and rebellion of his people; but when they have accumulated a stock of their own good works, in which to take pride, it seems very hard to find all their righteousness but filthy rags in the light of divine truth. The carnal pride and glory of those who are called to be saints cause them to exult in the things which they esteem meritorious in their own works. They never feel inclined to glory in those things which they regard as sinful and unrighteous. If it were in their power they would conceal from the judgment of God all their evil deeds. But in the revelation of truth they are made to know their best and most valued

works as being polluted and vile. Instead of affording ground for boasting, they find distress and sorrow as the consequence of trusting in those things wherein they had reposed confidence. Thus their glory is turned into the bottomless pit of that confusion and darkness which is so bitterly felt by the subjects of saving grace when their pride is burnt up by the clear shining of the Sun of Righteousness. Their pride has always a multitude to support it; and they are never lonely when they are glorying in self-righteousness. It is so consistent with reason that all the multitude of fleshly resources contribute their pomp and splendor to encourage the reliance of the saint upon respectable resources. Until they are brought before the judgment-seat of Christ deluded saints may rejoice in their rebellion against the grace of God; but when the light of his holy commandment shines in their hearts, they find trouble and sorrow. They then know by personal experience what it is to feel the pains of hell and the sorrow of death; and they do indeed cry unto the Lord out of the lowest hell. The Lord never appears in the chastening of his spiritual Israel, but that the light of his countenance, turns into the confusion of hell every refuge of selfish confidence in which they had trusted. They are indeed made ashamed of all their dependence upon their own strength. This was set forth clearly in the type when the nation of Israel trusted in the aid of Egypt and Assyria. Their enemies triumphed and brought them into bondage. Their agreement with those mighty earthly powers invariably proved a snare and a delusion in their time of need. When they were so utterly helpless that they could neither deliver themselves nor offer any inducements to the nations to assist them, then the Lord heard their cry, and delivered them. So their glory, and multitude, and pomp, and their rejoicing, were together turned into the confusion of hell. Their trust in creature help was thus invariably made a shame to them.

While in this text and in the connection in which it is written there is such severe rebuke to all who trust in their own righteousness for acceptance with God, to those who are so poor and needy that they have no merit to plead before God there is sweet assurance and comfort. It is impossible that they should lose anything in that horrible pit of destruction, since they have in themselves neither glory, nor multitude, nor pomp, nor rejoicing. These are they whose trust is in the Lord alone; and they shall never be moved. He will never leave nor forsake them. The gates of hell cannot prevail against them who are built upon the unshaken rock of the immutable sovereignty of our Lord.

In conclusion we would say to Mrs. Starkes, and to all who are like her, standing at the gates of Zion,

and looking with longing eyes upon her sacred street, there is nothing better for you than obedience to the word of the Lord. He says, "If ye love me, keep my commandments?" Do you love him? If not, why do you desire to suffer affliction with his people? While you confer with flesh and blood, seeking worthiness in yourself, your action declares that you do not love him. If you have no confidence in the flesh, then you are in full fellowship with Paul. Are you sure that you are more competent to judge your own case than those whom you regard as the church of Christ? That is what your action declares. If you believe the church is competent to judge and recognize the mark of a work of grace, do you fear that they will render a false decision, for the purpose of deceiving you? If you can trust them, the best thing for your own peace is to avail yourself of the first opportunity to submit your case to their judgment. You will certainly never find the answer of a good conscience toward God while continuing in disobedience to his express commandment. Remember his word is not. If you are fit—but "If ye love me, keep my commandments."

CHURCH HISTORY.

THE two-dollar cloth and the two-dollar-and-fifty-cent leather bindings of the Church History are about exhausted, but we still have a few copies of the four-dollar Imitation Turkey Morocco binding, and two copies of the five-dollar Genuine Turkey Morocco on hand.

The sale of the History has become so light that we cannot afford to run another edition until we can ascertain how many copies can be sold. We therefore will receive subscriptions for the book, to be delivered the latter part of this year, if a sufficient amount is received to warrant the publication of another edition. If not, we will refund the money.

PLEASE COPY.

WE frequently receive articles, especially obituaries, which we are requested to ask other publications to "please copy." This we do not like to do for several reasons. In the first place, we are not willing to omit original matter to copy from other papers; and we do not like to ask other publishers to do what we are not willing to do ourselves. Besides, there are a large number taking the SIGNS who also take other papers, and to all such the copied articles would be stale.

IRVING'S ORATIONS.

SINCE the commencement of the publication of the "Extracts" from Irving's Orations, in April 5th number, we have run extra copies, and will mail back numbers to new subscribers as long as the supply lasts. Those wishing to get the first of the serial will have to send in their names at an early date.

SELECTED.

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION TWO.

THE PERPETUITY OF THIS MISSIONARY CONSTITUTION PROVED.

(Continued.)

SUCH was the character and the commission which Messiah gave to the twelve apostles, whom he sent forth to preach the glad tidings of his kingdom; and when he afterward preferred other seventy to the same high office he gave them their instructions in nearly the same terms. He never afterward repealed these instructions; he never afterward added to them. When he enlarged their commission from the limits of Judea to the utmost bounds of the habitable earth he gave them no new directions, no new promises, no new warnings or predictions; nothing further, save the assurance that he was with them to the end of the world. When these men, schooled according to this discipline, went forth afterward in the same behalf, it is not to be imagined therefore that they would adopt other principles than those which they had already received from their Master, and practiced with so much success; and if they would not, then it is not to be imagined that we ought, unless some specialty in our case can be shown of importance enough to annul these commandments of Christ, and make the example of the apostles of none effect. But as it is of great importance that this point be established beyond all doubt, we have given it a separate place in this argument, and shall now proceed as was proposed:

To show that these instructions are of continual obligation, present the everlasting type of the missionary character, and are not by any human authority to be altered or abridged. To establish this most important conclusion let us first apply ourselves to the document itself, that we may ascertain from its style and matter whether it is meant to be local and temporary, or universal and everlasting. Now we are bold to say that from the beginning to the ending of it there is not a single sentence (save two afterward to be considered) upon which the whole church of Christ hath not passed a judgment, that it was pronounced for the constant use and edification of all who put themselves in jeopardy for the sake of the spiritual kingdom. Every promise in it hath become a standing order of the church. Its predictions have been fulfilled in every realm where the gospel of Christ hath been preached; and the first preachers of the gospel in every realm have established their hearts with the consolation which it containeth. The direction "to be

wise as serpents and harmless as doves" hath always been the policy of Christ's confessors. The assurance that the Lord would put into their mouth what they should say hath always been the fountain of their eloquence. The privilege, when persecuted in one city, to flee into another, hath always been the measure of their self-preservation. The declaration that "the disciple is not above his master, nor the servant above his lord," hath been their support under every infamous accusation. The knowledge that the sparrows are objects of God's care, and that he numbereth the very hairs upon the heads of his servants, hath sustained them in the utmost jeopardy and straits. The promise of Christ to confess before his Father those who confessed him before men, to save the everlasting life of those who laid down their temporal life for his sake, to be instead of father and mother to those who preferred his cause to filial duty, and every other sentence, of whatever kind, whether breathing sorrow or joy, foreboding ill or promising good, hath become as it were an armorial bearing to the soldiers of the militant church, household words in the city of our Zion, with which she traineth up her sons and her daughters to be valorous for the Lord. Can a document, then, I ask, to which the church in all ages and in all countries hath attached an everlasting importance, and which contains within it the watchwords of every battle that hath been struck in this spiritual warfare, the last breathings of every valiant man who hath sacrificed his all for its sake, can such a document be allowed to perish? Shall any base-born generation be allowed to hide it from the eye of the church? Accursed be the generation that would harbor the thought. Shall any man or body of men, to answer their ends, veil it up or venture to annul it? Let him be anathema maranatha.

It is nothing to the prejudice of this reasoning that the document containeth two clauses which are local and temporary, and which can by no means be applied to anything beyond that journey among the towns and villages of Jewry upon which they were sent, and from which we are told they soon returned with gladness. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." "Ye shall not have gone over the cities of Israel until the Son of man be come." For it was necessary to define the extent of their first peregrination, otherwise they would not have known whither to direct their steps, nor when to return to attend upon their Lord, for whose witness they were chosen; and there is no more of a local and temporary nature than just to guide them in this essential point. They are directed to limit themselves to the lost sheep of Judah, because, before they had gone this round, the Son of man

would come, that is, would openly announce himself to the nation. Now, because he marked their route, and gave them an idea of the duration of their journey, will any man infer that his instructions and counsels were intended only for that journey, and were to be cast away when it was over?—that man would make his Savior's words of less value than the words of the most ignorant parent who giveth parental counsel to his child, which the child holds sacred till death, never dreaming that it is canceled at the expiration of his first absence, and if not repeated is to be cast at his feet?

But the document containeth within itself the direct refutation of these detractions from its dignity and restrictions of its duration; for, except in those two clauses by which it was necessary to define the extent of this first peregrination, there is hardly another clause which is not rendered insignificant and even absurd by being applied to that solitary journey. It is said, "Beware of men, for they will deliver you up to councils, and they will scourge you in their synagogues." Now we have not the slightest hint that any of the twelve or seventy suffered indictment before civil councils or scourgings at the hands of religious rulers during this journey, from which they returned with joy, confessing that they had lacked nothing; and indeed I know not what councils there were in the towns of Judea (for they went not to Jerusalem) before which they could be brought. Again, it is said, "Ye shall be brought before governors and kings for my sake;" and it is further said, "For a testimony against them and the Gentiles." Now what kings, governors or Gentiles could they be brought before or testify against in a journey within whose bounds there was neither king nor governor, and during which they were not "to go in the way of a Gentile?" We have warnings of brother delivering up brother to death, and the father the child, and the children rising up against their parents and causing them to be put to death; and yet all the twelve returned safe and sound. Again, it is said, "Ye shall be hated of all men for my name's sake." Did that come to pass in this journey? Again, "He that endureth to the end shall be saved." Is it meant to the end of this short journey? But further to apply this *experimentum crucis* to the hypothesis that these instructions were intended for this journey only would produce such a tissue of absurdities as might destroy in my hearers that grave frame of mind with which discourses from this place ought always to be heard. Therefore let what hath been said suffice for showing the evidence which the document yields to its own durability, and the express denial and flat contradiction which it gives to every daring temporizer; and let us proceed onward in the establishment of this our second head of discourse, whereof, if we succeed in

convincing this assembly and the christian church, we shall have done no mean service to the Missionary cause.

Against the perpetuity of these instructions an objection may be taken from a passage in the twenty-second chapter of the gospel by Luke, where they are alluded to in such a way as to a superficial reader might seem to repeal them, and to substitute others in their room. It is as follows, "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they answered, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." If this passage referreth to the same object as the other, viz., the propagation of the kingdom of Christ, it doth make a remarkable alteration indeed, not only permitting the help of purse and provisions of life, but also of instruments of war; and while it gives a permission to the two former, makes the latter indispensable, requiring the missionary who is without a sword to sell his garment to buy one. This the crusaders fulfilled to the letter, who converted all their property into steel and armed men, and went forth in panoply to spread the gospel of peace. But as no one in these times is disposed to fit out such an evangelical armament, all confessing it to be against the spirit and the letter of the gospel, no use can be made of this passage to invalidate any part of the other. It cannot be in part taken and in part rejected. The mercenary spirit of these times will not lay hold of the purse and scrip, while they deny to the crusader the sword which is made peremptory, while the others are but licensed; so that we might dismiss the passage as totally inapplicable to the propagation of the kingdom, and leave the man who useth it against the argument of this discourse to deliver himself from the dilemma into which he brings himself, of converting every christian mission into a crusade.

In all this there is nothing which hath or can have a wider application than to that hour of darkness during which the glory of his kingdom was eclipsed; and even of this season, that it was not to be literally interpreted, is manifest from the scene which immediately took place. The disciples, mistaking his meaning, made answer to him in these words, "Lord, here are two swords." He answered them, "It is enough;" that is, it is enough that I have reduced your minds from these high and towering expectations of power, which would have cast you upon ruin, to the lowly sense of your weakness, and the prudent thought of your safety. But they, imagining that he really meant them to use these two swords with which they were provided, said, when the rout

came upon him in the garden, "Lord, shall we smite with the sword?" Peter actually lifted up his sword, and smote the high priest's servant, and cut off his ear; to which action our Lord made this reply, "Put up again thy sword into his place: for all they that take the sword shall perish by the sword." Which shows that not only did he not intend the sentence under consideration to be understood of the propagation, but not even of the defense of his cause; that so far from intending it to be applied literally to all times, he did not intend it to be literally applied even to that time of oppression, for the sake of which it was spoken; that it was to be understood * * * for a strong and figurative way of reducing their minds from the ambitious thoughts of power which their question indicated, down to a lowly sense of their true condition, its trials and its dangers.

We have been the more particular concerning this passage of Scripture, because it is the only one which seems to bear against those primitive instructions of the missionary, for the perpetual obligation of which we hold the argument. This being rightly interpreted (and no one but a crusader could think of interpreting it of the Missionary cause), every other part of Scripture proves that the apostles carried these instructions rigorously into effect. On the day of Pentecost, when they were furnished with all manner of gifts necessary for the work, * * * there was nothing appertaining to purse or scrip, to power or influence, to name or reputation, bestowed on them. The things interdicted by the Savior continued to be interdicted by the Spirit; for outwardly the men remained unaltered after they had been inwardly endowed with the word of wisdom, the word of knowledge, the gift of prophecy and miracles, the gifts of tongues and the interpretation of tongues. If money and provisions, if goods and possessions, had been necessary, why were they not bestowed at this time, when heaven furnished out its ministers to all nations? But that needed not to be bestowed from heaven, which was soon forthcoming in all abundance. For in these times, as soon as the Spirit took hold of the converts, he made them indifferent to all outward distinctions and emoluments wherein they formerly prided themselves; and not only the missionaries, but even the converts of the missionaries, becoming careless of purse and scrip and possessions, forgot the distinctions of thine and mine, and parted their all to such as had need. Now the apostles, when plenty of everything came flowing into their power, kept free from the worldly incubrance, and continued breaking bread from house to house, and did eat their meat with gladness and singleness of heart; and when they went forth to the temple, so true kept they by Christ's first instructions that they said unto a man who

sought an alms, "Silver and gold have we none." When the converts brought their all and poured it at their feet, not only would they not own any of it, but they would not for the sake of holy charity and sacred justice be diverted by its distribution from the higher and better calling of giving themselves wholly to the ministry of the word and to prayer. And they continued as they began; for throughout the whole book of the Acts there is not one word from which it can be gathered that in journeying from town to town and from region to region they had any convenience of travel, abode in any houses of public entertainment, possessed any property which they could call their own, or in any way deviated from the spirit or from the very letter of our Lord's instructions. While they abode in a place they continued, according to the commandment of the Lord, in the house of one man, whom, when writing letters from the place, they call their host. When Paul went up to Jerusalem he communicated that gospel which he preached among the Gentiles. * * * When the Jews of any town would no longer hear him he condemned them, and turned unto the Gentiles; and when with one accord both Jews and Gentiles rose up against him he shook off the dust of his feet against that city and proceeded on his course. In short, I find not one of the instructions which they did not literally carry into effect. They had no wages; they depended upon no remittances; they lived all along and altogether upon the brethren.

(Continued next week.)

EDITORIAL NOTICES.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

(Concluded from page 131.)

should ever be treated with such nonchalance, such practical contempt as I have here illustrated. I think he never casts his pearls before swine, seeing he enjoins it on his disciples not to perpetrate such folly. He spake as one having authority; and when he spake, the very devils obeyed him. Much more is he obeyed by the simple and humble who are sorrowfully looking for a shepherd: his sheep, as he lovingly calls them. To them he gives eternal life as a present possession; and they shall never perish, nor shall any man pluck them out of his hand; for they are the Father's also, and none can pluck them out of his hand. Hence, believers, you may see where you are, and how secure; the glorified spirits in heaven not more so. You are the sheep of his pasture. He made you, and not you yourselves. And before he made you, your names were written in the book of life. You were chosen in Christ before the foundation of the world.

JOHANNES.

PALESTINE, Texas, Feb. 15, 1893.

DEAR MR. BEEBE:—I have felt for some time like writing to let you know how I rejoice in reading the glad tidings to the weary soul, which are written in the Scriptures, and of which the columns of the SIGNS OF THE TIMES bear testimony. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O how sweet these words seem to me! I have long desired to write something for your paper, but I feel too unworthy. I am not a member of the Old School Baptist church, but my husband is. I love to hear them preach; and if I could write and tell the good news as some of them do it would do my soul good. But I must try to be content with what the good Lord has given me. It is by the grace of God I am what I am. I cannot walk as I would nor can I talk as I desire. "When I would do good evil is present with me."

"O! for a closer walk with God!"

O! how I hunger and thirst after the enjoyment of the love of God! I do hope that my blessed Jesus died for me though I am such a sinner. The thought comes to me, The chief of sinners are the very ones for whom Jesus died. Being the mother of four little children I have many cares, trials and temptations in this life; but God delivers me out of them all. The question is continually arising in my heart,

"Was it for crimes that I have done
He groaned upon the tree?"

I am reading Miss Mary Parker's book. It makes me both glad and sad. Sad to know that she suffers so much, and glad that she gives God praise and thanksgiving in it all. O! that I could at all times say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"—Job i. 21. I long to know that I am a child of God. These

words encourage me to hope, "We know that we have passed from death unto life, because we love the brethren." Surely I do love those in whom I see the image of Christ. The things which I once loved I now hate; and the things which I once hated I now love. In my own trials I am made to mourn my wretchedness, and my cry is, Lord, save me or I perish! I often fear that I do not own my Lord as I ought; but, blessed be his holy name! it is sometimes given me to enjoy the light. At other times all is dark with me; but if we had no dark places to go through we would not know when we were in the light. I often fear I am not one of the chosen people; but my trust is in the grace of God. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." "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." I have written these few lines just as they came into my mind; they are like the writer; all unworthy. Do as you think best with them, and all will be well with me. Pray for me, a poor sinner in hope of eternal life.

Will you please give your views on Isaiah v. 14?

JENNIE STARKES.

(Editorial reply on page 132.)

MAXWELL, Cal., Dec. 10, 1892.

G. BEEBE'S SONS—VERY DEAR BRETHREN:—I often have gloomy doubts and fears, with trembling of soul, in regard to this spiritual relationship. I am most of the time away down in the valley, where dark clouds intervene between me and the holy, happy land. I am often worrying and tugging in the "Slough of Despond," and get into "Doubling Castle," where old "Giant Despair" worries me, until I am almost ready to perish, and feel to say, "I am cast out of thy sight, O Lord; yet will I turn and look again toward thy holy temple." If it were not for one thing I should feel alone in my sore trials; and that is, in reading the dear old SIGNS OF THE TIMES, in which the many brethren and sisters speak, telling the same old story. They all appear to esteem others better than themselves. They all have their ups and downs in this waste howling wilderness. Here we find the words of the holy Jesus verified, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." All glory be to his adorable name. Just as surely as he overcame the world, so shall his holy, spotless bride overcome. Because he lives, she shall live also. Those wills and shalls stand as firmly as his throne.

Dear brethren editors, I did not expect to write so much when I sat down. I only expected to write a few words and notify you to continue

sending me the SIGNS, and inclose two dollars to pay for it; for through it and my Bible I receive all my comfort and consolation. If there is a Babylon on earth it is here in this far western country. I have been living here about seventeen years, and have not heard what I conceive to be a gospel sermon during that time, outside of the SIGNS OF THE TIMES. So you must know I feel that I am thrust out from my kindred, and am a wandering pilgrim in a strange land; and I hope, dear brethren, you will not become impatient with me if I make a request of you occasionally to give your views on some portion of the holy Scriptures. I once requested brother Wm. L. Beebe to give his views on Amos v. 2, which he replied to, and I must say that it was indeed a feast to my poor, hungry soul. Now I will make a request of our dear brother F. A. Chick, whom I have never seen in the flesh, to give his views on Gen. xxiv. 2-6. I hope he will reply in his own time, not only to gratify this poor worm, but also many others, who are ever looking to those dear under-shepherds who have been called out and placed upon the walls of Zion to proclaim the glorious gospel of the great Shepherd and Bishop of our souls.

I will now close this poor scribble by asking an interest in your prayers at the throne of grace.

Your unworthy brother, if one at all,

D. KENNARD.

BOOK NOTICES.

LARGE HYMN BOOK FOR A DOLLAR SIX FOR FOUR DOLLARS AND A HALF

We have had bound in cloth, the same style as the "Editorials" or "Church History," a few hundred of our large type Hymn Books, which we will send post paid at the above prices. These books are especially adapted for aged people, or for pew racks, to be used in churches.

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We also have the small type book bound in cloth, which we will send post paid at prices stated above.

These books contain eight hundred pages, and thirteen hundred and eleven carefully selected hymns, together with an index to first line of each hymn.

Cash must always accompany the orders. Address,

G. BEEBE'S SONS,
Middletown, Orange Co., N. Y.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Please say through the SIGNS that I will be with the church near Martindale, Caldwell Co., Texas, on the fifth Sunday in April and Saturday before, if not providentially hindered. I also have promised to preach, the Lord willing, near Buda, on Thursday or Friday before, as may be arranged by Mr. D. G. Hatcher, of Buda. I could probably extend the trip a few days longer if brethren further south or west should so desire, if they will signify such desire to me in time.

Yours in gospel bonds,

H. B. JONES.

HORACE, Texas, April 10, 1893.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I am requested to send you a notice for publication in the SIGNS of the death of our esteemed brother, W. L. Hastings, who gently and peacefully fell asleep in Jesus at his home in Dorchester Co., Md., April 1st, 1893, aged 53 years, 3 months and 17 days.

His disease was consumption, with which he was confined to the house just four months. He was baptized in the fellowship of the Little Creek Church, in Sussex Co., Del., on the third Sunday in November, 1879, by Elder E. Rittenhouse. A few years later he moved to Dorchester Co., Md., taking a letter, and uniting with the Fishing Creek Church, where he continued a useful and faithful member until his decease. Brother H. was very highly esteemed for his integrity in business affairs, and in the church for the love of the truth manifested by him.

He leaves a widow, eight children (mostly grown up), the church, and a large circle of relatives and friends, by whom he was highly esteemed, to mourn, but not as those who have no hope. May the Lord comfort them.

A. B. FRANCIS.

BROTHER John F. Newlon died at his home near Unison, Loudoun Co., Va., April 13th, 1893, in the 74th year of his age.

His health had been failing some time, but seemed much better during his last days. He rode to Leesburgh (a distance of about eighteen miles) and returned the day before he died, and slept well that night until about four o'clock, when he awoke suffering with pain in the stomach and difficulty in breathing. He was aware of his departure, and remarked that his time had come and he must go; and in about two hours from the time he was taken he was relieved of all suffering by death. The doctor said that congestion of the lungs was the immediate cause of his death.

Brother Newlon was baptized in the fellowship of the Ebenezer Church (Loudoun Co., Va.) by Elder Leachman in September, 1868, and was a regular attendant and much esteemed member to the close of his pilgrimage. Soon after uniting with the church he was appointed Deacon; and being exemplary in his deportment and conversation, he used the office without reproach. Thus another one of the little flock at Ebenezer has been removed from us, and it fills our hearts with sadness to think that we shall see his face no more in the flesh; but inspiration teaches us that there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch (life) thereof will not cease; and that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." With this blessed hope we sorrow

not as those who have no hope concerning them which are asleep; "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Wherefore," says an apostle, "comfort one another with these words."

Brother Newlon left a widow, two sons and two daughters, with many other relatives and friends, to mourn their loss. May the bereaved ones bow in humble submission to this afflictive dispensation, is our prayer.

E. C. TRUSSELL.

PAXSON, Va.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will convene with the Black Rock Church, the Lord willing, in Baltimore Co., Md., on Wednesday before the third Sunday in May (17th), 1893, and continue the two following days.

All who expect to attend and to come by rail will be met at Cockeysville by train leaving Calvert station, Baltimore, at 3:30 p. m. on Tuesday before the meeting. Cockeysville is about fifteen miles out from Baltimore, on the Northern Central R. R. A cordial invitation is extended to all who desire to meet with us at that time.

F. A. CHICK.

THE Delaware Old School Baptist Association will convene, the Lord willing, with the Welsh Tract Church, New Castle Co., Del., on Wednesday before the fourth Sunday in May (24th), 1893, and continue the two following days.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, Orange Co., N. Y., on Wednesday before the second Sunday in June (7th), 1893, and continue the two following days.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

THREE DAYS MEETINGS.

OUR May meeting will be held with the Broad Run Church, near Poolesville, Md., beginning on Saturday before the second Sunday in May, and continuing three days.

Train leaves Washington city at 10:40 a. m. We hope our brethren will come to see us, our ministering brethren especially, and preach for us.

E. V. WHITE.

THERE will be a three days' meeting held with the Old School Baptist Church called Sidling Hill, situated in Fulton Co., Pa., to commence on Friday, May 5th, and continue over Sunday. We give a cordial invitation to all of our faith and order to meet with us.

Those coming by railway will come on the Baltimore & Ohio R. R. to Hancock, Md., on Thursday, as early in the day as possible, as the distance to the place of meeting is about twenty miles, north of Hancock. Those coming had better write to brother Dennis Mellott or brother Isaac F. Varnes. Their post-office is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

Single copy.....\$ 05
Twelve copies..... 50
Thirty copies..... 1 00

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Middletown, Orange Co., N. Y.

THE
"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE'S SONS, at Middletown, N. Y., and not at the New York City Post-office, and always inclose the order in the same envelope with the letter containing the information how it is to be applied. When it is not convenient to procure a post-office order, the money can be inclosed in the letter, and registered, and it may then be considered safe. We request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

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NO. 18.

CORRESPONDENCE.

JOB XIII. 15.

"THOUGH he slay me, yet will I trust in him."

DEAR BRETHREN:—While the words of Job which I have quoted above were spoken out of the weight and gloom of multiplied sorrows, and can be understood only as we in our sorrows realize a similar experience of trust, yet I feel like spending a little time in their contemplation, and like writing down some of my thoughts for the SIGNS. I am often compelled to hesitate before daring to speak about trials and crosses to those who are bearing them, because I have been spared so many trials that others have endured or are enduring, and because it is out of experience only that we can be prepared to strengthen others; and yet my mind is often led to such subjects, and I feel more drawn in my mind to visit and speak with the afflicted than I do to visit the joyful and happy. I believe that I have at times found it more blessed to go to the house of mourning than to the house of feasting; and yet it seems to me that I am the very poorest comforter in the world. Of one thing I do at times feel glad, viz., that there is but one thing for the servant of God to do in all his ministry, and that is to point to the Lamb of God, who is all and in all to his troubled people. We cannot of ourselves administer comfort, but we may speak of him who can; and the apostle's testimony is that he desired to comfort those who were in any trouble, with the comfort wherewith he himself was comforted of God. This means, it seems to me, simply to tell of Jesus and his work. If any one is burdened, and I desire to help that one, is not the most effectual help just this, to say to him, "I also have been burdened and brought low, and the Lord has helped me?" I have felt like rejoicing often, that there is one book written in the world especially for the afflicted. The world and its votaries and its comforts flee far from the house of mourning; and its books of art, science, history or fiction, are for those who can enjoy them; but our God and Savior remembers those who are in the depths, and his words in his book are for them, and his words have power to cheer and comfort, and to bind up the broken heart. And so, though all insufficient in ourselves, yet we are encouraged to speak, since it is his

word which we are to deliver, and since his promise is that the Holy Spirit, the Spirit of truth, the Comforter, shall take of the things of Jesus and shall show them unto us. These words of Job have seemed to me very wonderful as I have, at times, thought of them in connection with the circumstances under which they were uttered. It is very easy when the streams of gladness and prosperity are all full to overflowing, and the whole land is peaceful, and every harvest is plentiful, to say, The Lord is good, and I will trust him always. David had times of prosperity, when he rejoiced and praised the Lord, and gave repeated expression to his emotions of trust and gratitude. And this truly was right and heartfelt, and was the evidence that he did indeed recognize the hand of God in all his mercies. But yet this does not seem so wonderful as when he could say, "Thou hast spread a table before me in the presence of mine enemies;" and "Though I walk through the valley of the shadow of death, I will fear no evil." It is not so wonderful as when Daniel in the den of lions, or the three Hebrews in the fiery furnace, could calmly rest in God. It is not such wonderful trust as enabled Paul and Silas in the inner prison, at Philippi, with flesh torn, and stiff from the scourging, and their feet fast in the stocks, at midnight to sing praises unto God. And neither is it so great as the trust of Job, when he could say, "Though he slay me, yet will I trust in him." To believe that God is kind and good and thoughtful of us, when we see the visible tokens of his goodness all about us, is one thing, and it is good for us when it is so. But to believe that he is kind and faithful and loves us still when it seems that he is dealing harshly with us, is the truest test of living faith in our hearts.

Let us look at this narrative of Job for a moment, and see in the light of it how these words stand out as living witnesses of the fact that God dwelt with Job, and that Job did indeed dwell in God as one who feared and trusted him. Here is a man whose life had been prosperous and full of honor and dignity. Men bowed down before him. The afflicted acknowledged his kindness and his bounty. Wise men counted him as their friend, and regarded his instruction. Riches were increased to him. Sons and daughters were his. He is blessed in person, in family, in friends, in basket and in

store. He also fears and serves God, and receives his blessings humbly and gratefully as coming from the hand of God. God is good to him, and well may he recognize this goodness and praise him. But is this all? It is easy to say, "Blessed be the name of the Lord," when his hand is so bountiful. But how will it be if adversity comes? And Satan suggests that Job has no deeper faith than this, that he can praise and serve God in prosperity. And Job must be tried. The richer, deeper, greater faith that is really in his heart must be brought out to the light of day. It must be made to appear that Job not only knows and believes in the mercies of God, but what is a far better thing, that he knows and trusts in God himself. And Job is smitten again and again. His riches, his servants, his children, are all in succession suddenly taken away; and then his body is afflicted, and the wife of his bosom bitterness bids him curse God and die. Now, is not his faith shaken, his trust overwhelmed? As he weeps and groans and cries, shall we not hear some word of distrust? Will he not say, God has forgotten me? or, He is not good and kind and wise? Surely there is nothing now to prove his goodness. Will not Job begin to say, All is by chance, both my prosperity and my adversity? Or if it is of God, he prospered me at the first, that more and sharper pangs might be added to my grief in the end? But no, out of it all we hear him say at first, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Yea, his faith rises to more astonishing height yet, and we hear him say, "Though he slay me, yet will I trust in him."

There are two little words at the end of this sentence that seem to me to contain the key to this whole matter, "IN HIM." This man had come to know the LORD. Not simply the Lord's words, or his doings, but HIM. Just as Paul, centuries afterward, out of his experience could utter the same great truth, "I know in WHOM I have believed," &c.; or as Abraham, of whom, centuries before, it was said, "He believed in the Lord." We may have come to believe in the goodness or wisdom or power of God toward us in the past, but the true question is, Do we believe in God? Job said he would trust in the Lord; yea, he would trust in him though he should slay him. It seems but a small thing to trust, when all

about us are the evidences of his kindness and power engaged in our behalf; but do we believe in him in such a sense that we cannot question him when every earthly joy is lost? Yea, can we be calm and confident and believing when he puts forth his hand and slays us? If I ask myself this question now as I write, I have to answer that I do not know. Yet I am sure that if my faith and confidence be of God, and not the outgrowth of carnal security, they will be sufficient in any trying hour. And a few times in my life, my heart has been so filled with a sense of the presence of God, and of what he is, that I, too, could say, "Though he slay me, yet will I trust in him."

The poet has said,

"His love in times past forbids us to think
He'll leave us at last in sorrow to sink."

I have been thinking about the matter in this way: A little child grows up at home. Day by day and year by year there are accumulating evidences of the ever watchful and unselfish care of his parents towards him. Little by little the child grows to believe in his father and mother, and to trust in them. By word and act, repeated and multiplied again and again, they prove to him that they are true to him and to his welfare. By and by he rests in the assurance that they love him, and are doing all things for his good. By seeing what they do, he comes to trust in them. Now, there comes a time when they impose restrictions upon him. They deny him something that he greatly desires. They subject him to labor and correction. They reprove and admonish him. They take away from him some valued treasures. Their whole course of conduct seems to have changed toward him. Is he now able to say, I will still trust my parents? Yea, though they subject me to greater hardships still, yet will I trust in them? Through their acts of kindness he comes to trust in them, and now, having come to trust in them, he still trusts, though he cannot understand why or what they may require of him afterwards. And trust in his parents is the chiefest blessing for a child. Thus Isaac trusted in Abraham; and thus Jephthah's daughter trusted in him; and thus Job trusted in his heavenly Father; and thus Paul trusted in God, and questioned not when he went forth to prison and to death at the call of his God.

Many of us have known men in

some business or social relationship. As we have continued to know them and associate with them we have come to believe in them, to put full confidence in them. We know that they are honest and true to every trust. We come to believe in them. Now, in the course of business they take a course that we cannot understand. Yet we say in our hearts we know they have not done wrong. We know them too well to believe that. They have done what we could not understand, but yet we trust in them. So God's ways are beyond our power to understand, "Lo" we say, "these are parts of his ways; but how little a portion of him is known; but the thunder of his power who can understand?" We cannot understand why he has done this, but we know that he is too wise to err, and too good to be unkind.

Does any one say, It is not possible to have such faith or trust as this? I answer, Job had it, Paul had it, and hundreds and thousands of our afflicted brethren and sisters in Christ do have it now. Such trust God brings his people into the possession of by revealing himself to them. It is only as we see him that we can thus be strengthened. All his dealings with us are to this end, that we may know him, and his Son Jesus Christ, whom he has sent. In him are all the treasures of wisdom and knowledge. And to know him is life itself, eternal life. All knowledge without knowing God is vain and empty. It can bring no rest or peace, and does not lead to righteousness. But to know God is both rest and peace, because to know him is to trust him. Job knew God, and therefore he could trust him. In the heart of the believer, when doubts and fears arise and seem to prevail, nothing can give rest but to see again the bright shining of his countenance in the face of Jesus Christ. And thus it is good to remember our Bethels, and Hermons, and Mizars, where God has manifested himself to us in many wondrous ways of love and wisdom and power.

Through experiences like this all human boasting is silenced. Trust in God and human boasting cannot go together. They are essentially antagonists to each other. And so the prophet was inspired to say, "Let not the rich man glory in his riches, nor the wise man glory in his wisdom, nor the mighty man glory in his might; but he that glorieth, let him glory in this, that he understandeth and knoweth me," &c. Faith and humility always go hand in hand. And so the Roman centurion, of whom Jesus said, "I have not found so great faith, no, not in Israel," could at the same time that he confessed his faith in Jesus also say, "I am not worthy that thou shouldest come under my roof." The Pharisee has no humility, and therefore he can have no faith. Proud man trusts in himself, and therefore he cannot trust in God. But the

humble disciple cannot trust in his own wisdom, strength or righteousness, and therefore he must trust in the wisdom, power and goodness of another.

This was the experience of Job in the days of his prosperity. But in the time of prosperity these things cannot be so clearly shown. And so the days of sorrow were given him, that in him the power of this trust might appear. Afterwards Paul could say, "I will rather glory in my infirmities, that the power of Christ may rest upon me." Paul had been so filled with the one desire that grace should be magnified in him, that he could glory in those very infirmities of his which gave the occasion for the display of the grace of God. He was glad to be weak, since the strength of God should thereby be made to more perfectly appear.

There are many who are passing under the rod yet, who are a wonder to all who behold them. They are cheerful under adversity, calm in the midst of turmoil, kind in the presence of enmity, and hopeful again in apparent darkness. Is not the secret of it all just like the secret spring in the heart of Job, by which he could say, "Though he slay me, yet will I trust in him?" What a wonder is this bond of fellowship which unites Job to many hearts to-day! In Christ, by his indwelling, through the Spirit, is this union and fellowship found. May God lead us more fully into this humbling experience of his power and goodness.

I leave these reflections. I remain your brother in hope through Christ,
F. A. CHICK.

REISTERSTOWN, Md., April 20, 1893.

BATH, Maine, March 23, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I do not think I should write again so soon; but I have been feeling sorry since I heard of brother Coulter's illness, that I had not written to him of the comfort I had taken in reading his letters published in the SIGNS. I have neglected to do so, and have no good excuse to offer. I hope it will be the Lord's will to restore him to health again, and that I shall have the privilege to write him. I find my mind stirred up by way of remembrance after reading your reply to brother Hanks about the conference meetings, and the sisters speaking. I can never forget my feelings the first conference I attended. I felt at home, and that feeling has abided with me ever since. I have had more sweet comfort in those meetings than I can ever express. I have not had the privilege of attending regularly on account of my health, but the brethren have been patient and forbearing with me; so when I cannot be present I send a letter. It seems strange to me sometimes, but they have read every letter I have sent. The love for the brethren had been shed abroad in my heart, and the desire given to have a home with this

dear people. I had seen the beauty in baptism, and longed to follow in the footsteps of Jesus. I had felt my condemnation to be just; and when it seemed as if I must perish, Jesus was revealed as the Savior, and salvation by grace was so plainly seen, I could not keep silent. I soon found I could talk only with those of like precious faith and have it well received. I was cut off from the world and all its pleasures; and when I was given a name and place in the church, no tongue or pen can ever express that unspeakable joy which more than filled my heart. I seemed to be content at a few conference meetings to sit and listen to the others speak of the dealings of the Lord with them. But as my mind was led into the precious things of the kingdom of God, and it gave me so much joy to hear my thoughts and feelings expressed by the brethren, I felt I was very selfish to take all the good things and not even attempt to tell them I loved the same precious truth. And then, again, I would see so much beauty in a passage of Scripture that I could not help wishing to share the feast with those to whom Jesus was the one altogether lovely, and the chiefest among ten thousand. I have felt a freedom in the conference meetings, so that I could speak without a fear of being misunderstood. Even if I did not repeat a verse of a hymn or a portion of Scripture correctly, the brethren knew my meaning. I am more than glad that the churches here in Maine have always held conference meetings, and allowed the sisters to speak. I have taken so much pleasure in doing my work, getting ready to leave home early Saturday morning, to be away until Monday morning. Some days the way would seem hedged up, but when the time came the way would be opened; and while I was in the company of the saints every earthly care and perplexity would be forgotten, and I felt glad to tell what great things the Lord had done for me. There is not the least good thing for me to tell of myself, for it cannot be found in my flesh. I know and feel I am not worthy to be with the saints, and that sin is mixed with all I do. But the Lord has blessed me in leading my mind to look unto Jesus, and caused me to rejoice in him. I must ever sing of his goodness, loving-kindness and mercy, which have followed me all the days of my life. I cannot speak of any salvation only that which is of the Lord; no finished work only what Jesus has done; no faith and repentance only that which is the gift of God; no gospel only the power of God unto salvation to every one that believeth; no work in believing on the Lord Jesus Christ only the Lord's work. When I am made to rejoice in these precious truths, there is a comfort in being at a conference meeting, and to speak of them with the ability God gives me. I do not see any possible way for a brother to think I was exercising

authority in any manner while I was telling the sweet experience of my heart. In the business meetings of the church we have no desire to speak. I like to be present at those meetings, and see the love and harmony usually manifested in my brethren. It seems to me as if my experience had caused me to sing as Miriam, the sister of Aaron, did. "Sing ye to the Lord; for he hath triumphed gloriously." I am very sure it is recorded that Moses and the children of Israel all sang this same song after they passed the sea and the waters were brought together again. It is exactly the same song that a sinner saved by grace sings now. The Lord is my strength, my salvation, my song, my guide, even unto death. We do often say, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." We must ever sing and speak of the wonderful works of the Lord. I should find it hard indeed to be present at a conference meeting and have to keep silent, even if I were passing through the depths with no spiritual joy in exercise in my soul; for some loved one would express the feelings of my heart, and I should rejoice even in my sorrow. I do think the brethren receive a blessing in meeting together and speaking of the way the Lord leads them. The sisters are expected to relate some of their exercises when they come asking a home in the church; and as no child, whether brother or sister, remains in one place in their experience, but must travel forward in their journey here, each one has new conflicts and new deliverances to tell of; and the sisters as well as the brethren have the privilege of saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The gifts in the church are not natural, but spiritual; and all the members of the body are placed as it pleased our Lord. It will not do for us to say to another, We have no need of you. The body would not be complete if one member was missing. But we can rejoice that the body of which Jesus is the head is perfect in every way, and he has the pre-eminence in all things.

My dear brethren, I do not know what you will think of this letter. I had not even a thought of writing anything for you to publish when I began to try to give expression to the thoughts your reply seemed to stir up; so I shall leave it with you to do as you think best. I have written many words, but I can never tell just what a beautiful, quiet resting place my home in the church has been. The company of my brethren has been all the pleasure I could ask for. I have surely gone in and out and found pasture. If I should have to give up one of the two, preaching

or the conference, it would be the preaching. There is something about the conference that makes me feel the gospel is declared by each one in their experiences. I know the Lord is able to lead my mind to see the beauty in a passage of Scripture, so I have had a sermon all alone. May the Lord enable the brethren to meet together as often as possible, and speak of his kingdom, talk of his power, goodness and mercy, is my desire.

Your unworthy sister,

ATTIE A. CURTIS.

NEW HOLLAND, Ohio, Mar. 15, 1893.

DEAR BRETHREN BEEBE:—Find inclosed a letter written by Elder S. H. Durand, which I feel to have no right to appropriate all to myself, as I believe it contains spiritual food for all the afflicted and poor people of our adorable Lord.

Those of your readers who may have read the poem entitled "Lone Pilgrim," in the SIGNS, may be glad to know something of the eccentric preacher who was the subject of the poem. The author, Mr. John Ellis, an aged minister of the denomination called "Disciples," visited here in my brother's home a short time ago. He also wrote a poem about the "Lone Widow," whom he visited in her desolate home after her husband's death, more pathetic and touching than "Lone Pilgrim." "White Pilgrim" was the name originally given to this peculiar man. He lived at one time and preached in a village five miles from here, called Williamsport. He belonged to the "New Light Church." He soon tired of his narrow limits as pastor of one church; and dressed in garments of pure white, and riding a white horse, he began his "evangelistic" work, traveling through eastern Ohio, southern Pennsylvania, and reaching some portions of New Jersey, where he became a victim to smallpox, and died, and was buried in New Jersey, in some lone spot, alone, and far away from wife or kindred or home. Mr. Ellis, who traveled and preached with him on a part of his tour, afterward sought and visited the spot where the "White Pilgrim" lay, and while sitting beside the lonely grave composed and wrote the poem that has since been sung in almost every home in our land. The author of the poem is yet living and "evangelizing" in Colorado. He labored extensively among the Indians at one time, and composed a number of hymns in their native tongue.

With love to all the dear household of faith, I remain your unworthy sister in deep affliction,

MARY PARKER.

DE LAND, Fla., March 10, 1893.

MISS MARY PARKER—MY DEAR SISTER:—I cannot feel as you express yourself in your letter of the 4th, that my time is better employed than by writing to one like you, nor that you ought to ask my pardon

for writing that letter. Just the reverse would be nearer my feeling on the subject. Your letter is so good, and interesting, and touching, that I am going to send a portion of it to the SIGNS for the dear friends to see. I get many letters speaking of you, some inquiring, and some telling of letters received from you in acknowledgment of some token of their love. The friends do not, and never will, forget you. They count it, as I do, a favor to be in correspondence with you, and to receive your letters. Your mind is kept in a great measure in exercise upon spiritual things, and it is a benefit to a christian to converse or correspond with such. I know that you are often greatly tried and tempted under and through your sufferings of body and anxieties of mind, and that you no doubt often feel cold, and barren, and worldly minded, and are assailed by "the accuser of the brethren" with doubts and fears. This could not but be the case with a living soul. One whose religion is only a profession, might be so sustained by a self-confidence, and a desire for admiration from the world, as to bear great pain with composure, as many have done. But one who has been made to feel the burden of a depraved nature, as you and all the Lord's people have, and whose hope rests upon the revelation of Christ to them as their righteousness, and whose blessedness is that "of the man unto whom the Lord imputeth righteousness without works," and whose religion, therefore, causes them to be hated and despised by the world, even by their nearest relatives, such will surely be greatly tried, and often "cast into darkness and in the deeps." They will be brought into such straits, into such places of desolation, distress and mourning, that only a fresh revelation of Jesus to their poor souls can do them good, "and bring them out of their distresses." This is the way you have been continually, again and again, prepared to "give thanks unto the Lord for his goodness, and for his wonderful works to the children of men." I have often thought of you in your seasons of inexpressible loneliness and gloom, which I know must come upon you, oftener, I have no doubt, than you speak of them. You could not describe them so as to bring your condition to the understanding of any one who has not had some measure of the experience of it. We have often spoken of it, as we have talked of your afflictions; and I think we have been able to follow your wonderful path as you began to come forth again out of the dark night, or "up from the wilderness, leaning on your Beloved." How blessed it is that the dear Savior knows all of your peculiar depths of trial and suffering; that, indeed, he is with you in them. He bore them all, bore your sicknesses, carried your sorrows, was afflicted in all your afflictions, tempted in all points like unto you, suffered for

your sins, and thus was given "the tongue of the learned" (learned in all the knowledge of suffering), that he might speak a word in season to poor, weary souls, and so bring you forth out of every new depth to a new and greater height, better prepared to speak of his redeeming grace, and of his love that passeth knowledge, and to talk of his power. It is a comfort when we can feel, in such inexpressible griefs and gloom, that we are but following him who was made perfect through suffering to be the Captain of our salvation, and lead us to glory. "These are they which follow the Lamb whithersoever he goeth." If we have followed him in sorrow and death, we shall follow him in glory. Indeed, do we not already know something of that glorious following? What else, my dear sister, could have given you to experience at times such a "rejoicing in tribulation," such a peace in the midst of conflict, such an exulting sense of victory, even while the enemy seemed to be coming in like a flood, and pressing hardest upon you, and such an exaltation of soul, even when in the lowest depths, that you seemed to look down from an infinite height of glory upon all the raging elements of trouble, pain and confusion here below? Yes, even here in these low grounds of sorrow, you, and all the Lord's dear afflicted ones, have tasted each in his appointed measure, the sweet fulfillment of the dear Savior's precious words to his Father and our Father, "The glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; that the world may know that thou has sent me, and hast loved them as thou hast loved me."—John xvii. 22, 23.

When we learn that the path to such glory, and such an experience of oneness among all the dear people of God, lies through this "great tribulation," how thankful we feel that he has brought us into that sweet path of trouble; and how we long to bear with patience all the afflictions wherewith the Lord has in love and mercy afflicted us.

But I had no thought of writing at such length.

We all send love. Remember me kindly to your brother and his family.

Your brother affectionately,

SILAS H. DURAND.

TUSCOLA, Ill., Feb. 27, 1893.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have been for some time a reader of your valuable paper, although not a subscriber. I have an uncle here (John Cox) who takes it, and I get the paper from him and read it.

I would like to write you my religious experience, and if you see fit you may publish it; and if not, you may consign it to the waste-basket.

When I was fourteen years old I

joined the so-called "Christian" church during a revival meeting. I was told that all I had to do was to make up my mind to be good, and I would be good. Well, it did not do me any good, and I quit trying to "be good" for ten years. Then, urged by friends, I joined again, thinking that age could enable me to live up to my duty as I understood it. Well, still it would not go, for I was trying to do for myself what only God can do, and I had nothing within myself to create a love for good. I got disgusted and quit, and ceased to care much about heaven or hell, and sometimes doubted whether there was any truth in the world at all. This state of things continued for about one year, or until about eighteen months ago. I have been in bad health for some years. I was lying in my room one afternoon, thinking over my past life, what a failure it had been, when a strange feeling took possession of me. A weight of mountains seemed to rest upon me. I seemed to be slipping away from everything, and thought I was going to die. Then the question, "Where will I go to?" came to me. Then the conviction burst upon me that I was lost. I saw I was doomed, and I cried out in agony. Then, while heaven and earth seemed trembling in the balance, I felt a keen pain as of a sharp sword, and a burden was lifted from off my heart. A light burst in upon me, and I knew I had been born again; that new birth of which Christ spake to Nicodemus. Well, for a while I was happy, supremely happy. About two weeks after this I had a vision of Christ upon the cross, suspended in mid air. I thought I would never have any more trouble with the devil, and that my sinful nature was dead; but alas! I find I was sadly mistaken. But I knew better than to look for any good within myself. I am thoroughly out with Arminianism, or self-religion, and am a strong believer in predestination. About three months after I was converted I joined the Missionary Baptists here; but I think I was mistaken in so doing. I do not believe in their missions, but I do believe in predestination of all things, and they are directly contrary on these things.

The Primitive Baptists are few in this section, and this doctrine meets with much disapproval. But I cannot see how it can be otherwise. We believe that God is all-wise and all-powerful; and if so he certainly could stop all evil and cause only good to exist in the world. To illustrate, if I were in charge of a garden, and had the power to keep out everything which would injure the plants, but did not do so, I would certainly be blamed by the owner of the garden for not doing it. But God cannot be held responsible. He does not have to account to anyone for his actions. All we can do is to submit, whether we like it or not.

I would like to hear from some one

(Continued on page 142.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 3, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

A HANDFUL OF CORN.

DEAR BRETHREN BEEBE:—Will you please give your views on Psalm lxxii. 16, 17, and gratify your very unworthy sister, as I hope, in Christ?

C. M. HOWARD.

STAMFORD, N. Y., March, 1893.

REPLY.

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure forever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed."—Psalm lxxii. 16, 17.

Although we may have written before upon this portion of Scripture, there is no danger of exhausting its fullness of the testimony of Jesus. In compliance with the request of our sister the following thoughts are submitted to the consideration of our readers, with the sincere desire that they may be satisfactory to our inquiring sister.

Whatever else may be contained in the text, it is evident that in this whole psalm the Spirit of Christ moved the writer to record the positive certainty of the final triumph of Jesus in the glory of the gospel dispensation. Certainly our exalted Redeemer is the king to whom the judgments and righteousness of God are given; and all the gracious declarations contained in this wonderful prayer and prophecy find their fulfillment in Christ Jesus alone. None of the kings of the earth have ever met the specific description which is given in the context; and none who are governed by the selfishness of the natural heart can ever desire to bear the character given in this psalm of this Son of the King. While those who seek their own advantage must court the favor of the rich and prosperous, and gain the approbation of the rulers among men, this divinely appointed Judge is found maintaining the cause of those who have no helper, and "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." This language is applicable to none but our Lord Jesus, of whom the prophet bears witness to the same effect in describing him as the Branch. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked."—Isa. xi. 4. Of no other king is this description correct. Only the King of righteousness answers the specifications by which the

spiritual Solomon is identified in this prophetic prayer of David. The exalted Jesus alone has dominion "from sea to sea, and from the river unto the ends of the earth." These limits do not refer to any geographical boundary. The government of the King in Zion extends from the river of divine judgment, the antitypical Jordan, to "all the ends of the earth," unto whom he says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and besides me there is none else." None of those included in this command shall fail to look unto Jesus, and none shall ever look unto him and be lost. If there is one characteristic of this psalm more prominent than any other it is the absolute immutability of every announcement contained in it. So, in the verse before our text, it is said, "And he shall live, and to him shall be given the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised." The gold of Sheba may signify the riches of the everlasting covenant, or that oath by which that covenant is established; the word *Sheba* being translated *oath*, or *covenant*. His praise can never cease while his eternal life exists, since his life is the everlasting assurance that his work is perfect in the salvation of all who come unto God by him.

"There shall be a handful of corn in the earth upon the top of the mountains." The first point that challenges attention in this clause of the text is the particular amount of the corn; it is exactly "a handful." There is not one grain more than the hand can grasp; nor can the hand embrace one more than the precise number of grains with which it is filled. This is an important specification to be observed in considering the gospel teaching of the figurative expression. Then observe next that the hand is not filled with tares or thistles. It is corn alone which is in the full hand. There is strong consolation for the afflicted and poor people whose hope is in Christ Jesus, in the witness here given. Not only is the least grain of this corn in the omnipotent hand from which no power can pluck it out, but even when it is "in the earth" it is still "upon the top of the mountains," in that all created things are subservient to the development of the gracious display of its fruit to the glory of God the Father. Often the little grain may feel that the earth has effectually covered it, so that it can never hope again to look up. In mournful despondency, the tempted one may ask, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forever? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" But the blessed Comforter will take of the things of Jesus and show unto the tried one, so that he shall know that this doubting unbelief is only his own infirmity.

Remembering the works of the Lord and his wonders of old, meditating of his work, and talking of his doings, he shall be able to rest in the assurance, "Thy way, O God, is in the sanctuary; who is so great a God as our God?"

But let it not be forgotten that the word of truth has declared that this "handful of corn" shall be "in the earth." Carnal reason refers the saint to his subjection to the vanity of earthly pollution, and finds therein occasion for assailing the genuineness of his hope in the grace which is revealed in the Lord Jesus Christ. Under this unbelieving doubt he forgets that his dependence is exclusively upon the power of that hand by which he is kept, and is ready to sink into despair. In such a time it is the work of the ever blessed Comforter to take this precious word of Jesus and show it unto the fainting believer. Then he sees that it is according to the will of God that he is given the fellowship of the sufferings of Christ in thus being subjected to the bondage of corruption "in the earth."

No depth of earth can ever change the "corn" into anything else. It may be buried long in dry and sterile earth; but when it is moistened by the heavenly rain it will be developed and always bring forth after its kind. No scientist has ever been able to comprehend the power which is called life, by which every seed is developed. Yet it is known to the humble laborer that he must plant living seed if he wishes it to germinate. So, in the application of the figure under consideration, there is life in the corn which is in the earth. If it could be claimed that any earth might communicate life to the seed planted in it, surely there could be no such power in the sterile soil which is found upon the top of the mountains. Nor is such a location favorable to the reception of the dew and rain. Certainly no gardener would select such a place for the cultivation of any crop which he sought to produce. The designation of so unfavorable a location signifies that the corn is not nourished by the soil in which it is buried. All its increase is of God. Divine grace displays miraculous power in the case of every sinner who is manifested as the fruit of this heavenly corn.

Since it is "upon the top of the mountains" that this miracle is developed, it is evident that it is above the mountain where the law pours its dreadful curse upon every sinner. There is but one such location revealed in the Scriptures. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." No curse of Sinai can ever reach this exalted place. The "handful of corn" is the planting of the Lord, that he may be glorified. No mountains of sin have

ever risen high enough to defeat the purpose of eternal love in this divine planting. Although this precious seed is "in the earth upon the top of the mountains," it is still under the watchful care of that God who is the refuge and defense of his chosen people. This assurance is plainly declared in the prophecy concerning Jezreel, which name signifies *the seed of God*, or *that which God planted*. "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Hosea ii. 23; Amos ix. 9. Thus it is certain that even though buried in the darkness of this polluted earth, the chosen subjects of saving grace are not hidden from the sight of their faithful God. While they are dead in sin, and "children of wrath even as others," in their relationship to the earth, their life is still hid with Christ in God; and they "are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Let it be understood that this seed which is buried in the earth upon the top of the mountains was "a handful of corn" when it was buried, that it did not cease to be "a handful of corn" when it was "in the earth," and that it never bears any other fruit but the same corn whose life was in the original seed. For the comfort of the disconsolate saints who sit in darkness, it should be remembered that there is no possibility that the most insignificant one represented by this corn should ever be lost from the hand in which it is kept by the omnipotence of that God who works all things after the counsel of his own will. The love and wisdom of God ordained from the beginning concerning every one of those whom he has chosen and appointed unto eternal life, for whom Jesus died, that they should not be left to perish in their own weakness. The eternal God is their refuge, and underneath are the everlasting arms.

"The fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." The prominent doctrine contained in this clause is the unfailing certainty that this corn shall bear fruit "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Their flourishing does not signify that they shall prosper in the world; for in that sort of flourishing they would not bear fruit to the praise of their victorious Leader. The nearer to his own example his saints are led in their experience, the more is this prophecy fulfilled in their flourishing. The fellowship of the sufferings of Christ is the highest privilege bestowed upon those who

love him. In this they are led by his Spirit to rejoice; and they flourish in conformity to the afflictions of the gospel. As the waving cedars of Lebanon were the emblematic expression of the praise of the God of the typical nation of Israel, so they well represent the praise of God in his spiritual Israel. The cedars had no control of the winds by which they were shaken; they only gave evidence of the unseen power of the winds. So the praise of the saints is but the expression of that which is wrought in them by the Spirit of Christ. They are destitute of power of themselves to declare the praise of their Lord, as the trees are powerless to shake themselves. So the grass of the earth can claim no glory for its flourishing. It is entirely passive in developing the effect wrought in it by the soil and atmosphere. Surely there is nothing in this illustration to authorize the saints, "they of the city," to seek in themselves the marks of that flourishing which is here foretold. It is only in the Lord that any inhabitant of Zion can find justification, and in him alone shall all the seed of Israel glory. Their growth in grace develops their own utter destitution of every good thing, and shows more and more clearly their entire dependence upon that grace which is revealed in the Lord Jesus Christ. It is the clearest proof of their flourishing in this spiritual growth when they most fully realize the truth of the words of Jesus, "Without me ye can do nothing." To the natural mind this growth appears to be withering, instead of flourishing. But it is the only way in which the saints are led away from self and earthly dependence, and made to rest in the perfect work of their Redeemer. This rest is indeed glorious.

Our limits will not allow that the last verse of the text should be considered in the separate clauses, as would be desirable. The continuance of the name of this King of glory is inseparable from the preservation of all the subjects of his grace, who are the "corn," which in our text fills the hand of their God. It is well to take in connection with this declaration the word of the Lord in which he says, "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift my hand to heaven, and say, I live forever."—Deut. xxxii. 39, 40. So Jesus says, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 29. The conclusion is unavoidable that not a single grain of this handful of corn shall fail to be borne into that heaven to which the hand of God is lifted. The truth of his word and the confirmation of his oath secure this final glory of all this handful of corn. The all nations which shall call him blessed, are the same men who shall be blessed in him. They are "the

nations of them which are saved, as seen in the vision recorded by John, Rev. xxi. 24. No others can so much as say that Jesus is the Lord.—1 Cor. xii. 3. May the grace of our Lord Jesus Christ lead all who hope in his salvation to rest in the everlasting name of this elect Corn of wheat, through whose death the whole family of the redeemed are sanctified; and to him be glory evermore. Amen.

CHURCH HISTORY.

THE two-dollar cloth and the two-dollar-and-fifty-cent leather bindings of the Church History are about exhausted, but we still have a few copies of the four-dollar Imitation Turkey Morocco binding, and two copies of the five-dollar Genuine Turkey Morocco on hand.

The sale of the History has become so light that we cannot afford to run another edition until we can ascertain how many copies can be sold. We therefore will receive subscriptions for the book, to be delivered the latter part of this year, if a sufficient amount is received to warrant the publication of another edition. If not, we will refund the money.

KEEP IT.

PLEASE destroy your old Supplements and keep the last one, and read it carefully. We especially request our brethren and friends to note the fourth paragraph, and to assist us all they can in accordance with the terms given therein. If you cannot attend to the matter yourself you are at liberty to authorize some one else to act in your name.

When two or more new subscribers are sent at the same time, in accordance with terms given in Supplement of April 12th, 1893, and one is in compliance with the second or third paragraph, and the others on terms given in fourth paragraph, it is very essential to state which name is sent according to terms of the second or third paragraph, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

SELECTED.

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION TWO.

THE PERPETUITY OF THIS MISSIONARY CONSTITUTION PROVED.

(Continued.)

THE gospel must surely have changed its nature and abated its efficacy when the converts shall become loath to support the man who, under God, hath brought them from darkness to light, and from the service of Satan to serve the living God; and the converts must be miserable indeed if they have not bread and water for the mouth which hath brought them glad tidings of great joy. For in the primitive times it was counted an honor, not a burden, to give them the small accommodation which they needed. Cornelius prayed Peter to tarry with him certain days. Lydia, as the first fruits of her conversion, besought Paul and Silas in these words, "If ye have judged me to be faithful, come into my house and abide there." At Corinth, while yet Paul held with the Jews, he abode with Aquila, and wrought at his craft; but when he turned unto the Gentiles he entered into the house of Justus, one that worshiped God, and abode there. On parting from the Elders of the Ephesian church he said, "I have coveted no man's silver, or gold, or apparel; but these hands have ministered to my necessities, and those that are with me." Which last two instances show us how they were wont at times to labor for their bread, that they might not be burdensome; but that this was the exception, and not the rule of their proceedings, is manifest from Paul's apology for it in his epistle to the Corinthians. The rule was to follow out the unworldly, unselfish, unambitious way of life which Christ had taught, to be wholly careless of the present world, wholly disengaged from its concerns, that they might be wholly occupied with the things of the world to come.

When deviations do occur in the practice of the primitive times from this exact ritual of the missionary laid down by our Lord, they are of that kind which confirm the spirit of the rule, being all deviations by excess, not by defect, of its peculiar characteristics. Paul, in these two instances of Ephesus and Corinth, saw it good to forego the right of living by his ministry, but in foregoing it he carefully excepted against it being considered as a precedent. "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, or as the brethren of the Lord and Cephas? or I only, and Barnabas, have not we power to forbear working?" In these questions

of the indignant apostle is revealed the custom of the first founders of the kingdom, to go from place to place, carrying with them no earthly means, and devoting themselves to no worldly calling, but depending upon the benevolence of the worthy, and having their feet shod with no preparation but the preparation of the gospel of peace. In his triumphant answers to the same questions we have it asserted as a fundamental law of the propagation of the kingdom, and supported by the reasonableness of the thing, by the Mosaic laws, and last of all by the ordination of the Lord, "that they which preach the gospel should live by the gospel." Now I ask in what part of the gospel this is ordained by the Lord if not in the passage for whose everlasting obligation we plead, wherein it is said, "For the laborer is worthy of his meat?" There is not another of the Lord's sayings which maketh even allusion to the subject. Here then Paul quoteth a standing rule of the kingdom, upon the authority of this document, which the practice of many moderns would wipe out of the canon. Do you ask, Why then did Paul dare to set aside the ordinance of the Lord? Let him answer for himself. "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." He did it out of the *nobile officium*, the high prerogative of an inspired apostle, because he saw that the gospel of Christ, with which he was intrusted, would be advanced by his doing so; and how advanced he hath told us in his next epistle, when speaking of the same thing he thus expresseth his noble and magnanimous soul, "Have I committed an offense 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. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." These false apostles and deceitful workers had accused the pilgrim traveler from town to town and from region to region as a needy vagabond, who thus earned dishonorable bread, whereby they sought to obstruct his success in the regions of Achaia; but the pilgrim traveler had a soul full of resources and a heart full of

stoutness to overthrow these railers against the honorable calling and providential life of a missionary. Coming into the region which had been poisoned against him, he found a certain Jew named Aquila, with his wife Priscilla, and came unto them, and because they were of the same craft he abode with them and wrought; for by their occupation they were tent-makers." Thus did he defeat the wicked stratagem of Satan's servants, who had transformed themselves into the apostles of Christ, by demonstrating that he sought no gain, cared for no livelihood, but became all things to all men, that he might gain the more. Though I have, said the apostle, done this by virtue of my apostolic prerogative, the church will suffer no damage whatever if her missionaries, when they find the same false report circulating to the prejudice of the gospel, should adopt the same magnanimous course of working with their hands in order to put the calumny to death, and triumph over it with a holy indignation and joy, and not only contribute to their own necessities, but even to the necessities of others who have need; but I would advise them first to beware that they become not instrumental in spreading the very notion that they are hirelings and gainers by taking fixed and stated salaries, like any other craftsmen, which is the sure and certain way to make themselves not only reputed, but justly regarded as hireling craftsmen. So that this example of Paul's deviation doth as it were rivet upon both sides the well-driven and well-directed bolt of the Lord, inasmuch as he honoreth the fundamental principle, that the gospel should seek and have no worldly emolument, nor depend upon any expedient of earthly dignity; while, in order to make the principle triumphant in an extreme case which occurred in his travels, he reacheth into the region of self-denial and destitution farther than the Lord required, in order to get the weapons with which to meet the new and unprecedented obstacle that had been opposed to his course. And while he rivets the well-directed bolt of the Lord, he reproves that poor and pithless weapon with which the prudent spirit of these times aimeth its puny blow at the heathen world; for truly we moderns have taken the very means to create that stumbling-block which Paul found in his way at Corinth, by so constituting the missionary office as that the men of this world might have in their mouth the very words of which Paul reproved the Corinthians, and to disprove which he needed to adopt this voluntary act of self-humiliation. To cure this, our shallow prudence, if we would use the lesson given by this leader of the missionary army, we would do well, for as many years as we have fed and hired men, to require that they should go, as Paul did, into the other extreme of not even eating and drinking at any

one's expense, but that they should support themselves by the labor of their hands, and glory thereby over the false prejudice with which the cause, by our mismanagement, hath come to be circumvented. This is the proper use of the apostle's deviation.

Now further, lest a sentence which occurs in the above quotations should be turned aside to justify the modern method of furnishing out the missionary, which the occurrence at Corinth doth so utterly discountenance; it is fortunate that from the epistle to the Philippians we can explain what those wages were which Paul took, and what his robbery of the churches, and what the supply of the Macedonian brethren, by the help of which he carried out his hardy scheme of confuting the false report by which the enemy had sought to impede his missionary progress. It is found written in the conclusion of his epistle to the Philippians (and how happy I am to make such quotations, God knoweth; for they bear my spirit up in the hopelessness of this controversy), "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ, which strengtheneth me. Notwithstanding, ye have well done, that ye did communicate with my affliction. Now, ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus." This is the apostle's receipt in full for his wages; this is his voluntary confession of his robbery; this is the help with which he was helped at Corinth of these good Philippians. As the former quotations are a proof of his most nice and chary delicacy lest the gospel of Christ should be breathed on with any aspersion, and of his magnanimity to bear every extreme of hardship rather than the missionary calling should be calumniated, let this stand for the proof of his most generous spirit to partake and receive brotherly help; and let it divide and distinguish that chariness and magnanimity from the natural pride and independence of the human

heart, from which the former spirit is as distinct and distinguishable as the Spirit of Christ, who gave all heaven's glory up and took mendicant crumbs of men, is distinct and distinguishable from Satan's spirit. Let it show, moreover, into what straits Paul passed, and with what difficulties he was beset around, in following out his missionary peregrinations, and how he had no dependence upon foreign churches (for no one communicated with him save this of Philippi, whose gift he knew not of, and expected not, till Epaphroditus brought it in his hand). Finally, let it show how the Lord, the Son of Peace, forsook not in his wandering his hungered, his own laborious workman, whose niggard craft, oft interrupted, yielding him but a bare support, he brought him supplies from afar, and made them to follow him to Thessalonica, to Corinth, to Rome, everywhere through the heathen desert, as the waters of Meribah and the quails of the morning and the evening, followed the sandy, parched footing of the camp of Israel.

After perusing which examples, will any one say that Paul conformed not to the ritual of the missionary school because he took foreign supplies when they were offered, and wrought with his hands when it served his turn? Thou art right, he conformed not; that is, he did more than conform. He was an apostle, and more than an apostle, for he magnified the apostleship. Go thou and do likewise. Be more than a missionary; magnify the missionary office, and in such a way show thy nonconformity to thy Lord's commission and passport. But first be careful that thou art a missionary, and that the office in thy hand is not diminished of its due size nor shorn of its proper beams.

(Continued next week.)

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(Concluded from page 139.)

upon Christ's answer to Pilate, "Therefore he that delivered me unto thee hath the greater sin." Did Christ refer to his own Father there, charging his own Father with sin?

I sometimes hear people talk about building themselves up in christian life. Now, my experience is that I have been convinced there is nothing within myself that is good. If I am to have anything spiritual about me it must come from a source without.

The devil has been studying human nature six thousand years, and I cannot see but that he understands it better than I do myself; so if I undertake to do good of myself I am apt to fail. I believe only God knows what is best.

Yours in Christ,

W. C. COX.

HADDAM, Kan., Dec. 13, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Having been a reader of the dear old family paper, the SIGNS OF THE TIMES, for a number of years, and receiving very much edification and comfort therefrom, I wish to add my testimony to its worth. After being, as I truly believe, born of the Spirit in the winter of 1872, and being made greatly to rejoice in my deliverance from the bondage of sin and death, I fell into the company of those who teach that it is only through obedience to the commands of Christ that we can be saved; that is, we must repent, have faith, be baptized, and literally obey all the ordinances of the Lord Jesus Christ, or be lost. And though I am ashamed to tell it, I took up with the notion, and tried in vain to live it and prove it, and preached it for seven years. It was contrary to my experience, and I utterly failed in every way to satisfy myself that I had any reasonable hope of salvation on the above grounds. So I stopped trying to teach others, and searched the Scriptures daily for three years, praying earnestly all that time that I might be led into the truth. I found no real proof of conditional salvation, no yea and nay, but all was yea and amen in Christ Jesus. This looked to me something like the doctrine of predestination; but could that be possibly true? About this time I became willing to get assistance from any source. I began to read the SIGNS OF THE TIMES, Elder J. F. Johnson's writings, and Elder G. Beebe's editorials. These all said there were no conditions whereby we could embrace eternal life; that there was utterly nothing we could do to merit salvation. This agreed with my experience and with the Scriptures, so far as I could understand them. And now, between the above named books and the SIGNS OF THE TIMES I feel that I have been led to embrace the truth, and taught more perfectly the truth of Christ. I am now willing to ascribe all honor to him, and accept him as my righteous-

ness, sanctification and redemption. I have been many times greatly worried about some passages of Scripture that I did not understand; but I would not have to wait long until it would be explained to my edification and satisfaction in our family paper. I have had my travels, and about all my experience, hopes and fears, told far better than I can tell them. It does seem to me that the communications in the SIGNS have enabled me to get a better understanding of the way of salvation, by pointing out the many errors I had fallen into, and showing me what the Scriptures really do teach, that Christ is the end of the law for righteousness, and has saved his people from their sins. Like blind Bartimaeus, I hope I have cast aside my garment (self-righteousness), and arose and come to Jesus. My hopes are now centered in him. I now have a hope. But if eternal life depended on my righteous conduct there could be no hope for me. I do dearly love all who earnestly contend for the truth as it is in Jesus. That is why I call you brethren, and not because I think I am worthy by any means; for truly I feel too unworthy to be esteemed a brother. If the good Lord will kindly permit poor, unworthy me to still gather a few crumbs that fall under the table, I shall try to be satisfied and very thankful. To have my sight restored has been my prayer; and now if I can see the way, and see the Lord's chosen people follow him and be happy, and the truth prevail, and error exposed, and the blind receive their sight, the lame walk, the dumb speak, the lepers cleansed, and the name of Jesus exalted, I shall truly rejoice in Jesus as the way, the truth and the life.

The SIGNS OF THE TIMES is not the gospel, but it wields the sword of the Lord.

AMOS REED.

FAIRFIELD, Mich., Dec. 10, 1892.

ELDER G. BEEBE'S SONS:—It is but a few months since I was baptized and received into the Old School Baptist Church. As I stood on the banks of the stream in which I was buried, it was with me both joy and sadness. I was glad I had been permitted to follow my Savior in the ordinance of baptism, and sad for fear my old enemy, doubt, would soon overtake me and cause deep sorrow. O, it is so delightful to be with those of the same faith. It seems as though it would be easier to live as I would like to, in peace and communion with Christ. Jesus was all day long my joy and song. But when the tempter comes I murmur and complain. Sometimes he says, "You cannot expect to be anything now. Those Old Baptists never see any good in themselves; and surely no one else can." But sometimes I can say I am glad I have been led in a path that takes away all love of the flesh, and as-

cribes all honor and glory to him who has all power in heaven and earth. I remember hearing you, Elder Beebe, preach about the promised land, and how the saints with an eye of faith looked across the river of death to the home of the blessed, those who were saved with an everlasting salvation. I remember the most of your sermon, although I was quite young. I heard other sermons that day, but nothing else so fixed my attention. If the joy we experience while meditating on his word is only a foretaste, why is it that we so cling to this mortal life? My health is poor, and I cannot get to meeting often. I have my Bible, SIGNS and hymn-book, and enjoy myself most at night when all is still. Then Jesus seems to come nearer, to cheer my fainting heart and strengthen me for another day of toil and temptation. Sometimes I think death is very near, and I often find myself wishing I could be forever with my Savior, and so be at rest. "O death, where is thy sting? O grave, where is thy victory?" I have thought so much of your sermon that I have, like sister Attie Curtis, made many silent visits. How I love to read the dear old SIGNS. No words can express it. There are but few of us here, but we have the word preached by my uncle, Thomas Wyman. Most of them are older than I, and O how small I feel. The 948th hymn of Beebe's Collection suits me,

"O thou in whose presence my soul takes delight," &c.

O how we miss brother Charles Livesay.

With love to all the dear saints everywhere, I am one of the weakest.

ALMORA BREES.

PORTLAND, Oregon, Feb. 24, 1893.

BRETHREN BEEBE—BELOVED IN THE LORD:—I have been sick and unable to work a large portion of my time since last September; but I have not forgotten my obligation to you. I could not be without the dear old standard-bearer, the SIGNS OF THE TIMES, now. If ever there was a time in my pilgrimage when that precious medium was full of comfort and sweet consolation to my poor heart it is now. How sweet to hear the language of Canaan, as the dear saints of the Most High tell of their joys and sorrows by the way. I would say to all the readers of the SIGNS,

"Shout, ye little flock and blest,
You on Jesus' throne shall rest;
There your seat is now prepared;
There your kingdom and reward."

And to you, dear brethren editors, may the Lord supply you with every needed grace in the future, as he has so graciously in the past, that you may continue to wield "The sword of the Lord and of Gideon," in honor of him who has called you to so noble and good a cause. I rejoice to see that in this day of great darkness there is a remnant according to the election of grace, who have not bowed down to any of the idols.

Yours in tribulation,

J. A. GRAFTON.

OBITUARY NOTICES.

Joseph Tucker was born Sept 27, 1839, and departed this life April 20th, 1893, aged 53 years 6 months and 23 days. He was joined in marriage with Miss Sarah Keton on Jan. 23, 1868. Eight children were born to them, seven of whom are living (one having preceded the father to the grave), with the sorrowing wife, to mourn their loss, which we hope is his eternal gain. He never united with any church, but was a firm believer in salvation by grace unadulterated with the works of man. The writer was with him a few days before his death, and heard his relation of a good hope, he having felt the free pardon of his sins.

I tried to speak to the comfort of the family, relatives and friends, after which his body was laid to rest in the Marysville cemetery, in Marion County, Iowa, to await the sound of the trump of God to awake the sleeping dead; for the trumpet shall sound, and the dead shall be raised incorruptible. I would say to the sorrowing family, Be of good cheer; he is not lost, but gone before.

JOHN T. BIXLER.

OUR dear brother in Christ, William Smith, died at his home in Redding, Ringgold Co., Iowa, on Jan. 26th, 1893, aged 75 years, 10 months and 20 days. He had a light stroke of palsy in the spring of 1892. In June following he had a very severe stroke, which rendered him almost entirely helpless. His mind was not badly impaired, considering his bodily affliction. He was born in Overton Co., Tenn., near Nashville, in the year 1816. He moved with his parents to Illinois in 1825, and was married to Katharine Keltner in 1838. In 1839 he moved to Jefferson Co., Iowa, where he joined the Primitive Baptist Church in 1843, and was chosen deacon the same year. He moved to Ringgold County in 1881. It was my privilege to be acquainted with him for the last twelve years, and I can truthfully say he was an exemplary christian. So far as truthfulness and honesty are concerned, none excelled him. He was a strong believer in the doctrine of predestination and election, and has been a constant reader of the SIGNS for a great many years, which he highly appreciated for the truth's sake, as does his dear old companion. A few days before his death he broke out singing and praising the Lord. Grandmother asked him what was the matter. He said he was going to die, and could see his way clear, and all was right. He also told her he stood firm on the foundation he first started out on, and that was to give all the glory to God. I have often heard him speak of his own weakness, and of God's power to work all things after the counsel of his own will. He leaves his dear companion, six sons and three daughters, his oldest son, James M. Smith, having preceded him in death some four years ago. His request was to not have any funeral preached; but by the request of some of the friends the writer's husband tried to speak a few words of comfort to the friends. There was a large and attentive congregation to pay their last tribute of respect to the deceased; after which the remains were taken to the Rose Hill cemetery for interment, to await the second coming of Christ, when brother Smith, and all the rest of God's people, will come forth, most glorious conquerors over death, hell and the grave, through Christ the Lord.

MRS. L. BLAKELY.

REDDING, Iowa, April 16, 1893.

DIED—Feb. 7th, 1892, Mr. John W. Mace, son-in-law of the late Whitefield Woolford. He had La Grippe, which left him with heart trouble in a distressing form. His sons hoped a change of climate would benefit him, and at their earnest solicitation he moved to Philadelphia, Pa., and

we thought he was improving, when he had a return of La Grippe. They were not quite three months in their new home when the light went out, leaving many sad hearts. The loving care of his wife, devotion of his four sons, one daughter and many friends, and good medical attention, could not stay the approach of death. Mr. Mace was not a member of the church, but we believed him to be led by the Spirit of God, and an heir of immortal glory. We miss him in the dear old home, and in our meetings, where his voice was always heard in songs of praise. In a louder, sweeter song he sings God's power to save. He was taken to the Woolford cemetery, and sadly and silently buried in the cold, dark grave. May Israel's God be very near his loved ones in their sorrow, and lead them in paths of righteousness for his name's sake.

ALSO,

DIED—April 24th, 1893, in Washington, D. C., Mrs. Charles Edmonson, daughter of the late sister Berryman, of the Baltimore Md., Church. She was a loving wife, wise mother, kind sister and faithful friend. The peaceful expression upon her dear cold face seemed to say to her fond loved ones, Weep not; I was weary, O, so weary. The rest I longed for is mine. Now I know I am a child of God, singing his power to save.

Early in autumn she suffered intensely with sciatica, and in January was paralyzed from her waist down. Medical skill and devoted love alike were powerless; but by grace divinely given she could say, "I know my afflictions are for a wise purpose. I always liked the Old School Baptists; now I love them dearly. Elder Chick has been a great comfort to me. Sometimes I feel that I cannot wait for the regular times of his coming. I love him. I am afraid I have deceived you. If I could only know I was a child of God! I want an assurance. I want to suffer with my dear Savior; but I fear I have not the experience his dear people have. My greatest desire to get up again is that I may go to the little church here and ask a home with them. I want to be buried in baptism as my dear Savior was, and rise to walk in newness of life. I would not deceive the church; I would tell them how sinful I am, and how unworthy I feel." By her request I was with her several weeks, and it was indeed a precious privilege to hear her in psalms, hymns and spiritual songs, making melody in her heart to the Lord. It was not her privilege to have her name written upon the church-book here, but we know it was written in the book of life. On Thursday morning she said, "Susie, I am not afraid to die; why should I be?" "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." Later she folded her hands, saying, "I lay me down to die. Heavenly Father, precious Savior, take me home." May her fondly loved ones be led, as she was, by the Spirit of God, and like their precious one awake to find their names written in the book of life.

SUSIE L. WOOLFORD.

APPOINTMENTS.

ELDER Lee Hanks will, providence permitting, fill the following appointments in Kentucky:

Turner's Station, Wednesday, May 31st.
Campbellsburgh, Thursday, June 1st.
Pleasureville, Friday, June 2d.

Bethel, Saturday and Sunday, June 3d and 4th.

Salt River, Monday, June 5th.

Little Flock, Tuesday, June 6th.

Elk Lick, Wednesday, June 7th.

Mt. Sterling, Thursday, June 8th.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will convene with the Black Rock Church, the Lord willing, in Baltimore Co., Md., on Wednesday before the third Sunday in May (17th), 1893, and continue the two following days.

All who expect to attend and to come by rail will be met at Cockeysville by train leaving Calvert station, Baltimore, at 3:30 p. m. on Tuesday before the meeting. Cockeysville is about fifteen miles out from Baltimore, on the Northern Central R. R. A cordial invitation is extended to all who desire to meet with us at that time

F. A. CHICK.

THE Delaware Old School Baptist Association will convene, the Lord willing, with the Welsh Tract Church, New Castle Co., Del., on Wednesday before the fourth Sunday in May (24th), 1893, and continue the two following days.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, Orange Co., N. Y., on Wednesday before the second Sunday in June (7th), 1893, and continue the two following days.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

THREE DAYS MEETINGS.

OUR May meeting will be held with the Broad Run Church, near Poolesville, Md., beginning on Saturday before the second Sunday in May, and continuing three days.

Train leaves Washington city at 10:40 a. m. We hope our brethren will come to see us, our ministering brethren especially, and preach for us. Get tickets to Barnesville.

E. V. WHITE.

THERE will be a three days' meeting held with the Old School Baptist Church called Sidling Hill, situated in Fulton Co., Pa., to commence on Friday, May 5th, and continue over Sunday. We give a cordial invitation to all of our faith and order to meet with us.

Those coming by railway will come on the Baltimore & Ohio R. R. to Hancock, Md., on Thursday, as early in the day as possible, as the distance to the place of meeting is about twenty miles, north of Hancock. Those coming had better write to brother Dennis Mellott or brother Isaac F. Varnes. Their post-office is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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(See notice on page 141.)

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Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 10, 1893.

NO. 19.

POETRY.

MY CROSS.

WHEN I was called to follow Jesus
My Lord a cross held out to me,
Which I must take and bear it onward
If I would his disciple be.
I turned my head another way,
And said, "Not this, my Lord, I pray."

Yet as I could not but obey him,
I sought out many another kind,
And tried among those painted crosses
The smallest of them all to find.
But still the Lord held forth my own,
"This thou must bear, and this alone."

Unheeding, then, my dear Lord's offer,
My burdens all on him to lay,
I tried myself my cross to lighten
By cutting part of it away;
And still the more I tried to do,
The rest of it more heavy grew.

Well, if I cannot go without it,
I'll make the most of it I may;
And so I held my cross uplifted,
In sight of all who came that way.
Alas! my pride found bitterly
My cross looked small to all but me.

And then I was ashamed to bear it,
While others walked so free and light,
And trailed it in the dust behind me,
And tried to keep it out of sight;
Till Jesus said, "Art thou indeed
Ashamed to follow as I lead?"

No, no! why this shall be my glory,
All other things I'll count but loss;
And quickly then I fashioned garlands,
And hung them round about my cross.
"Ah, foolish one! such works are dead;
Bear it for me," the Master said.

I bore it then with him before me
Right onward through the day's white
heat;
Till with toil and pain o'er-mastered,
I fainting sank down at his feet.
But for his matchless care that day
I should have perished by the way.

But O! I grew so very weary
When life and sense crept back once
more!
The whole horizon hung with darkness,
And grief where joy had been before.
Better to die, I said, and rest,
Than live with such a burden pressed.

Then Jesus spoke: "Bring here thy bur-
den,
And find in me a full release;
Bring all thy sorrows, all thy longings,
And take instead my perfect peace.
Trying to bear thy cross alone,
Child, the mistake is all thine own."

And now my cross is all supported,
Part on my Lord and part on me;
But as he is so much the stronger
He seems to bear it—I go free.
I touch its weight just there and here—
Weight that would crush were he not
near.

Or if at times it seemeth heavy,
And if I droop along the road,
The Master lays his own sweet promise
Between my shoulder and the load;
Bidding my heart look up, not down,
Till the cross fades before the crown.

ANNA WARNER.

CORRESPONDENCE.

CRAWFORDSVILLE, Ind., Mar. 28, 1893.

DEAR BRETHREN BEEBE:—This letter, from the greatly afflicted and helpless sister Taylor, is too glorifying to the God of grace, and too rich in comfort for his saints, to be "cast into the fire;" therefore I send it to you, believing you will gladly publish it in the SIGNS, and that all who read it will feel that it is a blessing to their hearts. In it we see the truth of the words of the Lord Jesus, and of his servant James, "Blessed are the poor in spirit;" "Hath not God chosen the poor of this world rich in faith?" Truly hath God chosen the children of his love in the furnace of affliction, and refined them through suffering and fiery trials; that they may offer unto the Lord an offering in righteousness. Now, while here in the flesh, they are partakers of Christ's sufferings; that, when his glory shall be revealed, they may be glad also with exceeding joy.

Your readers will only need to know of the temporal destitution and physical helplessness of our widowed sister, with her dependent little son, to manifest their love to her in the dear fellowship of sympathy and needful ministrations, remembering the words of Jesus, how he said, "It is more blessed to give than to receive." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Thus contributing to the necessities of this suffering saint, the loving and liberal brethren will enable her to gratefully and with comfort realize her hope and trust that "The Lord will provide."

For many years she has been bereft of the comfort of gospel preaching, almost altogether, through her bodily afflictions; therefore she very much appreciates the privilege of reading our periodicals and literature. An apostle of Jesus says, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Yours in the fellowship of Christ,

D. BARTLEY.

OLD SPARTA, N. C., March 12, 1893.

ELDER D. BARTLEY—BELOVED IN THE LORD:—If one so unworthy may claim such sacred relationship with the chosen ministers and royal priesthood of Zion's King. I have greatly desired to send you some word, by way of answer to your last

most timely, most welcome, dear letter, so richly perfumed with the delicious fragrance of the Redeemer's merits, to tell you how thankful I felt to both you and the compassionate Father, for those soothing expressions of christian fellowship and esteem, which acted like oil cast forth upon the troubled waters; and for the many excellent and soul refreshing things you were enabled to send me from the bountiful table of the dear Father. But I have been very cold and barren, so dead to all living sense of the Redeemer's love, and to all spiritual feeling, save an intense yearning, longing and reaching out of soul for the joys and benefits of the Master's rich pasture; that, aside from my severe suffering and physical inability, I could not write a word in due season to any of the faithful, time-worn laborers of the Lord's rich harvest-field, whose weary hands and feeble knees so much need to be lifted up and strengthened by those who reap the precious fruits of their laborious toiling. O, dear brother, I have passed through a long, dark, cold night of soul, when neither moon nor stars appeared to light up the indescribable gloom that hung over my spiritual sky, since I last wrote to you. I felt, not only the utter loneliness and desolation of a poor, helpless widow, and forsaken by the last human friend, but that Jesus had left me entirely alone upon the deep, black, stormy sea, without anchor to stay the frail, tottering life-bark, while the waves and billows rolled over my defenceless head. How fiery were the darts of the enemy, and how cunning were the devices he used to cast me into the yawning abyss of unbelief. Long did I toil, endeavoring to row against contrary winds, eagerly watching for the shore, hoping to soon catch a beam from the rising sun, praying with all my might for the Captain to come to my relief. But not until the coming of your precious letter did the Morning Star appear, and the still small voice speak peace to the furious storm. O how sweet and delightful and enjoyable was the tranquil peace, the heavenly calm, that pervaded my whole being, as my soul drank in the sweet fragrance of Jesus' dear name, the refreshing drops from his cloud, and bathed in the mellow, warm light of the reconciled countenance of the tender Father! Such a season of refreshing from the Lord afforded me such a blessed peace and perfect rest of

soul, mind and body as I had not realized for several weeks. O how wonderful and precious is the power and love of God, when felt in the soul of a poor, vile, helpless sinner, and when it is so vividly displayed in the hearts of God's chosen in Christ Jesus, uniting and binding them together by its indissoluble cords, through the righteousness and blood of Jesus, their ever living head.

Often am I made to wonder why the Almighty Father should have chosen such a poor, sinful worm as myself to be a sharer of his saving grace, to feel the power and sweetness of redeeming love, shed abroad in my vile heart by the Holy Ghost which is given unto us; yes, given free, without money, without price; who were predestinated unto the adoption of sons, and ordained unto eternal life, through Jesus Christ, in whom alone is salvation; that I should be given an ear to hear and a heart to understand the certain joyful sound of the glorious gospel of God, the Savior and Redeemer of Israel. Well may a poet sing,

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

How I do wish I could love and serve and praise and adore him as I ought; that my whole life could have been spent to the praise of the glory of his grace, which has, as I humbly trust, enshrined his name and love upon the highest throne of my heart. No other name, to my ear, is half so sweet as JESUS. What depths of meaning lie buried in that one word, Jesus! signifying, not only that he is the Savior of them that believe, but that all whom God hath chosen in him shall come unto him, in the day when the Father is pleased to manifest his omnipotent power unto them, and they shall be saved from their sins; "For he shall [not may, will, or can, for sinners will let him] save his people from their sins." How glad I am that salvation is certain to all the elect heirs of promise; for if left to the choice of sinners, they would never be saved. They are enemies to God, carnal, sold under sin, and have neither the will nor power to come unto him. Then, if we are believers in Christ, and have been translated out of nature's darkness into the glorious gospel light of God's dear Son, it is all by the unmerited, sovereign mercy and grace of God, who has by his Holy Spirit worked in us to will and to do, enabling us to be-

lieve on him through his Son. For it is the work of God that we believe on him whom he hath sent, to be a propitiation for the sins of his people Israel, in whom he is glorified. Then, if we have been redeemed and reconciled unto God by his Son, and have received the earnest of our inheritance, the Holy Spirit, whom the Redeemer said he would send to his disciples, when he left them in these low grounds of sorrow, to comfort their hearts, to abide with and teach them all things he had commanded them, what more can we want to prove that we are the "chosen generation," whom God hath taken from the degenerate, fallen posterity of Adam, to be a separate people unto himself, a peculiar people, who worship God in spirit and in truth, rejoice in Christ Jesus, and have no confidence in the flesh? Why should we care for the reproaches, persecutions and revilings of the world, who, as the Redeemer said, when they were nailing him to the cross, "know not what they do?" Their eyes are blinded by the god of this world, their hearts are hard as iron, so they cannot believe or know the things which God hath revealed unto us by his Spirit. Yet we do dread their slanderous tongues, and will strive to show them their errors, when they begin their arguments. All the people in this immediate vicinity are very warm, zealous Missionaries. They come, now and then, to try to show me how far in the wrong path I have strayed, and endeavor their best to reclaim me to their fold. But the old proverb says, "A burnt child dreads the fire." I was enticed by their flattering words at the tender age of fifteen years, and fell into the trap they set, through perfect ignorance of their doctrine. Indeed, a babe cannot relish strong meat, but must have the sincere milk of the Word, to thrive and grow, until it attains a few years. I was one of the most ignorant in spiritual things that ever lived, to be reared in a "Christian land." I never knew that there was a Christ made like unto sinful man (sin excepted), that was born in Bethlehem, and lived here in this world, suffered, bled and died to prepare the way from earth to heaven; never heard a family prayer around the fireside, till after I was fourteen years old. I was not brought up by any one, save the hand of the Almighty, which I can now look back and see how tenderly it guarded and shielded my orphan feet. Truly did the dear Lord take me under his gracious guardianship, when my father and mother forsook me, and was pleased to lead and instruct me in paths and ways I had not known. My precious mother and three of her children were taken from our home when I was a very small child, not quite three years old. Father broke up house-keeping, at the advice of his mother and sister, who agreed to take the youngest two, and the other two could stay with them

during their vacation. By the charitable, loving hands of my dear aunt (now resting in the Father's eternal home of peace, as we hope and believe), I was trained and cared for, with as much care and love as could be shown for a motherless child, until I was nearly eight years old, when my father married again. He was, and had been, Sheriff of his county for several years (all during the war), which, of course, necessitated his absence from home a great deal. Not until he had been married nearly one year did he take me home, to live with his new wife; and I never saw her but once during that time, which was the first time I had ever seen her. When I was taken away from my precious aunt's comfortable and pleasant home, within whose walls an angry, unkind word was seldom heard, my feelings were unutterable, and like a whipped child did I weep, when she took me in her lap, telling me to love my new mamma, mind her, be a good girl, and come back to stay with her a month every summer and winter, then kissed and caressed me goodbye. O! how my heart-strings did brake, as I turned my face from the dearest spot on earth. I had seen so very little of my father, that he was almost an entire stranger, as was his wife. But with my sister (sixteen years old), and my brother (fourteen years), I went to live with my parents. I was a very timid child, very tender hearted, and would cry, in spite of all efforts, to refrain, when an unkind word was given me. I was afflicted from my birth, having a deformed foot. For a week I was so sad and lonely, and so craved the love and sympathy that my aunt had always shown me, I almost wept myself sick, for which I was scolded and threatened with punishment. Only six weeks had elapsed from the time we children went there, when, one morning, sister told father, he must carry her away; she could not and would not live in such continual confusion; and begged to let her take me back to my aunt's; but I was not allowed to go. In a few more weeks my brother also left. Thus I was left alone, to bear and endure, as best I could, for nearly three years, when father emphatically declared I should not be treated with such cruelty. (But he does not know until this day one-half of what I suffered from the merciless hands of his wife). So I was taken to my same childhood home, until father could have me some decent raiment prepared; then I was sent off over 200 miles to school, where I remained four years, during which time, I hope, the Lord was pleased to reveal himself unto me as my Father, and gave me a good hope through grace. The unspeakable joy, glory and love that filled my whole being, when Jesus appeared, the end of the law, as my righteousness, my Lord, my Redeemer, and my everlasting crown of rejoicing, was more than a sufficient

recompense for all the trials I had encountered by the wayside, and more than an adequate compensation for the losses, crosses and deprivations I had suffered.

But O! what a most miserable, undone, helpless, despised and forsaken wretch I had felt myself to be, how desolate, sad and friendless, when I was sent off from every near and dear earthly friend, to dwell among strangers; and while suffering all the pangs and anguish of a convicted soul I was almost bereft of reason. O, my brother, language or tongue cannot tell what my heart suffered during that time, until the pitiful, compassionate Father was pleased to take me under his fostering care, and speak peace through the blood of his dear Son to my poor, troubled soul, and fondly pressed me to his bosom of infinite love. When I came home from school, then in my seventeenth year, I went to live with father and his wife, but did not stay long. It had been seven years since I had spent a single night with my father, and never had, since my recollection, spent only three years with him. So you see how utterly in the hands of the Lord I was, how entirely deprived of the careful training, nurture and instructions of kind parents, and the sacred influence, comforts and pleasures of a godly home, where love and kindness ought to dwell. How much a child, thus deprived, loses of life's pleasures. Yet I have been shown the good these afflictions and deprivations worked for me. By them, and being cast so early (at the age of twelve), upon my own judgment and dependence, I was made to feel the need of superhuman strength, was taught my own insufficiency and helplessness, and my desires and longings were drawn out toward God, whose name was always called by my aunt, when she would tell us about his goodness and mercy to us every day, the good man, the good Lord, and the heavenly Father. So I knew nothing of the Godhead dwelling bodily in the Son, nor of the Holy Spirit. After leaving her, I never heard anything more about the Lord, until I went to school. There they taught Arminianism, which I thought Bible doctrine. But, after uniting with them, I soon found their preaching was different from my experience. I had not so learned Christ, as he was held up in their pulpits. To me he appeared as a complete Savior, extending mercy, when justice seemed to demand death and eternal banishment from God. I talked with the pastor on the subject, and told him I was deceived and to take my name off; for if salvation came as a reward for good works, I had not merited such great holiness and grace. He told me I was not deceived, but had taken up some queer notions, that existed among a certain class of superstitious, fanatical people, called "Hard Shells." I was perfectly astounded at such a title, as well as

the superstitious notions he said I had imbibed, and really was ignorant of their meaning. However, I could not feel that all was well, so great was the aching void, yearning and longing of heart and soul, for something beyond my reach, or knowledge to determine. I remained with them (but never communed at their table), two years and a half. After I had been home a few weeks, I decided to go hear the Old Baptists, whose doctrine I knew nothing about, and had never heard them preach but a few times, while with my aunt. I knew they were unpopular, and thought but little of by the world and other denominations. So I went, more out of curiosity than anything else. Their pastor was a very common, ignorant, unlearned man; but when he took his text, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," an indescribable feeling and power came over me, that I could not account for. I sat spell-bound, wept like a child, and for the first time in my life (then nineteen years old) had heard a gospel sermon and prayer, rendered in scriptural manner. I was ashamed of weeping before so many people and a young gentleman that escorted me, but I could not help it. From that day I was in deep trouble, and encountered the greatest conflict, spiritually, I had ever realized, until the time for the next meeting. I was forced to go and fall at their feet, confess my love for them, own them as my people, their God my God, and ask of them a home to rest my weary soul. For, like the blessed Master, who, though infinitely rich, yet became poor, that we through his poverty might be made rich, I had not where to lay my head in this great, beautiful world. They gave me a hearty welcome to their fellowship, privileges, and all the enjoyments of their Father's home; and my peace and rest was delightful indeed for a few weeks. Since then, Satan, the flesh and the world have kept up a continual warfare, a terrible conflict, that will continue until mortality is swallowed up in immortality. I have fallen far short of my duty in every thing; have been slothful and unprofitable; not as fervent in spirit in serving the Lord as I ought. But while I have never felt worthy of so hallowed a home, and precious kindred, yet I have never regretted joining the church. Their members have always treated me with more kindness, and honored me more than I deserved. But the Lord is the giver of all mercies, and to him belongs all the honor and praise.

My dear brother, I have written altogether different from what I intended, and have not finished the subject, but must not intrude further on your time with such imperfect thoughts as mine. If you could only know through what "floods and flames" of sorrows, trials and tribulations my path has been, and what

I now daily have to contend with the human wrongs, how I have been oppressed, cheated and defrauded out of my natural rights, by those who owed me money, that was accumulated by the laborious years of toiling of my precious husband, who have taken advantage of my helplessness, to strip myself and child of every earthly support; and how sad, lonely, destitute, poor and needy I am, you would not think it strange that my writings are so poor and disconnected, nor that my mind should be so barren and void of spiritual things. O, what trials, what hardships and deprivations, the poor, destitute widows and saints have to endure in this world! If I could work, I should not fear but what I could keep from suffering, as the Lord so abundantly blessed the labor of my hands, when I had health. But, in my helplessness and impotency, to do any more than knitting, darning and mending up my little boy's clothes, when at my best, the prospect is indeed gloomy. But, "in some way or other, the Lord will provide." The earth and its fullness are his, and he can open the hearts of his people to minister to my necessities. This is the first time I have revealed the secret of my greatest sorrow. 'Tis quite humiliating to one's feelings to be so circumstanced as to become an object of charity; but the Lord gives, and the Lord takes away, blessed be his holy name. Pray for me, dear brother, and write me, if you can feel it in your heart to do so. Your letters do me so much good.

With abiding love, I am yours in sorrow, but sweet hope,

RUTH TAYLOR.

P. S.—Excuse this lengthy and miserably scribbled letter, and cast it into the fire. I am alone most of the time. I have not seen a Baptist in nearly three months. Writing is my only way of communing with them.

RUTH.

SADIEVILLE, Ky., March 16, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find a letter addressed to me by our much beloved brother, H. Cox. I cannot express the comfort it gave this unworthy one. I send it to you, and to all the dear saints, that they may share the sweet message of love from his pen.

I am still permitted to remain in my little home at this place. Our regular meetings are also held with me. As the time of our dear pastor, Elder Eubanks, is all taken up on Saturdays and Sundays, therefore our meeting days are Thursday and Friday before the third Sunday; but our time in our church-house is on the fourth Saturday and Sunday in each month. If any of the brethren feel a desire to visit the little flock at Elk Lick they will be gladly received.

May the Lord support and strengthen you all in the glorious task, in sending the SIGNS to our heavenly

Father's dear children, is the prayer of your sister in love of the truth,
E. THEOBALD.

CINCINNATI, Ohio, March 11, 1893.

DEAR SISTER THEOBALD:—Your late kind and interesting letter came in due time, and we were glad to hear from you. Separated as God's dear people are, it must be a great pleasure to them to hear from each other. It is that which makes the SIGNS OF THE TIMES peculiarly interesting. In that paper we read the travels of the saints as they journey through this wilderness, this land of sin and sorrow. But the halo of glory that shines in all their writings is made the more brilliant by their oft expressed desire to give all the glory to God for all things bestowed upon them while in their earthly pilgrimage. They are strangers and pilgrims here below, and seek a city which hath foundations, whose builder and maker is God. It is a source of great joy and rejoicing to know that that great city hath foundations. Surely those foundations are the unchanging and eternal attributes of the great Builder. The psalmist says, "If the foundations be destroyed, what can the righteous do?" But the saints rejoice to know that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." His knowledge is co-equal and co-eternal with all his other glorious attributes. The prophet says, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." He who inhabiteth eternity is the same yesterday, to-day and forever. He says, "I am God, I change not; therefore ye sons of Jacob are not consumed." Then the foundations of that great city, the church of the true and living God, are sure; and the Lord knoweth all who have been brought by divine and sovereign grace into that banqueting house, and all who will be brought into that glorious habitation of the saints to the end of time. Jesus says, "I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold, and one Shepherd." The Father knoweth the Son from the ancients of eternity. The psalmist says, "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." He was their dwelling-place in all generations; therefore he said, "I know my sheep, and am known of mine."

Then they were his, given in the everlasting covenant of redemption, ordered in all things and sure. He says, "I lay down my life for the sheep." And the apostle says, "He gave himself for us, that he might redeem us from all iniquity." In that covenant the redemption of all his people was made sure. They shall return and come to Zion with joy and rejoicing on their heads, and sorrow and sighing shall flee away. Their glorious Lord says to them, "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee." He came clothed with power to redeem them. He said, "All power is given unto me in heaven and in earth." Omnipotence is one of his attributes, and he changes not; therefore the salvation and final glorification of all his people was secured to them before time began. They are those addressed by the apostle, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." They are "sanctified by God the Father, preserved in Jesus Christ, and called." Wisdom is given them from above, by which they know him, whom to know is life eternal. They know him because he is made unto them wisdom and righteousness and sanctification and redemption. They have not learned that wisdom in the schools of men. It is written, "The world by wisdom knew not God." "The wisdom of this world is foolishness with God." James says, "If any of you lack wisdom, let him ask of God." How different is that instruction given by the inspired apostle, from that which is given by men in these degenerate times. They tell the young men, "If you lack wisdom, go to college and study for the ministry." But there they learn no more of the great and glorious truth of the gospel than Saul of Tarsus did at the feet of Gamaliel. Of them the prophet Jeremiah says, "The wise men are ashamed; they are dismayed and taken. Lo, they have rejected the word of the Lord." They reject the word of the Lord, which says that Jesus is made of God unto his saints wisdom; but they seek wisdom in the schools of men. The true minister of the everlasting gospel is told to "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following." That Zion is the church of the Lord Jesus Christ, given to him in the everlasting covenant of redemption. She is clothed with the sun, and the moon is under her feet, and a crown of twelve stars upon her head. Her Lord is a wall of fire round about her, and he is the glory in the midst. Her towers and her bulwarks are the divine perfections of her Lord, who is made unto her wisdom. With that wisdom they go forth and tell of her safety and security, founded

on the Rock of ages, and of her glory, clad in clean and white linen, which is the righteousness of the saints; upheld by the omnipotence, wisdom, immutability, omnipresence, love, justice and mercy of her glorious Lord; yes, kept by the power of God through faith unto salvation, ready to be revealed in the last time. Go forth, ye heralds of the cross, and tell to the generations following the beauties and glories of the Zion of our God. Yea, tell them that all her children are kept as the apple of his eye, in the hollow of his hand, ready to be revealed in the last time, when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, and all his saints shall be fashioned like his glorious body, alive for evermore. They shall be like him, and shall see him as he is; see him in his undimmed glory, no longer a man of sorrow and acquainted with grief. By an eye of faith the saints now behold him in his resurrection glory, and by the same power are enabled to say with that afflicted servant Job, "And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another." While here below they walk by faith; but faith will be swallowed up in victory in that great day when all the saints shall come forth from the pale nations of the dead, clad in immortality, with their voices attuned to the melodies of the skies. O may it be our happy lot, dear sister, to join in that glorious song of everlasting triumph over all the powers of darkness, sin and sorrow, is my most sincere prayer.

Please excuse these rambling thoughts. I have written them as they came up in my mind. If they are true, rejoice in them, and give to God all the glory; but if false, cast them aside, where all that troubles the dear saints should be cast; and believe me affectionately yours,

H. COX.

CRAWFORDSVILLE, Ind., Feb. 19, 1893.

DEAR BRETHREN BEEBE:—Within I send a letter written by a precious sister who has been following along after the flock for more than forty years; but last summer she was compelled to come in, and Elder Oliphant baptized her in the fellowship of our church here in Crawfordsville. I will long remember how happy she looked as she was led out of the water; and she told me that day, "I feel a quiet peace of mind."

Elder Durand's letter in the SIGNS of Feb. 15th, on "The Lord's Work," was a comforting morsel to me, and I hope all who sigh and cry will see it. By reading it I was made to think of many similar experiences. I will only relate one. Elder Lot Southard had preached a very able, comforting sermon in the morning; but in the afternoon his head hung low. He had nothing to say, but wandered in the woods solitary and alone. Then at night he was sleep-

(Continued on page 151.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 10, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

PRAISE IN THE WRATH OF MAN.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I would like to read an article on the text, Psalm lxxvi. 10, when it is the will of the Lord to impress you to write on that subject.

W. L. TOMLIN.

MONTICELLO, Drew Co., Ark.

R E P L Y .

"Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psalm lxxvi. 10.

In the psalm from which this expression is taken the Spirit of Christ moved the writer to record the glorious works of the Lord in making his goodness known to Israel. Not only is he revealed as dwelling in Zion, and having his tabernacle in Salem, but his glory shines in the display of his power to destroy the weapons of the mighty. "There brake he the arrows of the bow, the shield, and the sword, and the battle." It is clearly in illustration of this majestic exercise of his omnipotence that all the manifestations of his power are specifically stated in the preceding verses of this psalm. It needed only the rebuke of the God of Jacob, and "both the chariot and horse are cast into a dead sleep." But the most amazing exhibition of the glory of this God is recorded in the verses immediately preceding our text. "Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Selah." In the literal deliverance of the nation of Israel out of Egypt there was such power displayed as struck terror to the hearts of their adversaries. The God by whose hand they were led through the wilderness, where there was no way, subdued their foes, and from the unknown shades of night gave them supplies for their journey. But it should be especially noted that it was the very same mercy by which God arose for the salvation of all the meek of the earth, which was the terrible judgment of all the stout-hearted and the men of might. It is an evidence of the blindness of natural wisdom that, with all their boasted familiarity with the letter of the Scriptures, the wise teachers of carnal religion cannot see the perfect unity of the judgment of God in the salvation of the meek of the earth, and in the utter destruction of the proud haters of his own truth and grace. When the justice and mercy of divine sovereignty are revealed in the experience of the saints, they are qualified to rest in the certainty of that salvation which God has ordained for all his spiritual Israel.

Without the recognition of this perfection of God there can be no consistent understanding of the mercy and grace of that eternal election which is founded upon the immutability of that counsel of his will wherein he hath from the beginning chosen his people unto himself, and ordained them to be conformed to his own holiness. But this principle is opposed by every power of the natural mind, so that it is only as the Spirit of Christ takes and shows it unto each individual saint that even those who are taught of God can receive it as eternal truth. When they seek by reason to grasp this revelation they are met by the insurmountable declaration of the Scripture, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. The highest attainments of reason must still pertain to the natural man; so that this word of the Lord forbids that by the light of that mind any sinner should comprehend the grace of God as it is bestowed upon the subjects of electing love. Only by that faith which is itself the fruit of the Spirit can the saints know this, "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." This does not signify that the saints are destitute of the natural spirit of the world as children of Adam; for it is in that nature that they inherit every principle of sin and rebellion against God. Of this they have constantly to complain, and against it they have to be engaged in unceasing warfare. Their daily experience painfully attests that the spirit of the world has its abode in their carnal nature. But it is not in that relationship that they know the things to which the text refers. In their earthly nature they know the things of the earth. To know spiritual things they must have the faith which is the fruit of the Spirit. It is this spiritual fruit by which the saints "know the things that are freely given" them of God. Since reason cannot receive the testimony of faith, there must ever be a conflict in the saints between the knowledge of faith and the judgment of reason.

"Surely the wrath of man shall praise thee." Nothing can be more humiliating to carnal pride than this wonderful truth. It is not so much against the inclination of the natural mind to confess that praise is due to the Creator; and man claims that it is a meritorious act on his part when he utters words in expression of the acknowledgment of his dependence upon the divine favor; but no effort of the carnal mind can grasp the fact declared in this clause of our text. By rendering praise to God, reason expects to conciliate his favor; and with that design selfishness professes great earnestness in praising the idol which in imagination

represents the object of natural devotion. But that very worship is conclusive testimony that such idolaters are ignorant of the true God. Among all the professors of this selfish religion there are none who can receive the assertion of the text as true. It is the universal theory of all false teachers that God is praised by every good and loving action and word of his creatures. But by one consent they agree that his praise is not expressed in anything which originates in the wrath or evil designs of sinners. Necessarily such an erroneous understanding involves the ability on the part of man to discriminate between what is good and what is evil. Of course, this claim cannot be surrendered without staining the glory of all the proud Pharisees who trust in themselves that they are righteous, and despise others. Hence, none are found relying upon the doctrine of our Redeemer but such as are compelled to confess with shame that they are totally destitute of claims upon the favor of God. Among them all there is not one who can boast of any action or thought which could be accounted as commending him in the sight of divine justice. Such poor and needy suppliants can never afford to attempt to pass judgment upon the appointments of God in his providential dealings with the creatures of his hand. However the mystery of his way exceeds their comprehension, they can only say, "I was dumb, I opened not my mouth, because thou didst it."—Psa. xxxix. 9. Many examples are left on record for our learning, in which the very malicious designs of wickedness wherewith the saints were afflicted were made incidents in the purpose of God to bring to pass the most gracious favors ever bestowed upon those to whom they threatened destruction. Nay, more than this may be boldly asserted as the testimony of divine inspiration. The purpose of God has never been defeated in all the devices of the workers of iniquity. The very introduction of sin into the world but opened the way for the exaltation of Jesus as the Savior of his people from their sins. The malice of Cain was tributary to the praise of God as shown in recording the testimony of Jesus through the faith by which Abel "obtained witness that he was righteous, God testifying of his gifts." The sovereign election of God was clearly displayed in the case of Jacob and Esau. Can any candid reader of the Scriptures suppose that the will of God was defeated in the enmity which moved Esau to hate Jacob? It is expressly recorded that before the children were born, when neither of them had done any good or evil, "That the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her [Rebecca], The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

Certainly that vessel of wrath would not have been fitted to destruction by having the grace of God shed abroad in his heart. The divine appointment by which he was hated of God, included the principle of enmity against God whereby he was shown to be justly condemned. Again, in the case of Pharaoh, there can be no question that the purpose of God was accomplished by the mad folly with which that tyrant repeatedly defied the commandment which was sent to him. Would the direct interposition of omnipotence have been so gloriously displayed if the first message by Moses had been immediately obeyed in the release of the chosen nation from bondage? The very intensity of that malice which so persistently refused to submit to the direction of the inspired commandment, was made to exhibit more fully the power of God in the destruction of the oppressor and his hosts. In the promise given to Abraham, the bondage and deliverance of his seed was expressly declared ages before it was literally fulfilled; yet the wrath and iniquity of man was made subservient to the accomplishment of the divine appointment. In the history of the patriarch Joseph, the envy and wrath of his brethren could not be a merely accidental contribution to the accomplishment of that which God had shown in the dreams of the child. Joseph himself told his humiliated brethren, "Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. l. 19, 20. No finite mind could have seen the end which God brought about through the envy of the brothers of Joseph. The wickedness by which he was cast into prison appeared to forbid the exaltation of the captive. Still more gloomy was the prospect when the restored butler of Pharaoh for two weary years forgot his obligation to Joseph. Yet even that was included in the appointment of God among the things which must work together for the salvation not only of Joseph but of all the tribes of Israel. So the design of God was not hindered by the wrath which man directed against its accomplishment. The guilt of all their evil designs did indeed rest upon the adversaries of this saint; but their malice could be accomplished no more than the will of God had determined should be done to show his own immutable love and favor to his chosen servant. The evil workers did nothing but what was dictated by their malice and wrath; but there could not have been one of their actions left out of the works of wrath by which the glory of God was displayed in the exaltation of Joseph. So the black cloud is no part of the bright rainbow which cannot be seen without it. In the antitypical Joseph the same wonderful power of God was shown in giving the exact bounds of every ex-

hibition of wrath against him. The combined malice of earth and hell could not take him from teaching publicly among the people until that hour which was determined in the sovereign purpose of God. Even then, Judas could not decide what should be the price of his treachery. The word of prophecy had recorded that sum five hundred years before the sale was made. He could not accept twenty-nine pieces of silver; nor could the bloody persecutors give him thirty-one pieces. After his horrible work was done, the accursed money could be appropriated to no other purpose but the purchase of the potter's field; for that was also written by the pen of prophecy. None can deny that in this the wrath of man did declare the praise of God. The Scriptures abound with examples of the victory of the predestination of God over all the wrath of man. Thus is the truth of this expression made manifest.

"The remainder of wrath shalt thou restrain." In the examples already cited there is no possibility of avoiding the fact that the dominion of our God extends to the control of all powers which are in existence. The testimony of Paul is as comprehensive as language can be made when he says of the dear Son of God, "Who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. i. 15-17. It is inconsistent with the plain light of common sense to suppose that the Creator of all things has not power to control the creatures of his will. If it were possible that he should fail to do what he purposes in any case, there can be no assurance for the comfort of any saint, since his failure in that instance necessarily proves that he is not omnipotent. If there is any power beyond the control of our God, then that power may finally prevent the fulfillment of any promise of his grace. But the helpless subjects of eternal love are assured that our Lord is above all gods. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places." "Wherefore should the heathen say, Where is now their God? But our God is in the heavens; he hath done whatsoever he hath pleased."—Psalm cxxxv. 6; cxv. 2, 3. These express statements of this fact are sufficient for the establishment of its divine authority in the mind of those who reverence the word of the Lord. No arguments could avail for the conviction of those from whom God has hid these things.

The preciousness of this essential principle of revealed truth to the afflicted and poor followers of the Lamb of God, consists in the abso-

lute certainty that every conflict in their warfare, every sorrow in their cup of tribulation, and every bitter loss and cross under which they are called to mourn, must be appointed for the good of the tried one to whom it is given. The same great love wherewith God loved his people, even when they were dead in sins, which he commends in the gift of his own blood, that we might be reconciled to God, that same infinite love has given every trial by which we are experimentally brought into the fellowship of the sufferings of our triumphant Redeemer. His own hand is the protection of every saint from all that wrath of man which is not ordained to show forth the praise of God by working together with all things for the good of them that love God, including every one of those who are the called according to his pleasure. Surely the saints have reason to rejoice that the power of God restrains all the remainder of wrath after the fulfillment of his praise in the salvation of his people from their sins, and from the death which is the necessary consequence of sin.

In accordance with the request of brother Tomlin, we have submitted the foregoing reflections. The subject is still full of precious testimony of Jesus. May the Lord be pleased to lead all his saints into the rich comfort contained in this record, and to his name be glory evermore!

BACK NUMBERS.

SINCE the commencement of the publication of "Extracts from Edwin Irving's Orations" we have been sending back numbers to the beginning of the serial; but the supply now being exhausted, we shall no longer be able to furnish them to new subscribers.

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S E L E C T E D .

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION TWO.

THE PERPETUITY OF THIS MISSIONARY CONSTITUTION PROVED.

(Continued.)

I HAVE heard quoted, as another deviation from the letter of the missionary charter, which is obscurely hinted at in the epistle of John, addressed to Gaius, in these words, "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth." This, like the former, proveth more for the spirit of the missionary charter than if it had been in most exact conformity with its letter; showing first that the travelers and ambassadors of the kingdom in these times were wont to be brought on their way from place to place by the charity of brethren, even though strangers, and did not hesitate to be beholden to their charity; secondly, that they went forth to the Gentiles without any means of conveying themselves thither, but needed assistance to reach the scene of their labors; and having reached the harvest-field, they put in their sickle and reaped without any hire, taking nothing for their reward, but passed on dependent as before upon the bounty of the brethren. So much the passage proves, that these christian expeditions were undertaken without any dependence upon ways and means, and were executed without any fee or reward; but it does by no means prove that while they were with the Gentiles they refused to be beholden to them for their subsistence. They took nothing from the Gentiles, and needed to be helped on their way, that is, they departed as poor as they came; but how they fared among them is not stated, because it was not necessary for the apostle to state more than their present condition as his argument for the brethren to help them. The passage, therefore, is nothing more than a certificate of the poverty and disinterestedness of these missionaries, given under the hand of an apostle to a brother, who on other occasions had been helpful to the brethren. How much it supports the spirit of the apostolical school of missionaries any one can see; how it beareth upon the present school it is not yet the time to discourse of at large.

Other instances of this kind occur in the apostolical record. Paul,

writing to Philemon from his bonds in Rome, desires him to provide him a lodging, trusting that through their prayers he would be given to them. He was then Paul the aged, and Philemon was his dearly beloved brother and fellow-laborer, from whom he might, without fear of misconstruction, ask such a favor; yet with what delicacy he touches upon pecuniary matters, any one who reads that model of delicate affection may well apprehend. At Rome, in like manner, he dwelt two years in his own hired house, and received all that came in unto him; because he was there as a prisoner upon parole, and accommodated his apostolic character to his forced conditions. But on his journey to Rome the missionary constitution was fulfilled to the letter by the brethren at Puteoli; with whom he was desired to stay seven days; and also by the brethren at Rome, who met him at the Three Taverns and conducted him on his way. In like manner Titus is instructed to bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them. In like manner he writes to the Corinthians concerning Timothy, that they would "conduct him forth in peace, that he may come unto me." Of such importance was this part of apostolical discipline held that it is enjoined in general precepts, like any other great head of christian duty, "to distribute to the necessity of saints, and to be given to hospitality;" and it is set down as a mark of those widows who are to be taken into the number, "that they have lodged strangers;" and of a bishop it is required as an indispensable quality that he should be given to hospitality; and to all it is often enjoined, as to the Hebrews, "that they be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Sometimes, in casting my eye back over what I have written, and considering the new doctrine which I have dared to advance in opposition to the universal practice of the churches, I have felt a fear come over my mind, as if I had been guilty of presumption in daring to interpret God's word upon this subject for myself; but the more I have been led to study it by the opposition which these ideas have received, the more I have been convinced of their truth. The passages which have been quoted against them have, upon deliberate study, turned out to be in their favor; and the instances which have been given of deviation have always proved to be deviations in excess, not in defect, of the standard of faith and self-denial. Moreover, in making those researches into the primitive appointments of Messiah and practices of his apostolic servants many new convictions have been brought to our mind concerning the office of the pastor and the office of the preacher which differ from the approved notions as widely as those which we have set forth of the mis-

sionary; so that silently we have come to the strong and steady persuasion that this is but a silver age of the church, taken at its best, and that the golden age is yet to come; that we are not perfect, any more than our fathers; that we should learn to believe in our imperfections, and welcome any one who will honestly declare them to us.

Sometimes, on the other hand, I have been tempted to indignation and wrath that the institution and appointment of the great head of the church should have been so widely departed from in these modern times, and, being honestly and plainly stated, should find so little favor in the eyes of a generation which prides itself in the evangelical character of its missionary undertakings; and that, instead of going about to seek men who were advanced in faith to the height of the undertaking, they have gone about to reduce the undertaking to the measure of an ordinary faith, and have attracted to the service many who were hardly fit for a pastoral care in the church at home, much less for laying the foundation of christian empire abroad. But most of all hath a holy indignation risen within my breast when, to keep up the popular glory and renown of their work, which they should be ever rectifying by the word of God, they should be content rather to obliterate and annul that part of his holy word which is able to give them counsel. It is instructive of the self-exaltation of man to hear with what cool indifference they would consign to uselessness those immortal counsels which our Lord gave for the conduct of christian missionaries, in order that they may have the field open for their own infallibility. They would break through all rules and laws of interpretation, and to a passage whose every word and sentence breathes immortality they would give a temporary application, destroying its obligation, losing its comfort, and abolishing its promises to the evil-entreated messenger of peace; all because it contains in its bosom two clauses which were necessary to make it useful and applicable to the time which then was, as well as to the times which were to come. Against this I have argued by an analysis of the passage, against it I have protested by an appeal to the apostolical times, in the hope of being able to prevail by argument and appeal; though I confess with slender hope in a time when names or periodical organs of opinion have obtained almost the whole authority in the church.

But if there be left in the church any reverence for the holy Scripture, any love to the words of Christ, any superiority to the things of sight, and trust in the good promises of God, any memory of her past triumphs, or any hope of future victory, by these I do entreat the church to hesitate how she discredits this portion of the holy Scriptures, because it applied to those times no less than to all

other times. For upon the same principle she would annul every word of the sermon on the mount, which was suggested by Jewish errors, and was given for the abolition of Jewish errors; and every parable, and every rebuke, and every exhortation, and every instruction of the Lord, which all sprung out of the occasion presented to him, and applied to it with far more exemption of every other occasion than the passage before us; which, if it be distinguished by anything, is distinguished by this, from most other of our Lord's discourses, that it will not apply, cannot by any showing be made to apply to that occasion, but bursts all limitations of time and place, and writes its own superscription to be, to the church universal upon the earth. There are some passages in our Lord's instructions which apply only to a particular time and condition of things, such as that spoken at the last supper, of which we have given a commentary above, and which can never come to be applicable again, because the Son of man can never again be removed by the hour and power of darkness from the power of protecting his church. But when any man would rob the church of any of the Lord's sayings, which the first apostles were glad to catch from oblivion, rather than to convey to it (of which their zeal we have seen an instance quoted from the missionary charter, 1 Cor. ix. 11, and may see another, Acts xx. 35, in Paul's discourse to the Elders of the Ephesian church), then that man should be indicted as guilty of high treason to our King, who liveth upon earth only in his words; of sedition against his kingdom, whose laws are the words of our everlasting King.

Foolish men! vain, ignorant and foolish men! they know not what they do in their haste to annul the precious words of Christ; neither understand they the nature of the words of Christ which they would annul. The glorious words of Christ were not for one occasion, but for all occasions; not for one race of men, but for all races of men; not for one age, but for all ages of the world. Yet in that which he said there was always something local, temporary and occasional; enough of the present time and present manners for it to lay hold of the feelings of the present audience. But because the eternal truth which he spoke had around it the drapery of the times, did it thereby become temporary? We, whose souls are educated in time, being of yesterday, do smack of time in all our thoughts and speeches, except wherein we are guided by revelations of eternity; but he who was from eternity, the same yesterday, to-day and forever, partaketh not and cannot partake of the same infirmity. The truth which he spoke is truth metaphysical; that is, truth independent of the conditions of time and place, applicable to all times and places, and equally applicable when time shall be no

more. The truth which he spoke addresseth not the temporary, but the eternal in man; and by awakening the immortal in us, enableth us to shake off the temporal coil with which we are enslaved. Yet, as hath been said, the eternal truth which he spoke, and from which all ages since have derived the knowledge of eternity and the sense of immortality, had a special application to the people to whom it was first addressed, and took hold of the forms of thought then current in the world, in order to deliver men from what was false, and manifest more clearly what was true, in those very things which they believed and by which they were surrounded. But this taste of the times, and glance at the occasion, must never for a moment beguile us into the imagination that they reach no further, and were intended to reach no further, than to that occasion; otherwise we must be content to lose all which he spoke from first to last. For example, the sermon which he preached on the mount, wherein he gathered up the fragments of all moral feeling and moral law, to issue them anew with divine wisdom, and write them in everlasting letters, not only searched into the joints and marrow of the pharisaical sophistry and hypocrisy, but hath become to every country where it hath been published abroad the basis of law and manners, and will continue the perfection of both while the world lasteth. Again, the comforting speeches he made to his followers before his crucifixion not only moved them to earnest questions, indicating their personal concern in what he said, but have been the sustenance of his disciples ever since in all the trials of their lives and in the hour of their departure; and will never cease to be as refreshing to the church as the waters of Meribah. His prayers, however aptly addressed to the occasion on which they were first uttered, are still the most frequent and the most soul-impressive of all our addresses to the throne of God. Those parables, whose images, like the Gorgon's head, froze his opponents to stony silence, are to this day the beautiful pictures of all social and religious duty, each one of them the porch and entrance to a magnificent temple of truth and blessedness; and those very parables which shadow forth the nature of his kingdom—the parable of the mustard seed, of the leaven, of the twelve virgins, of the steward, of the royal feast, of the laborers in the vineyard, of the sower and the seed—are not these as applicable now as then, and as frequently enforced and applied by the ministers of the gospel? If in all other things he spoke for eternity, yet missed not the present occasion; if in all other things he spoke for all times and all occasions; who is he who will say that when equipping and instructing the messengers and missionaries of his kingdom, upon whom all the rest depended, he hath said nothing peren-

nial, but only spoken well for the occasion, and must not be understood as instructing us in the same terms in which he instructed them? The man that saith or fancieth so hath need to learn again what be the first principles of the doctrine of Christ; and I warn him to beware how he taketh from or addeth to the words of the prophecy of this book, lest God shall add unto him all the plagues that are written in this book; how he break one of these commandments, or teach others to do so, that he be not called least in the kingdom of heaven. If he, the King and Founder of the spiritual kingdom, in whom dwelt all the treasures of wisdom and knowledge, did not understand and know the full provision and furniture for his own envoys and ambassadors, the strength in which they should fight, and the weapons with which they should overcome the powers of darkness, I marvel indeed who should understand and know them; and if his rules fail to be applicable to our case, I marvel who shall help out their inefficiency. The church, say you; but what is the church without its Head? Where is its counsel without its Counsellor? Where its authority without the Spirit of Christ? Therefore let no man nor body of men, no christian nor society of christians, nor the whole visible church, in their presumption dare to say these instructions of Christ to the messengers of the kingdom are now inapplicable, are Utopian, are extreme, are to be cautiously interpreted and prudently carried into effect; for if these be cast aside, I for one see not upon what scriptural basis a Missionary Society resteth, nor do I see by what principle a christian missionary is to guide himself. * * * In short, without this document I am all at sea upon the missionary question, and must handle it like a question of state policy or of church management; but preserving this I have the Magna Charta of the Missionary Constitution, the description of the missionary character, the scale of his qualifications, the directory of his procedure, his safe conduct from the court above, and his assurance of success upon earth and of immortality in heaven.

(Continued next week.)

CHURCH HISTORY.

THE two-dollar cloth and the two-dollar-and-fifty-cent leather bindings of the Church History are about exhausted, but we still have a few copies of the four-dollar Imitation Turkey Morocco binding, and two copies of the five-dollar Genuine Turkey Morocco on hand.

The sale of the History has become so light that we cannot afford to run another edition until we can ascertain how many copies can be sold. We therefore will receive subscriptions for the book, to be delivered the latter part of this year, if a sufficient amount is received to warrant the publication of another edition. If not, we will refund the money.

(Concluded from page 147.)

less, and groaned and sighed. When I called to him and asked if he was sick, he answered, "Yes, heart-sick, to think I am so fruitless; nothing but a barren fig-tree. I'll never, no never, try to preach again." That was years ago, when I was young, and his words were a damper to me. I wondered how such a gifted comforter could feel so despondent. I asked why the Lord suffered it to be, when the Scripture, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom," came to mind, and I saw the saints of all ages had been a fearful people.

"The fearful, the faithless, the weak, are my care; The helpless, the hopeless, I hear their sad prayer."

For all this company of trembling, sighing, afflicted people, whose trust is in the Lord, I want to claim relationship.

Sister Long lives four miles out in the country, and is a widow. Her husband has been dead several years. He was a very loving, faithful member of our church for many years.

LINA W. BECK.

CRAWFORDSVILLE, Ind, Feb. 5, 1893.

TO THE CHURCH AT CRAWFORDSVILLE—DEAR BRETHREN AND SISTERS IN CHRIST:—My mind has been drawn out or impressed to write to you for a long time; and now to-day, as I cannot meet with you on account of the earth being covered with so much ice, I will try in my weak way to put a few of my thoughts on paper. I see more and more of my nothingness each day. My day is far spent, and the evening shadows are gathering around me, and I so little and worthless. I desire to assure you that I have not forgotten my heavenly Father's family; for my love for you grows stronger and stronger each day. I hope I have not been forgotten by you, and that you are praying for poor, unworthy me this day. I seldom close my eyes in sleep without thinking of the dear Savior, and how he has watched over my wandering steps, and finally, after so many years, brought me to the fold of Christ. O what a glorious doctrine, "Salvation by grace." Can it be possible that I am one of that blood-washed throng? Dear brethren and sisters, let us rejoice and glorify the name of our God.

"How sweet the name of Jesus sounds In a believer's ear; It soothes his sorrows, heals his wounds And drives away his fears."

I think I know these feelings by experience, and hope I have tasted that the Lord is gracious. Sometimes I can say, I know that I have passed from death unto life, because I love the brethren. I have enjoyed more peace of mind since our January meeting, and the time will seem long till I can meet with you again. I want to tell some of the Lord's dealings with me. When I was a little girl I was made to see myself a great

sinner. In the silent watches of the night I was made to mourn and weep over my sins. At one time I went to a Baptist meeting. After the preaching they went to the water to baptize. The minister led the candidates down into the water, and I felt as solemn as the grave. The water looked lovely, and the ordinance seemed beautiful, and I had a desire to go there too; but I told no one, not even my dear mother, for fear she would say, You do not know what you are talking about. So I went on from time to time, and year to year, having the same feelings, yearning to be with Christ's church. All the members seem such bright and shining lights, and I so unworthy. Sometimes I could see, with my weak understanding, that the merit was in Jesus, not in poor me. "The flesh profiteth nothing." I cannot tell my feelings as many do in our dear paper, the SIGNS, but I have many thoughtful hours. I receive much comfort from you all, dear brethren and sisters. Brethren Oliphant and Nowel tell my experience better than I can. They seem to know all my ups and downs. If dear old brother M. M. Vancleave is not at our meetings I feel that there is a great vacancy. May the Lord bless him in his declining days. My brethren and sisters, remember me at the throne of grace, and pardon this poor scribble.

Your very unworthy sister in Christ, if one at all,

SARAH A. LONG.

OPELIKA, Ala., April 11, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have read the SIGNS, I hope, to profit, and have much enjoyed several articles, and felt built up. I hope the brethren will continue to give the certain sound. Brother Jenkins struck the key-note of Old Baptist doctrine on knowledge as the gift of God, and not the result of study, as some vainly imagine. I wrote an article and did not send it on; but Elder Durand did send on his, and I was struck with the coincidence that, although hundreds of miles apart, we had the very same thoughts. I did enjoy brother Durand's letter written from Florida, referring to brother Jenkins.

I was glad Elder Curry's speech and lecture were published for the benefit of the household of faith. I know it must have sounded like thunder from the throne, in Lebanon, Ohio, the seat of learning, and the home of many who could not indorse the lecture; for the indorsement of that lecture would upset the theories and systems which Arminian heathen have been nursing for centuries. I am glad the Lord has raised up fearless and able men who are willing to stem the current and speak the truth in high places; for the apostle said, "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."—Eph. vi. 12.

I enjoyed the reading of the Minutes of the Black Rock meeting, and I hope the Baptists will still contend for the faith once delivered to the saints. Surely did Jesus say, "I send you forth as sheep in the midst of wolves." The church is like Daniel in the lions' den, the bush in the fire, the Hebrews in the fiery furnace, and like a ship on a boisterous ocean. From a human standpoint she seems to have all the odds against her; but yet, thank God, as Jesus said, "The gates of hell shall not prevail against it." The stone cut out of the mountain without hands (without instrumentality) smites the great image, and it falls to pieces; but God's kingdom, which is an everlasting kingdom, shall stand forever. May the Lord arm his soldiers, and make them faithful in the battle, is my desire.

Yours in hope,

W. LIVELY.

MARRIAGES.

On April 26th, 1893, by Elder Wm. J. Purington, at the residence of Dr. John Strobel, No. 948 North Fifth St., Philadelphia, Mr. Thomas C. King, of Mooreland, and Miss Rosanna B. Strobel, of Philadelphia, both of Pa.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I am requested to write an obituary notice of our precious sister, **Polly York**, for publication in the SIGNS.

She was born July 26th, 1811, and was married to Adam York when quite young, bearing four sons and three daughters. She was the mother of our dear brother, C. W. York. Brother York told me that she had been a member of the Primitive Baptist Church nineteen years last August, and a more faithful sister in Christ Jesus I have never met; but she is no more in this poor world of sorrow and toil.

Sister York died of dropsy on April 29th, 1893, and the unworthy writer was sent for to attend the funeral at Grassy Creek grave-yard, in Surry Co., N. C., on Monday morning, May 1st, 1893, at nine o'clock, when and where I addressed a very large audience from Rev. xiv. 13. I greatly felt the power of God while speaking, and much good feeling was manifested among that large gathering of people. When I had closed the services we bade our aged sister farewell for all time, and laid her beneath the sod, to await the trump of God.

WM. R. WELBORN.

STATE ROAD, N. C., May 2, 1893.

Elder John B. Copeland, the subject of this sketch, was born in Franklin Co., Va., July 5th, 1846, and died at his home near Slater, Saline Co., Mo., Feb. 22d, 1893, aged 46 years, 4 months and 17 days.

He was married to Sarah E. Oldham on August 10th, 1873, and was the father of seven children, of whom six are living. In May, 1874, he united with the Old Baptist Church, and was ordained to the ministry on August 18th, 1878, being a faithful and uncompromising exponent of the truth, not fearing to declare the whole counsel of God. For several years his health had been poor, and during the last ten months of his life he was confined to the house, and was a great sufferer; but through all his affliction he was patient, feeling that the Lord's hand was laid on him for good, though he could not see it. He was one who believed that

God "worketh all things after the counsel of his own will;" and that all he does is right, just and good, whether we can see it or not. It was my privilege to visit him and the church of which he was pastor during the last year of his life, which seemed to be a comfort to him, and he looked forward to each meeting anxiously (we always held the Saturday church meeting in his house after he was confined to his house). I was greatly blessed by his comforting words, timely counsel, and his experience in the ministry, of which I might write much to the comfort of God's ministers; not in the flesh, but in the Spirit. His life has demonstrated the truth of the words, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." He passed away in the full assurance of the faith that kept him through his short but eventful life. The churches he left were in peace, and a unit in doctrine; no isms, no "Lo heres" nor "Lo theres" among them. He rests from his labors, and his works follow him.

I tried to speak at his funeral from John i. 16, 17: "And of his fullness have all we received, and grace for grace," &c. While I realize how sadly we miss him, yet we sorrow not as those who 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." May the Lord, who is able to abundantly bless, be with his dear sorrowing family and friends, and all the dear saints, and comfort them in affliction.

WM. M. STARTZMAN.

DIED—At her home in Toulon, Stark Co., Ill., March 30th, 1893, after a protracted illness of seventeen weeks, **Mrs. Jane Atherton**, relict of brother J. R. Atherton, aged nearly 89 years.

Sister Atherton's maiden name was Armstrong. She was born in Hamilton Co., Ohio, June 5th, 1804, and was married Jan. 16th, 1825. They came to Illinois in 1831, and settled near Nauvoo, Hancock Co., where they remained until 1845, when they settled in Stark Co. I think they were in the constitution of the Spoon River Church, and remained steadfast and highly respected members until their death. On account of the infirmities of age sister A. had not been able to attend the meetings for some years. I am informed by her daughter, Mrs. McClenahan, that she requested her to write to me after her death, and say that although she had not heard a Baptist sermon for a great while, yet she died firm in the faith, and hoped to clasp hands with you all on the heavenly shore.

The funeral services were conducted by the Congregational minister on Monday, April 2d; after which her mortal remains were placed beside those of her husband in the Toulon cemetery.

ALSO,

DIED—At his home near Annawan, Ill., April 1st, 1893, of old age, **Eli Batten**, aged about 92 years.

Brother Batten was born in Virginia, and soon after his marriage emigrated with his wife to Ohio, where he was called by grace, and joined the Old School Baptist Church, and, if I am not mistaken, was baptized by Elder Wilson Thompson. Again he moved west, this time settling in Henry Co., Ill., on the farm on which he died; and when the Barren Grove Church was constituted he brought a letter, and himself and sister B. were received, and he remained a worthy member until his death. I visited him a few days before his death, and found him very firmly established, and waiting patiently until his Master should call him home.

He was buried on Monday, in the Fairview cemetery, to await the resurrection of the just.

S. KETCHUM.

ELMWOOD, Ill., May 1, 1893.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will convene with the Black Rock Church, the Lord willing, in Baltimore Co., Md., on Wednesday before the third Sunday in May (17th), 1893, and continue the two following days.

All who expect to attend and to come by rail will be met at Cockeysville by train leaving Calvert station, Baltimore, at 3:30 p. m. on Tuesday before the meeting. Cockeysville is about fifteen miles out from Baltimore, on the Northern Central R. R. A cordial invitation is extended to all who desire to meet with us at that time

F. A. CHICK.

THE Delaware Old School Baptist Association will convene, the Lord willing, with the Welsh Tract Church, New Castle Co., Del., on Wednesday before the fourth Sunday in May (24th), 1893, and continue the two following days.

All who come from Baltimore, Wilmington and Philadelphia will please come via Baltimore & Ohio R. R. to Newark, Del., where they will be met and conveyed to places of entertainment.

Those coming from Baltimore will take the train leaving Tuesday at 3:40 p. m. or Wednesday at 7:00 a. m.

Those from Wilmington and Philadelphia will come Tuesday on train leaving Philadelphia at Twenty-Fourth and Chestnut Sts. at 4:05 p. m., or Wednesday at 8:15 a. m.

Those coming via Delaware R. R. will take the train which leaves Delmar at 2:30 p. m. Tuesday, and get tickets for Porter. Change cars at Porter for Wilson, where you will be met.

Consult time table, as time for trains is subject to change. Excursion tickets can be had, good for three days.

We extend a cordial invitation to all who wish to meet with us.

P. M. SHERWOOD, Church Clerk.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the Middletown & Walkill Church, in the city of Middletown, Orange Co., N. Y., on Wednesday before the second Sunday in June (7th), 1893, and continue the two following days.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

THREE DAYS MEETINGS.

OUR May meeting will be held with the Broad Run Church, near Poolesville, Md., beginning on Saturday before the second Sunday in May, and continuing three days.

Train leaves Washington city at 10:40 a. m. We hope our brethren will come to see us, our ministering brethren especially, and preach for us. Get tickets to Barnesville.

E. V. WHITE.

BLACK ROCK BAPTIST CONVENTION.

Those wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1892, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

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NO. 20.

CORRESPONDENCE.

PERSONALITY OF MAN.

THE question, "What is man?" is the stumbling-stone in all systems of human philosophy, and is no nearer answered to-day than in the days of the psalmist, who recorded it upon the pages of inspiration. Notwithstanding the many volumes that have been written by all the different schools of philosophy, man still remains

"Chaos of thought, and passion all confused,

Still by himself abused or disabused;
Sole judge of earth in endless ruin hurled,

The glory, jest and riddle of the world."

The origin of man, his nature and destiny, are problems which have engaged the human mind for centuries, and which still remain as unsettled, so far as philosophy is concerned, as in the beginning. Two leading schools of philosophy have been and are still engaged in the discussion, one denying man's personality and the other affirming it. Many profound thinkers have written extensively upon both sides of the question, each working out his own preconceived notions along his favorite line of thought, and finally arriving at that conclusion which best satisfies his own position upon religious and scientific questions. It is astonishing to what extent prejudice, tradition and legend shape men's politics, religion and philosophy.

"We are the same that our fathers have been,

We see the same things that our fathers have seen,

We drink the same stream and view the same sun,

And run the same race that our fathers have run."

The personality of man is the battle-ground between skepticism and modern christianity. The philosopher whose religious tastes, temperament and predilections lead him to deny nominal christianity and embrace materialism, deism or atheism, shapes his philosophy accordingly, and endeavors to prove that man is not a personality, because if this one point be established his victory is gained, so far as philosophy is concerned; while upon the other hand, he who is led either by tradition, persuasion or legend to embrace nominal christianity, engages to prove that man is a personality, because the nature and capabilities of man form the foundation of all modern religious theories. In order that the prevalent theory of conditional

destiny may have some face to it, some foundation for reasonableness or plausibility, certain qualifications must be ascribed to man to constitute him a personality, capable of accepting, applying and carrying into effect the provisions which men assume that God has made for their salvation.

The materialistic school of philosophy, reasoning from the preconceived falsehood that there is no God, has labored to prove that man himself is not a personality; and upon the other hand, the so-called christian philosopher, in love with the idol tradition of conditional salvation, based upon man's free agency, invents a philosophy which makes man a kind of demi-god, by ascribing to him a mind, spirit or soul that is spiritual in the same sense that God is spiritual—a principle of immortality, a spark of divinity, as they often call it. They assume that in order for man to be a personality he must be endowed with the ability to know God, and to choose between right and wrong, and to exercise all the functions of an essential free moral agent; and that without this dual nature and these qualifications he cannot be a personality. Now, that man is endowed with reason, and possesses a knowledge of himself and his environment that the brute creation does not possess, every one must admit. It does not require a philosophy to establish this fact. But that to constitute him a personality requires that he possess a spark of divinity, a principle of immortality, a spiritual mind, of the essence as God himself, every one who has the slightest respect for the New Testament psychology must emphatically deny. The great mistake that philosophers have all fallen into is this, that in order for man to be a rational, ethical personality, distinct from the brute creation and pre-eminent over it, God must impart to him in his natural creation the spiritual, immortal nature of God himself, and that without this God-element there can be no distinction between man and beast. The qualifications of man that distinguish him from the irrational animal creation, and constitute him a personality, are products of creative power; and all products of creative power, or all created existences, are essentially different in essence or substance from the essence or substance of the creator.

"Of God above or man below
What can we reason but from what we know?"

Of man what see we but his station here
From which to reason or to which refer?"

In man's creation he was of the earth, earthy. In this creation he is capacitated to live on the substance of the earth, to love, understand and enjoy the things of this world, but separated in all his nature, in all his powers of body and mind, from the spiritual world. The law of continuity furnishes an *a priori* argument for the position we are attempting to establish of the most convincing kind, of such a kind indeed as seems to be final. If nature be a harmony, man in all his relations, physical, mental and moral, necessarily falls within its circle. It is altogether unlikely that man should have a spiritual nature violently separated in all its conditions of growth, in its essence and substance, from his earthly nature. It is difficult to conceive that the natural man should be guided by one set of principles, and these at a certain point give place to another set of principles altogether new and unrelated. Nature has never taught us to expect such a contradiction. Man cannot in the nature of thought, in the nature of language, be separated into two such incoherent halves.

The Bible account of man's creation is, "The Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living soul." The unity of man as a living organism, as a natural personality, is most forcibly set forth here. The prevalent philosophical idea of man's personality is that God breathed into man an immortal soul, something *ab extra* to the man physical, and that this soul is the embodiment of the man's reasoning, knowing, intelligence, and is in substance of the same divine essence of God himself; and that without this germ of divinity man could not be a personality. Nothing can be farther from the true nature of man's personality as revealed in the history of nations, in the history of men, and in the everyday life of each individual. When facts contradict philosophy we must give credence to facts. Besides, the one brief statement of the Bible condemns the idea conclusively: "God breathed into his nostrils the breath of life; and man became a living soul." He did not breathe a living soul into the man, but man became a living soul. Man and soul mean the same thing in this place.

It is true that the Bible was not

written for a text book on psychology, yet no more beautiful system of philosophy can anywhere be found than that recorded by inspiration. It is consistent with itself, and is nowhere contradicted by existing facts. That fundamental principle of the christian religion laid down by Christ himself, "Except a man be born again he cannot see the kingdom of God," is the embodiment of principles of philosophy which locate man in nature, and fix, define and bound his personality. The explanatory clause, "That which is born of the flesh is flesh," shows conclusively that man is the product of a fleshly birth; and all his powers, both mental and physical, are derived from the same source, and all belong to the same environment. The term "flesh" does not mean the literal flesh of the human body, but means man as a whole, as an individual, a personality; and if this personality ever sees the kingdom of God, is ever made a partaker of the divine nature, of immortality, it must be born again.

The present christian (?) philosophy of man's personality sets up the most serious enemy that christianity has to deal with at the present day. Of the multitudes who profess the christian religion at the present time, how many have clear in their minds the cardinal distinction made by Christ between born of the flesh and born of the Spirit? By how many nominal christian philosophers is not this fundamental postulate persistently ignored? A thousand modern pulpits are preaching every seventh day a philosophy of personality that not only contradicts this cardinal principle of the teaching of Christ, but renders the necessity of the new birth entirely useless.

The principle of psychology laid down by Paul is, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." The carnal mind here means that mind which constitutes man a person; and this mind is so far from being a spiritual essence, a spark of divinity, that it is enmity against God, not even subject to his law, neither indeed can be. The same apostle, in pursuing the same line of thought, says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." By natural man here is meant that personality which is born of the flesh, and is flesh, and which has no capacity for the things of the Spirit.

He cannot know them. This is not a dogma of theology, but a necessity of science; and science accepts the situation. If philosophers would or could acquaint themselves with the meaning of the scriptural terms flesh and Spirit, they would free themselves from many blunders, and enter a new field of philosophic thought. The terms flesh and Spirit are no less scientific terms; they are strictly physiological in their import, and lie at the bottom of a biology which the scientists have hitherto entirely overlooked. The most complete, definite, real antithesis known to human thought is expressed by these terms. They are used to express two orders of life so completely separated from each other that nothing but the word "death" can express the nonrelation of the lower to the higher. Man, with all his powers of soul, body and spirit, lies within the order denominated flesh. His personality belongs here *in toto*. As the bird in its attempts to quit the earth and soar into the sky is beaten back by the unseen wires that fix its bounds, so the powers of man cannot extend beyond their environment, but in their endeavors to enter the spiritual world, even through the subtle medium of thought, are held back by an unseen but fixed boundary which they cannot pass. The agnostic's assertion that he knows nothing of the spiritual world is true, however much the nominal christian may dispute it. He really does not know. The statement that the natural man receives not the things of the Spirit of God, neither can he know them, is final, as a statement of scientific truth.

Can the philosophy that makes the mind or soul or spirit of man homogeneous with God be true without destroying *in toto* the statements of Paul and Christ? It may be urged that Paul was not inspired, that Christ was not the Son of God. Admit this to be true, and yet who among men is entitled to more respect as authority in philosophy, and where is the system of philosophy that is more rigorously demonstrated in men, as exhibited in their everyday life? The personality of man is not denied in the New Testament philosophy, but established. It contradicts other systems, that is all; and it does not contradict them by mere dogmatical assertions, but upon the most tangible scientific basis.

Man as a created intelligence stands above all creatures within his environment. He thinks, reasons, wills, loves, hates, mourns, rejoices, and is conscious of himself as distinct and separate from the things around him; he is conscious of his own individuality. These conditions and objects of consciousness are essential elements of personality, and prove that man is a person, but in every particular finite, in every particular natural as opposed to spiritual, mortal as opposed to immortality. There is nothing in man's personality that is immortal, in the Bible sense of that term. I do not

mean that man shall not live again, or that there is no future existence for him. Endless existence is not immortality. The Bible declares that God alone has immortality, and I am unwilling to ascribe to man what God alone is said to possess. Man thinks, but his thoughts are vain, unfruitful, and always fallible; this proves that his mind is vain and fallible, and hence cannot be of the essence of God. He reasons, but his reasoning is uncertain, and often reaches wrong conclusions. He wills, but his willing is mutable, feeble, and upon all hands subject to defeat. He loves, but his love is often misplaced, embraces evil and wicked things; men love darkness. He hates, but he hates the good, even hates God himself. These facts, as exhibited throughout all history, are insurmountable barriers to our accepted philosophy of personality.

Man is a child of earth, thoroughly identified with the earth in all his manifestations; and whether his correspondence with earth can be broken and his personality preserved, is a question which philosophy can never solve. The fact that man is a personality cannot help us here. The heart, ignorant of what lies beyond, wraps itself in the vainest imaginations, the basest traditions, and the most ridiculous legends, and struggles to light its own darkness and penetrate the darkness beyond by the feeble lamp of philosophy. Around the mysterious region of the Hereafter, Superstition has cast her sable mantle.

Philosophers endeavor to prove by the personality of man that there is a personal God. Their argument is that a finite personality must necessarily be the product of an infinite personality, or a personal God; but the comprehension of God as a person, as the true God, as the I Am, as Jehovah, is not the product of a philosophy, but must come through the revelation of faith. This revelation lifts us out of the miry clay of an uncertain philosophy, and places our feet upon a rock. It gives us a mind, a heart, an understanding, that cannot be accounted for upon any principles of human science. It lifts the veil of fear and superstition from the heart, and answers in the affirmative the question, "If a man die shall he live again?" The revelation of faith also solves the problem of the preservation of man's personality in the dissolution of his correspondence with this earth.

The duration of man's personality is determined by the author of it. It is not necessarily endless within its own attributes. Not only is the duration of man's personality fixed by the will of God, but the condition or state of its existence is determined by the same eternal will. God's personality, from the very nature of it, is essentially self-existent, eternal, immutable, immortal; but man's personality is not so essentially. A created personality can be limited as to duration, can have any given

nature or condition that may be determined by its creator. From our own instinctive fears and longings we may infer that our personality may exist in a future state, but the only ground for assurance of this is the revelation given by God through Jesus Christ; and this revelation is not given to all men, for many of the wisest philosophers endeavor to reason away man's personality here and his existence hereafter. In the midst of an uncertain philosophy upon the one hand, and unbelief upon the other, it doth not yet appear what we shall be, but we know that when Christ shall appear we shall be like him.

H. M. CURRY.

"FOR we being many are one bread, and one body: for we are all partakers of that one bread."—1 Cor. x. 17.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—In some one of the past numbers of the SIGNS I saw a request from sister Nevada Runyan, of Runyan, Ky., for my views through our highly prized medium of correspondence, the SIGNS OF THE TIMES, on the above portion of holy writ; but I have deferred answering until now, and for no other reason than a deepening, heartfelt sense of my weakness and unworthiness to write on any portion of God's word; and even now if I have any special light on the text submitted it is very faint and glimmering. However, I cannot in justice to my feelings pass such requests by unnoticed; therefore I will offer a few thoughts, such as I have, relative to the subject, hoping they may be of some comfort to our highly esteemed sister, and others of like precious faith.

This text is a positive declaration of inspiration, and neither has reference to nor embraces any but God's people, the elect vessels of mercy, whom he chose in Christ Jesus unto eternal glory. The context shows plainly that the apostle was enforcing on the minds of these dearly beloved children of God in a most vivid manner the disobedience of the Israelites, and their overthrow with literal destructions and righteous judgments, as our ensamples and for our admonition, upon whom the ends of the world are come; and not only so, but that the Lord our God had a table for his loved ones to gather around, and a cup for them to partake of; and also that the devil had a table for his children to gather around, and a cup for them to partake of; and that these plainly distinguished classes, with their respective places, way and manner of worship, should have no communion or fellowship with each other; nor could they have, without subjecting the Lord's children to the same like destructions as came upon the children of Israel in the wilderness for their disobedience; for all these things happened (came unexpectedly) unto them for ensamples, or were our examples, to the intent we should not lust after evil things as they also lusted. May the

Lord enable us to flee from idolatry. "Little children, keep yourselves from idols;" for "Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's table, and of the table of devils." "For the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The word "communion," in its common acceptance, means fellowship, concord or agreement; and in this text it has direct reference to the mutual communion of Christ and his children in the solemn sacrament known among us as the Lord's supper. But this communion and fellowship of Christ and his children are not confined alone to the sacrament known as the Lord's supper; for the apostle John says, "Truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 3. We do also most assuredly believe that God's children have communion with Christ by election in him, by their relation to his humanity, and by a participation of his Spirit; for they are made partakers of all the covenant blessings treasured up in Christ for them, and which are made known unto them experimentally, according to the eternal purpose which he purposed in Christ Jesus before the world began. For Paul said to the Ephesian church, "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 [in harmony] as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4.

"For we being many." The plural pronoun "we" in this text, which comprises the exact number expressed by the following noun "many," is no more nor less than God's entire people, known as the election of grace and body of Christ, whom he purchased with his own blood; for when Jesus took the cup, and had given thanks, he gave it to them, saying, "Drink ye all of it; for this is my blood of the new testament, which is shed for [because of] many, for [because of] the remission of sins;" that is, for the remission of the sins of the "many."—Matt. xxvi. 27, 28. For the body (church) is not one member, but many; and God hath set every one of them in the body as it pleased him. Inasmuch then as God set every one of the members in the body as it pleased him, he is the only being that officiated in the organization of this one complete body; and this church, or body of Christ, is the only one of her mother—the only one organized by infinite wisdom and eternal love; consequently there is none other like it—none other of this kind. "There are threescore [sixty] queens and fourscore [eighty] concubines, and virgins without number;" but "My dove, my undefiled, is but one."—

Song vi. 8, 9. One chosen in Christ, preserved in him, blessed in him, and called with a holy calling. Individually we are many, yet we are joined together in one mystical body, of which Christ is the Head and Savior; and we declare ourselves to be so by our fellowship together in the ordinance of the Lord's supper, and by having love one for another, manifested in our everyday life, &c. For the bread we eat in taking the Lord's supper is one bread, and the wine we drink is one wine. Although the bread may be composed of many individual grains of corn, yet it is but one bread; and the wine may be also composed of many individual grapes, yet it is but one wine. Hence the Lord's chosen people are redeemed to God by the blood of Christ out of every kindred and tongue and people and nation; and yet they are all one in Christ, and are many members, yet but one body. All the elect of God out of every kindred, tongue, people and nation, from the beginning to the end of the world, is but one body, the church, the bride, the Lamb's wife; one body and one Spirit, and called in one hope of their calling. One Lord, one faith, one baptism, one mind, love and design, being knit together in love; and this everlasting or eternal love is the cement which cements this one body in an indissoluble union, and unites and joins these many members so closely that they are but one body. "Are one bread, and one body." Christ is spoken of as the bread which came down from heaven. "If any man eat thereof he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 51. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." "I am the bread of life." This is one bread, of whom all God's children are partakers. This last phrase of the text more plainly gives us the cause of the unity or oneness of Christ and his people; it is because they are all partakers of his divine nature and holiness. Notwithstanding the Lord's chosen people in their individuality are many, yet they are but one body; and the very idea of many being but one denotes a most inseparable union and intimate communion, as if they were but one person or one body. This last phrase the apostle has used in a most lucid manner, to show the union and communion that is between Christ and the members of his body, the church. This oneness or unity of Christ and his people is the only ground of their acceptance with God; the only ground upon which their sins are pardoned, their persons accepted, and finally they are brought to eternal glory, where we shall be like Jesus; for we shall see him as he is, and so shall ever be with the Lord. "For we being many are one bread, and one body: for we are all partakers of that one bread."

W. J. MAY.

PINSONFORK, Ky., April 20, 1893.

RATON, N. M., April 24, 1893.

DEAR BRETHREN BEEBE:—I send to you a letter written by sister White, which I think will interest many of your readers. The news of her death came to us in our southwestern home very suddenly, as we had not heard of her failing health. I had spent many pleasant seasons in her company, and she was endeared to me in warm christian love. The letter I send portrays the deep christian experience which she had tasted, and her unfaltering trust in the Savior of the church. We sympathize deeply with her bereaved family and the church of which she was a member, all of whom will miss her presence among them.

Yours in christian love,

ELIZABETH H. BOGGS.

MARCH 18, 1878.

MY VERY DEAR SISTER BOGGS:—I received your very welcome letter during my husband's absence. You can well imagine how gladly it was received. I am sure I only have to ask your forgiveness for not answering before this; for you know so much of my weakness and imperfection that I am sure you will pardon me, and not think me unmindful of such a favor as I hope I will always feel a letter from you to be. We received the notice of Elder Hartwell's death. O what a sad bereavement! I have no doubt now that you feel his place can never be filled. It seems hard, when such dispensations of God's providence come upon us, to feel in our hearts, "Thy will, O God, be done." We can only feel that when the Lord gives us strength. We surely cannot say those words in our own strength. It is he alone that is able to fill that place. There is nothing too hard for him to do; and we have the blessed assurance, if we are his children, that he will never leave nor forsake us. But O, I have so many doubts about my salvation. I do not doubt for one moment the salvation of the church. I know that is sure. Chosen in Christ before the foundation of the world; and just as sure as the Head lives, the body must live also. He is the Head of the church, the body; and it must be a perfect body. We cannot conceive of Christ having anything but perfection; and surely it takes every member to make that body perfect. He says in another place, "I am the vine, ye are the branches." But every branch that beareth not fruit shall be cut off and thrown into the fire. Brother Powell certainly expressed my feelings on Sunday when he said he thought he must be the branch that bore no fruit. I think I must surely be that one; for in me, I feel, there is no good thing. I am always doing the things that I should not, and leaving undone the things that I ought to do. I think I can say, with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" O what can make us more wretched than when Christ

withdraws himself from us? We are then indeed of all men most miserable. But I have often thought of the passage of Scripture (I do not know just where it is) which says, "Though we believe not, yet he abideth faithful: he cannot deny himself." What a consolation to those who so often find themselves in a fix that they cannot decide whether they really believe or not. But there is one thing there can be no doubt about, whether we believe or not, Christ's blood is sufficient to cleanse us from all sin. Blessed is the man to whom Christ will not impute sin. O, my sister, when we feel the burden of our sins bearing us down so low, we cannot conceive of anything like the goodness of God in giving his only begotten Son to bear the sins of the whole church. We feel sometimes that surely he had enough to make him sweat great drops of blood falling to the ground, and all on account of our sins. O that I could love him more and serve him better, is the prayer, I trust, of my poor, weak self.

Elijah came home from your place on Saturday night. He stopped to see Elder Purington. He says he can never forget the kindness bestowed on him while on that trip; but he had so little spiritual enjoyment and so little liberty in preaching that he felt he must have been more a burden than a pleasure to the church. We were all so glad to see him. That was the longest trip he has ever taken since he has been trying to preach.

I see in the last SIGNS that our dear old brother Beebe is able again to fill his place in the pulpit, for which we all have great reason to be thankful. I do not now expect to attend the Baltimore Association. I wish you could attend. Brother Chick expects to come from there and be here on the third Sunday. Cannot you come with him? Old sister Hickson says she expects to come. If you could only be with us it would remind us of the week we spent together last summer.

Now, my dear sister, I must bid you good-by for the present. I hope you will overlook all the imperfections in this scribble, and write to your unworthy sister in hope. Elijah joins me in love to you; and he sends his love and returns thanks to you and all the friends at your place.

LIZZIE WHITE.

THE NAMES OF BLASPHEMY.

IN reading the Scriptures of divine truth we are, like Peter, led to see that there are some things hard to be understood, which we no doubt do very often wrest, being unlearned, and consequently unstable. It is no very pleasant task to the flesh to resist popular notions and long accepted practices. But the Spirit of Christ and of wisdom, and a sound mind, will enable us to detect anything that is contrary to sound doctrine and the traditions delivered to the church by the apostles, and to

resist the same with a ready mind, no matter what the consequences are. For no lie is of the truth, whether in doctrine or practice. Even the little foxes spoil the vines. Any practice, be it ever so small, not given in the apostles' doctrine, is a corrupt practice. We see some worshiping of angels even among Old Baptists, by calling some great preachers and writers "divines." This is a name of blasphemy when given to any mortal man. This title belongs to him only who hath immortality dwelling in the light, which, it is expressly declared, no man can approach unto; whom no man hath seen nor can see. But no marvel, for Satan has tried to make the Scriptures teach this; but he never yet got any farther than the heading of the chapters, or the margins and explanations. He tried to make God's servant John take a name of blasphemy; but the Scriptures by John repudiate it. It is this, "The Revelation of St. John the Divine." This is a name of blasphemy, and is given the lie in God's first sentence, "The revelation of Jesus Christ," &c. The reason I speak of this is because I believe some of God's people are caught in this, in telling what some "eminent divines," as they call them, have said or written. This I cannot receive, as it is one of the ear-marks of the whore and her daughters, who are full of just such names. "Reverend," "Holy Father," "Mother of God," "Queen of heaven," are some of the names of blasphemy written upon her, as well as her daughters. Blasphemous doctrines, claiming attributes of God. And some of the unstable are following their pernicious ways. Some are making light of the express commands of the apostles, because they are not popular. One in particular is, women teaching and speaking in the church, usurping authority, which is expressly forbidden by the apostles; and they are the mouth of God. This practice is very popular with antichristian denominations of the second beast. Why? Because there is a great power in the voice of a woman to draw the fleshy mind of man. This is why, or one reason why, the wisdom of God has said, "It is a shame for a woman to speak in the church." It will not do for sisters to quote what those noble women did and said at the sepulchre, and elsewhere, in the apostolic days, in order to controvert what the apostles have said and commanded concerning the dress and behavior of women in the house of God, who profess godliness; for the wisdom of God has given directions in this to the church, and it is not safe to ignore it (read 1 Cor. xiv.; also Titus, Peter, and others), and say it does not matter; that a different rule is just as good. This is blasphemy, setting our wisdom above God's wisdom. This shows a mark of the beast. There is a disposition

(Continued on page 157.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 17, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM-NAME OF

G. BEEBE'S SONS.

GOSPEL PREACHING.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15.

No work of such solemn importance was ever committed to any created being as that which is embraced in the ministry of the gospel of the grace of God. It is not possible that any natural qualifications can prepare a man for this service; nor can the lack of any natural advantages constitute an impediment in the way of obedience when the Lord has called one of his people to the fulfillment of the office of bearing the message of redeeming love to the comforting of his afflicted and poor saints. Reason says, "It is important that those who are recognized as preachers of the gospel should have sufficient worldly education to enable them to critically read the Scriptures, and to withstand those who seek to pervert the sacred record." To the natural mind of the saints this does seem consistent; and perhaps every servant whom God has called to the ministry has found his lack of such literary ability presenting an obstacle in the way of obedience to the divine direction. Not only has this deceitful plea been urged in the present age, and under the gospel dispensation, but even in the prophetic days this stumbling-block afforded a pretext behind which disobedience and unbelief took plausible shelter in rebellion against the authority of the Lord God. When Jeremiah was sent to prophesy he said, "Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—Jer. i. 6-10. How much did the natural intelligence of Jeremiah contribute to the work to which he was sanctified and ordained before his natural birth? Did Moses feel that he was peculiarly adapted for the work assigned to him, because he "was learned in all the wisdom of the Egyptians?" After all other objections had failed to excuse him, "Moses said unto the Lord, O my

Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue. And the Lord saith unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?"—Ex. iv. 10, 11. Under the gospel dispensation, did Paul claim that his superior education which was received at the feet of Gamaliel, gave him precedence over Peter, and James and John, who were illiterate fishermen? Instead of this, he counted all his educational attainments as loss for Christ; and when it pleased God to reveal his Son in him that he should preach him among the heathen, he says, "Immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went unto Arabia, and returned again unto Damascus."—Phil. iii. 7; Gal. i. 17. Thus it is manifest that there is no inspired authority to support the popular theory that natural education adds to the qualification of one of whom God has called to the work of preaching the gospel.

"Study to show thyself approved unto God." The manifest signification of the word "study" as here used is not to endeavor to learn what men have taught in religion, but to earnestly seek to be found speaking no other things but such as have been revealed by the Holy Spirit in the experience of the servant of the Lord; for this is all that can be profitable to the saints to whom the minister of Christ is called to testify the doctrine and order which our Lord has established in his kingdom. Herein is one essential point of difference between the gospel ministry and every emissary of antichrist. Since the whole system of worldly religion is addressed to the mental powers of the children of this world, there is consistency in those who teach that system being so thoroughly trained in worldly wisdom as to be able to convince the natural mind of those things which are to be taught. Hence there is need for all the schools and other inventions which have been devised by the votaries of false religion. If they are to study to show themselves approved unto men, it is but reasonable that they should look to men for that instruction which is needful to qualify them for the service of men. But the apostle does not direct Timothy to any such course of study as this. He says nothing to him about seeking to be approved of men. It is to that God who knoweth all things, that the gospel preacher must look for approbation when he faithfully speaks the truth as he is moved by the Holy Ghost. This is the meaning of the word "study" in this text. There is no earthly consideration which can compare in importance with the attainment of the approval of that God who has called every servant whom he has author-

ized to preach his everlasting gospel. In the example of Paul himself there is an illustration of this solemn truth. In his charge to the elders of the church of Ephesus he recounts his afflictions in the work of the ministry and says, "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."—Acts xx. 24. Thus he studied to show himself approved unto God. If he had sought the approval of men, Paul was better qualified to secure that favor than any in our time, since he had all the advantages of natural birth to add to the attainment of the very highest rank among religious students. Not even all the writings of uninspired men, which have been published since the apostolic day, could have added to his stock of scientific religious qualifications. Certainly if there had been valuable preparation for the ministry of Christ in those educational advantages none could have known them better than the very apostle who wrote this letter to Timothy; yet he never once suggests that the servant of the Lord could do better work after a course of natural study under the direction of some learned teacher of the wisdom of men.

The word used by Paul in this text has the same meaning with that which is translated "giving all diligence."—2 Peter i. 5. The preaching of the gospel of the grace of God is not so light a matter as to be of secondary importance. No temporal considerations can take precedence of the high privilege which is given to the ministry of Christ in their being called of God to the service of his ransomed people. Not even the duty of burying a dead father, or bidding farewell to the members of the domestic circle, can justify delay in the performance of that work which the Lord has commanded.—Luke ix. 57-62. Nothing can compare with the reward which is experienced in obedience to the word of the Lord; and there is no suffering so fearful as that which is felt by the disobedient child who falls into the hands of the living God in the visitation of just chastisement upon his transgressions. "For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord shall judge his people."—Heb. x. 30. As far as the infinite majesty of God exceeds all created glory, so far the authority of his commandment transcends the most urgent obligations of an earthly character. Hence it is important that the saints heed this admonition to make the attainment of the answer of a good conscience toward God the first consideration at all times and under all circumstances. In so doing they obey the injunction in our text. While this is primarily addressed to Timothy as a minister of the gospel, it is profitable for the

direction of every one of the saints. Indeed, there is no such effective preaching for the guidance of the followers of Jesus as that which is found in the daily life and continual example of those who are called to declare the testimony of divine grace in the salvation of sinners. What advantage is the logic of Paul and the eloquence of Apollos in proclaiming the letter of sound doctrine, if the conduct of the minister shows that he is himself destitute of the power of that grace in his own heart? Certainly so far as his labors are designed to comfort the afflicted and poor people of God such a minister must be a castaway. He can have no divine joy in the work of his ministry.

"A workman that needeth not to be ashamed, rightly dividing the word of truth." In this expression is included the standard of excellence whose attainment is to be the object of the servant of the Lord, and also the definite direction by which that end is to be attained. The familiar illustration of a competent workman is presented as the representative of the minister whom God has called to serve in the proclamation of his gospel. The workman who is engaged in building a house might be able to give the history of houses from the beginning of time to the present, and elaborately describe their beauties; yet if he could not himself construct a building which would bear its own weight, he would certainly need to be ashamed of his folly in attempting a work for which he is not qualified. So, that professed minister of the gospel has need to be ashamed of his work who cannot so divide the word of truth that it shall set forth the testimony of Jesus. The proud rabbi who can at once read all the various dialects in which men have ever written their books, has need to be ashamed if he cannot so divide the word of truth that it shall testify of Jesus. The illiterate peasant who depends upon the kindness of some more favored companion for the literal reading of the Scriptures, seeing Jesus in every sentence he hears, has no need to be ashamed; even though he can frame no grammatical sentences, nor tickle the carnal ear with great swelling words of vanity. The strongest assurance that the ministry of a preacher is effective and profitable is found in the fact that it is applied by the Spirit to the comfort and admonition of the humble disciples of our Lord. It is of small consequence whether the preaching is considered by the world as wonderfully eloquent and conclusive, so that multitudes give rapt attention to the words of the minister. There is no gospel in such preaching if it has not the Spirit of Christ in it. Although the whole world may be attracted by the beautiful language and strong arguments of the preacher, he has need to be ashamed if the word of truth has been so deceitfully wrested that it has been

changed to an indorsement of the doctrines and commandments of men. Jesus is not in such preaching, however loudly the name may be uttered. There is no more deceitful form of falsehood than that which claims reverence for the truth while denying its living power. Of such preachers Paul says, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Tit. i. 16. If any ministers whom God has called have so far conformed to the wisdom of this world as to bear the description here given, surely such have need to be ashamed. There can never be such departure from the right way of the Lord without the distortion of the word of truth. When the Spirit takes of the things of Jesus in the law and in the prophets, and reveals them unto his saints, he shows their testimony of the Messiah as the end of the law for righteousness to every one that believeth. The minister of Christ has no need to be ashamed when he can so divide the word of truth that this glorious witness shines in all that is written by inspiration. It is of little consequence whether the tongue is as stammering as that of Moses, or as eloquent as that of Apollos, when the Spirit takes the words spoken, and applies them to the experience of the saints, they are full of sweetness and comfort. While the privilege of uttering the words of this truth is unspeakably blessed, the honored messenger by whom the Lord is pleased to speak is never puffed up by his own ability when led by the Spirit of truth. On the contrary, the invariable effect of such wonderful grace is to humble the messenger in the dust. The same light which reveals the glory of God in his truth shows the pollution and vileness of that servant in whom it is thus gloriously shining. So Isaiah, after describing the vision of the Lord which he saw in the year that king Uzziah died, immediately cries, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Thus the word of truth when rightly divided shows the just condemnation of every sinner, and witnesses the infinite perfection of holiness in which our God works all things according to his own eternal purpose. Upon this immutable foundation rests the whole building of the sanctified church of our Lord and Savior Jesus Christ.

The word of truth is not rightly divided by assigning some portion of it to one saint, and some other portion to another. There is nothing in the revelation which God has given but that every saint has a heritage in it. The whole word of truth is the common possession of all the saints. There is none of it which any one can afford to regard as having no application to himself. On the other hand none can claim ex-

clusive proprietorship in any portion. It is the undivided and indivisible heritage of the whole household of God. The only right division of it is in the application of every portion to that particular condition in which the saints all need that very word of divine comfort or instruction. In doctrine, that which pertains to the typical and legal system must not be applied to the gospel, except as designed to bear testimony to the glory which shines in Jesus Christ. Neither is the grace revealed in the gospel to be presented as a mere appendage to the Mosaic dispensation. Jesus is not tributary to Moses; but in rightly dividing the word of truth it will be shown that all the law and the prophets testify of Jesus. All this rich treasure of infinite fullness of grace and truth came by Jesus Christ; and it is needful to constantly affirm this divine reality in rightly dividing the word of truth. When the saints lose sight of this principle of the gospel they become entangled in the yoke of legal bondage, and thus lose the enjoyment of their heritage of liberty in the word of truth.

KEEP IT.

PLEASE destroy your old Supplements and keep the last one, and read it carefully. We especially request our brethren and friends to note the fourth paragraph, and to assist us all they can in accordance with the terms given therein. If you cannot attend to the matter yourself you are at liberty to authorize some one else to act in your name.

When two or more new subscribers are sent at the same time, in accordance with terms given in Supplement of April 12th, 1893, and one is in compliance with the second or third paragraph, and the others on terms given in fourth paragraph, it is very essential to state which name is sent according to terms of the second or third paragraph, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

(Concluded from page 155.)

to brand those who contend for the apostles' order in everything pertaining to the church, with being very particular about the letter of Scripture. The love of God writes the order of his house in every particular in the heart. There are no nonessentials written for our learning. The God with whom we have to do does not trifle. The stakes of Zion are all set, and the lines are all drawn. We have no stakes to set, not even by his stakes; and to remove one of the least of his stakes, and teach men so, is visited with punishment. Surely the church of the living God does not want any of the man-devised garments of Babylon. The doctrine and order given by the apostles are a perfect fit for the church of God, pronounced so by God himself; so we have no need to rob antichrist. They are welcome to their own, and the church of the living God wants her own; no more, no less.

Yours in hope,

DAVID TITMUS.

St. Louis, Mich.

FLEMINGSBURG, Ky., Feb. 23, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed find post-office order for two dollars. I cannot do without the SIGNS OF THE TIMES. It is a sweet and blessed means of correspondence and intercourse between the people of God, as they are scattered throughout the United States and Canada, bringing to each the blessings of the gospel of Christ, and the mutual experiences of God's children as to his dealings with them. I recognize the fact that there are people who call themselves Old School Baptists, who say that the SIGNS does not teach sound doctrine; but my father was a subscriber for the paper before me, and I have been a reader of it for about forty years; and if it teaches any doctrine different from what it taught when I first read it, or any doctrine not taught in and sustained by the Scriptures of divine truth, I am unable to perceive it. With no intention to flatter, you are certainly faithful sentinels on the watch-tower of Zion, earnest and zealous ministers of the New Testament, declaring the whole and true testimony of God. May the grace and mercy of God sustain and success attend you in your efforts to serve and comfort the people of God.

When I say, "Who call themselves Old School Baptists," I do not mean to use that term in a feeling of unkindness, or with a desire to offend; for I trust those persons alluded to above have experienced a hope in Christ, and rely alone upon the efficacy of his atoning blood to redeem them from the curse of sin; but I sometimes fear they are controlled by feelings of prejudice and pride. I humbly pray that our heavenly Father, if consistent with his holy will, may remove all human

pride from the hearts and prejudice from the minds, and restore christian fellowship and love among the members of his beloved Zion.

There was a time, before I had a hope, or before that hope became sure and steadfast, that I thought the experiences of God's people, relating his dealings with them, and giving their own thoughts and reflections as to their sinful state, their lost and ruined condition, as published in the SIGNS, was dry reading, especially unless it was written in elegant style, and expressed in fine and eloquent language. But now, since by the grace and mercy of God I have been made to see myself as I am, a miserable sinner, and to realize that I am nothing, less than nothing, and vanity, and made to rely alone upon the merits of the precious blood of Christ, who was humility itself, I can read those expressions of the brethren and sisters, though clumsily written, and enjoy sweet communion with, and feel the strongest fellowship for them, although most of them are utter strangers to me in the flesh, and I may never behold their faces; realizing that we have a common interest in him who was delivered for our offenses, and rose again for our justification.

When I began this I had little thought of writing anything but an order for your paper; but as I live about twelve miles from our place of preaching, which is May's Lick, Mason Co., Ky., and have been sick, and been unable to go to meeting, so when I began to write I just ran over, and have afflicted you with this long letter. I presume you know the brethren and sisters at May's Lick, and have enjoyed the pleasure of their society, and can therefore appreciate the privation one would feel who is usually accustomed to meet with them once a month, and of hearing Christ and him crucified preached in such a comforting manner by our dear brother Eubanks, and who has not enjoyed any of those blessed privileges for more than five months.

While I know you have never shrunk from declaring the whole testimony of God, still I sometimes wish that you and the other brethren, who are competent to write and speak, would say more about the duty of the brethren and sisters to maintain the worship of God's house, the support of the ministry, the repairing, building and maintaining the houses of worship. I fear there is too much carelessness and apathy in this regard among some of the brethren. May God inspire our hearts with zeal to do his holy will; and, if consistent with his righteous purpose, I would humbly pray that he revive his work in the hearts of his people, and restore peace and order in all the borders of his Zion. "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Your unworthy brother,

JOHN S. POWER.

SELECTED.

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION THREE.

THE PERPETUITY OF THIS MISSIONARY CONSTITUTION PROVED.

(Continued.)

HAVING thus established beyond a question, from the document itself, that it is written for all ages, and having shown that it was acted upon in the spirit and beyond the letter by the apostles and first missionaries of the church, I see not what remains further to be said in order to prove that it ought still to be regarded as the constitution of the missionary estate and the directory of the missionary course; but I feel, while I speak, a certain inward admonition to weave the tissue of my argument as it were of double strength; for I seem to see the apparition of many enemies, and to have the foretaste of a fiery trial, for these thoughts which I have adventured forth. The warlike spirit of the Crusaders, who unsheathed the sword which the blasphemous father of Christendom had blessed, and unfurled the consecrated banner of the cross, therewith to spread the gospel of peace, and the artful spirit of the Jesuits, who brought all the stores of human wit and worldly wisdom to the same great undertaking, and the spirits of this monied and prudential age, who preach the crusade of gold as eagerly as Peter the Hermit preached the crusade of steel, all these seem to arise to overwhelm the poor wight who shall say that neither gold nor steel nor worldly wisdom is essential to the equipment of a missionary; but so far from being the allies of Christ in the propagation of the spiritual kingdom, are the three chief powers against whose combined strength his servants have to make their way, and upon whose humbled pride they have to lay the foundations of his empire.

Therefore I oft pause and look to my instructions, and see whether I be well sustained in the cause which I plead; and a still, small voice whispereth to me that I am. The monitor within me saith unto my hesitating mind, Beholdest thou not that the deficiency of earthly means is balanced by the sufficiency of unearthly promises? and that though there be no purse wherewithal to purchase the means of life, there is an admonition from heaven to all men to take the unprovided missionary to their home and give him bread and water? and though there be no steel with which to cleave obstacles in twain, there is the word of God, which is a hammer that breaketh the rock in pieces? and though there be no defense of Jesuitical wiles, there is the eye of Providence, which counteth every hair upon their head,

and holdeth their lives more dear than the beasts of the field and the fowls of heaven, for which he liberally provideth? Perceivest thou not that the former and the latter end of the instructions balance and sustain each other, and that if the former be taken away the latter hath no counterpoise, and the whole proportion and wisdom of the passage is destroyed? Therefore, seeing it will not permit of mutilation, nor of abrogation, nor of temporizing, what can I do but redeem my pledge of upholding the truth of my Master with that liberty of prophesying which this grave and revered assembly, taking example from those three still more venerable assemblies mentioned at the beginning, will not hinder in him whom they have set up to prophesy to them out of the word of the Lord.

It is not for the words, purse, scrip, raiment, staff and friendship that I contend. Whether a man shall have money, provisions, comforts, conveniences of travel and friendly sustenances, or shall not have them, is not the question. Whether a man shall hide himself from all the secondary means of prosperity, or shall profit by them, is not the question. The question is concerning those fields of interest, those spheres of ambition and refuges of trust, which the words purse, scrip, raiment, staff and friendship denote; whether the missionary shall occupy any of them or shall not; whether he shall go forth independent of them or dependent on them; whether his character shall be molded and modeled after the fancy of the times and the current maxims of the christian world, or shall stand unalienable and unalterable, like the character of the pastor or the christian. If a missionary, possessing all these things, can be a man of as entire faith and devotion as though he had them not, it is a small matter so far as he himself is concerned; yet not a small matter, as we shall see, so far as the success of the work is concerned. But it is not a small matter whether the idea of the christian church concerning these offices shall be a constant or a changeable thing; whether the idea of the missionary concerning his office shall descend to him of God or descend to him of men; and whether those that guide the work shall consider themselves as infallible to give law to the missionary—a commission, self-appointed, of *oyer* and *terminer* in this great cause, or men acting under authority, under responsibility, and by exactly prescribed rules. These are questions vitally concerning both the glory of God and the well-being of man; and I feel that I have been agitating a mighty matter, and am myself under terrible responsibility, if I advocate not to the utmost the perpetuity of these decrees.

Taking courage, therefore, I now venture a little higher into the dignity of this argument, and declare that not only do the unrepealed au-

thority and the intrinsical character of these instructions bind them forever upon the propagators of the kingdom, but that, from the nature of the gospel itself, he who propagates the gospel must be separate from worldly interests and stand aloof from worldly occupations; and just in proportion as he getteth under the spirit of his high vocation, he will, of his own accord, though there were no binding precept upon the subject, cast himself into that outward condition here presented to the twelve great champions of Christendom. It is not a conventional, but an appropriate, not an expedient, but a necessary character for every one who possesseth a certain measure of God's Spirit; or, to speak in the language of the metaphysical schools, it is the outward and necessary form under which a certain large measure of spiritual influence will always manifest itself. But first it may be necessary to explain the language which I use.

The twofold nature of man, body and spirit, maketh it necessary that everything by which he is to be moved should have an outward form. While yet it lives in spiritual essence alone, it is to him as if it lived not, and its life hath over his life no influence or control; hence the great Father of spirits hath given to all the attributes of his being an outward form and manifestation. The heavens declare his glory, and the earth showeth forth his handiwork; and the sun which circlet round the earth is the tabernacle of his effulgency. The written law, which is holy and just and good, is the form of his holiness; and the gospel of his Son is the form of his mercy and grace. Heaven is the outward form of his blessedness, and hell of his fearful wrath against the rebellious; and every doctrine in revelation is a form to the intellect of some spiritual attribute of the Invisible—the doctrine of the atonement of his justice, the doctrine of the Holy Spirit of his help. To the most noble and capital truths or doctrines he giveth not only a form for the intellect, but for the very sense of man. His incarnate Son is the fleshly form of his glory and the visible image of his person. The doctrine of our natural corruption and gracious purification by the blood of Christ hath the sensible form of baptism; and the doctrine of our continued sustenance by his word and Spirit hath the sensible form of the supper. * * * The visible church is the sensible form of the heavenly communion; and there is nothing in the being and purposes of God which it might benefit man to know that hath not a form of expressing itself to the soul of man through the intellect or through the sense.

Now, in like manner as God hath given to his spiritual being a constant form in revelation, so hath he appointed unto his servants to manifest their spiritual being under some constant form. To every man in his

station he hath appointed his duties: to the servant and the master, the husband and the wife, the parent and the child, the ruler and the ruled; which duties are the outward form which his holy Spirit taketh in these persons and conditions. To a rich man he hath given rules how to use his riches, and to a poor man how to bear his poverty; to a wise man how to use his wisdom, and to a fool how he may be cured of his folly; to the strong how to employ his strength, and to the sick how to bear his affliction. So to all the various gifts of nature, allotments of Providence, and preferments of rank and power, hath God appointed a certain formulary for their right manifestation in the sight of men; nor alloweth, without rebuke and chastisement, that these conditions should be otherwise occupied than for the ends for which he hath bequeathed them diversely, that they might rightly occupy the diverse members of his great household, and bring out the common weal of the whole family. While over every chamber of this world's variety he appointed a spiritual servant to preside, he did also appoint an order of men superior to these, who should travel over the many chambers of the house, and see that each servant was rightly occupying till the great householder should come; stewards who should neither occupy the treasury chambers, nor the attiring rooms, nor the bazaars of business, nor the museums of knowledge, nor the shops of art, nor the halls of judgment, nor the apartments of state and dignity, nor the saloons of grace and beauty, nor the awful places of throned sovereignty; but who should travel over all these from room to room, even from the dark and laborious foundations up to the stately elevations and gilded pinnacles of society, surveying the work and occupation of every inhabitant, and carefully keeping them to the right and diligent performance of their several parts, that they may be able to render an account of their work when the Lord shall come to call the work of every man into judgment. This watchful, careful office appertaineth to the minister of the gospel, or the pastor of the souls of the people, in which, if he faithfully travel, his shall be a great reward; but if he stoop to engage himself with any of the diverse traffics, and meanwhile, for want of careful oversight and spiritual instruction, the souls committed to him go astray to serve other masters than the Lord, their blood shall surely be upon his head.

Now, if the Lord our God hath taken to himself a form in the Scriptures for the instruction of man, and hath instructed each of us in his station to take a form for the edification of one another, and wherever his counsels are revered and obeyed hath added the form of a minister, who, standing aloof from the several engagements and their temporal rewards, shall be his voice and messen-

ger unto the people, satisfied with the singular dignity thereof, is it to be believed that he should have appointed no outward form to those chief and leading men who were to carry abroad over the earth these celestial instructions, and teach the nations to rule their character and set forth their works after the will and pleasure of their heavenly Father; that giving to all others good and particular instructions how they shall best and most happily fill their stations, he should leave the perilous apostles and missionaries of the whole institution no instructions as to the form which they should take? * * * This were to build a ship, with occupations for a numerous crew, and berths provided for many officers and men, but to make no provision how she should be launched into the deep; or, being launched into the deep, it were to fill her with plentiful supplies to some distressed colony, and man her with able hands, but make no provision of a skillful pilot and good instructions to carry her through the strong currents and stormy winds which set adverse to her course. The thing is not once to be imagined of him who is all-wise and all-provident, as well as all-good and bountiful. *A priori*, before any appeal to the fact, it may be concluded that the missionary doubtless will have his form, as well as the people whom it is his calling to inform after the will of God; and his form will be after the fashion of the minister or pastor, somewhat more devout and adventurous, as the discoverer and subduer of a country needeth to be more adventurous than he who keepeth it under regiment. The one fearless, the other watchful; the one expedite and ready for all encounters, the other burdened with many charges; the missionary a spiritual warrior, the pastor a spiritual shepherd.

What this form of the missionary is we have already gathered from Messiah's own constitution of the missionary estate; but it will be a great confirmation of the doctrine if we can show that, from the very nature of the Spirit's operation upon the heart of man, it must necessarily follow that the missionary should be such a self-denied and world-divested creature, and that he cannot come into a more full and sufficient condition without incommoding himself and hindering his work; that it is the necessary form of his office, from which every deviation must be lamented as a defect, and deliverance from it earnestly ensued as an attainment of stature and a step toward success. Also, that it hath been, from the first of God's revelations to the last of them, the form which the messengers he chose either assumed at the outset or came to in the end. Also, that the work hath not changed in these times, that we should ignorantly conceit a change in the workman or his tools to be expedient. Also, that this unworldly and extreme character of the missionary is

in perfect keeping with the other parts of christian discipline, of which no part can be leveled down to worldly prudence and homely practice without loss to the church and deception of the world; and therefore that our true course in this and all other christian institutions is to work our character up from worldly levels into their pure elevations, assured that at every step we come into nearer neighborhood to the divine Spirit, and a larger sphere of blessing unto men. Such is the train of argument which this oration will take in order to justify this form of the missionary, by showing its alliance and affinity with the rest of the christian revelation.

(Continued next week.)

PERSONAL.

CORRESPONDENTS addressing D. E. Bass, of Pine Bluff, Ark., will please write the number and street, 1917 Olive St.

ORDINATIONS.

PURSUANT to a call of the Sidling Hill Church, Fulton Co., Pa., a council convened with that church May 6th and 7th, 1893, to consider the propriety of ordaining to the full work of the gospel ministry brother AHIMAAZ MELLOTT.

The council was composed of the following Elders and brethren, viz.:

Elders E. V. White and A. B. Francis, of the Corresponding Meeting of Virginia.

John D. Hubbell, of the Roxbury Association, N. Y.

John R. Rowe, of the Contentnea Association, N. C.

Brethren Jacob F. Garland, Isaac Varnes, Samuel Mellott and Job Mellott, of the Sidling Hill Church.

Dennis Mellott and David R. Mellott, of Fairview.

David Johnson and Joshua Snyder, of Tonoloway.

Isaiah Matthews, of Springfield.

The council organized by choosing Elder A. B. Francis Moderator, and brother Job Mellott Clerk.

The candidate having been presented to the council by the pastor of the church, Elder E. V. White, was called upon to give a relation of his christian experience and call to the ministry, with his views of Scripture doctrine and gospel order.

The council being satisfied therewith, proceeded with the ordination in the following order:

Ordination prayer by Elder J. D. Hubbell, with laying on of hands by the presbytery.

Right hand of fellowship by Elder J. R. Rowe and the presbytery.

Charge by Elder A. B. Francis.

Ordination sermon by Elder A. B. Francis, from Acts xx. 24.

Hymn and benediction by the candidate.

A. B. FRANCIS, Mod.

JOB MELLOTT, Clerk.

APPOINTMENTS.

ELDER Lee Hanks will, providence permitting, fill the following appointments in Kentucky:

Turner's Station, Wednesday, May 31st.

Campbellsburgh, Thursday, June 1st.

Pleasureville, Friday, June 2d.

Bethel, Saturday and Sunday, June 3d and 4th.

Salt River, Monday, June 5th.

Little Flock, Tuesday, June 6th.

Elk Lick, Wednesday, June 7th.

Mt. Sterling, Thursday, June 8th.

OBITUARY NOTICES.

OUR dear father, **Jehu L. Singrey**, was born in Baltimore Co., Md., July 14th, 1807, and died at his home in Nodaway Co., Mo., August 8th, 1892, in the 86th year of his age.

He had been a member of the Baptist Church twenty-two years, and a subscriber for the SIGNS OF THE TIMES about twenty-five years. He has left an aged widow and six children to mourn the loss of a kind husband and father. We miss him very much, but feel that for him to die was gain.

HIS DAUGHTER.

DIED—April 26th, 1893, **Alice May Cox**, eldest daughter of Thaddeus and Matilda J. Cox, aged 10 years and 4 months.

Her disease was hectic fever and an abscess in her side. We were expecting it to break on the outside. The evening before she died at midnight her sufferings were terrible. She had suffered eleven long weeks, as she said, and also said that she wanted to die. She talked about dying for more than a week before the end came. She asked me to read a piece of poetry in the SIGNS OF THE TIMES, on the subject of grace, about three weeks ago. We hope our loss is her gain. She leaves her father and mother, one sister and three brothers, to mourn after her. The remains were laid in the Riverside Cemetery, to await the resurrection morn.

T. & M. J. COX.

THURSTON, Oklahoma Ter.

SISTER **Virginia Ann Hearing** departed this life March 31st, 1893, after being sick one week. She was born in Union Co., Ark., March 1st, 1840. Her maiden name was Gordon. Her father came to this state from Missouri. She was first married in 1868 to Mark Smith, who died in 1871. Of this union there was one child, who died in infancy. She was married to brother J. J. Hearing Dec. 7th, 1892. It was my happy privilege to know her about eleven years, and she proved to me to be a friend indeed. I have often remarked that she had as good a heart as any one. She was a lover of the doctrine of salvation by grace. She fell and crippled herself more than a year ago, and could not get about to wait on herself and others as she once could. This caused her to wish her time short. May her God ever be ours, and keep us unto the end. May her dear husband and step-children be ever blessed by the same God, and may he console them even to the end.

J. H. BLYTHE.

MONTICELLO, Ark., May 1, 1893.

DEAR BRETHREN:—By request of his sorrowful mother I notice the death of **Chester A. Bogart**, youngest son of Nathan and Sarah Bogart, who died in this place on the morning of March 20th, 1893, aged 10 years, 3 months and 13 days.

From his birth he had an affliction of the spine, which made him something of a delicate child; yet he grew to the average size, and was a bright, active little boy, loved by his teacher and playmates, who manifested much regard for him through his sickness: and at his burial services. His affliction, and being the youngest child, especially endeared him to his father and mother, whose constant companion he was. He seemed to fail gradually at the beginning of last winter, until some time in January he wholly gave way, and suffered what would be impossible to tell until the final release came. He always attended our meeting with his parents, and for one so young would look interested at times. Our pastor, Elder Lines, would always call to see him when in the place, and once near

his last days began to sing in his presence, "Jesus, lover of my soul," when the little one began to weep; and when he had at last suffered all that was allotted him in this life, his look was happy and peaceful, like as of those who have entered the glory which shall be revealed in us when this light affliction has done its work. We know and are told that "Death is the king of terrors," yet after it is past, and we see them look so happy, we wonder how it can be so terrible, until it is explained to us by the apostle, who tells us of the victory given us through our Lord Jesus Christ. When the loved ones are taken away from us the world is so dark, even though we feel that it is gain to them; yet we must feel that it is loss to us. Only the Comforter can bring us consolation.

The funeral services for little Chester were conducted by Elder W. L. Lines, to the comfort and edification of all. There are left to the afflicted parents two other sons.

KATE SWARTOUT.

WOODSTOCK, Mich.

DEAR BRETHREN BEEBE:—It is with a sad and deeply wounded heart that I lift my pen to write to you. My only child, **Mrs. Florence Lindsay**, bade a last farewell to earth and earthly things on April 21st, 1893.

On the 16th the family came from Cincinnati to Ghent to spend the spring and summer with us. On that day she was stricken with pneumonia, and lingered until the following Friday. She said to weeping friends and relatives shortly before her departure that she was not afraid to go, and that the future was bright before her. Her only trust was in her dear Redeemer. She had been for more than twenty years a member of the Missionary Baptist Church, and she and I often conversed on that greatest of all themes, the religion of our glorious Lord, in whom rested all her hopes. She was in the forty-eighth year of her stay on earth, and had been united in marriage to Carter B. Lindsay thirty-one years when she left him, together with two daughters and her aged and afflicted parents, to mourn her departure. O what a sad, sad scene around her dying bed! The glories of earth vanished into thick darkness around us when the tie that bound her to us was severed in twain by death's withering touch. Then Marie, her youngest daughter, said, "I have no home. There is no home for me on earth without ma." But, dear child, there is a home where scenes of sorrow can never enter. In that home we fondly hope and believe our dear departed one is basking in the sunlight of an eternal day.

On Sunday morning a very large audience met at the Baptist church-house here, to which Elder Loving, of that church, preached an interesting and comforting discourse to the bereaved and weeping relatives and friends of the departed; after which her remains were followed by a very large procession to the Carrollton cemetery, where they were laid beside the last resting place of her dear departed sister, who had long since exchanged the vanities of earth for the joys of the redeemed. In silence there they rest until that great day when this mortal must put on immortality. Then death will be swallowed up in a glorious and never-ending victory through our glorious Lord. Dear readers, please remember these poor and afflicted ones in your supplications.

H. COX.

GHENT, Ky., May 5, 1893.

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ASSOCIATIONAL.

THE Sandusky Old School Baptist Association will convene, the Lord willing, with the Columbia Church, Jackson Co., Mich., on Friday before the second Sunday in June (19th), 1893, and continue the two following days.

Those coming from the south and east will be met at Napoleon; those from the west at Woodstock,

WM. L. BROWN, Church Clerk.

THE Delaware Old School Baptist Association will convene, the Lord willing, with the Welsh Tract Church, New Castle Co., Del., on Wednesday before the fourth Sunday in May (24th), 1893, and continue the two following days.

All who come from Baltimore, Wilmington and Philadelphia will please come via Baltimore & Ohio R. R. to Newark, Del., where they will be met and conveyed to places of entertainment.

Those coming from Baltimore will take the train leaving Tuesday at 3:40 p. m. or Wednesday at 7:00 a. m.

Those from Wilmington and Philadelphia will come Tuesday on train leaving Philadelphia at Twenty-Fourth and Chestnut Sts. at 4:05 p. m., or Wednesday at 8:15 a. m.

Those coming via Delaware R. R. will take the train which leaves Delmar at 2:30 p. m. Tuesday, and get tickets for Porter. Change cars at Porter for Willson, where you will be met.

Consult time table, as time for trains is subject to change. Excursion tickets can be had, good for three days.

We extend a cordial invitation to all who wish to meet with us.

P. M. SHERWOOD, Church Clerk.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

Brethren and friends coming from the south will be met at Stockton, on the B. D. R. R., on Tuesday, May 30th, on the arrival of the trains from five to six o'clock p. m.

Those coming from the east will be met at Flemington on the arrival of the New Jersey Central trains, leaving New York at 1 p. m. and 4:30 p. m., and arriving at Flemington at 3:05 and 6:20 p. m.

Any coming from the north can stop on Tuesday p. m. at Frenchtown, where they will find friends and entertainment for the night, and conveyance to the meeting on Wednesday morning.

A cordial invitation is extended to all lovers of the truth.

C. RISLER.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, Orange Co., N. Y., on Wednesday before the second Sunday in June (7th), 1893, and continue the two following days.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 24, 1893.

NO. 21.

CORRESPONDENCE.

[THE following correspondence will, we trust, be read with interest, as showing how the Lord is calling and leading his children out of Babylon, and bringing them to Zion, to find companionship among those who love the truth and walk in the order of his house. At the time of the correspondence brother Brink was a minister among the New School Baptists, having been ordained by them several years ago. On the fourth Sunday in February last he and his companion were baptized by Elder Benton Jenkins in the fellowship of the Old School Baptist Church in Middletown, N. Y.—ED.]

SHUSHAN, N. Y., Nov. 19, 1891.

ELDER BENTON JENKINS—DEAR BROTHER IN CHRIST:—I have enjoyed reading the "Editorials" very much, as far as I have had time to go. I am under obligations to you for the SIGNS, several copies of which I have received of late, for which you will please accept my thanks. * * *

I would like to spend a few hours with you this afternoon. I have no doubt I would enjoy it as well, and receive as much profit, as I did the afternoon I spent with you. My faith in God and his word is firm and steadfast. My interpretation of some portions of his word may be wrong. If so, I am ready, willing and praying that the Spirit will guide me into all truth. I should be very glad to hear from you at your convenience, should you feel so disposed, and assure you that whatever you should say to me under the direction of the Holy Spirit would be received in his name, whose we are, and whom we serve. Sincerely yours,

F. S. BRINK.

MIDDLETOWN, N. Y., Nov. 25, 1891.

ELDER F. S. BRINK—DEAR BROTHER IN CHRIST:—Yours of the 19th inst. was gladly received. * * * I have thought much about you since the pleasant afternoon we spent together in my office. I hope I may be favored with another visit from you when you again visit this place. If I could spare the necessary time I assure you I should visit you at Shushan. * * * I have felt a fellowship for you in the Spirit that I have never felt for any other New School Baptist minister I have been acquainted with. I believe the Lord has called you to the work, and that he has a purpose in your being where

you are; but I do not believe he will suffer you to remain there all your days. He is able to do his own work; and as long as you can feel comfortable in mind, and satisfied that the New School Baptists are the church, I would advise you to remain with them. If they are the church, the Old School Baptists are not. Many of our most gifted preachers have come out from the New School Baptists, after having preached for them for years. They have generally remained there until they were burned out. John the Baptist said, and it is yet Old Baptist doctrine, "A man can receive nothing, except it be given him from heaven." My dear brother, search the Scriptures with care, observe the pattern of the gospel church as given in the New Testament, and lay the measuring rod upon the various religious organizations of the world, and I believe you will find that the Old School Baptists are the only people who can stand the test. Happy I am to believe that your faith in God and his word is firm and steadfast. May the Lord give you understanding in all things.

I want to tell you why I do not address you as "Rev.," but as "Elder." I cannot conscientiously give to man a title that belongs to God alone, and which he himself claims as his name. "He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name."—Psalm cxi. 9. "The Elders which are among you I exhort, who am also an Elder," &c.—1 Peter v. 1. I believe you understand me, and will not be hurt with what I say. My time is so occupied that I cannot write very long letters, and perhaps it is best that it is so. I hope you will feel free to write your mind to me when you feel like doing so. I assure you I will appreciate your letters of fellowship and friendship. The Lord be with you.

Sincerely yours,

BENTON JENKINS.

SHUSHAN, N. Y., Dec. 4, 1891.

ELDER BENTON JENKINS—DEAR BROTHER IN CHRIST:—Your very welcome letter of Nov. 25th was received "Thanksgiving Day," and I assure you of my pleasure in hearing from you. * * *

I too have thought many times of the afternoon we spent together with so much profit to myself. I do desire above all things else to know and do the will of the Lord; and while I am very pleasantly situated in my pres-

ent position, and have no reason to complain for lack of fellowship and respect on the part of my brethren in the church and the ministry of our denomination, if I thought I could do the mind and will of God better somewhere else, I would willingly give up my present position and go wherever the Spirit might lead me. Of course you know, after our conversation that afternoon, that I have had thoughts regarding my leaving the New School and joining the Old School Baptist Church. I need hardly say to you that I would have no temporal object to gain in so doing, but only that I might serve my Lord and Savior Jesus Christ in a more acceptable way. I believe these thoughts were given me by direction of God, and I feel that I am in the hands of the Spirit, that I shall be shown my duty, and trust I shall be given grace to do it when it shall be shown to me; but I have not as yet made any decision regarding a change. I enjoy your letters very much, and they are a source of blessing to me; but I could much better talk to you than I can write. I wish it were possible for yourself and wife to come up in Washington County and stay a few days with us. * * *

You know I differ in a number of points from our denominational belief. Our church here at Shushan is quite different from any other of our denomination with which I have an acquaintance. The majority of our people (we have one hundred and three members) are inclined to the Old School doctrine regarding election, ministers, their call, education, &c.; but we have some quite prominent members who, having associated with Pedobaptists, have imbibed many of their notions, and hence as a church we are in harmony with the denomination as a whole in belief and practice. The great question uppermost in my mind is, Can I best serve God here, declaring the truth as I am shown it, or by associating with those whose distinctive doctrines are in greater if not perfect harmony with my own belief? I should like very much to confer with you regarding this and questions of minor importance. I heartily agree with you regarding the "Rev.," and had much rather be addressed as "Elder" or "Pastor," both of which terms I believe were given to the early ministers of the church.

Well, I must close, and hope, if it be the will of God, that I may hear from you soon, and see you in due time, when I can tell you, and you

can tell me, of the things uppermost in our minds regarding the cause of our Lord far better than we can write. That God will guide me to the praise and glory of his name, is my prayer.

Yours in fellowship of Christ,
F. S. BRINK.

MIDDLETOWN, N. Y., Jan. 28, 1892.

ELDER F. S. BRINK—MY DEAR BROTHER IN THE SPIRIT:—I rejoiced while I read your last letter, and little thought that six weeks would pass before I would write you again. I have so many correspondents that it is difficult for me to find time to attend to their letters promptly. * * * I have not had that amount of comfort and light in my mind for some time that I have enjoyed in times past, and so have not felt much like writing to spiritual friends. I get very low down at times, and wonder if the Lord ever has spoken by me; yet I must believe that what I have declared is the truth, though it be but in the letter. I seldom have had any doubt as to what is truth. My own experience has taught me that God is the absolute Sovereign over all beings and events; that it is not in man that walketh to direct his steps; that in my flesh there dwells no good thing. That I am by nature a vile sinner, I have not the least doubt. I feel that it is so, and the Bible confirms it. But I hope that Jesus actually bore my sins in his own body, and put them away by the sacrifice of himself. I hope I have experienced both justification and pardon. * * *

If you ever feel that you would like to write to some of our Elders who have had a similar experience with you among the Missionary Baptists, I would recommend you to Elder W. Lively, whose writings you doubtless have read in the SIGNS. How are you getting on with the book of "Editorials," and how do you like the SIGNS? Are you writing any sermons these days? Are you enjoying your mind? Tell me how it is with you, and I will promise to inflict a longer letter on you. I cannot write much at present, as I have to get out some copy for the paper. I hope you will bear with me in my infirmities, and believe me a true friend, and brother in Christ Jesus. I shall hope to hear from you ere long. The Lord be with

you, and give you understanding in all things is my prayer.

BENTON JENKINS.

SHUSHAN, N. Y., Jan. 29, 1892.

ELDER BENTON JENKINS—MY DEAR BROTHER IN CHRIST:—You will undoubtedly receive this letter with surprise at the quick result of your investment, which I received only this morning; but I have been thinking for some time of writing you again, and when your letter arrived I thought I would answer it immediately.

My mind is grasping new truths almost daily. God's word, opened by his Spirit to the eyes of my spiritual understanding, is becoming more and more "a lamp unto my feet and a light unto my path."—Psalm cxix. 105. I have greater liberty of thought and freedom of expressing my thoughts of God's truth than I ever had before. You remember I told you of my firm conviction that I ought not to preach written sermons any longer. Well, I returned home, and began preaching as the Lord gave me utterance, neglecting my former practice of spending a goodly portion of each week in the preparation of my two sermons on manuscript for delivery on the next Sunday, but spent all the time I could take from my pastoral and other duties reading and studying God's word; and thus far when the time has come for me to preach I have never been without a message which I could feel was God's, although sometimes it has come to me within two hours of preaching time. Some of my sermons which seem to have done the most good were messages that came to me only a little while before I entered the pulpit. Had any one told me a year ago that I should at this time be preaching without writing out my thoughts I should have doubted it; but I feel, to use the language of the psalmist, to say, "This is the Lord's doing; it is marvelous in our eyes."—Psalm cxviii. 23. When I first began to preach this way, wholly dependent on the immediate power of God, some of my Deacons urged me to return to my old way—write and deliver from manuscript; but as you would readily imagine if you knew my mind, I persevered in what I believed to be God's way, and within the last month our people have heartily indorsed my way. It was a step I should never have taken had not God called me to it, as no other minister in these parts preaches without manuscript, and my predecessors have nearly all read their sermons. Our people are beginning to realize, what I have known ever since I have been preaching these God-given messages, that "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—1 Cor. ii. 4. The last two Sundays I have had great liberty, and feel that God has been with me. For a number of years back it has

been the custom for the three different denominations in this village to unite in a "union" service once a month, two churches dismissing to unite with the other. I have lately brought our people to see the uselessness of the habit, and recently the church voted to discontinue them. Of course it excites considerable talk, but I believe results will be good.

I have been hoping that yourself and wife would be able to pay us a visit soon, and still hope you may, although you do not give us much encouragement to-day. * * * I am anxiously desiring to see you for a long conference together. I have many questions that I would like to have light upon, and believe that you would aid me if you thought, as I know, that they were asked in sincerity, and honestly in the sight of God. One thing I will mention here. If I remember rightly, I understood you to tell me that ordinances administered by other than Old School ministers were not recognized as valid by your church. I have thought much about it, as, if the Lord should ever lead me to sever my relations with the church I am now connected with, and lead me to offer myself for membership in your church, I could not (as I now feel) be baptized again, having been immersed on profession of my faith in Christ as my Savior. It would be sacrilege on my part to submit to the administration of that blessed ordinance, which was truly a symbol of my death to sin and resurrection to walk in newness of life, whatever may have been the faith of the one whom I then thought was walking close to the teachings of God's truth, and to whom I submitted myself. I trust you will be able to give me the truth of God's word on this.

Now I must close. "Ye see how large a letter I have written unto you with mine own hand," and I trust I shall hear from you soon.

Sincerely yours for the truth's sake,

F. S. BRINK.

MIDDLETOWN, N. Y., Feb. 4, 1892.

ELDER F. S. BRINK—MY DEAR BROTHER IN CHRIST:—Your letter of the 29th ult. was read by me with pleasure. "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," as said the Elder and apostle John to the well-beloved Gaius. He had no greater joy than to hear that his children were walking in truth. I do indeed rejoice that the Lord is favoring you with new and greater light in his word, and also with liberty of speech. What a wonderful difference there is between the ability which God gives his ministers to preach his truth, and that ability which is of men. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who hath made us able ministers of the New Testament." How strange must those

words of that naturally bold, fearless, highly educated Paul sound to the ears of a natural man, "I was with you in weakness, and in fear, and in much trembling." No doubt it has appeared to many as "cant." I know I have experienced it hundreds of times; but I have sometimes been foolish enough to think that I would not feel as much so if I were possessed of a better natural education. I imagine it is an easy thing to read before a congregation a carefully prepared sermon; that there could not be much fear and trembling connected with it. I have never so much as attempted to write a sermon for delivery, and do not know that I could make a success of it. I do know I would be afraid to try. I have too much confidence in the promise of him who has, I trust, called me to speak in his name, to do such a thing. He said he would be with me, and added, "The testimony of the Lord is sure, making wise the simple." * * * I hope we may have a long and pleasant visit together while you are in Middletown.

I am glad you did not join that "union" in your town. Remember the command of God in Deuteronomy xxii. 10, "Thou shalt not plough with an ox and an ass together." "Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." * * * I cannot at present write much more, anxious as I am to reply to your question about baptism. I am reminded of the words of the wise man, "He that increaseth knowledge increaseth sorrow."—Eccl. i. 18. But spiritual knowledge is worth all the sorrow it costs us. For the present I will only say, Read "Editorials of the SIGNS OF THE TIMES," volume i., page 639, "What Baptism is Valid?" I will try to write more before long. I hope you will not at any time wait for me to write, but write me whenever you feel like it. My time is very uncertain for writing.

Your companion in tribulation and hope,

BENTON JENKINS.

SHUSHAN, N. Y., March 24, 1892.

ELDER BENTON JENKINS—MY DEAR BROTHER IN CHRIST:—When I last saw you, Thursday a. m., March 3d, I little thought that so long a time would intervene before I should communicate to you my thoughts. * * * Since my return I have thought many times of writing to you, but have not been in that state of mind which I could wish to be in when writing. I feel, though I hardly know why, that my work in Shushan is drawing to a close, and anticipate that by November 1st, if not before, I will sever my relation with this people as their pastor. Where I shall go I do not know; but I feel that God is leading me, and my only desire is to do his will. I mention this fact to you because I know not but that God will lead you to show me an open door where I

could better do his will than where I now am, though I do not lack for a church over which to minister, knowing of several to which I could go; but I feel that more is needing than a pulpit and salary. I want the manifest guidance of God in that which I do; hence I wait until he shall lead. I feel that the way in which I have been led thus far is just as I might have expected him to do. He who led me here when I came shows me first that my work here is ending before another door is opened; and so I wait and trust, knowing that he does all things well, and that one day is with the Lord as a thousand years, and a thousand years as one day.

The "Editorials" have had frequent reading since my return, and I can assure you have been heartily enjoyed, as has the SIGNS also. * * * I sometimes read them to Mrs. Brink, and she frequently remarks the constant quotation of Scripture in proof of the doctrine taught; and that style of teaching just suits us, for we feel, with David, that "Thy word is a lamp unto my feet, and a light unto my path." We were reading with pleasure and profit last evening the editorials of December 9th and 16th, 1891, on "Foreknowledge and Predestination," every word of which I believe is God's truth. In infinite wisdom God is unfolding his truth to me, and my mind is grasping new truth, or rather phases of truth new to me. I believe that God had a purpose in creating the world and all things therein. I believe that that purpose will surely be accomplished, that his will shall come to pass; and, as one who has been saved by grace alone, I feel to love and serve him as best I may while life shall last. I do not feel, as I have heard ministers say they did, "a weight of souls." I could not save myself, and I do not feel that I could save others. Jesus only saves me from my sins. I am not preaching to save souls. Except a man be called of God, and his mind is opened to the reception of the truth by the Spirit, I do not believe he can discern it. * *

My object, as far as I have an object in preaching, is to rightly divide the word of truth as it shall be shown to me by the Spirit, and then I believe it will accomplish that whereunto he sends it, without "anxiety" on my part, or "revival meetings" on the part of the church. * *

But I must close, hoping that I may hear from you soon.

Sincerely yours,

F. S. BRINK.

MIDDLETOWN, N. Y., March 30, 1892.

ELDER F. S. BRINK—MY DEAR BROTHER IN CHRIST:—I was truly glad to receive another letter from you last Friday. * * * I am glad that you find so much enjoyment in reading the editorials, and that your dear companion also is a lover of the gospel truth. You are indeed highly favored of the Lord.

Yes, I do believe the Lord is leading you, and I hope and trust he will not leave you until he brings you to find rest in the fellowship and close companionship of the visibly organized church, "the pillar and ground of the truth." While we can never impart spiritual life to one another, nor have we dominion over one another's faith, as the apostle said, yet we may be helpers of each other's joy.—2 Cor. i. 24. He said, "We write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even unto the end."—Verse 13. The dear Redeemer used clay in opening the eyes of one who was blind. He does the same yet. He also makes clouds to drop the rain of his doctrine upon his people, and his Spirit, like a mighty wind, wafts his "bright clouds," and causes them to drop their treasure wheresoever he has a tree or a plant that he designs to water and make fruitful. He also waters his garden with his dew, his speech, which comes not from a cloud, but directly from him. I wish I might be one of the Lord's bright clouds to you. I would delight to water you with his doctrine, which drops as the rain. I wish I could be used by the Lord as clay in his hand to open your eyes fully to see the order of his house as I am sure he has shown it to me. I will forward you an editorial by the late Elder Beebe on the order of the house of God, which is better than anything I can write. I hope the Lord may bless it to you. Until the Lord gives you to see that the New School Baptists are not his organized church on earth, I feel that I cannot "show you an open door," much as we both desire it. As sure as you are an honest, truthful man (and I have not a shadow of doubt of it), you are not a New School Baptist; nor do I believe you can express to them the sentiments you have expressed in your last letter to me, and retain their confidence and fellowship. Yes indeed, "more is needed than a pulpit and a salary." I have faith in the faithfulness of the dear Redeemer, who said to his followers, "But seek ye first the kingdom of God and his righteousness, and all these [temporal] things shall be added unto you." There are ten thousand things worse than being as poor as the Master was while on the earth preaching his own gospel. If the Lord shows you that you are in Babylon you will be willing to leave it and, if necessary, stand still for a time, till he bids you advance. You will do just that amount of work that he designs you shall, and that will be for his glory. I would feel sorry to have you leave the New School Baptists until you could feel toward the Old Baptists as Ruth expressed her mind, "Entreat me not to leave thee," &c. I love you as one of the Redeemer's brethren, and my prayers ascend for you. I wish I could hear you while preaching that truth which we love, I trust, better than our natural life. * * *

I have had call after call while writing this, and will have to stop writing for the present. I hope I have said nothing to hurt you. Pray for me. I hope you will write often to me, and feel that I am a friend and brother, although you receive very little rain from me. I would do better if I could.

Sincerely yours,
BENTON JENKINS.

SHUSHAN, N. Y., April 21, 1892.

MY DEAR BROTHER IN CHRIST:—I cannot tell you how much good your last letter did me, only that it was of great blessing and encouragement. Two or three different times I have taken up my pen to answer it, and after writing more or less have each time carefully forwarded to the waste-basket, as my mind was not in condition to express the truth to you that I desired. And so three weeks have gone by, and now I again take up my pen to spend a good part of the afternoon talking to (I wish I could say with) you. * * *

After I read the SIGNS through aloud to Mrs. Brink, I send them out among our people, here and there, where I think they will be appreciated, except in a few instances like that of Elder Ira Turner's letter and the answer on "Foreknowledge and Predestination," which I have preserved for our own use hereafter. Perhaps you remember it. It was published Dec. 9th and 16th, 1891, and expresses my faith as given me of God far better than I could express it myself. I doubt if the truths therein enunciated are held by any considerable portion of the members of the denomination to which I belong; but I believe them, every one. My faith is based upon that sure and unshakable foundation, and my preaching is in accord with those truths. I must tell you that some time since I heard that certain of our members were complaining that Mr. Brink was not adding any members to the church. I waited until God gave the message, and commanded me to deliver it, based upon the last clause of Acts ii. 47. A close study of the context, as well as of the text itself, served to show the motive of the machine-made and the machine-working church members, and ever since that time things have been quiet on that score; but later the same class of our members were prominent in asserting that "Mr. Brink is trying to break up the church." So I found out that all these objections started with one or the other of three members of the church, who had been prominent heretofore in man-made revivals, and of course did not feel kind toward me, since I had broken up their business of traffic in souls. I thought that the time had come for me to go elsewhere; but we have been advised otherwise by the most spiritual minded members of the church; and as I have never, nor shall I in the future, hesitate to preach the truth as God shows it to me, and since

these peculiar truths had been received by some, I believe, as seed sown in good ground, I waited before resigning, to see what God would have me to do. But at the close of service Sunday morning, March 27th, I felt called to take the step. * * *

I have carefully read the editorial you recently sent me on "Christian Baptism," &c. Still I cannot see things as you do with regard to this doctrine. I know that you will not be offended with me for freely speaking my mind; but that attitude of the Old School Baptists toward this doctrine alone seems to me to be their weakness. I cannot understand why the administration of the ordinance by a minister should be counted valid while he is in fellowship with the church, and not valid if administered by the same man a few days or weeks (as the case might be) later, when he was not in fellowship with the church. I look upon baptism as the act of the person baptized, rather than the act of the administrator. I suppose in this case I am not sound, but I am sincere. * * *

I believe that the person born again, who in obedience to our Lord's command is "buried with him in baptism," is baptized with a valid baptism, however heterodox the minister may become thereafter, or even be at the time, unknown to the person baptized, who of course would (if sincere) cast in his lot with the church which he believed lived closest to the teachings and example of our Lord and his disciples and apostles. An illustration in point of this is my own case. When the Lord in mercy revealed himself to me, and I had the witness of the Spirit that I was a child of God, when old things passed away and all things became new with me, I submitted myself to be baptized (immersed on profession of my faith) by one whom I thought to be a true servant of the Lord Jesus, and whom I believed to represent the true church on earth. I find after years of experience and enlarged acquaintance that those distinguishing traits which I supposed marked them as a "peculiar people" have been effaced. But I find a people who do hold to the truths revealed to me at my conversion, still I do not feel that my profession of faith and baptism are invalid because of that. To the contrary, I believe it to be the only position which I could take, holding the faith that God gave me at the first, when I found that the existing state of affairs is different from that I anticipated, to find those who hold to the faith once delivered to the saints. * * *

I sincerely hope that you will not be offended at my dullness of perception in comprehending those truths which seem so clear to you. Perhaps the Lord may use you, my brother, to reveal these things to me, if he will that I come to a knowledge of them.

But I must close. May our prayers be united at the throne of grace, and may the God of peace sanctify us wholly. I shall welcome your answer at your convenience.

Yours truly,
F. S. BRINK.

MIDDLETOWN, N. Y., May 2, 1892.

DEAR BROTHER IN THE LORD:—I assure you I was much pleased to receive your letter of the 21st ult. I have felt for some time that the crisis would soon come, of which you speak in your letter, and that some at least would be for casting you out of their synagogue, crying, as the carnal Jews did against the Savior, "Away with him." It sounds very much like a repetition of the history recorded in Acts xix. 23-28. I rejoice that the Lord sustains and strengthens you to declare the truth of God as revealed unto you, whether men will hear or forbear. We may feel like remaining in Babylon to heal her, but we shall never succeed.—Read Jer. l. 12-15.

No, you need never fear my being offended with you because you cannot see a point of doctrine or order as I do. How unreasonable that would be, while I believe that spiritual things are purely a matter of revelation from God. I believe you have honestly felt that the attitude of the Old School Baptists toward New School baptism is a weakness of theirs; but I believe the Lord will yet open your understanding to it, and then you will be able to see that it is decent and in order, and not a weakness. According to what you have expressed, if the candidate is only sincere, his baptism by a Mormon or Roman Catholic is equally as good and valid as that administered by one sent by God to baptize, and sustained by the fellowship of a gospel church. Is it possible? If your baptism is good and valid baptism, why is not your ordination to the ministry equally so? Do you not understand that no one is authorized to administer the ordinances of the church but those who are called of God and set apart by the church? Why, even an apostle, the apostle Paul, could not, would not go forth to preach and baptize, though called of God to be an apostle, until set apart to the work by the church. God has thus established the order of his house. The Holy Ghost said to the church, "Separate me Barnabas and Saul for the work whereunto I have called them," &c.—Acts xiii. 1-5. I cannot understand why we should regard that as valid gospel baptism which is administered by men-made ministers, standing in connection with antichristian bodies, any more than that which might be administered by any rowdy on the street. Is not one as much authorized by God as the other? If our "feelings" and opinions are to be the test in this matter, we might as well discard the Scriptures entirely. Baptism, the apostle

(Continued on page 167.)

EDITORIAL.

MIDDLETOWN, N. Y., MAY 24, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

OFFENDING MEMBERS.

DEAR BRETHREN BEEBE:—Please give your views on Matt. xviii. 9, if not asking too much of you. May the Lord direct you in the future as he has in the past, is my prayer. I remain your unworthy brother,

A. V. MOORE.

PERSON CO., N. C., April 3, 1893.

REPLY.

"And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."—Matt. xviii. 9.

Although the subject presented by our brother has often been considered in our columns, both by correspondents and editorially, it is of such vital importance to the peace and comfort of the saints that it cannot be too frequently urged upon their attention. If the chosen people of God were no longer subject to the vanity of carnality after they have received the knowledge of divine grace in their translation from death into the light and life of the kingdom of Christ, there would be no occasion for the inspired directions written in the Scriptures for their guidance when assailed by the temptations appointed for the trial of their faith. It is impossible that the truth that salvation is exclusively by grace, should be comprehended by reason as it is revealed to the saints through that faith which is the gift of God. It seems to the natural mind of the saints, as to every one who looks only at the things which are seen, that subjects of divine grace must be free from the power of sin and temptation; therefore, when they find the law of sin still dwelling in their members they are ready to conclude that their hope is certainly a delusion. But it is written for the assurance of such conscious sinners, that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to SAVE SINNERS, OF WHOM I AM CHIEF."—1 Tim. i. 15. The saints are not so often tempted to doubt the first statement of this faithful saying as a general declaration of the finished work of the Redeemer; they can regard the salvation of sinners by Jesus Christ as a settled truth; yet they find in their own sinfulness occasion for calling in question their interest in that salvation. The strength and sweetness of this apostolic testimony would be entirely destroyed if it had been written "sinners of whom I was chief." Reason can grasp the fact that Saul of Tarsus was a vile sinner when he persecuted Jesus in his saints; but it is only by the light of

revelation that the believer can understand how he was still the chief of sinners when he had spent a lifetime in laboring and suffering for the comfort of those whom he had before persecuted. When the Spirit takes this truth and shows it to the troubled saint, he receives assurance that he is led in the same way of conflict in which Paul walked. Often it is a wonder to them who are troubled under the sense of their own pollution, when they find that Paul claims to be chief of sinners; for they are confident that they must be entitled to that distinction. And while Paul justly confessed his own sinfulness, the very same confession is also true of every contrite heart. Each one is chief of sinners in his own sense of vileness. It is of such characters as know their own guilt, that the church of Christ is composed. When this fact is considered it is not strange that the infinite wisdom of their Lord provided such definite instruction for the conduct of his disciples while they remain here in the flesh. Only those who have to contend with the frailty of sinful nature could have need of the admonitions, exhortations and instructions left in the Scriptures for the perfecting of the saints. In reading the inspired word it is essentially necessary that it should be constantly observed that the whole record is given for the benefit of those who have the love of holiness, and yet feel themselves subject to the law of sin which is in their members. There could be no need of any of the inspired rules for the direction of the saints if they were already delivered from their evil heart of unbelief. It is for their learning that every word of the Scripture is given; that they may be able to discern between the dictates of their fleshly mind and the leading of the Spirit of truth. In the immediate connection of the verse cited by our brother, the Lord was teaching his disciples the great distinction between the selfish aspirations expressed in the inquiry to which he was replying, and the love of God, which is the very element of his gospel kingdom. While carnal covetousness was manifested in their desire to know who should be greatest in the kingdom of heaven, by the illustration of a little child he showed them their utter helplessness and dependence, as a reproof to that pride by which their inquiry was suggested. There is no possibility that the disciples of Jesus should ever enter into the kingdom of heaven while they are controlled by this selfish principle. Since it belongs to the fleshly mind it can only produce the works of the flesh in those who are governed by it. Painfully is this truth illustrated in the experience of many of the churches in the present day. Where the saints once manifested the love, joy and peace, which attested the indwelling of the Spirit, there are now developed those abominations which are declared to be the

works of the flesh. Idolatry is engaged in worshiping "our fathers," or teaching for doctrines the commandments of men. Witchcraft has blinded the eyes of the saints so that they cannot see the plain word of revealed truth. Hatred has usurped the hearts where fraternal love prevailed; and variance, strife, seditions, heresies, envyings, with all their awful train of evil works, have robbed the churches of that blessedness which constituted for the saints "the kingdom of heaven." They can never enter that blissful kingdom until they are converted from this carnality, "and become as little children." The correct understanding of the verse cited by our brother necessarily involves the preceding context, which clearly shows the proper application of the text.

"And if thine eye offend thee, pluck it out and cast it from thee." In this strong illustration is shown the importance of the principle to which Jesus was directing the attention of his disciples. Taking the natural body as the figure, no member could be more serviceable than the eye. There might be occasion to doubt the propriety of sacrificing so valuable an organ even though its condition should threaten the health of the whole body; but the instruction given in this connection shows that when it is an offense, even the eye must be plucked out and cast from the body. Certainly the circumstance could never literally occur that the members of the natural body should offend the person to whom they belong. The hand does what is directed by the will of the person to whom it is subject. The different members of the body have no separate volition. They act only as they are moved by the will which controls the whole body. But this clear figure is used to show the paramount importance of the law of Christ as superior to the most cherished powers of the natural mind, or the strongest natural affections. The same essential instruction is shown in the case of the disciple who asked permission first to go and bury his father.—Matt. viii. 21. No natural obligation could seem more binding than this filial duty; but the commandment of the Lord is not allowed to give place to this most urgent demand of nature. The first step in the path of the disciple of Jesus cannot be taken in any way but by denying self. Thus not only the eye, but every natural inclination and desire must be plucked out and cast from the follower of our Lord.

Now, notice the characters to whom this instruction is given. It is not addressed to the unbelieving multitude, as if it were designed to show them how they might become subjects of the salvation which is in Christ Jesus. It was spoken to none but those whom he recognized as his own chosen disciples. This shows that the instruction is applicable only to them. The inquiry to which it is recorded as the answer, exposed

the selfishness of their hearts. As his followers they were required to crucify the carnal affections and lusts. This could be done only by plucking out from their minds every selfish emotion, and presenting their bodies a living sacrifice, holy, acceptable to God by Jesus Christ. In this self-denying way they should cast from them the evil principle of carnality, and walk in the Spirit. So Paul says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Every act of conformity to the flesh is offensive to the follower of Jesus. Therefore there can be no indulgence of natural feelings or desires without injury (or offense) to the spiritual enjoyment of the saint. This is illustrated in the example of Paul when he says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."—1 Cor. ix. 26, 27.

"It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." This expression cannot refer to the entrance into eternal life, since it was spoken to none but those disciples unto whom Jesus had already given eternal life. Neither can the hell fire signify the eternal destruction of those to whom Jesus had given the assurance that they should never perish. Divine Wisdom says, "My son, let not them [the ways of wisdom] depart from thine eyes; keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck."—Prov. iii. 21, 22. "For to be carnally minded is death; but to be spiritually minded is life and peace." Into this life and peace the saints enter when they walk in humble obedience to the commandments of their Lord as they are led by his Spirit. It is to the saints that it is written, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 6, 12, 13. Jesus expressly limits this injunction to his own disciples. He does not state this as a rule which may be applied to the world indiscriminately. "It is better for thee." This cannot be distorted to signify an appeal to those who have not the love of God, as if they were urged to choose to obey the voice of Jesus, and thereby secure an entrance into eternal life. For the saints who hunger and thirst after righteousness, it is better that they enter into that enjoyment of life and peace, feeling to be poor and needy, confessing their blindness and unworthiness, and in such destitution as to need daily to ask for bread, than seeing clearly the deepest mysteries of doctrine to be cast into that confusion which is well called hell fire. "Behold, how great a matter a little fire kindleth! And

the tongue is a fire, a world of iniquity; so is the tongue among the members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—James iii. 5, 6. It is not needful to discuss the impossibility of the conduct of the saints defeating the eternal will of God by which the final salvation of all his chosen people is secured. Neither their own sins nor any other enemy can forbid their being with their Redeemer where he is exalted in the glory which was his before the world was. This is unalterably settled by his own glorious victory over death and hell. It is in their subjection to the vanity of the body of this death that they feel the pains of hell when they reap the corruption whose seed they have sown in living after the flesh. Not many have been favored to walk in the pilgrimage of the saints but that they have soon learned the need of this important instruction. To selfish pride it is very desirable to have the discernment which is signified by the possession of two eyes. This aspiration springs from the same carnal pride which prompted the disciples to ask who should be greatest in the kingdom of heaven. Reason can never learn that it is of infinitely higher importance to be content with the humblest ability than to be puffed up in the consciousness that our gifts are unsurpassed by any of those bestowed upon our brethren. In meek humility the saint who is led by the Spirit of Christ enters into the heavenly enjoyment of life and peace, though fully realizing that his comprehension of divine truth is limited. Not only is this a more blessed condition than the exaltation which could assume superiority over others; but it is in this lowly place that the sheep feed securely, sheltered from the assaults of pride. There is abundant room in the church for unnumbered millions of simple saints who feel to be little children; but when one of them has grown so large as to know more than his brethren, and having two eyes to see what is not revealed to others, he is sorely crowded, and unless restrained by divine grace he will be unable to remain in the organized church. Hell fire is the only name for that dreadful torment into which the subject of grace is cast when he is thus puffed up with self-confident vanity. In that condition he can have no fellowship with the poor and needy children of the kingdom of grace. Certainly he is not in fellowship with the apostles, of whom Paul says, "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. There is no claim to the perfect vision of "having two eyes" in Paul's confession, "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12.

In its application to the discipline

of the organized church, it is unnecessary to say more in reference to the text, than that the same principle which demands the sacrifice of confidence in self in the individual experience of the saints, must also require the submission of every saint to the direction of the law of Christ. There can be no other way of peace for the church but in obedience to the perfect law of liberty. There can be no prevalence of that confusion which is called hell fire in the church while every member is walking in that true humility which claims no more than the apostle claimed, to know in part, that is, to have but the limited understanding which is represented by "having one eye."

May the Lord keep his weak and ignorant little ones from the pride and self-confidence which trusts in self, and despises others! Only as he giveth grace to subdue the pride of nature can any of the pilgrim strangers repose their whole trust in the Lord. If there had been no possibility of the saints becoming offenders in the sense of the text, there would have been no occasion that the instruction should have been given them. But as they love the great peace of those who keep the commandments of their Lord, let every believer pray to be kept from the vain glory of trusting in himself as having attained to see with two eyes. While contending earnestly for the faith which was once delivered unto the saints, may all the followers of Jesus be delivered from that vanity which leads them to offend against the law of love and peace.

TO OUR DELINQUENTS.

WE are again compelled to call the attention of a number of our subscribers to their delinquency. We are publishing the SIGNS OF THE TIMES this year on more liberal terms than ever before, and really below what we can well afford. With many the neglect to send on their remittances is more from thoughtlessness than from intentional neglect. The inconvenience to us is just the same whether the payments are held back from inability to pay, or from indifference, or through carelessness. Will not our brethren and friends, every one when they read this notice, look at the date next to their name, and if they find it in arrears, please make a special effort to send on their subscription? We are furnishing more reading matter for the price of the paper than any publication of our order and at double the expense, and need the money to meet our liabilities falling due.

BACK NUMBERS.

SINCE the commencement of the publication of "Extracts from Edwin Irving's Orations" we have been sending back numbers to the beginning of the serial; but the supply now being exhausted, we shall no longer be able to furnish them to new subscribers.

S E L E C T E D .

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION THREE.

THE PERPETUITY OF THIS MISSIONARY CONSTITUTION PROVED.

(Continued.)

It is the nature of man, fallen from truth, and alienated from the life of godliness, diligently to seek how he may bestow upon the creature, and of all creatures upon himself, that worship and glory which is due to God alone. His talents, though they be created and matured by God; his knowledge, though all that he knows be of God's providence and handiwork; his possessions, though they consist in a portion of God's goods freely bestowed; his bodily strength, his form, his very name, that most airy and accidental of all things, it is man's nature to magnify into a God, and to worship as his chief good. And some will fall prostrate before science, and others before literature, and others before brute and senseless nature, and others before idols of wood and brass; and in short there is nothing inherent in the nature of man or existent in the outward world whereof the fallen soul hath not at some time and place made an idol, and with which in all times and places it hath not a tendency, less or more, to divide the reverence which is due to God alone. So that the greatest impediment to the progress of the gospel in the soul ariseth out of the things which are seen and temporal, the world and the things of the world, which come to naught. These occupy our senses, and thence steal into our affections, when the imagination formeth them into more lively and wily combinations; and the intellect, busying itself with their relation, at every step of the investigation discovereth them to be so wisely adapted to the wants of man, so stimulative of a thousand pleasures of the sense, and so profitable to the ambition and enjoyment of the present world, that they gain and gain over our time, our interests, our desires, our fears, until at length there is left in the soul no room for the gospel to occupy. All is prepossessed and preoccupied when the gospel comes into action, which hath therefore to begin its course by checking, cutting off, prohibiting, rebuking, and the like distasteful operations, known generally by the name of repentance; and after having brought these former propensities to a stand, it seeks to drive them all backward, to turn the tide of bitter waters upon their evil fountain, and to recover the fields of the soul which they had drowned and wasted from their rightful possessor. In proportion as this work of emptying goeth on, the work of the Spirit proceedeth, the dew of God's blessing descendeth

as upon the thirsty earth, and the fruits of the Spirit fill the former waste places. The evil invaders are cast out, the turbulent possessors are quieted, the lamb lieth down with the leopard, the young lion and the fatling together, and the desert of our spiritual state rejoiceth and blossometh like the rose.

If so it be found in the experience of all christians that the things of the Spirit prosper in proportion as the things of the flesh decay, and that confidence in the right arm of Jehovah increaseth as our confidence decreaseth in princes and the sons of men, in the corn, the wine and the oil, and that allegiance unto Christ doth undo and dissolve the allegiance of the human soul to Mammon and Belial and Satan, and even to the dearest and nearest friendships and relations of life, it is most manifest that the disseminators of such a doctrine over the earth must be denuded of all the things in which men place their trust, and to which they render their homage, in order that they may be wholly under the influence of that spirit, worship and allegiance under which they seek to reduce the rest of men; and these deprivations exacted by our Lord of those who go forth as the propagators of his spiritual kingdom are to be considered not only in the sense of tests or trials imposed by him, or of mortifications imposed by themselves, or of examples offered to the people to whom they go (though in all these respects they may and do serve good ends), but as the necessary and indispensable condition to their being wholly under that very Spirit to which they would persuade to be subject, and as sure evidence that they continue under it so long as they love and submit to such a discipline. Christ wished none but spiritual men to take this office upon themselves; and of the spiritual men in the church he wished those who were strongest in faith, and those alone, to venture forth. Therefore he set the mark to the most unearthly standard, and appointed that there should be no purse, that is, no pecuniary emolument; no scrip, that is, no possessions; no change of raiment, that is, no pleasures or accommodations of the body; no staff, that is, no ease or pleasure of travel; no salutations by the way, that is, no ends of natural or social affection. Which he ordained, not because he was a hard master, * * * but because if any one would undertake it he would not permit him to be ignorant of the cost, but instructed him in the measure of faith which was indispensable to the work, saying to them, Unless the things of the Spirit have prospered thus and thus far with thee, unless the kingdom of heaven hath prevailed within thy soul, and subjected all these regions of natural gladness, thou art not prepared for the work; but if otherwise, then go thy ways, and, lo, I am with thee unto the end of the world.

If this argument, drawn of neces-

sity from the nature of the christian spirit, be well founded, then it will follow that amongst those who are full of the Spirit, he who hath a purse is as he who hath none, and he who hath a scrip as he who hath none, and he who hath a field as he who hath none, and he who hath a kingdom as he who hath none; and it confirmeth us the more in the soundness of the argument, that at the great outpouring of the Spirit on the day of Pentecost this condition of things was realized among the disciples, who had all things in common, and sold their possessions, and poured out their price at the apostles' feet. It will likewise follow that a missionary, in proportion as he is careful of these things, shows himself deficient in the supply of that Spirit whose chosen vessel he preferreth himself to be; and that no age of the church which setteth store by these outward visible means is greatly enlightened of the Spirit, but hath need to seek for a more plentiful diffusion of his ghostly influences. It will follow, moreover, from this fruitful proposition that though a missionary in the first instance should go forth stocked like a trader, fitted out like a discoverer, accredited like a royal envoy, and three times armed with prudence like a hostile spy, when he cometh into close communication with the Spirit of God and the spirit of the people, in order to be the mediator between these natural enemies, he will, if his mind be open to light, be taught the utter helplessness of all these helps, the utter uselessness of all these useful things, to that work in which he hath embarked; that though they may commend him to the proud and worldly part of the people, and gain for him a place in their regard as a man of some consequence and reputation, they are so far from bringing him into contact with their spiritual feelings, which alone he careth or ought to care for, that they set him more remote from thence, and induce a mistake with respect to his unearthly purpose which it will require him much time and labor to correct; and if he be a true man, and a man of spiritual discernment, I think that a transmutation will speedily come upon the outward estate of this well-furnished missionary. He will by degrees divest himself of all those things which withdraw the people from the word of his mouth, or hinder them from apprehending the simplicity and sincerity of his spiritual purpose. He will adopt their dresses, follow their manner of life, eat with them, drink with them, and seek access to them at all their unguarded moments, that he may be always at hand to drop his words seasonably into their ear, and manifest constantly before their eye the influence of his faith over all the conditions of man, instead of merely addressing them now and then with set speeches and abstract discourses against the very time, form and place of which their minds

are already in arms. He will not scruple to take favors at their hand, if that will bring him into closer confidence of their souls, which it doth far more frequently than otherwise; and if not, he will work to them for his meat, teach them the arts of his country, do anything that may bring him and keep him in close and frequent contact with their personal affections. He will learn to be of no country, that he may remove political hindrances out of the way; and he will learn to carry no temptations about with him. His wealth, which maketh him to be envied, and perhaps endangereth his life, he will cast into the first brook which he crosseth, or diligently hide it from the people. (But how shall he hide it from his own heart?) His equipage of travel he will put aside, and, like Bernard Gilpin, the Reformer of the North, he will give his horse to the first poor family which hath need of one to earn their bread; and, like that most noble of parish priests, however full-handed the missionary may set out on his expedition, he will, if his mind be open to light and his heart to love, return from his excursion not only empty of all things, but beholden to the worthy men who had compassion upon him by the way. So that, according to the argument, the spirit which prevaileth within the missionary's breast will never fail to bring him into that very condition of nakedness and dependence (I should rather say fullness of faith and spiritual plenty) which the great Counsellor and Founder of the missionary cause, in the plenitude of his wisdom, ordained as the proper condition, not to end with, but to set out with, in this faithful and spiritual adventure.

It is not that we attach any importance to the outward costume of a missionary, which also may be assumed. Under the coarse frock of a friar lay oft more pride and cunning than beneath a cardinal's hat; and the triple crown hath not covered more ambitious purposes than lay within the cowl of the Jesuit who exposed himself to every blast of heaven. The pride of human nature may make noble-minded men to dwell, like Diogenes, in a tub; the disappointments of the world may drive them, like Timon, to the woods; and racking remorse may send them unprovided pilgrims over untrodden deserts, or attach them to the coarse fare and bare walls of a hermit's cell. The forms of poverty and meanness are endless which the spirit of man may assume for its own particular gratification, without any regard to the well-being of others, or the propagation of the kingdom of Christ; and therefore no form is to be taken as a sure test of the true spirit of a christian missionary. Nevertheless, as hath been proved above, there is a form which beyond others is expressive of a heavenly mind and a disinterested mission, that which Messiah chose for himself when coming into the world. * * * It is

not indispensable to the true missionary spirit, but the true missionary spirit doth love it, and cannot without self-denial be brought to lay it aside. It is not unequivocal to those without, but it is least liable to be misinterpreted. It is not a capital crime against the laws of the spiritual kingdom to lay it aside for an occasion, as it is not a capital crime against our naval laws for a captain to lose his ship; but as in the latter case, so in the former, he ought to be put upon his trial, and make appear before the statutes of our king that it was for the best interests of the kingdom that it was set aside.

Such is the argument drawn from the necessary laws of spiritual influence, and such are the consequences of the argument; but what saith the fact? The fact saith this, that by men, so conditioned as these instructions set forth, God hath always wrought enlargement or salvation to his spiritual kingdom. Joseph, by whom he saved the promised seed, and got for them the land of Goshen, was first stripped of everything, father and mother and brotherly love, made a bondsman, beleaguered with temptation, falsely accused and imprisoned, friendless and helpless in the dungeons of a foreign land; and when, the people being lost to the knowledge of God and the nobility of their calling, the orphan shepherd Moses was chosen for the great work of setting them free, and receiving the law from the mouth of the Lord, he argued three times his unfitness for the work: first, from Pharaoh's strong and high condition; secondly, from the unbelief of the people; and lastly, from his own meanness and want of eloquence. But the Lord gave him no appointments under heaven save his shepherd's rod. Elijah, who was called on at another similar pass, when the people had with one accord fallen away under idolatry and tyranny, had not a house nor a morsel of meat nor a friend within the bounds of Israel to give him shelter; yet the Lord by his hand slew all the priests of Baal, and overthrew their altars in the high places. Elisha, on whom his mantle fell, and with it his perilous work, that same day he received his commission to go forth to the Lord's work, sacrificed his oxen, and made the fire for the sacrifice out of the wood of his agricultural implements, cutting asunder all connection with the world, and destroying that which won his bread, devoting the instruments of his wealth in thanksgiving to the Lord, who had called him to the work of a higher husbandry. David, from feeding the sheep, by neither chariot nor horsemen, won favor in the sight of Israel, and was advanced to the throne. Esther, an orphan woman, saved the people of the Lord from utter ruin. All the prophets were without reputation or worldly condition, otherwise they had been unfit for their perilous work. Amos from among

the herdsmen of Tekoah, Ezekiel from the captives by the rivers of Chebar, Daniel and the three children from menial offices in the palace of an eastern king; and whosoever else under the former dispensation was separated as a chosen vessel for containing the revelation and doing the work of the Lord, was either ill-conditioned by birth, evil-starred of fortune, or stripped naked by the world, made a Nazarite of, separated by the Lord unto himself, before he could be entered to the work of doing great and lasting service to the interests of righteousness. John the Baptist, the forerunner of Christ, * * * was made a Nazarite from his mother's womb; that is, he was separated from strong drink, which representeth all artificial stimulants of the spirit and luxuries of the body; and a razor was not permitted to come upon his head, which meaneth that he was separated from all outward show and ornament. Thus being hindered from regarding his own gratification and the world's eye, he was come into a condition for receiving the inspirations of the Spirit of God, which cannot enter into communion with sense and selfishness, those two great idols of men. Christ himself, though he was in the form of God, and thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. * * * Finally, what the twelve and seventy were, and how they were fitted out for their work, we have spent the former head of this discourse in explaining; and what the people were who first received their message, and in their several neighborhoods propagated the kingdom, Paul hath told in the Corinthians: "Brethren, ye see your calling, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

(Continued next week.)

(Continued from page 163.)

tells us, as well as the dear Redeemer, is to be administered in the name (that is, by the authority) of the Father, Son and Holy Ghost. Has any one such authority outside of the organized church of Christ? No one is divinely authorized to preach the gospel, or to administer the ordinances, but those who are at the time of preaching or administering sustained by the fellowship of the apostolic church. Was the man who baptized you sustained by the fellowship of the apostles, or the apostolic church? Was he continuing steadfastly in the apostles' doctrine and fellowship? If he really sustained that character, and was held in that fellowship when he baptized you, and you were really baptized in the fellowship of the gospel church, I would charge you not to leave the fellowship of that church in whose fellowship you received that sacred ordinance. As the Scriptures clearly teach, to give validity to the ordinance the church must be the church of Christ, in apostolic order, and the administrator an ordained servant of the church. Jesus set for his followers the example. He went to John the Baptist, who was authorized of God to administer the ordinance. "Thus it becometh us to fulfill all righteousness." Can we follow him in his example if we receive the ordinance from one who is not divinely authorized to administer the ordinance? There is but one apostolic church in existence. If the Old School or Primitive Baptist church is that church, then all other professed churches are not the apostolic church, but are antichristian. If the so-called Missionary Baptists are the church, then the Old School Baptists are not the church of Christ. All spiritual gifts belong to the church, and are to be used there. In the type, in the temple at Jerusalem, everything in the house was sanctified by the house, and was to be used in the house, or temple, and were not to be removed. The altar sanctifieth the gift. If you can regard the New School Baptists as the body and church of Christ, and their ministers as members of the organized church of Christ on earth, certainly it is your duty to remain with them. To resist them would be to resist the authority which Christ has vested in his church. If you are fully convinced that they are not the church of Christ, why tarry among them? Leave them, and see that nothing belonging to them cleaves to you. I want to be plain with you, and I trust you will be plain with me. I believe you are very far from being mercenary; that it would not be a question with you, Can I have a living among these poor and afflicted people? We can assure you of sweet, spiritual fellowship, with abundance of poverty and persecution. That was the lot of the Master, and it is good enough for us his fol-

lowers. "Marvel not if the world hate you." * * *

Before I close I want to say that there have been several instances in Old School Baptist churches in this state where they have received members on their New School baptism; and all went on well for a time, until the Lord revealed the order of his church to those thus received, when they saw plainly that they had not been properly baptized. Then they were not only dissatisfied with their New School baptism, but were decidedly dissatisfied with the church or churches that had so received them.

What more can I say? If I have not made the subject plain to you now, I have little hope of ever doing so, yet I would not like to be weary in well doing. I want to do you all the good I can. I believe I have no selfish motive in all this.

I have written hurriedly, but I hope you will be able to decipher it. Do not hesitate to ask me questions. So far as I am able to answer them it will afford me much pleasure. It is not necessary for me to tell you that there are a great many things I do not know; but there are some things that the Lord has taught me, and those things I love to talk and write about. May the Lord give us understanding in all things pertaining to his blessed kingdom, and grant us grace to walk in his ways.

Please let me hear from you when you have the time to devote to me.

Your friend and, I hope, brother in Christ,

BENTON JENKINS.

WESTON, Michigan.

G. BEEBE'S SONS—DEAR BRETHREN:—Again we are reminded of the flight of time. The year 1893 is here, and our dear aged father, who has taken the SIGNS nearly forty years, sends renewal of subscription. He feels that he cannot be without it, and also helps some one else who is worthy, as he wishes to aid you in your labor of love. He is feeble, and sits in his room much of the time reading. He is a firm believer in the doctrine so ably advocated by the SIGNS, as is also our mother, who is feeble, and has met with a serious accident, being thrown from a cutter. The animal driven slipped and fell, overturning the vehicle. Her right arm is badly bruised, if not broken. She says she is like the one who wrote those verses in the SIGNS, and wonders why her neck was not broken. Both are advanced in years, and ere another year dawns on earth they may have passed away. They hope to see all true Primitive Baptists respond to your request, and quickly; for the question is this, Can we do without the SIGNS? We are scattered, and how could we hear from dear ones once a week, traveling the same road, if not through our family paper? We do hope that they who fear the Lord will speak often one to another; not only the learned ones, but also the poor, weak, faltering lambs of the flock;

for their cry touches a tender cord. We feel surely they are those who mourn, and so surely will be comforted. We are surrounded by those who are mighty, working, as they say, to save souls. They look upon us as those who need pity; but the Lord knows the heart. I can hear the organ, and can hear them sing their lively songs, from where I sit; but I have no desire to be counted with them. Surely the Lord hath led me, else I had gone astray. Not in my own strength have I stood, but in the strength of Israel's God. He is my strong tower, my sure defense. He will not forsake his beloved. Fight on a little longer; the conflict will end by and by, and you will hear the welcome, "Child, your Father calls, Come home."

With love to all who are of like faith,

SARAH WYMAN.

OBITUARY NOTICES.

DIED—Near Ovilla, Texas, April 28th, 1893, **D. Lancaster**, aged 87 years lacking 2 months and 2 days. Father was a Primitive Baptist more than fifty years, and a subscriber to the SIGNS OF THE TIMES forty years or more.

MRS. M. F. MOFFETT.

DIED—May 4th, 1893, brother **Elliot Harding**, of Talmadge Hill, Tioga Co., N. Y.

He was born in Deerpark, Orange Co., N. Y., Sept. 14th, 1810, and removed to the place where he died in 1833. His disease was heart failure, from "La Grippe." He was in failing health two or three months before he died. He was married twice, and leaves a sad and lonely widow and several children to mourn for a kind husband and father. He was highly esteemed as a neighbor and as a brother in the Old School Baptist Church at Waverly, having united nearly fifty years ago, and was a lover of God's truth. His labor on earth is ended, and he is at rest. May the Lord comfort the mourning ones with his gracious presence, for Jesus' sake.

A large number of neighbors and friends met at his residence to pay the last tribute of respect to the departed on Saturday, May 6th, at ten o'clock a. m., when the writer of this notice tried to comfort the living.

D. M. VAIL.

OUR dear sister in Christ, **Martha Oliver**, died April 13th, 1893, at her home in Franklin Township, Lenawee Co., Mich., in the 64th year of her age.

She was born in the township of Ticehuro, Sussex Co., England, Oct. 30th, 1829. Had she lived until next October she would have been sixty-four years old. She was baptized in the fellowship of the Old School Baptist Church of Fairfield April 29th, 1875, by the writer of this article. The cause of her death was kidney and liver trouble, from which she had suffered greatly a large portion of her life, but bore all her great pain and suffering with patience and christian fortitude. Her dear husband said to her a little while before she died, "O if it were only me that was going instead of you." "O no, O no; if it is the Lord's will I am willing to go." She was a firm believer in the doctrine of election, predestination and salvation by grace, and lived a very exemplary life. Her manner, walk and deportment were beyond question. Indeed, she was a mother in Israel. She was a devoted wife and mother in her fleshly family, which all attest. But, dear husband and children,

why should we mourn her departure? She has gone from the evil to come, and gone home to be forever at rest from all the trials, cares, conflicts and tortures of pain and death in this world of sorrow and distress, to be with her blessed Redeemer, who loved her with an everlasting love, and loved her to the end; therefore in loving-kindness he has taken her home, that she may partake in the sweet fruition of that righteousness which is in store for all those who love the appearing of our Lord and Savior Jesus Christ. May the dear Lord sanctify this event of his providence to the good of the bereaved brother and children, and all the glory and honor be ascribed to his great and holy name.

The writer of this notice was called to the house of mourning to preach her funeral, and tried to speak words of comfort to those who mourned the loss of a departed wife and mother. "Asleep in Jesus! blessed sleep!"

T. J. WYMAN.

DIED—April 8th, 1893, at the residence of his daughter, near the Bryn Zion meeting-house, **Ezekiel G. Reed**, in the 57th year of his age.

He was baptized and received in the fellowship of the Bryn Zion Church on April 3d, 1866, and consequently his connection with the church continued for twenty-seven years and about one week. He was probably inclined to dropsy of late years, and last fall suffered something like a slight paralysis. Since that time he had been gradually failing. His companion, who was a member with him, survives him, and is left lonely in the world. A home where many of the friends have been hospitably entertained is now broken up. We hope to see the time when the Lord will build again the waste places in Zion.

ALSO,

DIED—On Saturday, April 29th, 1893, at the residence of her daughter and son-in-law, in Wilmington, Del., **Mrs. Rebecca Frazier**.

Sister Frazier was born in Kent Co., this state, Oct. 22d, 1806, and was at the time of her death in her 87th year. She was married to Mr. Thomas E. Frazier Dec. 22d, 1825, and settled near the Cow Marsh meeting-house, where their hospitality was enjoyed by many for half a century. She was baptized by Elder Stephen Woolford, who was then supplying that church, April 3d, 1830, and has continued a steadfast and devoted member of the church at Cow Marsh more than sixty-three years. The general division among the Baptists took place a short time afterward, but no inroads were made in that church. Elder Woolford was a sound, consistent gospel preacher, and the material gathered under his ministry continued to maintain gospel order in its original purity. It is interesting to see, as we sometimes do, some one or more live on through many changes and religious excitements for more than two generations, holding fast invariably the original profession of their faith; and not only so, but ever ready to instruct and encourage others in walking in and contending for the faith which was once delivered to the saints. Though living to so great age, she retained her faculties, and did not cease from yielding fruit.

E. RITTENHOUSE.

APPOINTMENTS.

ELDER Lee Hanks will, providence permitting, fill the following appointments in Kentucky:
Turner's Station, Wednesday, May 31st.
Campbellsburgh, Thursday, June 1st.
Pleasureville, Friday, June 2d.
Bethel, Saturday and Sunday, June 3d and 4th.
Salt River, Monday, June 5th.
Little Flock, Tuesday, June 6th.
Elk Lick, Wednesday, June 7th.
Mt. Sterling, Thursday, June 8th.

ASSOCIATIONAL.

THE Sandusky Old School Baptist Association will convene, the Lord willing, with the Columbia Church, Jackson Co., Mich., on Friday before the second Sunday in June (19th), 1893, and continue the two following days.

Those coming from the south and east will be met at Napoleon; those from the west at Woodstock,

WM. L. BROWN, Church Clerk.

THE Delaware Old School Baptist Association will convene, the Lord willing, with the Welsh Tract Church, New Castle Co., Del., on Wednesday before the fourth Sunday in May (24th), 1893, and continue the two following days.

All who come from Baltimore, Wilmington and Philadelphia will please come via Baltimore & Ohio R. R. to Newark, Del., where they will be met and conveyed to places of entertainment.

Those coming from Baltimore will take the train leaving Tuesday at 3:40 p. m. or Wednesday at 7:00 a. m.

Those from Wilmington and Philadelphia will come Tuesday on train leaving Philadelphia at Twenty-Fourth and Chestnut Sts. at 4:05 p. m., or Wednesday at 8:15 a. m.

Those coming via Delaware R. R. will take the train which leaves Delmar at 2:30 p. m. Tuesday, and get tickets for Porter. Change cars at Porter for Wilson, where you will be met.

Consult time table, as time for trains is subject to change. Excursion tickets can be had, good for three days.

We extend a cordial invitation to all who wish to meet with us.

P. M. SHERWOOD, Church Clerk.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

Brethren and friends coming from the south will be met at Stockton, on the B. D. R. R., on Tuesday, May 30th, on the arrival of the trains from five to six o'clock p. m.

Those coming from the east will be met at Flemington on the arrival of the New Jersey Central trains, leaving New York at 1 p. m. and 4:30 p. m., and arriving at Flemington at 3:05 and 6:20 p. m.

Any coming from the north can stop on Tuesday p. m. at Frenchtown, where they will find friends and entertainment for the night, and conveyance to the meeting on Wednesday morning.

A cordial invitation is extended to all lovers of the truth.

C. RISLER.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the Middletown & Wallkill Church, in the city of Middletown, Orange Co., N. Y., on Wednesday before the second Sunday in June (7th), 1893, and continue the two following days.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

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THOSE wishing to procure copies of No. 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 31, 1893.

NO. 22.

CORRESPONDENCE.

REISTERSTOWN, Md., May 16, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—In a recent number of the SIGNS I notice a request for my views upon a portion of Scripture recorded in Genesis xxiv. 1-6. I have mislaid that number of the SIGNS, and cannot recall the name of the person making the request; but I feel like writing a few words in response. I would be glad if I knew just what questions were in the mind of the writer; but as I do not I will simply suggest a few thoughts and leave them with you, and, if published, with the readers of the SIGNS.

The Scripture referred to reads as follows, "And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again."

Our warrant as ministers of the Lord Jesus Christ for writing or preaching concerning the things contained in the Old Testament is found in the statement of the inspired apostle, "Whatsoever things were written aforetime were written for our learning." From which we learn that our loving and all-wise God and Father has suffered nothing to go into the canon of the Old Testament Scriptures but what is good and profitable for us to consider. There is therefore no word, either of history or prophecy, either of promise or of admonition in the Old Testament, that we can say is of no use to the people of God. The text quoted above is among the whatsoever things that were written aforetime, and therefore we may learn something from it. Yet we can learn nothing from it except the same Holy Spirit that indited it also illumines our minds, so that we may see the

deep things of God which are hidden here as jewels in a mine.

But first I desire to present a general thought or two upon the interpretation of the types and of the Scriptures of the Old Testament in general. It is not safe to deduce a principle of doctrine from a type unless we find that principle of doctrine also clearly stated in the New Testament; neither is it right to carry the application of a type out into details not warranted by the clear statement of the truth in the New Testament. It seems to me more and more sure, as I read the types in the Old Testament and the parables in the New, that in all cases they are meant to set forth some one great truth; and after discovering that truth it is not safe to pass far beyond it. The type or the parable may indeed suggest very many things to us that are true, and of these things we may speak; but still it remains true that they are meant to set forth some one great truth concerning Jesus and his salvation. A century or two ago there was an epidemic of fantastic interpretations of the types and shadows and parables. Even the simplest didactic or historical statements were distorted and caricatured out of all semblance to themselves and the truth which they were meant to convey; and these distortions of men's ingenuity were considered of more value than plain gospel promises or gospel admonitions. It is to be feared that Satan has been at work in this direction in more modern times, and has thus endeavored to obscure and hide plain scriptural teaching from the minds of the people of God. I myself in the past have not been guiltless in this regard; and the discovery of my mistakes in the interpretation of the types has made me more cautious in speaking of them, and more anxious not to go beyond the plain statements of the New Testament in my views concerning them.

Of one thing we may be sure, viz., that there can be no type of the eternal Godhead. Nothing that we see can in any measure picture out the essential being of Jehovah. Israel was forbidden to make any image or likeness of God. Any likeness that men might make would be false, and its effect would be to lead men away from the true God into idolatry; and so we can have no type or figure of our God in his uncreated glory. But he has been pleased to tabernacle in human flesh in the

person of Jesus Christ; and of Jesus we do have types, and many things are used in the Bible to set forth his character and work, and his relationship to his people. The relations of Father, Friend, Master, Protector, Guide, Shepherd, &c., are all used to set forth the manner of God's dealing with us; but we have no likeness or image of him. The types all point to Jesus Christ, God manifest in the flesh; and the parables set forth his work among his people.

Now, in the Scripture to which our attention is especially called we cannot doubt that Jesus in some of his holy character and work is set forth. This portion of the life of Abraham and of Isaac was as much under the immediate guidance of our God as was any other part of their lives. Jehovah ordered this, as he did all the national travel of the twelve tribes, the children of Abraham, in such a way as to carry out his purposes concerning the birth of his Son on the earth. All the centuries of the national history of Israel were made subservient to the greatest event of all, the coming of the Son of man. In that chain of events, from the first to the last, nothing occurred by chance; nothing might have been otherwise. The actors in the events recorded did not know the meaning of what they did, but God knew. They did not see how they were needful links in this wonderful chain, but God knew; and not a move took place but what men, all unwittingly it is true, were doing just what his hand and his counsel purposed to be done. So Isaac and Rebecca were needful links in the genealogical chain which led down through the ages to the coming and birth of Christ. Abraham indeed may not have understood the full significance of what he was now doing; but the faith of God was in him, and it moved him to do God's will here as well as elsewhere. How true it is that as Abraham knew not fully what he did, and could not trace its bearing upon the mysterious future, so we all know not what we do in anything. But God knows; and because he knows we may commit all to him, and be calm and confident, even while we stand in awe before him, and wonder at his vast designs.

But it seems to me that in this Scripture we have not only a narrative bearing upon the fact of the coming of Jesus in the flesh through the line of Isaac and of Rebecca, but there is also shadowed forth the

people for whom he came, the objects of his redeeming love and grace. Isaac was not to take a wife from the Canaanites, among whom Abraham dwelt. They were a people devoted to destruction. They were a people under the ban and curse of God. They therefore could not share in the glory of the lineage of Jesus. But a wife must be found for Isaac from among the people from whence the Lord had called Abraham. His bride was of the family to which Abraham belonged, and of which Isaac therefore was also a member. Is there not a clear setting forth here of the election of grace? Is not the teaching of this type in full harmony with the Scripture, "He took not on him the nature of angels, but he took on him the seed of Abraham?" Jesus came to redeem his bride. His bride was composed of vessels of mercy. They were elect vessels of mercy. They were chosen to this end before time was. So Rebecca was the chosen bride of Isaac. The servant of Abraham did not pray that God would choose the damsel who should be the wife of Isaac (this was already done), but that God would show him by a certain way her whom he had appointed.—Gen. xxiv. 14. This is all that the servants of God can do to-day, that is, ask him to show forth those whom he has appointed to be the bride of Jesus. The bride is chosen; every vessel of mercy is appointed, but as yet they are hidden.

God sends forth his servant, but it is only "to make ready a people prepared of the Lord." The servant brings the message, but the heart of Rebecca is prepared beforehand. This the servant recognizes, and so he prays that by a certain sign the one appointed may be made known to him. Such a message has never reached the ears of Rebecca before. The name of Isaac is strange to her ears; but the Spirit of God has made her ready, when she does hear the message, and the name of Isaac is revealed to her, to forsake all, home, friends and kindred, and follow the servant as he led the way to the place where Isaac dwelt, even as Abraham before her went out also from his own land and kindred at the call of God. The message of the servant did not work this preparation of heart, but it met this preparation, and was fitted to it; and so her heart responded to it joyfully, just as many a heart since has leaped and bounded as they have heard the gospel message which the true Bride-

groom has sent them by the mouth of some servant of his. The servant desired an evidence from the chosen one herself; and it was such an evidence as would show qualities in her suitable for a wife for his master. He desired her to be kind and pitiful and gentle and helpful. Such an one, adorned with such good and gracious characteristics, would be suitable for a bride for his master. If I know anything about the matter at all, the spirit of a minister of Jesus Christ to-day is to seek those whom the Lord has prepared; and it is still true, as it was of Rebecca, that they bear certain marks by which they may be known. Some of them are, they are ready to hear the gospel, the name of Jesus is attractive in their ears, they gladly hear the words of his servants, and joyfully seek the Savior's presence.

The servant was put under oath not to depart from the command of his master in this matter; but the oath did not bind to any unwilling service. He went willingly and solemnly, as in the love and fear of God. This was right. He abided in the way pointed out. It was a blessed way. Afterward he could exultingly say, "I being in the way, came to the house of my master's brethren." Is it not a great thing for the servant of God to be in the way? The blessing is found in it. Gospel ministers have a dispensation of the gospel committed to them. They are under necessity, but if they go willingly they have a reward. This is Paul's testimony.

Another thought that comes to my mind is this, that if this Scripture is plain in its teaching of anything, it is that the election of grace are men and women of a fallen race; and because the chosen people of God are men and women clothed in flesh and blood, Christ also became a man clothed in flesh and blood, that he might redeem them. He was Immanuel (God with us), that we might be redeemed and be forever with God. How absurd the theory that the children of God are divine and eternal existences. There is no being of whom eternity can be predicated but God; and to attribute eternity to any other being is blasphemy. What an absurdity is that theory which involves the idea that a part of the children of God have never left the heavenly abode as yet, while others have taken the journey to earth and have gone back again. Brethren, in the election of vessels of mercy is our only hope, and this is most surely taught in the wonderful Scripture which we have been considering.

I leave these reflections. If published, may they do good, and not harm.

I remain your brother in the precious hope of the gospel,

F. A. CHICK.

"I have planted, Apollos watered; but God gave the increase."—1 Cor. iii. 6.

These are such familiar words to the saints that it is hardly necessary to say that the apostle Paul was the writer of them. The occasion that called forth the words was of great import, not only to the Corinthian brethren to whom he was writing, but also to us who, as we hope, do manifest the increase of God, through faith, in our daily lives. The apostle was at the time teaching his brethren by words of wisdom, that they might be delivered from the error into which they had fallen; showing them the difference between carnal and spiritual things; between the spirit of man and the Spirit of God; that the things of the Spirit can come only by revelation of God, and not by searching. It is the Spirit that searcheth all things, yea, the deep things of God. And so he said to them, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." The brethren at Corinth had fallen into the same error which has come to the saints in every age (and of which we also are not free), which was and is the setting up of a carnal god, and following and worshiping him, forgetting for a time the God of our salvation. Therefore the apostle reminds them saying, "Are ye not carnal?" when some had said, "I am of Paul;" and others, "I am of Apollos." It is as easy as it is natural for the saints to set up in their hearts a false worship, vainly thinking they are doing God service in such worship. The natural mind, under a natural law, naturally turns to the works of the law for justification. If we wish to observe the creature workings of Arminianism, we do not have to go out into the world to find them; but to turn the eyes of our faith within to our own mortal self, we will find there the whole Armimintarium with which to work the works of the creature, but not of God. The power by which we work out our own salvation with fear and trembling is never seen by mortal eyes, neither can it be comprehended by the natural mind, but must be discerned by the Spirit of Christ, which dwelleth and abideth in his people. And only by the same Spirit can we discover that all our creature works are of no avail in the salvation of a lost and ruined sinner. It is a sad and distressing reflection to the weary way-worn pilgrim when he finds he has gotten far out of the way in following some chimera of his own brain, concocted by his enemy, the devil. Our church privileges are often turned from the peaceful habitation of the Lord, into a scene of confusion and unhappiness, by the impressions produced from the wily machinations of the flesh. Bitterness will arise in the hearts of brethren one against another, because of each one harboring in his bosom an idol, of which he

is not at the time aware, but which deprives him of the comforts of the gospel, and casts him into that death which is common to all the saints so long as they remain in the flesh. How often is a word dictated by the Spirit withheld, which if spoken would cast oil upon the troubled waters; yet it is kept back by pride or anger, neither of which should ever hold a resting place in the hearts of the children of God. We cannot conceive how quickly love clears the cloudy sky of the seeming differences of those whose hope is in the Lord. And how surely "A soft answer turneth away wrath." The love of God binds the children of God together in a very bundle of love; and as it exercises its subject, the hay and stubble of discord are scattered to the four winds, and disappear as the dew under the morning sun. But when our hearts are turned to false gods by false impressions, we become severed, the golden chain is broken, and we fall apart. One will say as did they of Corinth, "I am of Paul," and another, "I am of Apollos," changing the truth of God into a lie. The heart while in its bitterness is almost always yearning for the peace and comfort and quietness of Zion. The apostle with sorrow in his heart, for their divergence from the truth, communes with them, speaking to their faith, in the words of our subject, taking no honor to himself, but giving all the honor and glory to God. "I have planted, Apollos watered; but God gave the increase." How searching and with what power do such words of admonition and instruction come into our souls, sometimes showing us how far we have gone astray.

"I have planted." As the things of nature, which are brought before our natural vision, are brought to view as representing the things which are not seen, and through which we are instructed by way of comparison, so we compare the type given us in nature with the antitype as written in our heart and as set forth in the Scriptures. Of the seed that is planted in the ground that it may bring forth increase, wheat has been used as representing in death and life both Jesus and his church. Jesus presented this figure when he said; "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." And as applied to his church, he also says by John the Baptist, "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner." As far as my own experience and knowledge of the planting of grain goes, it is a significant fact that wheat is about the only grain among the cereals which is planted in the Autumn, and that will withstand the ravages of the frosts of winter. Therefore it is a beautiful type or

the saints of God, who are the only ones that ever pass through the winters of a christian experience. Others start upon the journey as did Bunyan's Obstinate and Pliable; but as soon as difficulties and opposition arise, they turn back to their proper element again. The wheat is planted at a time when all vegetation in nature is about to enter into a condition of decay and death, in consequence of the seed time and harvest having passed, succeeded by the chill north winds of approaching winter; presenting that time of our experience when we are verily going into death, that our life might be made to appear. The husbandman in nature sows his seed; but except life had been already implanted in the seed, his sowing would be in vain. He cannot impart life. His powers are restricted, while God's power is unlimited. And so Paul, with the other apostles, could plant and water and observe the growth; but the increase, the giving of life, must be of God. They could build upon the foundation, Jesus being the chief corner stone. Each grain of wheat (or child of God) that was manifested in their labor was a living subject, having that life imparted to them by the Lord of life and glory. Therefore the apostles could only lay the foundation of the visible church with lively stones that had been prepared by the Lord for the building of God. Saith the apostle, "For other foundation can no man lay than that is laid, which is Jesus Christ." The apostles had no more power to impart life to dead subjects than has the husbandman to impart life to a decayed grain of wheat. Therefore his memorable and precious words, "I have planted." As an apostle and minister of the new covenant, his work was accomplished in the planting of the word by inspiration, which has resulted in all after time to the edification and instruction of the body of Christ.

"Apollos watered." In nature there are elements (from seed time to harvest) necessary to the propagation of the seed in manifesting the life therein contained. "First the blade, then the ear, after that the full corn in the ear." Water is one of the essential requirements to assist in the production of the crop. Apollos could not produce the water, but he could apply it where it was needed, as directed by the Spirit, it having been prepared and provided to his hand by the hand of providence.

"But God gave the increase." Is it any wonder that the children of God are willing and glad to give to the living God all the glory and honor due to his holy and reverend name? From the one "corn of wheat" which must needs fall into the ground and die, which is Jesus, our life, many precious grains have been called into manifestation, each one having the same life as the original seed; the life not being in

creased, but manifested in all the chosen seed of the harvest of Israel. The increase of God, after the planting and watering, until the harvest appears, is in manifestation only; for while we do not limit the power of God in any sense, and say that he could not (were it his will) bring all the world into his spiritual kingdom as sons of his glory, yet we live upon his word, as written in our hearts, and recorded for a witness and a testimony in holy writ; that his church was chosen in Christ before time began, to which nothing can be added nor taken from; for the train of the King of Zion completely and exactly fills the temple. No room for another stone in the perfect building of God; and not one stone which has been placed there (not by Paul or Apollos, but by the all-wise Architect) can in any wise be spared or misplaced. The increase of God will surely go on, from the seed time until all the blessed subjects of his sovereign will and choice shall be harvested and gathered into his garner; then time shall be no more. There shall be no need any more for the rising of the natural sun, nor the setting thereof. Death shall be swallowed up in victory over all created things, even hell and the grave.

The manifestation of the increase of God is shown also in the various gifts which he has bestowed upon his people, each one possessing the gift of God according to the measure of the gift of Christ. Our Savior possessed that gift in its full and complete measure; therefore the power of the gift was at all times above the power of sin; while his saints, having but a partial measure in this time state by the power of reigning grace and the riches thereof, by a growth in grace, which is the increase of God, they go on in the work of perfecting, "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." The poor trembling child of grace in the increasing knowledge of self through the Spirit, feels that he is continually growing backward in spiritual things, growing less and less, his confidence decreasing, his sinfulness and his unworthiness so painfully apparent, that he does not realize that this very experience is the increase which God giveth; and the more he feels he is growing backward, the more surely he is pressing forward toward the mark for the prize of his high calling in Christ Jesus. We often mourn the absence of any gift in Christ, seeing as we do the precious gifts in our brethren, to which we dare not hope to attain. But God be praised for his infinite wisdom and love, he has held none of his children in disregard, but has given to each a measure of his precious gifts; so that, however insignificant one may feel to be among his brethren, his own gift is of the same importance in the economy of grace as

those whose gifts seem of such greater worth. The very smallest stone in the structure of God's building is just as necessary to the perfecting of the building as the stones of greater size. In the wisdom of God he has given his loved ones to feel as did the apostle when he wrote, "Unto me, who am less than the least of all saints, is this grace given." Then how precious is the thought that as we become smaller and smaller, and more ignorant in our own esteem, we are becoming more worthy to give praise to the glory of God, being prepared, as was Jonah, with all the saints, to sacrifice with the voice of thanksgiving, and to enter into that rest that remaineth to the people of God. If we could remember always that the increase is not in ourselves, but of God that showeth mercy, even merciful to our unrighteousness, we could indeed be happy in the Lord, the divergence from our union, harmony and love would cease to exist, our pride and self-conceit would no more cause us to cry aloud in selfishness, I am for Paul, and I for Apollos; but we would, with Paul, relish the sweetness of his own words, "I have planted, Apollos watered; but God gave the increase."

B. F. COULTER.

1910 N. 22nd St., PHILADELPHIA, Pa.

THE WIDOW'S MITE.

THE above named subject has been on my mind for a little time, and I feel like freeing my mind in regard to it; yet I have no train of thought as to the full intent of the act, nor of the Savior's expression in regard to it, only as I hope I have, and as others may have, a personal interest therein, by an experience of the Lord's work in the heart, and brought to acknowledge Jesus as Lord of all. Godly edifying should be the one motive of the servants of the Lord, whether writing or speaking. "The edifying of itself in love" should be the whole desire of the church of the living God. They should let their yea be substantiated by the truth as it is in Jesus, as no lie is of the truth. They should also let their nay be confirmed, setting their faces against everything that does not declare the King of Zion pre-eminent in all things. Though he was once dead, yet he now lives at the right hand of God, with all power in heaven and earth given unto him. In the Savior dwelt all the fullness of the Godhead bodily while about his Father's business on earth. All his acts declare the justice and judgment of his throne. God in his holy habitation is a father of the fatherless and a judge of the widows. Such were the acts of our gracious Redeemer to set at naught the glorying of the flesh, and to justify the lowly ones. He said, "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."—Mark xii. 44. The express testimony of our Savior to his dis-

ciples, that this poor widow had cast in more than all they which had cast into the treasury, presents the contrast between the covetous and honor-seeking worldling, and the humble and God-honoring subjects of his care. Jesus sat over against the treasury, observing the contributors to the fund. Some cast in a piece of money, and some who were rich cast in much money; but the poor widow with but the two mites cast in all her living, while all others cast in of their abundance, according as their desires prompted. The evidence was against them, as it always is with one in possession of wealth or worldly wisdom, as it was to gratify their carnal desires, or appease the wrath of God, and give them favor in time of need. Such was the condition of the Pharisee in the parable, who thanked God for what he had himself done, and thought of his sufficiency, as one who had paid tithes, &c. This carnal reason has been wont to do in all ages, thinking that to-morrow shall be as this day, and much more abundant, if occasion requires; for the evil man out of the evil treasure of his heart can only bring forth evil things; for out of the abundance of the heart the mouth speaketh. But how different with the poor widow with but two mites; and what a difference in the judgment. "All her living;" "more than they all;" because she has no reserve or substance left; just like every one of a broken heart and contrite spirit before God. "All her living," yet but two mites, freely given; showing a full trust, a declaration of faith in God, who is her Judge. Therefore we have a lesson in it of helplessness before God, on whom we depend for mercy; implicit confidence in God who alone can heal or save us; no withholding from him, even though the pittance be small. All is freely yielded up without any demand. It is the swelling gratitude in the heart of one whose husband (the law of commandments) is dead, and who has but two mites left. Yet it is more than all Pharisaic pride and long prayers. It is all their living. They are only able to say, "God, be merciful to me, a sinner." I know it by my own experience. All my former notions about salvation were out of the abundance of self-righteousness I then possessed. But then the Lord never allowed me to cast into the treasury; yet I thought to do so some day. But little did I think that when I should do so, I should be reduced to a widow's two mites, or that the Savior would observe so small an offering, or that any offering I might bring would be acceptable in his sight. Yet I am glad to know that is the great sacrifice of a broken heart of a contrite one, which is acceptable to our God; and those are the ones with whom he delights to dwell. How wonderful are the dealings of God with his people, ever bringing them low, that they may appreciate

his great favor to them; and as he helps them in their time of need, they know it is he alone that can do them good. Like the poor widow, all their living, all their substance, is from him, and from him is their fruit found. So Paul could say much of widows to comfort the people of God. For all God's people under the new and everlasting covenant must feel in some measure their days of widowhood, when "dead to the law by the body of Christ," and mourning over their sins, having nothing to cast into the treasury of his grace but their utter unworthiness and ungodliness, feeling to say,

"Here, Lord, I give myself away,
'Tis all that I can do."

While a consciousness of their widowed condition remains, and all hope is vanished, unless the Lord have mercy, each can say,

"O might I once mount up and see
The glories of the eternal skies,
What little things these worlds would be,
How despicable to my eyes.

There, from the bosom of my God,
Oceans of endless pleasure roll;
There would I fix my last abode,
And drown the sorrows of my soul."

All Scripture given by inspiration of God is profitable to his people. God does not allow divorcing among his people; for the woman is bound by the law to her husband as long as he liveth; but when he is dead, she is at liberty to be married to another, even to whom she will, only in the Lord. This is a natural figure. The Lord only is the husband of the church. As the first husband (the law given on mount Sinai) is dead, or removed by the death of Jesus, the quickened subjects of God's grace in their experience of his power in their hearts desire the one thing of him, and that they will seek after, that they may dwell in his spiritual house; and when they are low down, and the Lord helps them, they crown him Lord of all, or give all their living, as from him and to him are all things, who is blessed for evermore. He will not leave himself without witnesses, and their united testimony will be that he is God, and beside him there is no Savior. As in nature many widows live lonely and mournful lives, while others remarry, so the figure shows in some degree the times of mourning of those who find themselves unable to keep the law, and powerless to attain to the righteousness which is of faith in Christ, as it is a revelation of his will, who works in them both to will and to do. They all prove in their measure the words of prophecy, "I will yet for this be inquired of by the house of Israel, to do it for them." Without Jesus they can do nothing. This little word "without" has great significance. In him they have peace. In him they are saved with an everlasting salvation. Within him only can that peace and solace be found, as they are made one by an experience of this heavenly grace in the heart, even as Jesus and his

(Continued on page 174.)

EDITORIAL.

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G. BEEBE'S SONS.

STAND FAST.

"THEREFORE, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."—2 Thess. ii. 15.

It is one of the most prominent characteristics of the inspired letters written by the apostles to the churches that they all manifest the most intense desire for the best interest of those to whom they are addressed. In no other epistle is this more clearly expressed than in this second letter to the church of the Thessalonians. In this, as in the first epistle to this church, Paul gives thanks to God on their behalf, in consideration of the growth of faith and charity in every one of them all toward each other. So extraordinary was the development of this characteristic among the members of this church that Paul gloried in them in the churches of God for their patience and faith in all their persecutions and tribulations which they endured. Such commendation might well have excited in them a feeling of selfish confidence, and led them to claim superiority over other churches if they could have found in themselves the cause of their possessing the qualifications which are commended. They might then have presented themselves as worthy of the emulation of the less approved churches, and rested in their own meritorious deportment as entitling them to the high regard of their brethren. But Paul positively forbids all such glorying by telling them that he and those who were with him were bound to give thanks always to God in consideration of the exceeding growth of their faith and charity. If the saints could apply this test it would always discriminate between the works which are approved of God and those which only serve to exalt the pride of the carnal mind. When the grace of God enables one to esteem others better than himself, and therefore to love the brethren with a pure heart fervently, it can never fail to cause him to esteem himself less than the least of all those among whom he earnestly desires a place. He does not need to be taught that this is the right feeling for him to cherish; nor does he have to try to bring himself to that humble position where he can look upon himself as less worthy than others. He feels that it is a painful fact that he is not worthy of a name among the saints, in whom he sees the likeness of his Redeemer. So far is it beyond the power of any saint to produce this humility in his own heart that he

cannot so much as desire to possess it unless that desire is produced by the indwelling Spirit of Christ. Hence, it is certain that the Spirit dwells in every one who earnestly longs to be conformed to his image in humility and fervent love. This is the seal which assures the final deliverance of those in whom it is set, so that there can be no failure in the case of one who bears this mark.

In the beginning of this chapter the earnest entreaty is enforced by the consideration of the coming of our Lord Jesus Christ, and by our gathering together unto him, that the saints be not deceived, or shaken in mind, or troubled, by spirit, nor by word, nor by letter as from the apostles, as that the day of Christ is at hand. The positive declaration is recorded that there must come a falling away first, in which that man of sin shall be revealed, the son of perdition. All his wickedness is foretold with no less certainty than the fact that the Lord shall destroy him with the brightness of his coming. They who are deceived by the "working of Satan with all power and lying wonders," are those who perish, "because they received not the love of the truth, that they might be saved." Then it is certain that not one of those who have the love of truth can be included among those who thus perish. There is nothing more required to secure their being saved than that they have received the love of the truth. Let those who fear God and love righteousness notice with sacred reverence the fearful truth here stated. It is not said that God has done all in his power to reclaim these sinners from their erroneous notions; but "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." This is presented in contrast with that occasion for thanksgiving to God for his brethren to whom this letter is written, whom he particularly and exclusively describes as "beloved of the Lord." The assurance of that love is definitely declared in the next clause of this sentence. "Because God hath from the beginning chosen you to salvation through sanctification and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

Having thus positively laid the foundation of the doctrine of God as the ground of their hope, the stability of that truth is the reason by which the saints are admonished in our text to "stand fast." Enemies of the truth assert that the effect of this doctrine of the salvation of sinners by the unchanging election of divine grace is to encourage men to continue in sin. The apostle deduces from this truth the very reverse of this carnal conclusion. "Therefore, brethren, stand fast, and hold the traditions which ye

have been taught." They are not authorized to hold any other traditions but those which they have received by the teaching of the Holy Ghost. Traditions which can claim no higher origin than the doctrines and commandments of men are not the kind which this inspired commandment directs the saints to hold. Every natural mind has an abundant supply of traditions which are cherished as worthy of being held with zealous devotion; for they are regarded as sacred truth until their falsehood is exposed by the light of righteousness. Such are not the traditions which the saints are exhorted to hold. No devotion in holding to error can ever make it less false; and it is still true that "No lie is of the truth." However sincerely the saints may cling to any false doctrine, it will prove a bitter delusion; and the more devotedly they cherish it the more cruel will be their suffering of loss in its exposure. There is nothing really profitable to the saints but that which is taught by the inspired word and epistles of the princes who are set upon thrones of judgment in the spiritual Israel of our God. Every saint must accept what is left on record for our learning; and there is no appeal from the apostolic decision on every point of doctrine and order in the church of Christ. Hence it is of the utmost importance that every professed follower of Christ should give heed to the admonition in our text. The value of any tradition or instruction depends entirely upon the source from which it comes. All the traditions which originate in the darkness of the natural mind must perish with the source from whence they spring. In this list is included every form of natural religion and morality. The traditions which are specified in our text are not of an earthly origin; therefore they do not perish with earthly things. Since the Holy Ghost moved the inspired servants to speak and write, the traditions taught by them are of divine origin, and can never be less holy and true than their divine Author. Only as they were moved by the Holy Ghost could the apostles present that truth which is called in our text "the traditions which ye have been taught." With all the abundance of revelations bestowed upon them, they were in themselves merely men of like passions with those heathen Gentiles to whom they preached the gospel of the grace of God as revealed in Jesus Christ.—Acts xiv. 15. It should put to shame those uninspired writers who assume to be standard authors, when they read the earnest protest of the apostles against the ascription of like authority to themselves. Instead of directing the saints to rely implicitly upon their instructions as infallible, the direction given by inspired authority is, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be ac-

cursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9. So also it should be seriously considered by those who ascribe authority to the views of such uninspired men, even though they be able ministers of the gospel, that when they regard them as the criterion by which to judge of the soundness of any point of doctrine, they are guilty of the same idolatry which was condemned by the apostle in the case of those heathen worshipers at Lystra. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught," not "by the fathers," or "standard writers," but by the only medium through which any gospel truth has ever been recorded, by the word or epistle of those apostles who were endued with power from on high. No other traditions, theories or doctrines are profitable to the saints.

If there had been no possibility of the saints being moved from the truth which was taught in their experience, there would have been no need of this earnest admonition. But even while the apostles were yet in the flesh there were frequent occasions when the introduction of errors in doctrine and in practice demanded sharp reproof. It is absurd to claim that there is less need of such admonition now than in the apostolic age. It would seem strange that those who had been taught the truth by the immediate word of the apostles should be liable to forsake their instruction and embrace false traditions and commandments of men. But the record of truth shows that in the very presence of our Lord it was possible for his disciples to be captivated by a carnal spirit. No saint is beyond the reach of such temptation while he remains in the body of this death. Hence, it is important that every one should give the more earnest heed to the doctrine which the saints have been taught by the Spirit of Christ who leads them into all truth; and in trying the traditions presented for the doctrine of Christ they are at liberty to recognize as standard authors only the inspired writers of the sacred Scriptures. Whenever they depend upon the authority of the most highly esteemed ministers, or the most tenderly cherished fathers, they are violating the admonition of our text, and must fall under the delusion of their carnal devices. The only way in which the saints can "stand fast," as directed in our text, is by holding the traditions which are taught by the Spirit of truth; and all such instruction is in perfect accord with the words and epistles of the apostles. Nothing can be reliable as a test of doctrine but that word which bears the seal of inspiration as recorded by the chosen apostles and prophets of our Lord Jesus Christ. In accepting anything else the saints fail to hold

the traditions which they have been taught by the word and epistles of the appointed judges who sit upon the thrones of judgment in the church of the living God. However any erroneous sentiment may commend itself to the natural understanding of the believer, its falsehood will be shown when it is tried in the fire of the word of the Lord. Therefore the saints cannot afford to be indifferent to this solemn admonition.

The object in view is not that the everlasting life of the saints may be secured by attention to this admonition. Those to whom Paul wrote were already recognized as the church of God. Because they were called to be saints it was needful that they should be instructed how they should walk in following after righteousness. They were not to be guided by the traditions and commandments of men, nor yet were they to look to the law of Moses for a rule of life. The perfect law of liberty in Christ Jesus is given them in the spirit of righteousness which dwells in them. They stand fast only when they are led by the holy principle thus wrought in them to walk in newness of life. All the obedience of faith is rendered in joyful love to the infinite perfection of holiness which is revealed in the face of Jesus Christ. Nothing is so painful to the lover of righteousness as the consciousness of pollution and sin in his best efforts to render obedience to the law of holiness which is in his heart. His most earnest desire is to be found walking in conformity to the perfect pattern which is seen in Jesus. The Spirit of Christ works in every one who is born of God the same intense desire which governed Paul when he said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. iii. 7-11. Paul did not mean to express the desire for that knowledge which consists in an understanding of the doctrine of the gospel; for he was already established in that truth. In common with all the saints, he longed for the final deliverance from the bondage of corruption, when he should be free from the body of this death, and satisfied in the perfect likeness of his Lord. So long as they continue in this house of their pilgrimage they must walk by faith, and rest in the assurance of that hope which abides in them; but when they shall see their Lord as he is they shall be like him. Then they shall have no further occasion for encouragement to stand fast; for they shall no more endure temptation and suffering, being forever with the Lord.

S E L E C T E D .

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION THREE.

THE PERPETUITY OF THIS MISSIONARY CONSTITUTION PROVED.

(Continued.)

WHAT more, then, is required to show that there ever must be and ever hath been a necessity for disjunction from the works of the world in order to work the works of God, that the great heralds of heaven must take a stand above the earth in order to raise men above the earth; that they must undervalue those things which they teach men to undervalue? What are missionaries but the prophet's order enlarged from the confines of the land of Israel to roam at large over the world—God's messengers to the nations? * * * Each a Jonah to the several quarters of the heathen world; not servants of this or that association of men, but heralds of heaven, who dare not be under other orders than the orders of Christ. It is a presumption hardly short of Papal to command them. They are not missionaries when they are commanded; they are creatures of the power that commandeth them. Up, up with the stature of this character. It is high as heaven. Its head is above the clouds which hide the face of heaven from earth-born men. Its ear heareth the word of God continually, and continually re-echoeth what it heareth to the nations. * * * I wonder how any one can be so impious toward God, so cruel toward men, as to wish to obliterate one feature of his celestial character. Though none of those who at present respectably bear the honors of the name come near to it, still let it stand, that, being ever in their eye, they may approach it more and more near. Though none of this generation can bear the palm of it away, some of our children may; and though none of our children should reach it nearer than their fathers, some of our children's children may. * * * Martha, who was burdened with many things, is the genius of the human race. Mary, who had chosen the one thing needful, is the genius of the missionary band, who, not out of the greatness of their grief, but the greatness of their love, have become careless of all those things, save that good part which shall not be taken from them.

Who is he that talks of change? The missionary ordinance can never change, for the missionary work doth never change. His work is still to overthrow the prince of this world, seated upon the beauty and pleasantness, upon the magnificence and glory of the visible creation, and to deliver the souls of men into the worship of the invisible God. King-

doms may undergo every vicissitude, and be found under every form of civil polity; nations may exist in every degree of culture or barbarism; they may be noble, high-minded and proud; sordid and base, and given over to gain and sensual indulgence; vainglorious, pompous, and fond of a thousand spectacles; they may be groveling in superstition, sunk in ignorance, abandoned to sloth and effeminacy, or fierce, fiery and uncontrollable; but never will a kingdom or nation be found possessed of the knowledge of the true God, devoted to the faith and pursuit of spiritual objects, or living in the practice of christian precepts. The maxims, the spirit of the laws and policy, the motives and principles of private conduct, the whole tenor of their society and the influence of their religion, have to be counteracted and overthrown in these times as entirely as in the days of the apostles. There is no relaxation of the difficulties of the work, which never changeth; and the gospel which the missionary hath to preach, the kingdom which he hath to propagate, is still the same spiritual kingdom which flesh and blood cannot inherit, whose King hath no communion with Belial nor with Mammon, in whose sight iniquity cannot stand, and to whom the proud heart and the high look are an abomination. This gospel, which hath toleration for no natural form of humanity, however excellent, and condemneth every living man, which beginneth in sorrow and repentance for the past, proceedeth by the faith and preference of things unseen, and is perfected in a thousand acts of self-denial and self-discipline, is not now more agreeable to the nations than it was when first revealed by our Lord and Savior; and if the gospel, after two thousand years, is still as unaccommodating to the world, and the world is still by nature as averse from its faith and discipline, how should the manner of its propagation be altered in any respect from what was laid down and followed at the first? If the first missionaries were made spiritual personages in order to exhibit practically to the people that preference and all-sufficiency of spiritual things which they preached, if they were men of faith alone in order to exhibit that principle which they sought to magnify over sight and sense, why should they not be so likewise in these times, in which the heathen are still as devoted to things seen and temporal as they were in the days of Paul? Even supposing the present missionaries had more divinity of nature than the apostles, and that they could possess purse, scrip, and all other accommodations, without being thereby unspiritualized, how shall they hinder the evil interpretation of the heathen, who see them hired, paid, accommodated, befriended, and in all outward things better conditioned than themselves? They speak

to us of faith, let them show us their own. They speak to us of the providence of God, but they venture not hither without every security. They tell us of Christ's disinterestedness to us, but what lessons give they us of the same? And so forth through every particular of their condition, by which Christ intended that they should evidence the doctrine which they taught. I cannot understand, therefore, in any way how the condition of the missionary work should be changed when the work itself remaineth the same; nor how the instruction which Christ gave for the propagation of his kingdom should now be null and void when it is the same kingdom that is to be propagated, and the difficulties and impediments are still the same, over the head of which its propagation is to be effected.

I admire the steadiness with which the spiritual people of this day have stood out against the ignorant clamor that the heathen must be civilized before they can be christianized. I admire also the faith which they have shown in the power of God to save men by the preaching of the word, without any help of the arts of government or of civil life, and the simplicity with which they devote themselves to the circulation of the Scriptures and the sending out of teachers and preachers; and they are never enough to be commended for standing aloof from the employment of force and power and civil policy, in all these respects fulfilling the maxim of Christ, "My kingdom is not of this world." But there are a few things which still savor of the spirit of the world, and which must be put away by the diligent perusal and faithful execution of this the missionary charter; which, instead of arguing against or pulling down, they should regard as the everlasting conditions of the missionary work, within which men have only to come in order to be ready for the high office, and ripe for scattering the everlasting seed amongst the nations. There hath been much searching of the Scriptures for a platform of church government, and every passage which can be forced into that application has been strained to the utmost, in order that a *ius divinum* might be made out for episcopacy, presbytery and independency in their turns. Sure I am that none nor all of these put together can make out such a divine right as the missionary work hath in these instructions of our Lord; and had there been human interests concerned in the establishment of it, as human interests there are none, unspiritual men would long ere this have used it for securing them. But being the death of secularity, the essence of spiritual-mindedness, and the quintessence of self-denial, I perceive that it hath everything to contend with, scoffs, ridicule and worldly wisdom, and cannot be generally acceptable in times when the secular and the spiritual have become

strangely intermingled, and maxims current on the Exchange have become current in holy places; when the offices of the church have come to be valued by their emoluments, and for their emoluments sought out, and as an emolument discoursed of amongst the people. It is not now the time to discourse of the pastoral office (I shall hereafter), but it were easy to show from the epistles of the great Shepherd to the angels of the seven churches of Asia that it is an office in its spirit consenting with that view of the missionary office which we labor to establish, and widely dissenting from those views of it which are now current amongst both priests and people. But while those erroneous views prevail of the pastoral office, which is under our eye at home, and from which we derive our notion of the missionary, it will be in vain to think that the latter notion can be a correct one. Therefore it is the more necessary, among the many sources of error to which we are exposed in making up our idea of the missionary, to adhere to the divine platform contained in these verses, and be governed by the *jus divinum*, the divine authority of that unrepealed constitution.

Therefore I say, let this type of the missionary stand, that he is a man without a purse, without a scrip, without a change of raiment, without a staff, without the care of making friends or keeping friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life, without the fear of death, of no rank, of no country, of no condition; a man of one thought, the gospel of Christ; a man of one purpose, the glory of God; a fool, and content to be reckoned a fool, for Christ; a madman, and content to be reckoned a madman, for Christ. Let him be enthusiast, fanatic, babbler, or any other outlandish non-descript the world may choose to denominate him; but still let him be a non-descript, a man that cannot be classed under any of their categories, nor defined by any of their convenient and conventional names. When they can call him pensioner, trader, householder, citizen, man of substance, man of the world, man of science, man of learning, or even man of common sense, it is all over with his missionary character. He may innocently have some of these forms of character, some of them he cannot innocently have; but they will be far subordinate, deep in the shade, covered and extinguished to the world's incurious gaze, by the strange, incoherent and unaccountable character to which he surrendereth himself mainly. The world knoweth the missionary not, because it knew Messiah not. The nature of his life is hid with Christ in God. He is not a man, but the spirit of a man. He is a spirit that hath divested itself of all earthiness, save the continent body, which it keepeth down and useth as its tabernacle and its vehicle, and its me-

chanical tool for speech and for action.

The standard is a high one, and suiteth not an easy and prudential age, and we that are bred in peaceful places may stumble at it, and some of our self-sufficient spirits may scoff at it; but our fathers held it in reputation when they suffered the loss of all things, and counted them but as dung, that they might win Christ, and the missionaries who came to our fathers were accustomed to it. What is a missionary who shrinketh at it? Can he stand the stake or the cross who cannot bear hunger, thirst and nakedness? Was any man a martyr who could not be a hungered for Christ? What are purse, staff, scrip, raiment and friendship but the help and sustenance of life, taking their value from the love we have of life? If we are prepared to scuttle the ship, are we not prepared to sink the timbers and cordage and tackle of the ship? This unearthly dimension of the missionary character is in such keeping with the rest of the christian dispensation as to commend itself to our mind on that very account. Had it not been perfect in this its beau-ideal, had it not been accommodated to prudence and practice, a plausible, reasonable, fair-looking speculation like that which it seems hasting to become, I for one would have said, This is not like a character of Christ's delineation. It wanteth the touch of the divine hand. It hath not the supernatural air. It is of the earth, earthly. It is not of the heavens, heavenly. It is born of flesh. It consorteth with Mammon and hath fellowship with Belial. I doubt whether it be an original or not; for here in Christ's style is a description of faith as the substance of things hoped for; and here is a cloud of witnesses who by faith substantiated invisible things; and here is a description of the christian life as a walk by faith and not by sight; and here is a description of charity so perfect as to make the holiest man abhor himself; and here is a law which condemneth the just men; and here is a rule of chastity, and a rule for behaving to enemies, and a rule for alms-giving, and a thousand other rules of Christ; not one of which is calculated in accommodation to man's imperfections, but in accommodation to God's perfections; not in measure with man's weakness, but in measure with the Spirit's power; not for the strength of fallen nature, but for the sufficiency of the grace of God. Shall the individual traits of the christian character be superhuman, and the whole christian not be superhuman? Shall the christian be superhuman, and the missionary not be three times superhuman?

Stumble, therefore, who pleaseth at the severity of these institutions of the missionary; I glory in them. Tame them down who pleaseth; I, while I live, will uphold their sublimity. Temporize with them who please; they do it at their proper risk. Let it be mine to love and

reverence my Savior's words. Nay, moreover, let them who please cool down the temper of the missionary, and lower the mark of his high calling; be it mine to rouse his spirit, and, if duty hindered not, to rouse my own spirit to the height of the undertaking. When the missionaries, the forlorn hope of our warfare, issue from the gate of our camp, let us cheer them with songs of ancient chivalry, with examples of ancient victory. Let the daughter of Zion brace the heart of her warlike sons with her heaven-derived minstrelsy, that they may go forth in the spirit of the mighty men of old, and scale the steep which frowneth upon flesh and blood, and plant the good standard of the faith upon the loftiest battlement of the enemy's strongest hold; which strong and lofty though it be, is not more strong than the strength of our God, nor more lofty than the flights of our faith; which strong and lofty though it be, is permitted thus high to rise and thus sternly to frown, only that it may prove the good temper of the warrior's soul, and prove before the high witnesses of the contest how humanity in the weakest of Christ's servants is stronger than death and the grave, than earth and hell, and can triumph over them and lead them captives, as did the great founder and everlasting captain of the missionary work. Therefore I say, let the lineament of perfection stand flaming forth, because it is the failing of human nature to rest satisfied with its attainments, and to come to a stand in its progress, through the might and multitude of surrounding objects. Unto feeble and faithless man there needeth always a voice like that which was given unto Moses when the people pressed between the angry sword of Pharaoh, and the raging sea stood still in sore dismay: "Speak unto the children of Israel that they go forward." Of all men the missionary needeth this voice the most, because his course is the roughest and his enemies the most inveterate. As the Baptist came in the desert, so he cometh in the moral wilderness and spiritual desert of human life; and though he be nothing but a voice, he crieth out, "Prepare the way of the Lord, make his paths straight; let every valley be filled, and every mountain and hill be brought low; let the crooked be made straight, and the rough places be made smooth." Such a one shall have in his teeth a phalanx of opposition, and he hath need of a heart like a lion's heart, and of a wing like an eagle's wing, and there must be upon his banner, Forward! forward! and that he may never faint nor fail, his banner should be this divine portrait of a perfect missionary, this safe conduct and assurance of ultimate success, to flame over the darkness of his path, like the pillar of fire which directed Israel in the watches of the night.

(Concluded next week.)

(Continued from page 171.)

Father are one. "I in them, and thou in me, that they may be made perfect in one." "That they all may be one; as thou, Father, art in me, and, I in thee, that they also may be one in us." "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." What a shedding abroad of love in the heart of sinful worms, that they may know his heavenly grace! "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Thus the days of their widowhood shall be ended. They shall shout aloud for joy, and shall flow to the mountain of his holiness. Truly the Lord hath triumphed gloriously. The Spirit of the Lord God upon Jesus has searched the widow's heart. Penniless and broken-hearted she casts her burden upon the Lord, for she has nowhere else to go. He alone observes the heart and the hand at the treasury, and he only knows the motive. But great will be the devastation of she who sits as a queen, and says, "I am no widow," with all her train, in their Pharisaical pride and worldly ambition. In vain do they worship, teaching for doctrine the commandments of men. But each humble saint, having the eyes of their understanding enlightened, behold the Lord high and lifted up, and his train filling the temple. They find themselves undone, but find Jesus all in all to them.

Your brother in hope,

J. D. HUBBELL.

KELLY'S CORNERS, N. Y., March 15, 1893.

SHOHOLA, Pa., April 24, 1893.

DEAR SISTER JENKINS:—I have a nice letter from sister Sarah E. Sayer, which was written to brethren Beebe; but she concluded she would send it to me. She told me to burn it after reading; but I think it a good letter, and I will not burn it. I think if she had sent it to the brethren Beebe it would have been published in the SIGNS. You may do what you think best with it.

Your unworthy sister,

MARY J. MCKEAN.

UNIONVILLE, N. Y., April, 1893.

DEAR BRETHREN BEEBE:—Last night I read Elder Durand's letter in the SIGNS on the "prodigal son," and my soul feasted on the gospel food it contained. When I awoke this morning these words came rushing into my mind, "Paul may plant, and Apollos water; but God must give the increase." The beauty these words contained for me is indescribable. It seemed that by an eye of faith I could see the church set up in its militant state, and shining forth in all its brilliancy and splendor. I could then say that I was a living witness to the truth then

shown me. Elder Durand in relating the experience of the prodigal told my own plainer than I could. Looking back and traveling over again the seven long and weary years that I passed through, groping my way in the darkness, and finding no light, I could indeed bear testimony that the law was a hard taskmaster. But when the Sun of righteousness arose with healing in his wings, then all my self-righteousness did flee, and I was given that peace which passeth understanding. I could not then believe that I ever should grieve or see any more trouble. That was in the spring of the year 1858; and it seems now, in the year 1893, that the only hope I have is this, that if I am saved it is by grace alone; and if I am one of that number that come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, all the praise is due to Father, Son and Holy Ghost; for of myself I can do nothing, and am often made to cry,

"Could the Savior live and die
For such a worthless worm as I?"

We have been wonderfully blessed of late in our church at Middletown. The Lord has made bare his arm, and we have been made to stand still and behold the wonders of his power in bringing his lambs out of Babylon, and gathering them into the fold, with believers to live and die. Paul has planted, and Apollos watered; but God gave the increase. As my dear parents used to say, there is no greater blessing on earth than a faithful gospel ministry. The longer I live, and the more I see of the world and its religion, the more I am made to appreciate the great blessing that has been bestowed on me. I am made to say, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage." Ever since I can remember, I looked forward to the annual visits of your father and other saints with the greatest pleasure, as it made my parents so happy; and after I began to enjoy the things of the kingdom, and he opened the Scriptures to us so beautifully, I felt that we were greatly blessed; for I feel that your father was to us as a church what Paul was to those to whom he preached, holding forth the sincere milk of the word; and when he had finished his work, although it looked so dark and mysterious to us, yet God in his kindness gave us an Apollos to water, in the person of our dear pastor, who has been made strong in the Lord, not shunning to declare all the counsel of God. But God must give the increase, as was shown in our last church meeting, when one of the little ones, who had been with another denomination for nearly twenty years, was made to see that it was not the true church, and was directed by an unseen power to come where the gospel is preached in its purity. Also, another of the same family, who had been identified with the New School, and had been

one of their bright lights, together with his wife, were made willing to come and identify themselves with "that sect that is everywhere spoken against;" "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." We were made to say, "It is the Lord's doings, and marvelous in our eyes." When we witnessed their burial in the watery grave, where the ice was cut, being twenty inches thick, we could truly say with the poet,

"Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus you are prized,
Rise, believe, and be baptized."

There seems to be many more feeding around "the shepherds' tents," and we hope the time is near when they may have strength given them to follow their Redeemer in his commands, that they may find rest unto their souls, and be no longer strangers and guests, but like children at home.

I must close these rambling thoughts by telling you that the good old SIGNS still comes laden with good news from a far country. It seems to me more precious than ever. Many times when wayworn and hungry, its messages of love revive and refresh me, and build me up in my most holy faith. As I have preserved the old volumes, I love to peruse their pages, and to think of the many loved writers who have gone home, leaving their messages behind them for me to feed upon. As I am so weak and forgetful, it sends me to the Bible to get the meaning of the Scriptures they contain, and I often receive great comfort.

Your unworthy sister in hope,
SARAH E. SAYER.

ELDER G. BEEBE'S SONS:—Will you please examine and publish the following letter, or a part of it, if you think best?

JOSEPH HILYARD.

COTTON HILL, Ill., March 14, 1893.

JOSEPH HILYARD—DEAR BROTHER:—I reached Springfield in time for the train, and reached home all right, but met sad news in hearing of the death of old father Sanders, which occurred on Tuesday evening at nine o'clock. We attended his funeral on Thursday at Horse Creek church-house. After introducing the services I was blessed with the privilege of again hearing the glorious doctrine of salvation by grace, proclaimed by that dear brother, G. W. Murray. I was glad I was there. As we walked before the bearers who bore the dead body of that old servant of God to its last resting place, many were my thoughts. O my God, said I, that was the kind of funeral preaching for me. Jesus was first, and Jesus was last. Whenever we get away from him, we get away from the truth, away from the gospel, away from the life, away from the resurrection, away

from the right way. With Jesus we have it all; for he is God over all, blessed for evermore. O that the God of heaven may reveal his Son to his ministers, and make them bold as lions in declaring him as God's salvation to poor, perishing sinners. This is my greatest desire, to know him, whom to know is life eternal. On this eternal life my only hope depends. A glorious thought it is, that the strong cords of God's eternal love can never be severed by the fiery darts of Satan. They only have a tendency to increase the faith of God's servants in the proclamation of his glorious gospel in the salvation of sinners. When his ministers can realize the sweetness of that honey which Samson found in the dead carcass of the lion, O how bold it makes them. There is a vast difference between that honey and the honey made by bees from wild flowers, which only feeds the natural man and sustains his natural life. The other feeds the soul, and strengthens us in that eternal life in which we grow in the Lord. This is not found in nature's garden; it is only found in the Lion of the tribe of Judah, the Root and Offspring of David, the bright and morning Star. Although he was once dead, he is alive for evermore. To this end we look, we pray, we rest, in the hope of the glorious appearing of the great God and our Savior Jesus Christ, who shall change our vile body and fashion it like unto his glorious body. Brought into that glorious rest that remains to God's dear children,

"Sickness and sorrow, pain and death,
Are felt and feared no more."

May this be the happy lot of us all, is my desire.

I had no thought of writing what I have when I began. I hope this will find you still improving in health. I cannot say I am well. It fell to my lot to try to do the preaching at Sugar Creek on Saturday and Sunday. Love to all.

Yours as ever,

C. C. PURVINES.

OBITUARY NOTICES.

DIED—Very suddenly, May 3d, 1893, after a long illness, **Edward Vermilyea**, of Dunraven, N. Y., in the 64th year of his age.

Brother Vermilyea had gastric trouble of the stomach for many years, and had been, until a short time before his death, confined to the house for more than six months; but for a time before his death he was so improved in strength that he went out, and was able to attend meeting on Saturday and Sunday before his death, at which time he participated in the communion service, enjoying it well. It was my privilege to stay at his house on Saturday evening, little thinking it was my last visit with him and his dear wife together on earth. But such are the ways of our God; and while his dear companion is left lonely and childless to mourn, and the church has lost an efficient member, we trust that for him to die was gain. He had been a member of the church for many years, and knew that in the world he had tribulation.

On the night of his demise there was nothing alarming about his condition, but apparently quietude reigned until he

had occasion to get up; and as he laid down again something seemed to give way in his stomach, and he never spoke again. His wife spoke to him, but not getting any answer arose, to see him breathe his last. It was a great shock to her, as they were alone in the house, and she must go for help and return to the lonesome dwelling. I trust the dear Lord gave her strength equal to her day of trial, and that his grace was sufficient; but the loneliness none but those who have felt it can tell.

I was away at the time of his burial, and Elder Keene preached on the occasion. May God sustain the widow and relatives and the church in this loss.

ALSO,

MAY 14th, 1893, **Mr. and Mrs. Jonathan Ballard**, of Batavia Kill, N. Y., aged 89 and 75 years.

Their son Harris had gone before them on Monday previous, and was buried on Wednesday. Their disease was pneumonia. Sister Ballard was taken sick before the burial of her son, who left a

fully swallowed up in victory, because the victory then is fully given through our Lord Jesus Christ. Herein is the fullness of my comfort for all the afflicted ones, as well as for the church of God; for the last trumpet shall sound, and the dead shall be raised incorruptible. So we trust that father, mother and son are at rest; all within a week being taken from the home place, to leave the fatherless and widow to mourn, but not as those who have no hope. Four sons and a daughter, with many other relatives and the church, are left to mourn. May the sustaining hand of God be their reliance.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

P. Sohner, Iowa, 1, Mrs. M. A. Langfit, D. C., 1, A Friend, 1.—Total, \$3.00.

TWO DAYS MEETINGS.

THERE will be a two days' meeting held with the Old School Baptist Church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday and Monday in June (18th and 19th). A cordial invitation is extended to all who desire to meet with us.

Ministers on their way from the Che-mung Association to Canada will please stop over with us, and as many others as can. Friends will be met at Atlanta Station, formerly Blood's, on arrival of both Erie and D., L. & W. R. R. trains on Saturday, June 17th.

GEORGE WELD, Clerk.

ASSOCIATIONAL.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, Hunterdon Co., N. J., on Wednesday before the first Sunday in June (May 31st), 1893, and continue the two following days.

Brethren and friends coming from the south will be met at Stockton, on the B. D. R. R., on Tuesday, May 30th, on the arrival of the trains from five to six o'clock p. m.

Those coming from the east will be met at Flemington on the arrival of the New Jersey Central trains, leaving New York at 1 p. m. and 4:30 p. m., and arriving at Flemington at 3:05 and 6:30 p. m.

Any coming from the north can stop on Tuesday p. m. at Frenchtown, where they will find friends and entertainment for the night, and conveyance to the meeting on Wednesday morning.

C. RISLER.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

Those coming will be met on the arrival of trains on Tuesday and taken care of by the brethren. Our meeting-house is within eighty rods of the depot.

A cordial invitation is extended to all lovers of the truth.

G. M. FRENCH, Clerk.

THE Sandusky Old School Baptist Association will convene, the Lord willing, with the Columbia Church, Jackson Co., Mich., on Friday before the second Sunday in June (9th), 1893, and continue the two following days.

Those coming from the south and east will be met at Napoleon; those from the west at Woodstock,

WM. L. BROWN, Church Clerk.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz:

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Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 7, 1893.

NO. 23.

CORRESPONDENCE.

FREMONT, Neb., Feb. 14, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The time has rolled around once more for me to renew my subscription for the SIGNS, I will also add an extra dollar, which you may use for the benefit of another as you see fit. This certainly does not come grudgingly. I regard it as a pleasant duty, and it calls forth a feeling of thankfulness to the Giver of all gifts that he has not only placed me in a condition that I can procure for myself our valuable medium of correspondence, but has also enabled me to assist others who are less fortunate. I regret that I cannot do better than this. I also feel glad that this disposition seems to prevail among the brethren and sisters in general. This is a right spirit; for what have we that we have not received? If I feel inclined while here in solitude to sit down and commune with those of like precious faith who are scattered throughout the length and breadth of this land, through this paper which God has blessed to our use, even in this I trust his counsel guides me and his right hand upholds me. It is a blessed privilege which I think we all enjoy. But I often feel very small and insufficient when I try to write, and have so many things in my mind that I want to say, and really doubt that I shall ever be able to bring order out of it, or be enabled to commit my thoughts to paper so that my meaning will be intelligible to others; for nature never has bestowed much of her gift on me. I have to say with the apostle, "By the grace of God I am what I am." I remember that an old brother, and able writer for the SIGNS, once said that he thought the writers for the paper generally occupied too much valuable space in framing excuses for their letters. That was said long ago, but I remember I thought to say in reply, We are not all a Paul, or Apollos, or Cephas, or even like yourself, expressly adapted to the edifying of the body. God hath set the members in the body as it hath pleased him. All are not a hand nor a foot. All are by the wise master Builder placed in perfect order; the head to rule, the hand to work, the foot to support the body that it may walk uprightly, the ear to hear, the eye to see, the heart to understand; all are in his own order. To these are added the less useful members, else the body would not

be complete and perfect. "Blessed are your eyes, for they see; and your ears for they hear." There is a blessing for all. This is the bride, the Lamb's wife; and when seen by her Husband in her spotless robe of righteousness he says of her, "Thou art all fair, my love; there is no spot in thee."

Martha was cumbered about much serving; while Mary, whom it pleased the Master to give greater instruction, was satisfied to sit at his feet and listen to his words. I often feel that perhaps I have mistaken my calling, and that it would be more profitable for myself and others if I could be more content to listen to others, whom God has set as instructors in his kingdom, and not impose upon what may perhaps be the rights of others. While I hope I do most heartily appreciate and enjoy that which I receive from the pen of others, yet I cannot at all times resist the desire that arises to add my feeble efforts as a testimony of the goodness and mercy of God, who is so merciful to me, and to speak of his majesty and immutability as they are impressed on my mind. While I hope I have no desire to knowingly shun my whole duty, yet the flesh is so weak that I often question the truth of these desires as coming from the right spirit, and wonder if they are only the working of the flesh, which we have no right to bring into the spiritual kingdom; for flesh and blood cannot inherit the kingdom of God. Another great hindrance is that I am but a weak, sinful woman, and perhaps I never see anything in the right light; yet I am always willing to leave anything I write to the judgment of the editors. I once told the late Elder McKay of the feeling I had respecting the position of woman in the church, and how I regarded her womanhood as a bar that seemed to exclude and shut her out from the full privilege of giving her understanding of the Scriptures as freely as the brethren may. With this feeling, which seems born to me as a part of my nature, one can imagine the battling I have done to overcome this feeling, whenever I have felt a desire to write again for our paper. The Elder did not agree with me in this idea, and quoted the prophecy of Joel, that in the last days God would pour out of his Spirit upon all flesh, and they should prophesy. "And upon the handmaids in those days will I pour out my Spirit." "And your sons and your

daughters shall prophesy." I agreed with him that these are the last days, but I considered that prophecy had been fulfilled on the day of Pentecost. Also, at that time the gospel was preached to all nations; for there were gathered at Jerusalem at that time people of every nation under heaven, and the gospel was preached. In these days of so-called wisdom and enlightenment, when men put light for darkness, and darkness for light, which are days of spiritual wickedness, when men have become wise above what is written, it is no strange thing to see the Protestant daughters of the strange woman standing at the corners of the streets; for their feet abide not in their own house, and their work is to lead captive silly ones. They say of themselves, We have paid our vows; or, in the more modern way of speaking, We are holy ourselves; we have consecrated ourselves to God and his work; we have made our peace with him; we are without sin. And this, too, in direct contradiction to the Scriptures, which say, "If we say we have no sin we deceive ourselves and the truth is not in us." They say they are commissioned of God to convert sinners; that they have peace offerings with them, which they offer to the people. With their much fair speech and flattering words they cause them to yield. The simple go after them, as the ox goeth to the slaughter, and know not their house is the way to hell, going down to the chamber of death. But are we by nature better than they? No, by no means. By nature we were children of wrath, even as others. But we hope that God in his great mercy has given us a knowledge of the truth, while they are blinded. Except the Lord had left us a seed, we had been as Sodom and Gomorrah. Except God for Christ's sake had done better things for us, we would still be in darkness with them. They being in darkness, know nothing of God's power and Spirit; for the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. How absurd is the idea of attempting to teach a dead man, or trying to make him believe that he is in need of anything. "The dead know not anything." They cannot teach one dead sinner to know God, whom to know is life eternal. They cannot teach them that the conditions of salvation were settled in eternity; that salvation rested entirely upon

one who is able to save to the uttermost all that come unto God by him; who has met and fulfilled all the conditions of salvation, and by the one offering perfected forever all them that are sanctified, so that there remains no more sacrifice for sin. "They are of the world, therefore speak they of the world, and the world heareth them." But John says, "We are of God. He that knoweth God heareth us." We are comforted with the thought that his own arm brought salvation unto him, and of the people there was none to help. His arm ruled for him, his reward was with him, and his work before him. When he made his soul an offering for sin he saw of the travail of his soul, and was satisfied. He has declared that he will feed his flock like a shepherd, and gather the lambs in his arms. He is not yet impoverished. If he were hungry he would not ask of us. The cattle on a thousand hills are his. He saith unto Zion, "Fear not, for I am with thee." "I have redeemed thee; thou art mine." "I will bring the blind by a way they knew not; I will lead them in paths they have not known." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins. Return unto me; for I have redeemed thee." He carried them all the days of old, saying unto Zion, "Thy God reigneth." "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem [whose children rise up and call her blessed], and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Not at the hand of another, as a "revivalist" once said in this place, as he stood with one hand outstretched to the congregation, and the other hand pointing to heaven, and with words of dreadful blasphemy said, "I stand here with offered mercy from God, and it is with you to accept it or reject it." Do not such plainly manifest themselves as sons of perdition, exalting themselves above God, and calling themselves God? "Whose coming is after the working of Satan." Do they not make God a liar? For he has said that he has all power in heaven and earth. Would such language admit that God does his will in the army of heaven and among the inhabitants of the earth? Do they not profess to have more power than the Savior himself? God has prepared a people

for himself, and they shall show forth his praise. To them he said, "Fear not; for I am with thee." They are continually before him. They are engraved on the palms of his hands. He says, "I will never leave thee nor forsake thee." "When thou passest through the waters, they shall not overflow thee; and through the fire, it shall not kindle upon thee." Although we do him oft forget, yet he does not forget us, nor mark iniquity against us. When the word of the Lord came to Elijah, directing his feet eastward, and to hide himself by the brook Cherith, he made haste and delayed not; for he had faith in God that he would direct his steps aright. I have often wondered why the raven, an unclean bird, was chosen of God to carry food to sustain one of his prophets; yet I do believe God had a purpose in it; for all Scripture given by inspiration of God 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. They are a thorough furnisher to the people of God in all things pertaining to God and godliness. They testify of Jesus, and are for the instruction of the saints in spiritual things. We might mention many holy men of old who by their works proved their faith in God, God working in them and through them, using them as means, that his power might be displayed, to the declaring this own glory. But some one may say, I thought you did not believe in means. O, yes I do, but not the means of finite man. I do believe that God has used means, and has used man as a means when it has so pleased him; but he has never used man as a means of giving eternal life. Was not the selling of Joseph into Egypt the means of saving much people alive? Also, the raven was the means by which Elijah was sustained. It is the circumstance of Elijah being fed by an unclean bird, in connection with my own life at present, that I wish to speak of. God is the same yesterday, to-day and forever. His means are not exhausted, as I want to prove. I do not claim to understand the spiritual significance of the word Cherith as we find it here recorded in connection with this prophet, nor do I consider it necessary. It is enough for me to know that it was the will and order of God that the prophet should be separated and hidden from his people, and that he trusted in God to supply his needs. Many who are familiar with my life know that I, like Elijah, am a castaway, having sold my birthright. It is a desert land in which I dwell; no pleasant fruits; no cooling streams; no gleaning in fields where handfuls are dropped on purpose for me, that I may gather and find favor in the sight of the Lord God of Israel, under whose shadow we have come to trust. While the nations round about me flourish as a green bay

tree, and their eyes stand out with fatness, and they have more than heart can wish, why is it, I ask myself, that in all this city, this mixed multitude of nations, there is found but one poor, trembling sinner whose only hope is in God, in that mighty power which was wrought in Christ when he was raised from the dead? "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." While those round me say they are warm, they have found the fire, in spite of my exertions I grow cold and lifeless in regard to God and spiritual things. Were it possible that Jesus could forget Calvary, and the travail of his own soul, or his covenant with his chosen, then might my hope perish.

You may wonder why I have given expression to my mind in the manner I have. It may seem rude to some, and not becoming to one like myself; but I cannot help it; I must give relief to my mind; for the ravens, in the form of false religionists (revivalists, as they call themselves), have disturbed my slumber, have awakened me from my sleep, by their chattering noise, and their bright and borrowed plumage; but of themselves they are black; for it is plainly evident that the light of the knowledge of the glory of God has never shined in their hearts to reveal to them the corruption and sin that is hidden therein. These blind leaders of the blind invite, urge, and, if needs be, force poor, deluded, scared, excited mortals up to their anxious benches, telling them that God has done all he can, and that it is impossible for them to be saved unless they come up and accept God as their Savior; and to convince them of the truth of their theory, they quote this Scripture, "What more can I do for my vineyard?" Then, of course, God has made a failure, and it depends on man to follow on after and finish what God was unable to do. God forbid! They call upon the multitude to come and hear the gospel preached, while they preach not the gospel at all; for the gospel is the power of God unto salvation. They preach the power of man. There is a path which no fowl knoweth, and which the vulture's eye hath not seen. The redeemed of the Lord walk there. The world does not desire it. There is not room there for their works. This way is so high that it reaches to heaven, and so deep that it reaches down to the lowest depths, and so broad that there is room for all who are less than the least of all saints.

I must bring this to a close; yet I have not said what was in my mind, as I would like to. I did hope and feel when I sat down that perhaps I might be able to write some of my thoughts, if only for my own satisfaction, wherein by the blessing of God, and not for any merit of my own, I have been made to differ from those whose hearts are hardened, and whose eyes are blinded, lest

they should see, and be converted, and be healed, as said Jesus.

"My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience." "Tribulation worketh patience, and patience experience, and experience hope." The everlasting Father is able to keep us, and to lead us into the perfect way. Through his abounding goodness and mercy we are enabled to lift up our eyes to the hills, from whence cometh our help, to the strong tower of his everlasting covenant, and find that new and living way which he hath consecrated for us through the veil, that is to say, the flesh of Jesus; to draw nigh with a true heart, in full assurance of faith, trusting our all to him, who is able to keep us from falling, and to present us faultless before the throne.

If I have written anything amiss, may God forgive me; and to his holy and reverend name be all praise throughout time and eternity.

Your sinful yet hopeful sister,
ABBIE CODDINGTON.

LOXA, Ill., March 20, 1893.

DEAR BRETHREN BEEBE:—I inclose a letter received some days since from our esteemed brother H. Cox, who is at present located in Cincinnati. There is too much of the good and excellent manna that cometh down from above, in this letter of his, to be hidden away under a bushel. The saints are of one common household. They are the subjects of the same spiritual kingdom. The same heavenly truths are of interest to the entire chosen generation. And if one so poor and feeble as I feel myself to be, is comforted and encouraged by messages of love from some brother or sister who wields the pen of a ready writer, is it not possible that others may share in the precious things conveyed through the medium of the pen, and sent out through the columns of our family paper? May the grace of our Lord Jesus Christ abound with and keep his saints in peace, is my sincere desire.

Your brother,
J. G. SAWIN.

CINCINNATI, Ohio, March 9, 1893.

DEAR BROTHER J. G. SAWIN:—I am in receipt of a letter from brother Farmer, in which he told me of the great enjoyment afforded him by the sermon you delivered at the last January meeting at Little Flock Church. He said that the subject discoursed by you in that sermon was the deep and profoundly interesting truth given to God's dear people by the prophet, in the seventeenth verse of the third chapter of the prophecy of Daniel. The words of that text are as follows, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." You will please pardon me for giving you some of my thoughts

and meditations that have been given me upon that subject since I received brother Farmer's letter. It is written, "All Scripture (is) given by inspiration of God, and (is) profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. ii. 16. The question appropriately suggests itself to us, How are the saints profited in this gospel day by the history given therein, in which is recorded the persecutions of the haughty king Nebuchadnezzar? Since that period the pen of the historian has recorded the acts and doings of great men, and the rise and downfall of kingdoms, empires and republics. But in what manner are the saints instructed in righteousness by pouring over those musty pages? Surely in no wise. They were not given by inspiration of God. But the prophet Daniel gives us by inspiration the acts and doings of Nebuchadnezzar; therefore we should look in that history thus given for that which will instruct us in righteousness. The conclusion to which, perhaps, we should arrive is that those historic facts are figurative; and if so, to what does that proud king point? He was proud. He was in his own mind independent of all other powers save his own. He had made an image of gold, and he called his officers and all his chief men to attend its dedication; and he made a decree that at the sound of his musical instruments all should fall down and worship his golden image which he had set up; and he affixed a penalty upon all who disobeyed that decree. He said, "And whoso falleth not down and worshipeth, shall be cast the same hour into the midst of a burning fiery furnace." The most fearful death was the penalty; and that decree and that penalty originated in the mind of that proud monarch. He disregarded the laws of heaven. "Thou shalt not kill." But in his imaginary independence of all other powers he set up that image, made that decree, and fixed that penalty. This is sufficient to show his ignorance of him who doeth according to his will in the army of heaven and among the inhabitants of the earth.

The question now suggests itself, What does that part of the history of Nebuchadnezzar prefigure? To that question this answer might be given, His pride, his ignorance of the existence of the great Jehovah, and his extreme wickedness, evidently and aptly prefigured the infidelity, corruption and wickedness of the descendants of the first Adam. They were carnally minded, and the carnal mind is enmity against God. Their feet are swift to shed blood; destruction and misery are in their ways; their mouth is full of cursing and bitterness; the way of peace have they not known. These declarations apply with wonderful force to Nebuchadnezzar. His idolatry showed clearly his entire lack of knowledge of a great and all-over-

ruling power. His pride in setting up that golden image, and his attempt to destroy Shadrach, Meshach and Abednego, showed the depth of corruption into which he was sunk, and that his feet were swift to shed blood. Carnality evidently pervaded his whole being; and the history of our race in all past ages, as well as the present, clearly presents this mournful truth, that we by nature are no better than he was. Every day's development of the wickedness of man now on the earth forbids that any should plead not guilty to the indictment drawn by the inspired apostle, and recorded in the third chapter of his epistle to the church at Rome. The apostle says, "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all."—James ii. 10. Then surely there are none righteous, no, not one. All have gone out of the way. All have become unprofitable.

Nebuchadnezzar knew not God. He had no faith in the glorious Son of God. Therefore he was under the dominion of sin. And what better naturally are any of the fallen sons of Adam than he? All are counted under transgression, and the advent of our glorious Lord was to save his people from that awful condition. His name was borne to earth by a heavenly messenger, and that name was declarative of his mission. "His name shall be called Jesus; for he shall save his people from their sins." It was to save them from the awful condition in which they were involved by reason of sin; and Nebuchadnezzar fitly represented that condition.

But let us, dear brother, turn from this gloomy picture. Let us look to those three Hebrew children, and inquire what they represent. Their answer to the king indicated clearly what people they typified. They said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter;" and then they said, in the words of your text, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand." Then it is but fair to conclude that they prefigured all the regenerated sons and daughters of the Most High who ever have or ever will live upon the earth. But what a contrast. That haughty king in his infidelity (which represents all the fallen sons of Adam in their earthly relationship) denying by his decree and their consequent punishment all other powers except his own; declaring by his acts that there was no God beside his idol god. But the other side of this contrast brings comfort and consolation to the redeemed. By it they are profited, because they are instructed in righteousness. They declare their faith in the God whom they serve, and defy the power of men. Their faith in God is that which is the gift of God. In view of their faith the apostle could appropriately say,

"Now abideth faith, hope, charity." It abode with Shadrach, Meshach and Abednego, because it was the gift of God; and the gifts and calling of God are without repentance. It abode with them, and enabled them to defy the powers of the king, and to treat with contempt his fiery furnace. It was by that faith that the ancient servants of God mentioned in the eleventh chapter of Hebrews defied the powers and persecutions of earth, and were brought off conquerors, and more than conquerors, through the power of that God who walked in the fiery furnace with the Hebrew children, and delivered them unhurt before that idolatrous king and his host. They are they who rejoice in Christ Jesus, and have no confidence in the flesh. They have beheld by faith their glorious Lord in his incarnation and humiliation. But more glorious still, they have by faith beheld him coming forth from the darkness of the tomb, clad in glorious immortality; and they have beheld with almost seraphic delight his sons and daughters coming to his fold, declaring what great things the Lord has done for them; things which have filled their inmost being with joy and rejoicing; things which have bound them together with the strong bonds of christian love and fellowship; things which have enabled them to sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints." Beholding the great and wonderful conquest of their God they cry out in the language of Moses, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky."—Deut. xxxiii. 26. Yea, they give unto the Lord the glory due unto his name, and set up no graven images. They rejoice in him because he hath sent redemption unto his people. When they by grace are enabled to behold their perverseness in time, by faith they cry out with the psalmist, "The Lord preserveth the simple: I was brought low and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."—Psa. cxvi. 7. But when the saints, who are prefigured by the three Hebrew children, are enabled to rejoice in their Lord as their great deliverer, they turn with longing eyes to their future and eternal home. As he delivered those three persecuted saints from the power of a great monarch clothed with unlimited earthly power, and backed by a powerful nation of idolaters, so they rest all their hope and confidence in him, fully trusting and believing that he will finally deliver them from sorrow, pain, disease and death, and secure to them the great and glorious inheritance of the saints, where there are joys evermore.

Dear brother Sawin, you will please pardon me for having let my

pen run on so far without, perhaps, giving a single thought that would edify or instruct you. Brother Farmer did not give me even the outlines of your sermon at Little Flock, therefore you will please not conclude that I have attempted to controvert any part of that sermon, which I have no doubt was able, instructive and edifying to God's people then assembled there; but you will please accept these feeble and rambling thoughts as a token of my love and fellowship for you. I am in usual health, but my wife has been in feeble health all winter. Please write me when you have leisure. Tender my kindest regards to your family, and believe me affectionately yours,

H. COX.

OAK CREEK, Ore., April 23, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—In No. 15, present volume of the SIGNS, I read, "Will Elder J. P. Allison give his views on Rev. iii. 20?" And you, brethren Beebe, add, "We unite in that request." I would be truly glad to comply with that request if I thought I could say one word, even one, that would comfort you, who have so often comforted this poor sinner. Excuse my weakness, but I will have to confess that I fell in love with you, Elder Beebe, in the time of the late civil war; and my love for you and the glorious doctrine of grace that you proclaim in the dear old SIGNS has never abated in the least since then. Your reply to the questions of "A Pilgrim" on the subject of the Sabbath was so good and full of marrow that I said to my wife after reading it, "How beautiful are the feet of those who preach the gospel of peace, and bring glad tidings of good things." What a blessing indeed to know and feast upon this joyful sound. His feet are shod with the preparation of the gospel of peace. "How beautiful are thy feet with shoes, O prince's daughter." I can say in truth that the dear old SIGNS OF THE TIMES is filled brim full, every number, with the pure unadulterated gospel. What able writers we have. There is that solid veteran, Elder Wm. J. Purington, whom I love to read after; he is so firm. He says, "Now some Scripture shall be brought forward," &c. Then there is that sweet and able gift bestowed upon Elder Chick. It is wonderful. Then comes our dearly beloved brother Durand, with his wonderful gift of healing and feeding. It matters not where the sheep are, he always gets the food in the right place. Then brother Coulter comes along and goes with us to the banqueting-house, and by the river of waters, and gives us a taste of the wine, and makes us feel like we are all present, eating and drinking of the good things of the kingdom.

I might speak of many other precious writers; but dear sister Parker is the wonder of all. O how touching and simple and sweet are the

expressions of love in that poor, suffering heart. I have shed tears time and again while trying in my feeble manner to petition mercy for her.

But I must close. I did not intend to write what I have when I sat down; but I wished to say to you, dear brethren, that I want you to write on the text proposed by our "Pilgrim," as I am farming now, and am so tired and worked down that I cannot write; and then I am so unlearned in letters and writing that it would be a greater task for you to get my disjointed matter ready for the press than it would be for you to do the writing at first; and it would be much more instructive than anything I could write; so please take the cruise and just let it run. May the good Lord bless you, dear brethren, and sustain our dear old medium of correspondence. Fare ye well in the Lord.

J. P. ALLISON.

DILLEY, Oregon, May 26, 1893.

BRETHREN BEEBE:—You will find inclosed two dollars to renew our subscription to the SIGNS, which will soon be out. As we failed to send even one new name, we send the regular price, and truly believe that God will enable you to keep the dear old paper going so long as his people have need of it. Woe will be upon that people should the time come when they have no need of the SIGNS OF THE TIMES, so long as it is published as in times past, in defense of the truth as it is in Christ Jesus. I know of a large church whose leading members patronized the SIGNS for years, but who one by one dropped it, deeming it too hard, ruthlessly trampling under foot the feelings of the tenderlings of the flock; and that same church grew and waxed weak, though her numbers were many. After a time discord arose, many of her members went out after strange gods, even a golden calf was made, and many of them fell down and worshiped it; and that church split asunder, the majority becoming unto us as heathen, and the remainder suffered, but stood firm in the truth, and I hope will again patronize our family paper, instead of those having an uncertain sound.

Yours in hope,

MRS. J. K. BOYD.

EDITORIAL NOTICES.

PLEASE COPY.

WE frequently receive articles, especially obituaries, which we are requested to ask other publications to "please copy." This we do not like to do for several reasons. In the first place, we are not willing to omit original matter to copy from other papers; and we do not like to ask other publishers to do what we are not willing to do ourselves. Besides, there are a large number taking the SIGNS who also take other papers, and to all such the copied articles would be stale.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 7, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

SELF-EXAMINATION.

"EXAMINE yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5.

The direction here given demands the especial attention of every one to whom it is directed, and can by no means be distorted to make it applicable to one who is not specified by the inspired writer of the epistle. It is manifestly absurd to suppose that the apostle was moved by the Holy Ghost to admonish unbelievers to make such an examination of themselves. By reference to the opening expression of this epistle it will be seen that both the authority of the writer and the characters addressed are clearly defined. "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." This limitation of the application of what is contained in this letter must ever be observed by all who would properly understand the things which are written for the learning of the saints. Throughout the letter the same peculiar people are described, and every word of comfort must be confined in its application to them. So also the severe reproofs and denunciations of carnality, by which the conduct of some is condemned, can be given to none but the saints to whom the letter is written. It is very congenial with the pride and self-confidence of the natural mind to regard these expressions of condemnation as belonging to the unbelieving world, and often the saints may be blinded by this delusive perversion of the truth. The best and only safe criterion by which to try the suggestions which appear plausible to reason is found in the effect produced upon the saint by them. Nothing in the testimony of Jesus is correctly understood if it fails to produce abhorrence of sin in the subject of divine instruction. Whatever truth may be expressed in the letter of any theory, it is not the faith of Jesus Christ unless it shows his infinite holiness in contrast with the exceeding sinfulness of the natural mind in the sinner in whose heart the light of that truth is revealed. This is an important fact to be remembered by the believer, not only as a test of sound doctrine, but for his own comfort. It is a matter of personal interest to each one of the saints.

"Examine yourselves whether ye be in the faith." Blind reason perverts

this admonition so as to make it require the follower of Jesus to seek some evidences of righteousness in himself. Failing to find any good thing in his flesh, the tried believer would sink in despair but for the abiding witness of that living faith which is the fruit of the Spirit of Christ, and which never can be destroyed. Hence it is of vital importance to every saint that he should evermore abide in the assurance of that unerring testimony which is given for the support of everyone whose hope is in Jesus. Very often the result of this self-examination will show the troubled saint that instead of abiding in the faith of the Son of God, he has become entangled with legal bondage, so that he is endeavoring to attain to justification by righteousness of his own. When thus captivated by the delusive snare of the adversary, the bewildered pilgrim has unconsciously forsaken the strong defense of that faith which is inseparable from his hope in Christ; and in seeking for righteousness by the works of the law, he has denied the Lord Jesus as his only and sufficient refuge. While thus entangled again with the yoke of legal bondage, he is not resting in the faith. It may be that he has professed the belief of the truth, and that he would contend for the letter of the doctrine of salvation alone by the grace of God in Christ Jesus; but it is evident that he is not in that faith when he is looking for evidences of righteousness in himself, and cast down with despondency because he finds nothing in himself to justify his claim to acceptance in the sight of God. When the light of truth is applied to the experience of the saint he finds that his hope does not rest in his own righteousness; for it was when he was conscious of his just condemnation that Jesus Christ was revealed in him as the end of the law for righteousness to him. Only as he abides in the faith of Jesus can he rest in the confidence of that comfortable hope by which he is saved from despair under the consciousness of the law of sin still working in his members. Therefore it is for the confirmation of their souls in the confidence of hope that they are to closely examine themselves as admonished in the text. When the saints are listening to the cruel suggestions of the adversary, and trying to find in themselves some merit to authorize their claim to be the followers of Christ, there is nothing in their action to support the claim that they are in the faith. Their works deny the profession of their trust in the finished work of Jesus as the complete satisfaction of all the demands of infinite justice. So effectually bewildered are those thus captivated by their carnal reasoning, that it is only by the Spirit of truth shining in their hearts they discover that they are not in the faith. In every such departure from the faith the wandering saint suffers the loss

of the strong consolation found in the sure mercies of David as ministered to those who trust in the everlasting strength of the Lord.

In the faith which was once delivered unto the saints there is a sure defense against every assault of the enemies of their peace. When the truth is assailed by enemies, either in the form of wicked men or evil spirits, there is no confidence to be reposed in the strength of reason for repelling such attacks. Only by the living faith of the Son of God shall the adversaries be turned to confusion. The doctrine is not dependent upon the ability of men for its defense; the Spirit of truth will take care of his own holy teaching. The very weakness and insufficiency of the little ones which believe in Jesus shall cause the glory of God to appear the more clearly in giving the victory to his truth in every conflict. There is never occasion for trembling lest the enemy should prevail against the truth. All the omnipotence of the eternal God protects his own doctrine. That protection also secures the preservation of all who hope in the salvation which God has revealed in Jesus Christ. Then it is of serious importance to the saints to be firmly established in the faith. This is their strong tower of safety, in which they need fear no evil. Dwelling in this secret place of the Most High, every believer abides under the shadow of the Almighty. Secure in that holy habitation, it is written, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Surely no saint can afford to think lightly of this solemn admonition.

"Prove your own selves." The word prove in this expression has the meaning of test, or try. This is evident from the context, as well as from the letter of the text. It is a specification of how the saints are admonished to examine themselves. There is precious assurance to the believer in the fact that the Spirit works in the heart of each of them the most sincere obedience to this exhortation. While it is all the desire of the carnal religionist to get to heaven at last, the subject of divine teaching longs to be free from the pollution of sin, and to be perfectly conformed to the likeness of his holy Redeemer. He can never be satisfied until this earnest aspiration is fulfilled. The law of holiness is implanted in him; and it is his delight to work righteousness. He does not have to read the requirements of the law in tables of stone; the Lord has put his law in his heart, and thus works in him both to will and to do of his own good pleasure. Since this is the work of God, there is no uncertainty about its fulfillment. Hence it is the infallible test in every case. The chosen people of God are a willing people. They are not able to deliver themselves from the bondage of sin; but they feel to cry for deliverance. No others bear this peculiar mark.

In proving your own selves all who bear this mark are in fellowship with Paul and all the inspired servants of God.

"Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" It is the very basis of the hope of every saint that he is so identified with the only Savior of sinners that the life of Jesus abides in him. That vital principle of holiness produces hunger and thirst after the perfect righteousness revealed in Christ Jesus as the complete fulfillment of the law of God. Without assurance of this essential truth no conscious sinner could hope in the grace of God for salvation. However he may feel the need of deliverance from the curse of the law, no one who knows and loves the holiness of God can desire that the truth and immutability of divine perfection should be sacrificed for the sake of such a justly condemned wretch as he sees himself. The only source from which the love of holiness can arise in the heart must be the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of his." This is the decisive test in the case of every one who claims to be interested in the salvation which is in the Lord Jesus. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 9, 14. By this testimony of inspiration the Holy Ghost has defined the exact number of those sinners who are saved in the everlasting covenant of electing love. They are not ordained unto life because they are so submissive as to follow the direction of the Spirit of God; but it is because they are embraced in the eternal love of God that they were chosen of him in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. There is no revelation by which the cause of this abounding grace can be traced further than the eternal counsel of the will of God. In vain may reason strive to comprehend why God was thus pleased to reveal the inconceivable riches of his grace. He has given no account of this mystery to the comprehension of created intelligence beyond that which was declared by our dear Redeemer. "Even so, Father, for so it seemed good in thy sight." The most bitter enemy against God is not more opposed than the carnal mind of the subject of electing love to this sovereignty of God in the display of his great grace in the salvation of his people from their sins. While the saint is made constantly to feel the conflict between that law of sin in his members, and the desire and love of righteousness, it is only when the Spirit of truth manifests in him the light of life that he can see the abiding presence of Jesus Christ in himself. This witness is given only through that faith of the Son of God which reason cannot receive; nor can the natural mind discern the assurance of this spiritual testimony.

Hence there is an unceasing conflict between the flesh and the Spirit in the case of every believer in Jesus. By faith he knows that he has passed from death unto life, having the witness of the love of the brethren. With the natural mind he can see no evidence to support his hope, since he still knows that sin works in him its awful development of abomination. When severely tried in this terrible strife the adversary often suggests the charge that he is mistaken in all his hope, and that he is a reprobate. This text is an effectual shield against this cruel charge. None can be reprobates who have the desire to be delivered from the power of sin. Only by the living Spirit of Christ dwelling in them can there be such a holy aspiration in the heart of any sinner. This is not merely a great truth to be learned by reference to the inspired testimony. It is clearly revealed in the individual experience of every one who is led by the Spirit. This knowledge cannot be attained in any other way but by the revelation of Christ in you the hope of glory. When the truth is presented as included in the doctrine of the gospel, without reference to his own personal case, the believer will not question the evidence of the indwelling of Jesus Christ in every one who loves holiness and feels sin to be a cruel burden. This knowledge cannot exist in any one who is not in possession of that faith which can only be the fruit of the Spirit. Therefore Jesus Christ is in every one who has the hatred of sin in his heart. No such character can by any possibility be a reprobate. The more deeply the consciousness of this bondage under sin is felt as a burden, the more manifest is the testimony that Jesus Christ dwells in that heavy laden one. His deepest groaning attests his hunger and thirst after righteousness. He is thereby sealed as an heir of God and a joint heir with Christ to the heritage of infinite holiness unto which all the saints are appointed.

Instead of this exhortation being designed to set the saints to the hopeless task of finding in themselves such good works as should encourage them to hope in their own worthiness, it expressly directs the perplexed one to the only ground of his confidence, in the revelation of Jesus Christ as ever dwelling in each of his helpless and severely tried little ones. When they are by grace enabled to rightly prove themselves, they will always find the only ground of their confidence to be that they are justified freely by the grace of God in Christ Jesus. "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and having no confidence in the flesh."

S E L E C T E D .

EXTRACTS

FROM FOUR ORATIONS BY EDWARD IRVING, BEFORE THE LONDON (ENGLAND) MISSIONARY SOCIETY, MAY, 1824.

ORATION FOUR.

CONCLUSION, FROM THE MISSIONARY DOCTRINE.

(Concluded.)

WHILE I contend with all my might that the portraiture of the missionary given by Messiah, with his instructions for the perilous voyage, should not be hid from the sight and study of the church, but live in its few grand and simple lineaments, untouched by any mortal hand, and unsoftened by the compromising taste of any age; and that every one who looks to this, the highest preferment in the kingdom of Christ, should be qualified according to the testament of our King, over which testament the church is the guardian to execute it faithfully, not to enlarge nor abridge it in one jot or tittle; I am far from intending, as the conclusion of the whole matter, that no one shall make trial and experiment of this service until he feel the image of Messiah perfected in his soul, or that God will withhold his blessing from the rude beginnings and mistrustful settings-out of this high and holy calling. As God doth know, and my conscience beareth me witness, it is not to discourage or repel any spirit which feels stirred to attempt the undertaking, but to encourage and attract all christian spirits by its ethereal excellence and transcendent glory, that I would preserve the standard perfection of this character unreduced and unveiled before every eye; and if any one think that by the opposite course of reducing its lofty dimensions or veiling its heavenly purity he will recommend this or any other part of the christian system to the world, he doth err, nothing knowing the end of christianity nor the nature of the world. By doing so he shall but place the world on good terms with itself, and mislead still farther its false estimation of its own wretched conditions; while he prostitutes the great boon of heaven, which was given not to please the deluded world, but to redeem it out of its present self-satisfaction and self-complacency. The world is to be undeceived with respect to all its ideas of greatness and goodness, its heroism to be despoiled, its virtues put to shame, its boast and glory mocked, by the new school of character and action which the gospel introduceth, in order to cast all its conditions into the shade, and force them to confess that they are nothing. The divine stature and heavenly majesty, the unstained purity and tender mercy, and the self-divested, self-devoted disinterestedness of the new man, created in the image of God, are intended to silence the empty boastful-

ness of the old man, to call forth spiritual faculties from their hiding places of ease and selfishness, and to offer a wisdom and righteousness, an honor and glory of another kind than that whereof nature is ambitious, and wherewithal she is content. It is not by indulging nature, therefore, in her false judgments and depraved tastes, but by rebuking her, by exhibiting ideas and forms of higher things, that she is to be led onward to perfection. Her own self-love will draw the standard down, without any help on your part, and in spite of all your endeavors the other way. Your office, therefore, is to propound to her no second edition of the things revealed from heaven for her regeneration, but the very things, if you would humble her, beat her out of her proud refuges, prostrate her in sorrow and repentance, and bring her to be an earnest suitor for the sufficient grace and perfect strength of God; and he who shrinks from the perusal of these new forms of character because they are too high for him, and cannot be entered into at one attempt, and would therefore have them lowered, doth err no less than he doth who, to serve his error, would bring them down to his low desire or faithless timidity. For it is wholly to misstate the nature of this holy operation to imagine that it is finished at one *flat*, as creation was at first, and that the child of God starteth at once into being and perfect manhood. * * * It is by exercise we grow, for the grace of God is a vital principle which begetteth life and action. By this new life and action of the soul's faculties we do both discern the presence of that grace which we have received and our need of more, which we receive in due time after we have proved ourselves faithful over the few things already committed to our trust; and so we go on from grace to grace and from strength to strength by diligently occupying that which we have, and fulfilling those duties which are meet to our present infirmity. Therefore the perfections of holiness presented in Scripture, and the sublimities of character exemplified by Christ, ought to be constantly kept full in our view, that we may know what the Lord our God requireth of us, and how far we come short of his glory; whence are fed the fountains of our penitence and humility, at which prayer refresheth her too feeble voice, and the Lord, hearing her refreshed voice, supplieth all our wants in due season out of his inexhaustible fullness. Thus as in a circle, from the idea of perfection to the consciousness of weakness, and from the consciousness of weakness to the increase of strength, and from the increase of strength to the increase of performance, and from the increase of performance to the idea of still higher perfection, we approach more and more near to that purity of holiness and sublimity of character, without the knowledge and perusal of which we should not

have known our deficiency; and not knowing our deficiency, not have besought for higher aid; and not beseeching the aid of heaven, should not have received the grace which is sufficient for us, and the strength which is perfected in weakness.

If such be the progression of the christian graces, it is most manifest that whosoever can recover a true christian idea from the corrupting hand and compromising spirit of his age, and give it to the world in its original form and beauty, doth serve the best interests of his age, though he may somewhat trouble its present self-sufficiency. For though he do rebuke the imperfect measures with which the over-easy times are satisfied, and turn against himself the zeal which he disturbeth in its well-meant but ill-informed courses, he doth open to all candid and truth-loving spirits a higher region to which they may cast their longings; * * * and if any one, in the couch of his contentment, should feel himself rebuked of listless, self-satisfied ease, he ought, while he plucketh up his pilgrim's staff, and manfully addresseth himself to another stage of his progress, give thanks unto God, who sent a messenger to rouse his spirit afresh, and show him the way to new enjoyments and new entertainments of his spiritual life.

If therefore, in the idea of the missionary which we have sketched in the first of these orations, and which in the two latter we have sought to fix and make lasting by many fiery ordeals, there be anything more enlarged and elevated than that which at present prevaileth in the church, the use to which it should be put, after it hath been first tried by non-conforming truth, is to ruse the spirit of missionaries to still higher aims, to whet the present zeal of the church to a still finer edge, and to set on fire whatever is noble and generous and devoted in the breasts of godly men. It were totally to misuse the truth, and to misunderstand the whole economy of grace, for any one to take offense at the height and purity of the character delineated above, or to withdraw his shoulder from the missionary work, because the work turneth out to be a more stiff-necked work than he had at first conceived; for as it is the perfect purity of the law which slays our self-sufficiency, arouseth our dormancy, and, like a good school-master, forceth our childish reluctance to betake itself to Christ for help, so is it the nobleness of the missionary character, its independence of all natural means, and indifference to all human patronage, its carelessness of all earthly rewards, and contempt of the arithmetic of visible and temporal things, which force the man who would essay it to pass out of those resources human nature fostereth within herself, and have his refuge and dependence upon the Spirit of God for sustenance, for patronage, for reward, and for a rule of procedure. After all he can do in this kind, it will still

be the complaint of every good and faithful missionary that he hath not been able to eradicate self-confidence, that root of bitterness which poisons spiritual health, and brings on a prostration of spiritual strength; so that these deprivations of Christ are but incumbrances kindly removed, weights cast away, and besetting sins (sins that beset every man) warned away from the missionary, in consideration of the arduous race which he hath undertaken to run.

Seeing then that every christian grace hath its slenderest beginnings, as well as its ultimate attainments, it is to be inferred that the missionary is not perfected without use, nor by one effort of faith carried to so great a height above sublunary things. We are told of the mighty Nazarite under the former dispensation, that "the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Ashtaol." So when the Spirit of the Lord begins to move the gospel Nazarite, though it be in his native village, his native town, or his father's house, let him obey its movements, and not quench them, but follow onward at their bidding; and even in this, the infancy of his calling, he will find it needful to renounce the approbation of the world, perhaps the affection of his friends, certainly his own ease and natural pleasure, with many other things dearer to life than a meal of meat or a change of raiment. As he obeys the divine voice which speaks within his soul, and encounters the strokes of their undiscerning blindness to that which is spiritual, he will experience so much support of the Spirit, such inward joy and satisfaction, that his faith will gather courage and spread its wings abroad, beyond the confines of his father's house, his native village, or his native town. He will grow so full of faith, and contemplative of things unseen as to forget his trust in sight, and dependence upon the things that are. Inward assurances of God's direction will become so strong, the monitions of his spirit so audible, the commands of Christ to go forth unto all nations so imprinted in fire upon his heart, * * * and his whole inward man become so restless and aroused that he will have no peace till he arise and go forth. This strength of faith hath a beginning in the soul like the grains of a mustard seed, which being crushed or neglected in the embryo, will never grow to the largest tree of the forest in whose branches the birds of the air build their nests and under whose boughs the beasts of the field have their habitations. The word of God at first is a spark, then it is a burning coal, at length it is a consuming fire within the hearts of his servants, and they are weary of forbearing and they cannot stay nor hold their peace; they must speak or they must die, and though they should die they will speak; then have they no rest, but hasten over land and over sea, over rocks and

trackless deserts; they cry aloud and spare not, and will not be hindered. In the prisons they lift up their voices, and in the tempests of the ocean they are not silent; before awful councils and throned kings, they witness in behalf of the truth. Nothing will quench their voice but death, and in the article of death, ere yet the spiry flame and rolling smoke have suffocated the organs of the soul they speak, they pray, they testify, they confess, they beseech, they warn, and at length they bless the cruel people. But to arrive at this supremacy of human nature, the perfection of the missionary, that most perfect form of manhood, many degrees must be passed through and much discipline endured. These high graces are of gradual progress, not attained without hard and patient trials, which are to be had in the missionary field, not out of it. Therefore it is expedient for the very attainment of perfection, that the missionary should make proof of what faith and spiritual strength he is already possessed, in order that being found worthy he may have an increase of talents from the master of the house. To take the *spolia opima* of the war he must be inured to every adventure and address in arms. Therefore with what zeal I discover and set forth the form of the high calling and urge the souls of missionaries to read it, with that zeal also I urge them to every step by which it is to be reached, looking not at what is behind, as if they had already attained or were already perfect, but looking to the things which are still before and pressing onward to the mark. Whether the blessing of God will be vouchsafed to the lower degrees of this majestic character no one can doubt who knoweth anything of his revelations, which are not for the perfect, but that we may grow up to the stature of the perfect. He blesseth the humblest effort to advance; he rewardeth the smallest measure of attainment. The very thought and imagination of good he blesseth with an inward satisfaction of the soul. Nay, even sorrow and penitence for evil committed, and the relaxation of wickedness before any contrary movement hath been made he regardeth with approbation, and rewardeth with a certain dawn of hope and foretaste of peace. Of all his revelations this is the spirit: that he is the origin, the promoter, and the strength of every good thought within our breast, and of every good cause which hath an existence in the world, or is yet to be brought into being. Therefore, at home or abroad, whoever out of a pure heart seeketh to promote the gospel of Christ, which is the world's redemption and salvation, may rely upon a blessing; and the more pure his intention, the more will it be approved of God, and the more spiritual his means and instruments, the more speed will he come; and when his whole heart,

strength, soul and mind are brought over from resting upon the visible to rest upon the invisible helps, then his horn shall be exalted, and the full measure of the Lord's blessing poured out upon his handiwork.

* * * * *

I think the lame and partial success which hath attended modern missions in the way of conversion, compared with those of former times, should have humbled us to revise the principles upon which we have proceeded and see whether there be not a large mixture of human wisdom and creature-trust in our measures. But it is not yet time to enter into the proper office and duty of a missionary society, which is surely not infallible, but liable to be canvassed, judged, and if need be, censured and rebuked by christian judgments. This will come in a more advanced part of our discourse; and the subject which should now come to our hand is to justify and recommend the practice of this missionary constitution which we have drawn from the words of Messiah, and defended from the attempts of temporizing men to annul it, and so deprive the church of what might be termed the principles of her foreign policy.

When I shall come to justify the wisdom and commend the practice of this self-denying missionary ordinance, I will not stoop so low from the high dignity of the subject as to notice the sneers and sarcasms and disappointed speeches with which the sensual man, and those spiritual men in whom the sensual man still struggles for the ascendancy, will assail the principle of no scrip, no provisions, no accommodations for the journey, no stately deputations to the authorities of the place, no traveling charges, nor any of all the other fat and convenient things which are now held almost as indispensable to the carrying on of a religious work, as heretofore they were to a county canvass, a judicial assize, or a parliamentary commission to inspect the condition of the realm. Those who have accustomed themselves to carpet warfare, cannot like the conflict of naked steel. Those who have rejoiced in the countenance of a wealthy or a noble man, as in the face of heaven, must needs sink to the centre when they are told to go forth where every fat and fair countenance is set against them like a flint. With such objectors I will have nothing to do until they learn out of the Scriptures whence the strength of Israel cometh, and with what arms the Lion of the tribe of Judah doth triumph over his foes. They need to learn what are the first principles of that kingdom concerning the high offices of which the present discourse is held; and they must be given into the hands of some wardens of the outposts to be a little instructed in the vulgar language and household customs of the holy land before they can be admitted to speculate on these its high and noble commissions, of which their jokes

and sarcasms do only betray their gross and blinded ignorance. But on the other hand, every objection and doubt which presents itself in a serious frame of truth, and breathes the brotherly spirit which is proper to the disciples of Christ, I promise to do my endeavor to remove out of the way, that I may carry the greater consent of my hearers along with me to the question, How this constitution will answer in practice? For the purpose of hearing all that can be said against Messiah's institute, and all that can be said in favor of the innovations which have usurped its place, I delay at present going into the other parts of this discourse, content that I have laid before the church what seemeth to me the sound doctrine concerning the missionary question. Perhaps some one able to defend it may in the mean time rise up, certainly many will rise up, to impugn it; and though I should have to undertake the work alone, I will by the grace of God most certainly undertake to justify in practice what I have delineated in idea. * * *

The argument for the perpetuity and unchangeableness of the missionary constitution is now concluded, and resteth upon these main pillars of truth, the instructions of our Lord to the first missionaries, four times recorded in the evangelists, unrepealed, unsupplemented, unabridged; the obedience thereto of all the apostles and first ministers of the gospel, whose record is in the Scriptures (their deviations, when they do deviate, being always by excess, and never by defect, of our Lord's injunctions); the necessary law of the Spirit's operation; the constant condition of God's chosen messengers from the time of the patriarchs; the constant and unchanging form of the work which they have to do in converting the nations; and the perfect keeping which there is between the form of the missionary as given by our Lord, and the other parts of the christian institution. I am aware how this position is to be assailed by those who have built up a system of administration on which they have set their heart to call it perfect and infallible, and which I charge as exceedingly imperfect, destined to much improvement, and with its improvement destined to much greater simplicity and larger success; and I am alive to the inveteracy of hatred and the injustice of argument with which this position will be treated, and conceive it right to put the christian church upon their guard, that they sell not this question, in which the present and future generations or the world are concerned, to the highest names upon a subscription list, nor discern it by the ostracism of the people, nor yield it to the voice of a hireling and sectarian press, which courts are not competent to the issue. I solemnly charge the church, by my authority of a minister ordained to keep and watch over the verities of

OBITUARY NOTICES.

Mrs. Sarah Elizabeth Jeter departed this life Jan. 26th, 1893. She was born Dec. 4th, 1834, and was therefore 59 years, 1 month and 22 days old. She joined the County Line Church in Alabama at the age of eighteen years, and was married to U. J. Sims on May 29th, 1859. Brother Sims died (I have not the date of his death), leaving her with two children, a son and daughter, both of whom survive her. She moved to Arkansas, and from there to Texas, and was married to brother W. H. Jeter in December, 1882. They afterward became members of the Gum Springs Church by letter, of which church she died a member. Sister Jeter was one loved by many brethren, sisters, friends and neighbors, she being of so gentle and quiet a disposition. She was well-versed in the Scriptures and sound in doctrine, being a strong believer in salvation alone by the grace of God, and had no confidence in the various anti-christian inventions of men claiming to be a means of saving sinners. May the good Lord sanctify this sad bereavement to the good of those left to mourn, and afford them that comfort which can come only from his gracious hand.

H. B. JONES.

HORACE, Texas, May 26, 1893.

Mr father, **Jacob Lake**, died of heart failure at my residence on Wednesday night, May 10th, after an illness of only two days and a half, aged 89 years, 8 months and 17 days.

Father was a member of the Old School Baptists about sixty-five years, and remained firm amidst all the trials and divisions that the church has had to pass through in that period of time. In his younger days he took great delight in traveling and visiting other associations as a corresponding messenger to aid by the help of God in keeping up correspondence with the Juniata Association. The *SIGNS OF THE TIMES* he took great pleasure in reading from its first publication.

He leaves an aged companion, eleven years younger, six daughters, the writer, and a number of grandchildren and great-grandchildren; to mourn their loss. Let us be reconciled to the Lord's will, knowing that he has bereft us.

His remains were laid to rest in the cemetery of the Sidling Hill Old School Baptist Church. Let us faithfully render to the Lord that which he requires of us, while his blessings are poured out upon us from day to day. May that be my happy lot, is my prayer, for Jesus' sake.

JONAS LAKE.

LAIDIG, Pa., May 22, 1893.

My dear brother, **Dr. James H. Hall**, died at his home in Petaluma, California, on July 2d, 1892.

He was a son of Elder L. A. Hall, and was born in the state of Delaware, Sept. 8th, 1808. He read medicine with his father, attended three courses of lectures at Jefferson College, Philadelphia, Pa., and graduated in 1833. He was married to Miss Sarah G. Thomas, in Philadelphia, Oct. 30th, 1831. He practiced medicine in Delaware three or four years, and settled in St. Louis, Mo. To them were born thirteen children. Seven sons and two daughters are living. The eldest, Augustus, went to California and died, aged twenty-one years. Elizabeth married in St. Louis, Mo., and died, aged nineteen years. Sallie died in infancy. Dr. Fred Hall died at the age of thirty-two years. The oldest now living is Dr. James H. Hall, a Baptist, in Potosi, Mo. Dr. L. P. Hall has charge of a hospital in Fulton, Mo. Mary married Mr. Wm. A. Lewis, of Petaluma, Cal. Charles H. and Edward J. are living in Petaluma, Cal. Walter R. is a druggist in San Francisco, Cal. Sarah married Prof. Cromwell, and lives in Petaluma, Cal. Gilbert B. is a lawyer in Petaluma, Cal.

In 1839, I think, he and his wife were baptized in St. Louis, Mo. He wrote his father their christian experience, and O how my father rejoiced to read of his bright and sweet hope in Christ. After the cruel war was over himself, wife and children at home with him moved to Petaluma, Cal., his health failing him, and the last six months of his life he went down rapidly. His dear and faithful wife wrote me that in all his afflictions his Savior was all in all to him. He would say, "Why doesn't my Father call me home?" "Though he slay me, yet will I trust in him; for I know that my Redeemer liveth." He would repeat the hymn, "Jesus, lover of my soul," &c. On Monday he sank into a quiet sleep. His wife called to arouse him. He looked up at her and said, "We shall meet." O that precious hope; I love to think upon it. He closed his eyes, and passed quietly and peacefully away. The remains were laid in the Petaluma cemetery to await the resurrection morn.

SARAH H. BISHOP.

DOVER, Del.

OUR dear old brother, **Elisha Hastings**, departed this life at his late residence in Wicomico Co., Md., March 16th, 1893, aged 84 years, 2 months and 16 days, after an illness of about six weeks of a failure of the vital powers from extreme old age.

Brother Hastings and his wife were baptized more than fifty years ago in the fellowship of the Little Creek Church, Sussex Co., Del., by Elder Warner Staton (the father of Elders G. W. and J. L. Staton), and proved a steadfast and faithful follower of the meek and lowly Jesus without wavering unto the end of his earthly pilgrimage. He lived nine miles from the place of meeting, but went through cold and heat, sunshine and rain, his seat being seldom vacant. In 1886 he with several others united in organizing and constituting the Forest Grove Church, about two miles from his home, and was favored to see it grow and prosper as he so greatly wished. He leaves four sons, two daughters and a number of grandchildren, with the church, to mourn, but not as those who are without hope.

ALSO,

DIED—At the home of his mother, Mrs. Amelia Shockley, in Salisbury, Md., April 3d, 1893, **Gordon Shockley**, aged 17 years.

He leaves a widowed mother, one brother and two sisters to mourn the loss of a son and brother, cut off suddenly in the bloom of youth. His illness was pneumonia, with which he was sick only five days. May he who wounds, and who only can heal, comfort the heart of our dear sister in this sad bereavement, and enable her to say, with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

A. B. FRANCIS.

Mrs. Susan Nowell died at her home near Gum Springs, Harrison Co., Texas, with cancer on her face. She was also affected with paralysis for the last four months, but we thought she was better. She had a cancer taken off her nose a year ago, but it returned worse, and I think was the cause of her death. All was done to alleviate her suffering that could be done. She talked a great deal the day before she died, saying that she was willing to depart, and requested her children and friends not to weep for her; that her trust was in God, and but one thing troubled her, which was that she had not discharged her duty by going to the church. She gave a bright evidence of her acceptance as a child of God; and on the 4th day of May, 1893, at about four o'clock, she ceased to breathe.

She was born in the state of Alabama, Jan. 18th, 1837, and was the daughter of Martha and Benjamin Shaddock. She was married to R. A. Nowell Dec. 24th,

1857, and to them were born nine children (four sons and five daughters), eight of whom are living. She was a loving mother, sister and companion, and liked by all who knew her. She was laid away on the 5th day of May, 1893, in the Gum Springs burying-ground. She has left an affectionate companion, eight children, two sisters, one brother, relatives and friends to mourn, but not without hope; for we believe and know that she left a weary land to exchange for a land of rest, where sickness, sorrow, pain nor death can never disturb. May the Lord direct, comfort and strengthen us to bear our bereavement as faithful soldiers of the cross, and let us strive to enter in at the strait gate.

Written by her brother,

W. H. SHADDOCK.

LONGVIEW, Texas, May 8, 1893.

Mr dear mother, **Maria Hartenbower**, departed this life March 24th, 1893, after being sick eight weeks, aged 85 years, 9 months and 18 days.

She was born in Lincoln Co., Ky., and moved with her parents while a child to Clark Co., Ky., where she was married in 1836 to Jeremiah Hartenbower, from which union there were born eleven children, of whom eight survive her. She moved to Green Co., Ky., with her husband, where they lived until they moved to Putnam Co., Ill., in 1880. Here my father and she underwent the horrors of living in a temporary fort with a number of families during the Black Hawk war. She was a member of the Sandy Creek Old School Baptist Church for about forty years. None were more delighted in hearing the gospel preached, and to converse on the subject of salvation by grace. She was very willing to go and be at rest. She said she loved her children and friends, but that she would far rather be at home with her heavenly Master. My father has been at rest more than seventeen years, and she has staid with us the most of that time. We feel very lonely without our dear mother, but we know that she is at rest.

The funeral services were held at our house, conducted by Elders Gill and Downey, on Sunday, March 26th; after which a large concourse of relatives and friends followed her remains to the Lostant cemetery, where they were laid to rest.

"Thou art gone to the grave, but 'twere wrong to deplore thee,
Since God was thy ransom, thy guardian,
thy guide;

He gave thee, he took thee, and he will restore thee,

Where death has no sting, since the Savior hath died."

MINERVA HILTABRAND.

LOSTANT, Ill., May 25, 1893.

"EVEN to-day is my complaint bitter:
my stroke is heavier than my groaning."
—Job xxiii. 2.

It has been my lot to attend on many funeral occasions, and I have witnessed the anguish of soul of those bereft of loved ones, and would try to place myself in their stead; but until plunged into the like affliction I knew but little. I have been called to part with a loving and devoted companion. Experience has taught me what I knew but little about before.

My wife was a daughter of the late Isaac and Jane Varns, of Tuscarora, Pa. She made no public profession, but I found her a decided believer in the doctrine set forth in the word of God, salvation by grace through the crucified but now risen and exalted Redeemer, and that before we were married; and all the years in which we were allowed to live in this relation she manifested the same steadfastness in the truth. She often told me that her life would end like a

the holy gospel, that they determine the issue that will be joined between us by a trial of these six counts: First, whether Christ's instructions were for that first journey, or for all the journies of his missionaries. Second, whether the apostles walked in them or not; and if they deviated, whether they deviated in the spirit or from the spirit of these instructions. Third, whether the Holy Ghost, in proportion as he possesseth the spirit of a man, doth not lift him out of worldly dependence into an assured faith upon the providence and promises of God. Fourth, whether God's preachers and prophets and missionaries, by whom he extended his church from the time it was the single family of Jacob down to the time that the Lion of the tribe of Judah came, were not stripped bare of earthly refuges and reliances before being employed, or brought to that condition before being prospered in their work. Fifth, whether the obstacles to the spiritual kingdom, which God heretofore chose things that are not to bring to naught, be not still the same, and by the same means to be overcome. Sixth, whether this idea and outward form of the missionary, contained in Messiah's instructions, be not consistent and in keeping with the idea of a pastor, with the idea of a private christian, and every other idea which is revealed by Christ for the redeeming and perfecting of the fallen condition of humanity. Upon these six counts I will risk the issue and stand by the award of the question, whether Messiah's constitution was intended for an unchangeable constitution in the church, or is to be patched and mended, helped and repaired, and accommodated by wiser heads to the changing condition of the world. Whether in this great work the church is to act upon a common principle and be guided by a common law, or to adopt a principle which may seem to it the most expedient, and follow a rule which may appear to it the most wise. Whether the churches which they may be honored to plant are to have the character of the order that planteth them, like the Jesuit settlements of Paraguay, or to have the character of the primitive churches, which were of one heart and mind, because the apostles were obedient to the instructions of one common Lord. Whether, in fine, we are to open in the hearts of our missionaries inlets to every spirit of hypocrisy, avarice and ambition, and close as many inlets to the Spirit of truth, quenching by our prudences and policies the one everlasting Spirit of God, and giving vent to as many spirits, crusading, jesuitical, commercial or political, as there are diverse ages in the church, which are not, like the ages of the world, fourfold (of gold, of silver, of brass, of iron), but manifold, according to the degree of impurity and incompleteness in the doctrine which is preached, and in the degree of laxness or lordliness in the discipline which is administered in the churches.

THE END.

storm, as she was afflicted with what she believed was heart trouble. I had witnessed many sudden and severe attacks from which she rallied, but the last one came just as she predicted. She was held in a very violent way, but it lasted only a few minutes. She died sitting on her bed. She had no breath to talk, but knew the time had come. I know not how better to express myself than to say that I feel to be torn in two, and by far the better half of me is gone. Our once happy and cheerful home is lonely and dreary. That lonely feeling is with me at home and abroad, whether in trying to speak to the people or mingling with the multitude. No man could have a more devoted companion than mine was to me, nor children a more fond mother. I think I can say that I have been kept from that rebellious disposition which I so much dread, which was the case at the death of my child some years ago. The Lord has been good and merciful unto us, and in many ways his hand is seen in his providential dealings with us. The waymarks are still in remembrance by which we have been led along. Our family is two sons and five daughters, three of whom are members of the same church. All are at home with me except one, and are kind to me and to each other. Elder Chick attended with us on the funeral occasion, and contrasted our light afflictions, which are but for a moment, with that eternal weight of glory which shall be revealed.

She sleeps in the old Harford churchyard, and I have no doubt but she is better off than we who remain.

WM. GRAFTON.

FOREST HILL, Md., May 15, 1893.

ASSOCIATIONAL.

THE Chemung Old School Baptist Association will convene, the Lord willing, with the church at Otego, Otsego Co., N. Y., on Wednesday before the third Sunday in June (14th), 1893, and continue the two following days.

Those coming will be met on the arrival of trains on Tuesday and taken care of by the brethren. Our meeting-house is within eighty rods of the depot.

A cordial invitation is extended to all lovers of the truth.

G. M. FRENCH, Clerk.

TWO DAYS MEETINGS.

ELDER WM. L. BEEBE—DEAR BROTHER AND PASTOR:—In behalf of the Beulah church, I am authorized to request that notice be given through the SIGNS OF THE TIMES that you are expected to attend our meeting at the usual place on Saturday and Sunday, June 17th and 18th, 1893.

All who desire to meet with us are cordially invited to attend. May the grace of God enable us to dwell together in unity, forbearing one another in love.

Your unworthy brother,
ARCHIBALD McALPINE, Clerk.
AUGHRIM, Ontario, May 7, 1893.

THERE will be a two days' meeting held with the Old School Baptist Church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday and Monday in June (18th and 19th). A cordial invitation is extended to all who desire to meet with us.

Ministers on their way from the Chemung Association to Canada will please stop over with us, and as many others as can. Friends will be met at Atlanta Station, formerly Blood's, on arrival of both Erie and D., L. & W. R. R. trains on Saturday, June 17th.

GEORGE WELD, Clerk.

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 24.

CORRESPONDENCE.

GIRARDVILLE, Pa., May 2, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The inclosed verses were written by Mrs. Bella Cooke, of New York city, who has long been an invalid. It was in early life that she, with her husband and little ones, came from her native England, leaving her father and mother with all home associations. It was indeed a heart-rending journey, as before they reached the American shore death had claimed a precious treasure, and a lovely little daughter was buried in the sea. While the youthful mother's heart was breaking under this crushing sorrow, she was relieved by these words, "The sea shall give up its dead." These, with other precious promises from the sacred word, sank into her troubled mind like a soothing balm. Yet she could never again bear to look upon the cruel foaming waves, or listen to the angry dashing billows. She was but a few years in this, to her, strange land, struggling with poverty, toil and pain, when her children were left fatherless, and she a widow indeed. Sorrows multiplied, and afflictions increased, till she became prostrate. It is now more than twenty years that this stricken, suffering one has been on a bed of languishing, and a number of times it was thought she was passing within the veil. The great Physician has at times lifted her far above her sufferings, enabling her to praise his adorable name in most exalting strains, causing those around her to wonder in amazement at his power, while her soul-inspiring words have comforted many a sorrowing one.

"Shut in," did you say, my sisters?

Oh, no! Only led away
Out of the dust and turmoil,
The burden and heat of the day,
Into the cool, green pastures,
By the waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will.

Earth's ministering ones come round me,
With faces kind and sweet,
And we sit and learn together,
At the loving Savior's feet;
And we talk of life's holy duties,
Of the crosses that lie in the way,
And they must go out and do them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness,
To bask in the glorious day.
This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
My spirit cannot restrain.

I wait the rapturous ending,
Or, rather, the entering in
Through the gates that stand wide open,
But admit no pain or sin;
I am only waiting, sisters,
Till the Father calls, "Come home!"
Waiting, with my lamp all burning,
Till the blessed Bridegroom come.

This song of praise by one tried in the fire, and come forth as gold, I am sure will find an echo in the hearts of many who read the SIGNS. Especially will there be a soul-response from those who, like the writer, have not taken a step for many years, some of whom have often enriched your columns, and one whose name has become a household word among the readers of our most welcome weekly messenger, our dear suffering sister Mary Parker, whose soul-stirring letters have, through this medium, and her two books, entered many homes in our own country, and also in distant lands. Her heart-history has not been told; it could not be; but the glimpse she has given in her "Reminiscences," has caused strong hearts to tremble with emotions of tender sympathy for one "shut in" with pain and sorrow from all the pleasures of this bright world. She has borne with meekness and fortitude the afflictions which have been laid upon her through long dreary days and weary nights till they have become weary years. She, through her sweet messages of love, has become dear to many who have never looked upon her face, nor met the glance of her gently speaking eyes, some of whom would feel it a pleasant privilege to smooth her pillow, soothe her pain, and listen to her talk of Jesus and the wonders of his love and grace. It was in early youth that she learned the exceeding bitterness of sin, and also of sorrow and bereavement; for storms of affliction rained upon her youthful head. When the light of a heavenly hope dawned upon her soul, the peace that passeth knowledge gladdened all her being. She was in a "large room," even the "Banqueting-house," and the banner over her was love. Since this solemn, happy season she has been a faithful follower of him who was meek and lowly in heart; yet so long chained by disease, so that she could not meet in the assembly of the saints, or mingle her voice with her kindred in Christ in singing sweet hymns of praise to his most holy name.

From the letters I have received from sister Mary during the past few months, it seems that her clear

perception has not been dimmed, nor her powers of expression lessened. I will take the liberty to copy a few extracts, that her many friends who read the SIGNS may know something of her present health and some of her many changes. She, with all who have been chosen in the furnace of affliction, has often to grieve over her unlikeness to the blessed Immanuel, and mourn an absent God. He hides the face of his throne, and spreads a cloud upon it, and we are in darkness and sorrow. Then again he comes leaping upon the mountains and skipping upon the hills, and "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds has come, and the voice of the turtle is heard in the land." January 6th she says, "My beloved sister, how I have yearned for your presence the past few weeks, that I might lean upon you and find solace in your words of love." But it cannot be; such real earthly bliss is denied me. Yet I know there is One very pitiful, and of tender mercy, who loveth at all times, and sticketh closer than a brother, a very present help in trouble; who, having been tempted in all points as we, knows how to succor us; to whom I ought to go, and on whose loving breast alone I should desire to lean, and in whose own pitying ear I should pour all my troubles, all my bitter trials and painful heart-aches. But of late I have felt so far from him, so sinful, so unworthy to lift my eyes to him in prayer. Then it seemed my sorrows would take away my reason. O how lonely I have felt, how void of spiritual life and light, with no reason of hope, so that my soul did really hunger and thirst after righteousness, and pant after the living waters. So sad, deserted and lonely did I feel that it was reflected in my countenance, and was commented upon by those about me; for 'The waters do wear the stones.' I could not keep back the tears, even when surrounded by my friends. But it has pleased my precious Savior to remove the darkness, and permit me to again bask in the warmth and sunlight of his love; and this morning I feel as if my soul were in sweet communion with Jesus and the dear saints that surround the great white throne, lifted above the clouds and mists of earth to the bright land where holy angels sing the song of Moses and the Lamb, and chant the high praises of

our adorable King. Oh! the Lord is so good to me. May he bless all who remember me in my sore affliction."

February 14th she writes, "I have suffered so much, and felt so weak from pain and loss of sleep, it has seemed impossible to use my pen. I have wanted so much to write to your dear brother, but have not been able."

In speaking of a number of ladies who sent for the book at the same time, she says, "Was it not good of the dear Lord to thus put it into their hearts to send for our little book? Since my property is no longer bringing me anything, I have been troubled at times as to how I am to meet the many imperative needs my sore affliction lays upon me. But it is sinful, when Jesus, the same yesterday, to-day and forever, loveth at all times, and sticketh closer than a brother. His promises are yea and amen. He will never leave nor forsake. O! bless his holy name. Surely I do love him, and he is my dear Savior and Redeemer, my Lord, my life, my all. Dear sister, in the bright celestial clime we will see him as he is, and praise him as we ought. Until that happy time arrives we can only long and wait and love each other in our poor prisons of clay; but there, my dear one, we will see face to face, and bask in the sunlight of the Redeemer's love, in endless joy and peace."

Later she says, "Thank you for your kindly admonition that I no more give way to gloomy forebodings in regard to my future. I must confess I was unduly disturbed when I found I was without even a meagre income. Have I grieved my dear Savior? I have suffered for my wrong, and have humbly begged forgiveness; and I have felt that he who knows all things, who knows I am but flesh, who has promised to make perfect our weakness through his strength, has forgiven me, and I no longer feel to doubt but that he will care for me, and give all that he in wisdom sees that I need. I am most thankful for the publication of our little book, and I wish I could acquaint you all with the deep sense of gratitude I do feel. It has indeed been a blessing to me, and has brought me many temporal comforts; and have we not cause to think it a blessing to others also? as I can hardly think it mere flattery that causes so many to speak in that way."

In speaking of a dear sister who

has supplied her with delicacies, and many things for her comfort, she says, "She is altogether too self-sacrificing toward one so undeserving as I feel myself to be. She is indeed most generous and kind. O! the blessed Lord is so good to me, how can I praise him enough? How precious is his love and care! How wonderful his existence and power! How cheering the sunshine of his never-changing love! To be brought into close communion with him, and into union and fellowship with his redeemed people through the intercession of his dear son Jesus, O, is it not sweet? It is most precious and blessed indeed. Unto me, who am less than the least of all saints, do I sometimes trust this precious gift of grace is given, which is most marvelous and wondrous of all."

March 1st she writes, "A very dear sister from Deer Creek Church came to see me last Saturday, and spent the day. She gave me her order for a book, and it is to send it to you that I attempt to write this morning; for I am not nearly so well, and in no way fit to write. In our early girlhood days, and until after she was married, ten years ago, this dear sister and I were bosom friends. She had not visited me for nearly three years, and I was so glad to see her, so happy in her society, that the pleasureable emotions, and my unusual efforts in conversing with her, quite overcame me, and for two days I could hardly live; although during her stay the entire day I was unusually well and bright. Is it not singular what an exhausting effect joy, as well as sorrow, will have upon the sick? No doubt you have seen such things in others, and felt it yourself, when prostrated by sickness. This beloved sister seemed animated and made glad, as well as myself, by our sweet, uninterrupted intercourse, christian love and fellowship, and I think she went away feeling that where two or three are met together in Jesus' name, he is in the midst of them. O the sweetness, the tenderness of those binding cords. How precious and infinite and eternal they are. What music does this heavenly influence send into the deepest recesses of the soul, and how we like to linger over its beauty and sweetness, and drink from its inexhaustible fountain. But I did not intend to write a letter. Your sinful afflicted sister."

April 6th she writes, "I have thought of you so much during this forced silence, and of your dear ones in Florida, and my heart ever goes out to you all in fervent love. But, dear one, I have suffered so terribly, and become so weak from repeated bad attacks, that I have no life, no strength, but just living, and taking care of my afflicted body; and what a task it is for me. My correspondence has had to be neglected the past month; and as I must soon prepare to move into my summer room, I fear I shall be unable

to reply to the many dear epistles of love that have so cheered and comforted me; and, dear sister, I so much fear some trembling little one will feel neglected. My poor, dear sister, Mrs. Lewis, is rapidly failing, and at times the thought of parting with her almost crushes me. Ever since I could form words with a pen I have written and received letters from her, and now she cannot even write to me. She is a firm Old School Baptist, and her hope is founded on the Rock of ages. She realizes her condition, and seems to calmly view her passage over the uncrossed sea to the happy land where all is bright and pure, where

"Our Father who art in heaven,
In the beautiful city of gold,
Where eternity's waters are sparkling,
And the tree of life will unfold."

It cannot be long at the farthest, even if she crosses over first, before I may hope to follow; and then how close will be our union, how sweet the meeting with all the shining angels, and the Savior and Redeemer whom we so love, worship and adore. Please overlook this brief, dull letter, and believe that my love for you fills each line. Pray for your devoted Mary."

Here is a portion of her deeply interesting and touching letters since this year began. She ever manifests a deep and tender regard for all who are in any kind of affliction, having

"A heart at leisure from itself,
To soothe and sympathize."

But, with many who are in the path of tribulation, she grows faint in the journey, such a weary way, and "pants for purer air and fresher springs." There is a shadow for her on the brightest treasures of earth, and there is no food for her soul but the bread of life; no refreshing drink but in the eternal Fountain; and no rest but in Jesus. Do we not recognize in the life of this dear sister the whispers of a loving Father?

"I am bringing my child to a heavenly land,
I am leading her day by day,
And am asking her now, while I hold her hand,
To come home by a rugged way.
By a way that she never herself would choose;
For its beauties she may not see;
And she knows not yet what her soul would lose,
If she trod not this path with me."

With affectionate remembrance to our kindred in Christ, and to all who love the name of Jesus, I am, I trust, your sister,

BESSIE DURAND.

272 CLINTON AVE., ALBANY, N. Y.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you a letter written by brother Peter S. Kinney, of Schoharie, N. Y. I have not his consent to have it published, but I have had such comfort and enjoyment in it that I thought it might be a blessing to some of the children of our heavenly Father in this world of trouble and affliction. If you

think it worthy, publish it. I leave it to your better judgment.

In hope of the heavenly inheritance, your brother,

L. HECKER.

SCHOHARIE N. Y., Feb. 26, 1893.

DEAR BROTHER HECKER:—If you do not despise owning such a relationship spiritually. It is with misgivings and doubts that I ever address one whom I hold in high esteem for the truth's sake. I have been thinking of you very much of late, and wishing it could be so that you would come and talk with me again as in days gone by. I think you owe me a letter; and if you will write me two in one on the receipt of this I will forgive you the debt. On account of the late storms we were unable to attend our regular meeting yesterday and to-day. It was a great disappointment to me, having looked forward anxiously to the time, when I expected to meet those whom I believe to be the children of God, whether I have any claim to that relationship or not. While feeling somewhat discontented because deprived of thus meeting with them, I was led to think of many who, if not entirely deprived of going to the house of worship, do not enjoy the privileges that I do; for since the death of Elder Earl, a year ago last fall, Elder Clark has not missed more than three or four appointments. And now as I am writing to you the village bells are pealing out their tunes, calling the people to their various places of worship, while here I sit, with no desire to go and hear their so-called wonderful and learned ministers. It seems the more strange when looking back only ten or twelve years, when I found myself of their number, my name being then enrolled upon their church record, trying to do my part in the great so-called work of bringing souls to Christ, and having, to the best of my ability, served as a teacher and superintendent in their Sunday Schools, as well as an officer in their church. I have had it explained to me in this way, that it all came about by my marrying an Old School Baptist for a wife. Of course that view of the case is in perfect harmony with the popular belief that conversions take place through human agencies. All I have to say on that subject is, that if any part of my christian experience (if I ever had any) has been the result of man, I am yet a miserable object of pity. I recollect once making the remark to my former wife that the Old School Baptist people were dying off rapidly; and though there were a few scattered here and there, they would soon exist only in name as a thing of the past; and, despising their doctrine as I did at that time, I prayed that the wheels of time would hasten the happy event. My only answer as to how I came to be where I am to day is, "Even so, Father, for so it seemed good in thy sight." Yet I am often

led to wonder why this is so, that so many are indulging a hope of a salvation obtained by their consent, or by acts of obedience and faithfulness on their part, while so few are led to hope in a salvation through grace, independent of the works of the creature; whose subjects are saved with an everlasting salvation, loved with an everlasting love, and that before the world began; having their names engraven on the palms of the hands of their Savior; not lest he might forget to fulfill his covenant concerning the salvation of his people, for he has declared that while a mother may forget her sucking child, yet will he not forget Jerusalem. He will visit their transgressions with the rod, yet will he not utterly withdraw his loving-kindness from them. He remembereth their frame, and considereth that they are but dust; for as a father pitieth his children, so the Lord pitieth those that fear him. When on account of their sins and vileness they are brought low in distress, self-aborrence and repentance before God their Father, they hear his loving voice saying, "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." While the Lord is of purer eyes than to behold evil, and cannot look on iniquity, and must hate even our best thoughts, how precious is the hope that if we are subjects of his redeeming love nothing shall separate us from the love of God which is in Christ Jesus our Lord. Those whom he has once loved he will love to the end. They are heirs with Christ to an inheritance which is incorruptible, and that fadeth not away, reserved in heaven for all who love his appearing. Had I the same abiding assurance of my own salvation that I have for those for whom I hope I have christian fellowship, I would be less harrassed by perplexing doubts and fears as to whether one so vile and sinful as I feel myself to be could be one of those who are born, not of the will of man, nor of the will of the flesh, but of God; born of an incorruptible seed, by the word of God, which liveth and abideth forever.

In conclusion, let me repeat that my only hope of a blessed immortality beyond the grave is in the finished and complete salvation purchased at the cost of the sufferings and cruel death of the Son of God on the cross, when he cried, "It is finished," and gave up the ghost. O! who is there in this world that can tell, that can give me the least ray of hope, that my name was included in that glorious plan of salvation, which the angels could not comprehend, but only look on in wonder and adoration? I have been reading some this morning from the psalms of David, and received comfort from his experience; so many

passages in which he poured out his soul in prayer and repentance to God for his sustaining grace, mingled with the hope that as his days so his strength would be. Read the sixty-ninth Psalm.

Well, I will tire your patience, and will stop. If I could write anything that would be of any benefit to anyone I would be well paid. If I ever have, give God the glory. Give my love to your wife and brethren Schade and Livingston when you see them. Hoping that when it is well with you, you will remember me, I remain yours in hope of eternal life, if not deceived,

P. S. KINNEY.

OZARK, Ala., May 2, 1893.

DEAR BRETHREN BEEBE:—Having been asked by a number of the precious ones about my health, I will take this medium of informing them that my health is very poor. I enjoyed better health than usual through the cold weather; but since the warm weather began my health is very poor indeed. I have suffered more with my heart this spring than ever before. There seems to be such a pressure upon my heart that I can scarcely breathe. When those severe pains and pressures come on I get perfectly numb, my heart seems to stop acting, and my brain becomes so numb that I can hardly walk or have any mind. Those spells last from about one to three hours at a time. Sometimes, recently, I have despaired of life, and felt that I was nearing my eternal home. Another trouble is that my legs, from my knees down, have almost been paralyzed from the dregs of typhoid fever, so that I could scarcely walk. Not long since I was wishing that I was able to perform manual labor, so that I could support my little family more easily; but it occurred to me, This affliction is for your good, and is of the Lord. I pray for humility, and when the Lord smites me, and causes me to feel humble, I am not satisfied with it; I want it otherwise. Ah, when I was made to feel that this affliction is all for Christ's sake, I could rejoice then in tribulation, "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." David said, "Before I was afflicted I went astray; but now have I kept thy word." Hence we are taught that it is good to be afflicted. Every conflict and affliction is in the pathway of the christian, and we have them all to bear before we fill up our cup of suffering here. These sore afflictions that come upon us daily remind us that this is not the christian's home; and sometimes while suffering so severely we can thank God that we shall not always be burdened with this earthly tabernacle, filled with its many cares and groans. Paul says, "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, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Were it not for these trials we would be content to live here forever; but all these things are for our good, and show us where our dependence is. Bless the Lord, we are not our own keepers. We are kept by that omnipotent hand which never slumbers nor sleeps; yea, he keeps us as the apple of his eye. When we can feel his sweet presence, how patiently we can endure our afflictions. But O! this vile and wretched heart of unbelief that causes me so often to doubt my hope in Jesus, and to fear I am mistaken in that whole matter. I have been so often in such a state of infidelity as to deny my hope in Christ, to doubt the existence of God, and the authenticity of the Scriptures; but I was always afraid to say anything about it, for fear God's people would lose confidence in me; till last spring in Maryland, you, dear brother Beebe, preached and spoke of the state of infidelity you had gotten in. I felt like I could see for what purpose I had gone north. It was to hear that precious sermon, which I have been feasting upon ever since. O that I could get rid of that murmuring spirit, and at all times be resigned to God's gracious will, and say with Job, "Though he slay me, yet will I trust in him." But this old nature cannot act above itself. It takes all these things to show me what I am, and that my salvation is wholly in the Lord. I can never get exactly right. Sometimes I am lifeless and indifferent, and cannot shed a tear. I do not want to be in such a mood as that. Sometimes I am low down in the valley, having more trouble than I can bear. I am not contented in such a frame as that. One thing I desire above all things on earth, and that is to remain in the fellowship of the dear people of God what few days I remain here.

Brethren and sisters, please remember poor me at the throne of grace, that I may be kept humble and at the feet of Jesus, and be resigned to his holy will and providential dealings with me, that I may sweetly rest in this hope,

"A few more days on earth to spend,
Then all my toils and cares shall end."

It takes tribulation to bring us to the feet of Jesus, and be enabled to say, "Thy will be done." We can learn these things merely by head study, and not know a syllable of the truth of them; but O! when those deep afflictions of soul come upon us, and it seems that the hand of God is against us, and smiting us justly, too, we are made to feel as did David, "For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass, so that I forget to eat my bread. 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 house top." When our strength seems gone, and the billows of trouble overflow us, and we go to the bottom of the mountains, the weeds being wrapped about our heads, and we see no way of escape, we then cry unto him from the very belly of hell, with pantings of soul for his gracious presence again, "O Lord, do thou deliver my soul." And when we can see our Beloved coming, skipping over those mighty mountains and hills of unbelief and sore conflicts, bringing that precious food, that manna from heaven, immediately we hear him saying, "I am come into my garden, my sister, my spouse. I have eaten my honey-comb with my honey. I have drunk my wine with my milk. Eat, O friends; drink, yea, drink abundantly, O beloved." O what a precious repast to that soul having the sweet privilege of communing with Jesus, feeling that all is well. He is so revived that he feels willing to bear all the afflictions that the Lord sends upon him. Yes, I feel that it is all of the Lord, and for my good. Why do we mourn the absence of our precious Savior so much? Because we love him. You do not mourn for those whom you do not love. When he comes to our souls he always brings such precious food, that which is so adapted to our wants.

"The food my spirit wants,
Thy hand alone can give."
Yours in affliction.

LEE HANKS.

HOLMES, North Dak., Jan. 8, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find draft, and apply two dollars to my subscription, and use the balance toward continuing the weekly SIGNS. I do hope the Lord will put it into the hearts of the brethren to do their duty, as the Lord has prospered them, to assist you in the publication of the only medium we have of holding sweet communion with the brethren of like precious faith. It is like good news from a far country, especially when one is cast, as it were, in a desert, and the tongue is parched with thirst for the waters of salvation by grace, through the once crucified but now risen Lord and Savior Jesus Christ, whom to know is life eternal. This song is forever new, the same yesterday, to-day and forever. The more we sing it, the more interesting it becomes, unlike any other that was ever heard.

"And none can learn the same,
But ransomed slaves and sinners, who
From tribulation came."

Church privileges are not appreciated as they should be until one becomes isolated, and then they begin to feel like they were stranded, or on the great deep without a compass, hardly knowing which way to look for help, until the still small voice whispers, "It is I, be not afraid." And, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be

weary, they shall walk and not faint." The Lord speaks, and it is done; he commands, and it stands fast. We walk by faith, and not by sight. The things that are seen are natural; but the things that are not seen are eternal.

Speaking of church privileges, I am led to exclaim with one of old, "How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things." I was much pleased with Elder Durand's, letter in a recent number of the SIGNS, wherein he stirs up the pure minds of the brethren by way of remembrance. I am free to confess that I have not done my full duty to the ministering servants, by whom I have been fed with their spiritual things; but since I have been isolated from the privilege of hearing preaching, I have looked at the support of the ministry in a different light than ever before. When we look up the Scripture on that subject we find it ordained that they who preach the gospel shall live of the gospel. "Thou shalt not muzzle the ox that treadeth out the corn." "Where no oxen are, the crib is clean; but much increase is by the strength of the ox." The Scriptures are so plain that he who reads may run. I am not at liberty to say that brother so and so is able to assist, but that I need all I have to assist myself. I should believe in God's promises. He says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Do we believe this? Then let us show our faith by our works. We do not work in order to obtain life, but because we have life. Our life is hid with Christ in God, so there is no danger of our losing it. We should obey his commandments; and "to obey is better than sacrifice, and to hearken than the fat of rams." He has given to his children the care of his house, with instructions in every detail as to how to keep it. He has also set the proper gifts in order, and they should not become careless. They are required to assemble themselves often together, to speak to themselves in psalms and hymns and spiritual songs, making melody in their hearts to the Lord; and he has promised to be with them. Brethren, do you not believe that many times the candlestick is removed in consequence of the church wandering away from her first love, being careless of the ordinances, not heeding the divine commands? The Lord is a jealous God. He says he will be inquired of by the house of Israel.

I conclude it is not the whole duty of the deacons to pass the bread and wine. It seems to me that as officers in the church they should look after the details and matters of finance. In the case of a minister feeling an impression to visit a certain church, yet feeling he cannot spare the

(Continued on page 191.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 14, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

YOUR REASONABLE SERVICE.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 1, 2.

That infinite wisdom moved the inspired servants who recorded the holy Scriptures is clearly shown in the whole arrangement of the testimony therein given; so that there is no excuse for the perversion of their teaching even by those who have only the light of the literal words for their instruction. But in the divine appointment even this exhibition of truth is made to expose the utter inability of the natural man to receive the things of Jesus as taught by his Spirit. Opposers of the doctrine of the unlimited sovereignty of God in the election of his chosen people, by one consent charge that the effect of that belief is to encourage men in the service of sin. However plausible in the sight of natural reason this charge may be, it is shown by this text that the Spirit of truth deduces exactly the reverse conclusion from the presentation of that principle of the doctrine of God our Savior. It is impossible that language should express more positively the very truth which is denied by all carnal worshipers, than it is expressed in the chapters immediately preceding our text; yet the conclusion drawn from that doctrine is embraced in the earnest exhortation so affectionately stated by the apostle. He does not say that since the salvation of sinners is secured by the eternal choice of God, therefore you had as well be engaged in evil works, and continue in the service of sin. Neither does he flipantly urge that "If you are to be saved you will be saved anyhow." It is worthy of careful observation that this pathetic and strong appeal immediately follows the conclusive demonstration of the doctrine of eternal predestination and election. No efforts of the adversaries have even seemed to refute that inspired statement of the true doctrine of salvation by sovereign grace. God himself has established the foundation of the whole system of salvation upon the immutable determination of his own will. This is demonstrated in the preceding context; and the entreaty above quoted is the conclusion drawn by inspiration from that doctrine.

"I beseech you therefore, brethren, by the mercies of God." The tender-

ness of this expression manifests the love and humility which characterize the subjects of that election of grace so forcibly declared in this whole epistle to the saints at Rome. Paul does not say, "I command you by the apostolic authority vested in me." Nowhere does the word of grace rest upon that terror by which the law of Moses was enforced. The King in Zion is himself The Prince of peace. He makes the officers of his everlasting kingdom that very same Peace. "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."—Isa. lx. 17, 18. When any subject of this salvation can resist the appeal of love and mercy, it is certain that he is in a foreign land where the commandments of the Prince of peace are not obeyed. Indeed, under such a spirit of carnality he is already shut up in the very depths of hell, from which he can never be delivered until it is the pleasure of the Prince of peace to open those heavy gates, of which he holds the keys. On the other hand, there is not a single case in which this appeal of our text is effectual, but that it is because that individual who feels its power is led by the Spirit of God, and is therefore a son of God. If the mercies of God draw you to love him and keep his commandments, the fact is beyond controversy that the Spirit of Christ dwells in you. If the belief of the truth affords you an occasion to live after the flesh, the evidence is that the love of God has no place in you. To those brethren who love righteousness the tender words of this expression have irresistible power. They need no terror to enforce their authority.

"That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This service is not called reasonable because it has the approval of the carnal mind; for every step in the pathway of righteousness is in opposition to the direction of that guide. If the natural man could know the things of the Spirit, there would be no warfare between the flesh and the spirit in the experience of the saints. As used in this clause of the text, the expression signifies the same truth which is spoken by our Lord himself when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for MY YOKE IS EASY, AND MY BURDEN IS LIGHT."—Matt. xi. 28-30. By the Spirit of Christ which is given to them every subject of grace is made to hunger and thirst after righteousness; therefore it is the highest privilege which they can enjoy when they are enabled to obey the commandments of their dear Redeemer. These are all

fulfilled in following in the way of truth and holiness marked out by his perfect example. It is certainly no unreasonable service which demands nothing but what is gratifying to the subject to render. It will be observed that these brethren are not entreated to bring any oblations, such as were required by the law of Moses. Such service would have been unreasonable, since those to whom the exhortation is addressed are so utterly destitute of resources that they have not even a dove to offer. They would have been shut up in despair by the interposition of any condition to be fulfilled by their own works as the ground of their deliverance from condemnation. In presenting their bodies a living sacrifice, the saints are not admonished to make themselves free from the corruption of the body of this death. However earnestly they long for such liberty, they must endure the vanity to which they are subjected until they are released from the bondage of mortality. Under this burden Paul himself groaned, and none of the apostles or prophets was able to attain to freedom from it until the Captain of their salvation was pleased to appear for their help in giving them the victory through the gate of death. But the grace of God does strengthen the saints in all their conflict, so that they are enabled to walk as pilgrims and strangers in their sojourn in this evil world. They are not required to direct their steps, nor to devise their own way. There could be no sacrifice at all in any service which should be consistent with the direction of their own mind and will. In denying self all dependence upon the natural mind must be rejected. The first requirement in following Jesus forever bars the way against every sinner who has not the mind of Christ. In order to "deny himself" the love of God must subdue the love of self in the character who would be a disciple of Jesus. None but those who have the Spirit of Christ can bear this mark. To every one who has this fruit of the Spirit the exhortation of our text is addressed. There is no duty enjoined by the law of Christ but that its performance is the most perfect liberty of those in whom God works both to will and to do of his good pleasure. In compliance with this exhortation the grace of God is magnified in the crucifying of the old man with all his affections and lusts. Thus the body is presented "a living sacrifice." All the typical offerings under the ceremonial law were dead sacrifices. When they had been once presented there was no life in them. The saints are not to offer such lifeless types under the gospel dispensation. In so doing they would be denying the sufficiency of the blood of Christ to take away the sins of his people. It is in a higher and more glorious manner that they are to offer their bodies, not as dead sacrifices slain by the sword of a

violated law; but as walking in that newness of life by which they are risen with their crucified and risen Savior. Since they are thus redeemed by the precious blood of Jesus, they are not their own; they have no right to choose their own way, but should ever seek to obey the commandments of him who has bought them at the inconceivable cost of the sacrifice of his own precious blood. In presenting their bodies a living sacrifice the brethren to whom this appeal is addressed only yield that service which is due to their rightful Master. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14, 15. There can be nothing in such service but what is manifestly just and right.

No service can be acceptable to God unless it is holy as rendered in subjection to his commandment and performed in that perfect love of God which can be produced only by his Spirit that dwells in all his chosen people. The humble disciple who is obedient to this exhortation does not feel that he is better than his fellow-men; his holiness consists in being cut off from all other dependence but that which rests in the finished work and complete redemption revealed in Jesus Christ. The very knowledge of his own sinfulness results from the grace of God by which he is separated from dependence upon the law for justification. Relying exclusively upon the righteousness of the Lord Jesus, it is only consistent that he should confess that all his confidence is in the grace of God as it shines in the face of Jesus Christ. Hence it is clearly reasonable that every one who has this hope in him should confess his allegiance to his Redeemer by denying himself and obeying implicitly the will of him who has bought him. This devotion to the law of Christ is the holiness enjoined as acceptable to God. Jesus says, "Ye are my friends, if ye do whatsoever I command you."—John xv. 14. Thus in obedience to the law of his perfect love the saints are holy, in the way which is "acceptable to God." In their own experience they can attest that such holiness is the sweetest privilege that could be afforded them, and therefore it is their "reasonable service."

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." It is absurd to suppose that the duty is imposed upon the saints that they must transform themselves; but in the express reading of the text is stated the power by which this transformation is effected. Notice particularly that it is not by improving the natural mind. That mind remains enmity against God, and can-

not be subject to his law. No reformation can make it seek after righteousness; its very element is sin. It is of the earth, and minds earthly things. Only by the renewing of their mind can the saints be so transformed that they are not conformed to the world. That renewing is the operation of God by his Spirit which dwells in all the sons of God. In walking in the Spirit they who love God declare their conformity to holiness, and show themselves to be transformed by the renewing of their mind. Their old mind was corrupt, earthly, sensual, and conformed to this world. It can never be anything better than this. But the love of holiness, which causes hunger and thirst after righteousness, can be produced only by the renewing of the mind. To those who are led by the Spirit is given the mind of Christ. This is not a change of the old, or carnal mind; it is an entirely new mind, by which the sinner is made to love righteousness and hate iniquity. In contrasting the two principles, both abiding in himself, Paul designates this carnal mind as "the flesh;" while "the mind" signifies that holy Spirit by which he serves the law of God; this mind is also called "Christ in you the hope of glory."—Rom. vii. 25; Col. i. 27. In obedience to the direction of this holy mind, the saints are never conformed to this world. They are practically transformed by the renewing of their mind when they deny self, and walk in newness of life. Then they have the answer of a good conscience toward God, whereby they experimentally "prove what is that good, and acceptable, and perfect will of God." Not even the chosen vessels of divine mercy can have the enjoyment of this personal knowledge of heavenly comfort while living after the flesh. It is a very strong indication that one is totally blind when he professes to see in the darkness of midnight. So, it is evidence that one knows nothing of the true approval of that good, and acceptable, and perfect will of God, if he claims to receive this assuring knowledge while living in conformity to this world. Sometimes it may be that the subjects of salvation are so blinded that they mistake the exultation of their own carnal nature for this assured knowledge of God. When thus deceived, they are captivated by their wily adversary, and can never be released until their great Deliverer shall be pleased to appear for their help. There is never any suggestion of disobedience to the commandment of our Lord, in doctrine or in practice, but that it is a device of the tempter, by which he seeks to betray the victim of his wiles. The earnest appeal of the apostle in our text shows how great importance was involved in the entreaty. It is above all earthly considerations. The Spirit of Christ does not misrepresent the subject. The Spirit says to the churches, "Be not deceived; God is

not mocked for what a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 7-9. In giving the more earnest heed to the admonitions and exhortations of the inspired word well may the saints be transformed by the renewing of their mind. Walking in the Spirit they shall not fulfill the lusts of the flesh. So shall they glorify God in their body and in their spirit, which are God's. There can be no controversy upon the fact that this is their reasonable service.

TO OUR DELINQUENTS.

WE are again compelled to call the attention of a number of our subscribers to their delinquency. We are publishing the SIGNS OF THE TIMES this year on more liberal terms than ever before, and really below what we can well afford. With many the neglect to send on their remittances is more from thoughtlessness than from intentional neglect. The inconvenience to us is just the same whether the payments are held back from inability to pay, or from indifference, or through carelessness. Will not our brethren and friends, every one when they read this notice, look at the date next to their name, and if they find it in arrears, please make a special effort to send on their subscription? We are furnishing more reading matter for the price of the paper than any publication of our order and at double the expense, and need the money to meet our liabilities falling due.

KEEP IT.

PLEASE destroy your old Supplements and keep the last one, and read it carefully. We especially request our brethren and friends to note the fourth paragraph, and to assist us all they can in accordance with the terms given therein. If you cannot attend to the matter yourself you are at liberty to authorize some one else to act in your name.

When two or more new subscribers are sent at the same time, in accordance with terms given in Supplement of April 12th, 1893, and one is in compliance with the second or third paragraph, and the others on terms given in fourth paragraph, it is very essential to state which name is sent according to terms of the second or third paragraph, as that name is credited to the end of 1893, while the others are credited one year from the time their subscription begins.

NOTICES.

MAY'S MILL, N. Y., June 5, 1893.

ELDER G. BEEBE'S SONS:—Please say in the SIGNS that there will be no meeting of the church at May's Mill on the fourth Sunday in June. Our next meeting will be July 23d.

J. MAY, Clerk.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, convened with the Black Rock Church, Baltimore Co., Md., May 17th, 18th and 19th, 1893, to the churches composing the same, sends greeting.

BELOVED IN THE LORD:—As an association we are again privileged to meet, through the love and mercy of our God and Savior, who commands, "So speak ye, and so do, as they that shall be judged by the law of liberty."—James ii. 12. How sad to know that in this day of darkness and delusion there are some who, like the priests and professors of old, in the days of typical Israel, would forbid us ascribing all honor, power and glory to our God, which is manifest in the wisdom, sovereignty, foreknowledge, immutability, love and mercy, and all the fullness of the Godhead, by which we know that in him we live and move and have our being; who declares by the apostle Paul, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."—Eph. i. 11, 12. As the Lord by his prophet commanded Israel, so may we also hear and heed, "Remember this, and show yourselves men: bring it again to mind, O ye transgressors. 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." &c.—Isa. xli. 8-10. We hear this glorious predestinating God declaring, "I am God, I change not; therefore ye sons of Jacob are not consumed." It is our joy and privilege to call your thoughts to the great and grand truth given us in Romans xi. 33-36, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." The Scriptures of truth thoroughly furnish us with instruction, reproof and correction, and we can only keep the unity of the Spirit in the bond of peace by abiding steadfastly in the truth. The way of holiness is the only way in which the redeemed shall enter the portals of unsullied glory. "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv. 8-10. We believe that God is too wise to err, and too good to be unkind. We therefore believe in his absolute sovereignty over angels, men and devils, and over every event that transpires. We delight to rely on the wisdom, love and mercy of our God to guide and keep us through all this mortal life; yet we find our carnal mind enmity against him, not subject to his law, neither indeed can be. It is written, "The government shall be upon his shoulder." Again, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." "O Lord, correct me, but with judgment; not in anger, lest thou bring me to nothing." Christ, the Truth, speaks words of truth to comfort us in all our weary pilgrimage through this sin-cursed world to the holy, sinless heaven. We are witnesses of his gracious promise, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Having a new life implanted, we love holiness and hate sin. This is contrary to nature, or the old man, which wars against this new or inward man, who delights in the law of God. Sometimes in this fearful warfare the old man seems to get the victory, and we are constrained to cry, "O wretched man that I am! who shall deliver me from the body of this death?" But behold the love of God, whose love exceeds the love of a mother for her child. He gives us this sweet and comforting truth, "My grace is sufficient for thee." Thus we enjoy peace through our great Prince of peace; and through this mortal life of conflict we gain the victory through the great Captain of our salvation, who has promised that he will never leave us nor forsake us. He encourages us with many great and precious promises, telling us to "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." On this battle-ground we learn many great truths, for it is through much tribulation that we must enter the kingdom of God. "These things," says Jesus, "I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—John xvi. 33. Hear patient Job say, "What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job ii. 10. The apostle, addressing the church at Corinth, and the church of God in all places, says, "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 us." Ought we not all be as

sanguine and trustful as the writer of that epistle? Have we not the same faith, love and hope? For Christ is entered into heaven itself, now to appear in the presence of God for us. How wonderful! Yes, it accords with the prophetic declaration, "His name shall be called Wonderful, Counsellor," &c. Yes, our loving Advocate and powerful Intercessor proclaims from his majestic throne to all his chosen, blood-washed church, in all time and places where they may have their appointed dwelling, "Because I live, ye shall live also." The apostle says, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 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. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 13-18. The apostle, after reciting the correction of our natural fathers, and our reverence for them, says, "Shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure, but he [God, the Father] for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. xii. 9-11. Therefore we are driven to our restful shade of the great Rock in this weary land, and cry out in strains of rapturous love and praise, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

To the several churches composing the Delaware Baptist Association the following letter is addressed as an annual Circular.

DEAR BRETHREN:—The condition of the churches when the country was new and the population scattered suggested the propriety, and it would seem necessity also, of correspondence between them. Some of them in an isolated condition, with their own members scattered far asunder, unless they should write sometimes, might not be heard from at all during the year. A year is long enough time for many troubles and disorders to creep in; and when these creep in, peace and joy and the comforts of fellowship will be likely to go out. Then it was desirable and seemingly necessary that the several churches, if they valued their standing, should write and satisfy their brethren that they were still walking orderly, and enjoying that fellowship which is in the truth. In this day, and particularly in this thickly settled portion of our country, the churches are generally well acquainted with each other. A letter stating particulars will probably not convey any information but what the churches are all conversant with; still we need not stop writing. There may be other important matters to deal with. We know that in time past errors and innovations have obtained footing in the churches, and in some of them no warning voice had ever apprised them of danger. The Savior has taught us that because iniquity shall abound, the love of many shall wax cold. It is hardly likely that the iniquity here spoken of refers to profligacy and vice, but rather to worldly influence, popularity, and the applause of men. We do not any of us want to encounter persecution and reproach, nor to be reduced in numbers, so as to see cause of discouragement; but we know that these things have an effect in calling forth the graces of the Spirit. They cause the love to each other to wax warm. When members enjoy much worldly prosperity, and find themselves becoming wealthy, an indifference to church privileges is apt to steal upon them, and their love to the brethren and to their meetings becomes cool. The world and the church are essentially different. Each one provides for its own. A spiritual church presents no attractions to the world; but its provisions ought to satisfy its own people, without conformity to the vain and empty show and hollow mockery of the world. We are in the world, and have need of comforts that the world provides; but while we have need to use the things of the world, we should not let them get the mastery over us. Where our treasure is our hearts are quite apt to be. It is quite difficult to possess much of this world without our minds and affections being absorbed more or less with it. It is more especially so when wealth is accumulating; but

worldliness abounding among others around us is calculated to sometimes cast a gloom over our minds. So excellent and spiritual minded a man as Asaph confesses to this gloom and despondency. He says he was envious at the foolish, when he saw the prosperity of the wicked. The lot of the Lord's people has not been one of what the world would call prosperity, but rather a bitter cup, with waters of adversity and discouragement wrung out to them. In the writings of the late Elder John Leland may be found something of the same kind. Fretting because of the outward prosperity and increase in numbers and wealth of those about him, yet of them he would no doubt have said, "Behold, these are the ungodly, who prosper in the world and increase in riches." In the light of the sanctuary these things are understood, and the end of them is seen. Church prosperity and worldly prosperity are very different things; and those who had ever been in the sanctuary might readily see the difference. The world loves its own; and if any man love the world, the love of the Father is not in him; that is, when love to the world is paramount. If the sight of these things affects us to be envious and fretted, we are nearing danger. We are susceptible of temptation; and if we crave the kind of increase and prosperity that we see among others, we know exactly how to obtain it. The garments of salvation are not admired and applauded by the world. There are other garments also worn by the saints, as those of humility and of praise; neither are these appreciated by the world. We are admonished to let them be always white. They are white when we are clothed with them, and will remain so if we do not stain them. Those who do not defile their garments shall walk with their Redeemer in white. A long season of quiet and comfort tends to make us forgetful, and we do not appreciate our privileges as we were wont. Then we are in more danger of being allured by the various worldly enticements that surround us. Those fruits that John the Baptist called for are precious, and should be sought for and prized. They endure and grow on trees that do not cease from yielding fruit. The branches that bear fruit should be pruned and nourished, that they bring forth more fruit. The clothing that the saints are said to wear is not wrought by their own wisdom or labor, neither is it put on by their own effort, or as the result of their own volition. Folks do not be meek and humble as the result of persuasion or volition. Meekness, humility and contrition are the results of divine teaching, and the effects of the work of grace upon our hearts; and as we are said to be clothed with them, they characterize us, and appear whenever and wherever we are seen. The garments of salvation and the robe of righteousness are not essentially different from these.

They embrace all the varied and beauteous graces of the Spirit. These garments are appropriate to the bride, to be worn on the festival occasion and at the marriage supper. These several garments characterize the wearers. It is the King's daughter whose clothing is of wrought gold, and it is because she is the King's daughter. Such garments are not put upon us to hide deformity, or for the purpose of deception, to cover up a carnal heart and self-righteous spirit. The priestly robes did not make a priest, but they were provided for and put upon a priest because he was a priest. So the saints are said to be priests. It is of the weaknesses of men to follow men. If we would follow only those who walk in Wisdom's way no harm would result; but men are more apt to be led astray by ambitious and designing men, who aim to head a party or start a new sect, and show themselves to be some great one. This may be because faithful servants of the people are not disposed to turn aside to crooked ways. The tree is known by the fruit it bears. The ministry that the Lord provided for his people and sent to them tends to building them up and uniting and confirming them in the faith of the gospel, and never tends to the production of confusion and strife. It was designed to be a needed and profitable service to them. The vineyard wants genial showers and sunshine in order that the vine may flourish and the pomegranates bud; and if the north wind should sometimes be aroused against the garden it does not proceed from this God-given ministry. Besides sunshine and shower, there must sometimes be a need that the vineyard be pruned and digged; not, however, to injure the plants that the Lord hath planted, but to root out and prevent the growth of briars and thorns, and any and every root of bitterness. It becomes us to be satisfied with the provision that the Lord has made for his people in his church. It is called the goodness of his house. This provision does not consist of a collection and display of ornaments and decorations that charm and attract the world, nor of lavish expenditure that loads the people with grievous burdens. He provides all of it himself, and he bestows it all. While we do not expect the fruits of the Spirit and the milk and honey of the gospel land to attract the world, we rightfully expect it to attract the saints. The apostle calls our attention to the manner of some in forsaking the assembling of themselves together. This manner of some has not been entirely rooted out of the churches by the apostle's admonition, but may be yet traced as the manner of some to this very day. The admonition does not seem to have any particular reference to preaching or attendance upon the ministry; and while we attach vast importance to the gospel ministry, and readily concede the interest it awakens in the

breasts of believers, and the blessed results even to themselves of a faithful attendance upon it, yet the expression "assemble yourselves" does not seem to embrace the idea of an appointment for preaching. It certainly does not confine us to that. Good preaching, of course, is to be commended always; but the good things exist all the same when they are not preached. There is nothing to preach but what exists all the while in the gospel of the grace of God. It would be no use to preach the kingdom of God if the kingdom of God did not exist; and ye are the kingdom of God yourselves. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" It ought not to be necessary to be repeatedly exhorting saints to assemble themselves together. It is rather desirable that they should find the disposition to assemble in their own hearts, and find the reward in their own life; and where assembling themselves together is forsaken, while yet time and occasion is found to attend to all worldly claims, and follow after various worldly attractions, it argues certainly that there is something wrong. They have left their first love, or else it has waxen cold. If we love more than others, if we have something more to love, and more worthy of our love, than others have, we should so live and act as to give evidence that we have been with Jesus and learned of him. "What do ye more than others? Do not even the publicans so?"

The above reflections are submitted.

E. RITTENHOUSE, Mod.
P. M. SHERWOOD, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School or Primitive Baptist Association, assembled with the Black Rock Church, Baltimore Co., Md., May 17th, 18th and 19th, 1893, to the several associations and meetings with which we correspond, sends love in the Lord.

DEARLY BELOVED IN THE LORD:—God is love, and because of that love we are here, and have been made glad and to rejoice in the proclamation by the messengers of our God from different parts of the globe, of the love, purpose, dominion and power of God over all his creatures, in this same power. With one voice they have testified of the wonderful works of God in the children of men. We have been made glad by the coming of your messengers and messages of love, and greatly desire their continuance in the same spirit of love. Our meeting has been good and harmonious, and the business very little. We do feel that God has been with us, directing not only the word spoken, but all our transactions.

We have appointed our next meeting to be held with the Harford Church, Harford Co., Md., where we

hope to meet not only those with us now, but others also.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The churches composing the Delaware Baptist Association, in session with the church at Welsh Tract, New Castle Co., Del., May 24th, 25th and 26th, 1893, to our sister associations with whom we correspond, send christian salutation.

DEARLY BELOVED BRETHREN:—Through the abounding goodness and mercy of our God we have once more been permitted to meet in an associated capacity, for the purpose, as we humbly hope, of worshipping God in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship in spirit and in truth. Our session has been one of peace and harmony, and love flowed from heart to heart. We trust the Lord has made the place of his feet glorious, while we have been permitted to sit under the droppings of the sanctuary. Your messengers have come to us in love, and in the fullness of the blessing of the gospel of Christ. We desire a continuance of your correspondence, and hope you will receive ours in the same love and fellowship that we feel to extend toward yours, and all who love our Lord Jesus Christ.

Our next association is appointed to be held with our sister church at Rock Springs, Lancaster Co., Pa., on Wednesday before the fourth Sunday in May, 1894, when and where we hope to meet your messengers again.

E. RITTENHOUSE, Mod.
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 whom we correspond, Greeting.

BELOVED BRETHREN:—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and heirs to an incorruptible crown that fadeth not away, and that we are preserved in Jesus Christ, and kept in the faith of the gospel and the fellowship of the saints, and are again brought together, according to appointment, to receive your Minutes and messengers, who came to us laden with the fruit of the Spirit, love, joy and peace. We send you our Minutes in the same spirit of love; and although they show no great ingatherings in our churches, you will see that we are in peace, and it is written, "Great peace have they which love thy law, and nothing shall offend them." Ministers from several states of this broad land have attended our meeting, and preached with the Spirit's power the unsearchable riches of Christ, to the comfort of God's believing children, the poor in spirit but rich in faith. There is one Lord, one faith and one baptism; and we

trust that the harmony which has prevailed throughout this meeting witnesseth that we are gathered together in the unity of the faith and knowledge of the Son of God.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever."

Our next session is appointed to be held with the Southampton Church, at Southampton, Bucks Co., Pa., commencing on Wednesday before the first Sunday in June, 1894, at ten o'clock a. m., and continue three days, when we hope to receive your correspondence, messengers and ministering brethren in love and fellowship.

WM. J. PURINGTON, Mod.
ELIJAH LEIGH, Clerk.

EDITORIAL NOTICES.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

(Continued from page 187.)

means, if the command was heeded by the church to "lay by in store as God has prospered," there would be all that was necessary, and the ministers would not once question whether he could afford it, knowing that the brethren were forward in supplying the things necessary. If the deacons would attend to these matters the minister would not need to go in distress; or if he mentioned it, he would not appear to be begging.

The selection of a deacon should never appeal to the fleshly mind of the brethren; only the Scriptural rule should be followed in the matter, as given in Paul's letter to Timothy.

Then, again, the church would feel at liberty to question a ministering brother if he neglected them, or became careless of his charge. It is impossible for him to serve two masters. But you will agree with me that it would seem out of order for the church to censure him for trying to provide for his own house, even his own family, while their own mouths were stopped, as their neglect of him had simply compelled him to do so. Some one might say that if the minister was looked after it might encourage some to press into the service whom the Lord had not called. I hardly think any would be tempted so to do, as I do not believe the amount would be very flattering. At least it would do no harm to give it a fair trial. "Bear ye one another's burdens, and so fulfill the law of Christ." All the members have a place to fill and a duty to perform; and when faith is in lively exercise, and the church of God is in order, we are made to exclaim with the poet,

"How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And thus fulfill his word."

My harp has hung upon the willows for a long time, and I am made to exclaim, O that it were with me as in times past, when I washed my steps with butter, and the Rock poured me out rivers of oil; when all the day long Jesus was my joy and my song. Now I see scarcely a ray of light. If I am permitted a glimpse of the soul-cheering presence of Jesus, I have hours to suffer. Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

Pardon me for taking so much of your valuable time. I intended only to write a few lines in regard to my remittance. Wishing you a prosperous and happy new year, I subscribe myself

Your brother in hope,

B. F. BUTLER.

MARRIAGES.

On May 30th, 1893, by Elder Benton Jenkins, at the residence of the bride's parents, Mt. Ivy, Rockland Co., N. Y., Mr. Joseph W. Eakins, of Paterson, N. J., and Miss Delia A., daughter of Mr. James Mather.

POETRY.

WASTED YEARS.

By JESSIE MACGREGOR.

THE wonderful love of God to me
Hath urged me over the deep Red Sea;
Hath been a light, a brooding breast,
When skies were troubled or feet would
rest;
Hath lured me on through wilderness
years,
In spite of failures of mine and fears.
I saw not love in the pillared fire,
Nor God's consent to my own desire;
Beyond the veil that enwrapped the day
Far more of terror than comfort lay.
What desert stretched through the wasted
years,
When fear made failures, and failure
fears!

'Twas wonderful love that pressed me
still
To the land of promise against my will;
Lo, making a cross of accusing fears,
I clung to that through the wasted years;
Now weaned at last from Egyptian straw,
God's law is love, and his love is law.
Did God his wonderful love disguise?
'Twas I who, looking with sin-barred
eyes,
Saw frowns, or never his face at all;
My groanings smothered his tender call.
Yet he hath wrapped, I see through tears,
In wonderful love these wasted years.

TWO DAYS MEETINGS.

ELDER WM. L. BEEBE—DEAR BROTHER
AND PASTOR:—In behalf of the Beulah
church, I am authorized to request that
notice be given through the SIGNS OF
THE TIMES that you are expected to at-
tend our meeting at the usual place on
Saturday and Sunday, June 17th and 18th,
1893.

All who desire to meet with us are
cordially invited to attend. May the
grace of God enable us to dwell together
in unity, forbearing one another in love.
Your unworthy brother,

ARCHIBALD McALPINE, Clerk.
AUGHRIM, Ontario, May 7, 1893.

THERE will be a two days' meeting
held with the Old School Baptist Church
at Riker's Hollow, Steuben Co., N. Y., on
the third Sunday and Monday in June
(18th and 19th). A cordial invitation is
extended to all who desire to meet with
us.

Ministers on their way from the Che-
mung Association to Canada will please
stop over with us, and as many others as
can. Friends will be met at Atlanta
Station, formerly Blood's, on arrival of
both Erie and D., L. & W. R. R. trains
on Saturday, June 17th.

GEORGE WELD, Clerk.

BLACK ROCK BAPTIST CON-
VENTION.

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9 of this volume, containing the Minutes
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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 21, 1893.

NO. 25.

CORRESPONDENCE.

KELLY'S CORNERS, N. Y., March 2, 1893.

FRED S. BRINK—DEAR BROTHER IN THE LORD:—Though strangers one to another in the flesh, yet having heard of you through Elders Hubbell and Jenkins, I have felt interested in you, especially because of your former connection with the New School Baptists. I was for some years associated with those religionists; and though I found here and there one that I esteemed as a subject of God's grace, yet with the great body of the people I had no home. There was no concord or fellowship between us. I will not attempt to narrate the particulars of my life among the New School Baptists. In No's. 8 and 14 of Vol. 49 of the SIGNS OF THE TIMES I wrote an account of the Lord's dealings with me, and of my joining and withdrawing from that people; and in Vol. 53, No. 8, is a letter of mine published, in which more fully I have set forth why I cannot look upon the congregations of that denomination as being the churches of Christ.

I shall not soon forget my first intercourse with what is denominated Old School Baptists, and of my first acquaintance with Elder W. L. Beebe. I was then preaching in connection with the New School in a neighborhood where I had lately come to live; and here I found several members of the Old School Baptists. No sooner did we get into conversation than there was a union felt, which deepened as our intercourse one with another continued. If there is one thing that we are taught of God, it is that "Salvation is of the Lord;" and though denominations may profess to assent to this, in their doctrines and practices they deny it. Indeed, since the time that I withdrew from the New School Baptists they have degenerated (if possible) more and more. Almost every ism is propagated or tolerated among them. But they cannot tolerate the simplicity of the gospel of Christ. The truth as it is in Jesus, like the cake of barley-bread that tumbled into the host of Midian, would soon overturn their enterprises, and put them in confusion. Judges vii. 13. Of old it was said concerning the ministers of Christ, that they "turned the world up side down."—Acts xvii. 6. So opposite is the doctrine of Christ from all preconceived ideas of the natural mind, and all the inventions and philosophies of the religious world.

In manifold ways how manifest it is that "Jehovah doth put a difference between the Egyptians and Israel."—Exod. xi. 7. As I view the wondrous and gracious dealing of the Lord with his people, and, as I hope, with me, I am humbled before our God. Who am I, and what am I, that I have been so signally favored, and taught of God? Fleshly boasting is excluded. The apostle Paul wrote to the saints at Corinth, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" If we, dear brother, have been given an experimental inheritance in the doctrine of God our Savior, then our glorying will be in the Lord.

Some years have now glided by since I united with the church. The fellowship and love of the household of God has been a sweet solace to my soul. I am satisfied, my brother, that you will find a home among the churches. With them all will not be sunshine. It will not be to be "carried to the skies on flowery beds of ease." There will be reproaches for Christ's sake, persecutions (Mark x. 30) among the very churches of Christ. Offences must needs come (Matt. xviii. 7), heresies will arise (1 Cor. xi.), and these things you may have to witness and experience. But if your heart is bound up with the life and welfare of the dear people of God, as (notwithstanding all my unworthiness) I verily believe mine is, you will rejoice with them that rejoice, and weep with them that weep. In times of manifest felt peace and prosperity you will rejoice with Jerusalem. But when afflictions come, and complainings are heard in our streets (Psalm cxliv.), when the gold is become dim (Lam. iv.), and the ways of Zion do mourn, your heart will weep, and mourn for her.—Isaiah lxvi. 10. Whether therefore prosperity or adversity be the portion of the saints, in my heart I have said, "Peace be within thy walls, and prosperity within thy palaces: for my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

But I will not burden you with my writing, but repeat that I felt glad to hear about you from brother Hubbell, and glad to hear through brother Jenkins of your uniting with the church. I shall be very glad to receive a few lines from you, and

hope before a great while to see you face to face. Brother Jenkins tells me that you intend to make your abode in Middletown. I am glad of this, for you will have the companionship of some precious saints of God living there, and the privileges of the church assembling in that place. Wishing you and your wife and mother every blessing in Christ Jesus,

I am, I hope your brother in the fellowship of the gospel,

FRED W. KEENE.

CORNWALL, N. Y., March 20, 1893.

ELDER F. W. KEENE—MY DEAR BROTHER IN CHRIST:—Your very welcome letter of recent date was received, and was indeed "As cold water to a thirsty soul." I have thought many times that I would sit down and write you something of my own experience, if I could; but the many cares incident to our removal to Middletown April 1st have hindered me until now, and this afternoon I experience the truth of Solomon's words, "The preparations of the heart in man, and the answer of the tongue, is from the Lord;" and I feel how helpless I am even to tell of what I hope the Lord has done for me; for I do indeed know that "Salvation belongeth unto the Lord."

Previous to the winter of 1886 I was "dead in trespasses and sin," conscious of moral sin, but living among a people that believed and taught that a person could be saved if they would only believe, and that salvation depended upon the act of the creature in accepting that which God was continually offering to the sinner. I put off my own acceptance, as I thought, until I had had a good time in this world; for I did not believe that indulgence in worldly amusements and pleasures was consistent with the Christian's profession of faith and hope in Christ. I had been an attendant at Sunday School from my earliest childhood, and had no thought or anxiety but that if given a few hours at some distant time I could make my peace with God. But thanks to the God of our salvation, I was not to continue thus under cunningly devised fables and delusions of men. During the early part of that winter I had a deeper sense of my sin than ever before, but still thinking that I could be saved as soon as I wanted to, if I would give up my worldly associates and pleasures. This increased consciousness of sin only led

me to give a little more attention to reading the letter of the Bible, and, when convenient, a more frequent attendance at public meeting. When the new year opened I was most earnestly invited to attend the services during the "week of prayer;" but I went away visiting that week, so that I could offer the excuse of absence from town to those who were so desirous of my presence at the meetings. I returned after a week's visit, not having attended a single meeting of any kind, nor having met a single professed Christian, to my knowledge, but with a deep sense of my lost condition because of sin, and my whole life darkened because I felt there was no hope for me. I well remember going to the church of which my mother was a member, Tuesday evening, Jan. 4th, 1887, and at the close of the service requesting the prayers of the church that I might be saved; but I could not have told one hour after the service closed of anything that was said there that evening. I left the church feeling to hope that since I had done my duty in manifesting my desire to become a Christian, that I would soon be saved. But O the darkness of those two following weeks! God brought me to feel the vanity of depending upon man for help; and though I was frequently instructed by my spiritual advisers (?) how to pray, the only prayer I could utter was that of the publican; and with the deep sense of my sin came the consciousness that I had no right to ask forgiveness, for I had willfully transgressed the law of God many times. Only those who have had a similar experience can know anything about the sadness of those days when I believe God gave me repentance. For two long weeks I continued in the darkness of sin, and then I believe God gave me reason to hope in Christ as my Savior. I soon told the church what I hoped the Lord had done for me, though it was so independent of anything done by man that I hesitated lest they would reject me because I could not explain how I came to have a hope. I was accepted as a candidate for membership, and on Sunday evening, Jan. 30th, was immersed in warmed water in the baptistry, by the pastor, and rejoiced in my heart over the counterfeit as much as though it were genuine; and indeed I thought it was. Soon I felt the burden of the ministry laid upon me, and the woe if I did not preach the gospel. I fought it as long as I

could; for while I had natural desires to have the pre-eminence among my brethren, I did not feel that I could preach. I could not see that I had a gift to speak, and I knew that my education had not qualified me to discharge the duties of a minister with credit to myself, and so I tried to believe that it was a temptation of the flesh that ever gave me the idea that I was called to preach; but at last I found that I could not escape the duty given me of God, and was made willing to do his will, who had called me to the work. But even though God had graciously granted me a deeper experience of his power than had been given to many, I was not yet to be liberated from the inventions and traditions of man, and so I went to take a course of instruction at the college and theological seminary; for the agents of those institutions who came with the title of "D. D." told me that that was the way God had opened for those whom he called to preach, to fulfill Paul's instruction to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Naturally enough, I thought that men who had given themselves to the work of the ministry, and who went to college and seminary for the purpose of preparing themselves for that work, would have little time for anything else. But to my surprise I found that the responsibilities of that work were taken from the student when he entered upon his course of instruction, and caused him but little thought, compared with the desire to stand at the head of his class and to graduate with honor from his fellow-men.

"Rev. Dr." A. C. Osborn, pastor of the New School Baptist Church at Albion, N. Y., said in *The Examiner* of Jan. 19th 1893, "Our educational system tends to make scholars rather than preachers; it awakens the ambition and the pride of scholarship, rather than a hungering and thirsting after souls; it looks more to sermonizing than to evangelizing. The minister should be the man of one book. Whatever else he may know, or fail to know, he should be familiar with the Book. Yet, if we are not greatly mistaken, men are going forth from our seminaries every year who have never even read the whole of the Bible; who, although receiving the holy Book as the word of God, have spent far more time over the Iliad of Homer than over the Psalms of David; who know more of the political and social economy, and civil and military history of Greece and Rome, than of the chosen people of God; who have studied the history of emperors and popes more than that of Israel's kings and prophets."

I believe this confession to be the truth. My own acquaintance with many graduates of those institutions would corroborate it. Well, I became sick of the whole arrangement,

and quickly graduated without diploma, but with something of infinitely greater value, the evidence of my heavenly Father's guidance. When I felt so dissatisfied with the plan of "ministerial education," which I plainly saw was only a scheme to put money into the pockets of its projectors, that I could not stay longer, I had no idea that I ever would preach. You may be able to imagine something of the state of my mind at the time, believing myself called of God to preach, and yet kept by him from the only way I know of preparing for the ministry.

These were some of my experiences during the winter of 1887. I returned home, engaged in business for awhile, for the time being gave up all plans for preaching, was led of the Lord to my helpmate, married and, as I thought, settled down for life. During the summer of 1890 I heard of the church at Shushan, N. Y., desiring a pastor, and felt led of God to offer myself to them. No less than sixty men did the same thing. But God in his providence led them to call me to become their pastor, and on Nov. 20th, 1890, I was set apart publicly to the work of the ministry. Time passed, and my acquaintance with the denomination and its practices widened, and my disgust deepened; and though I had myself spoken with contempt of the "Hard Shells," the Lord led me to them for his truth. How well do I remember my first attendance upon the ministry of Elder Jenkins. We were visiting in Middletown at the time. One Sunday afternoon in October, 1891, I went to the Old School meeting. Brother Jenkins did not know me at that time, nor do I think he saw me that afternoon; but his sermon was a message to me direct. If I had ever before heard the gospel, certainly I never had had the hearing ear until then. And when at the close of service I asked if I might at some convenient season have further conversation with him, and he consented, I was glad indeed. The next afternoon at an early hour I was at his office by appointment, and never shall I forget the kindness and honesty with which he answered my multitude of questions. How I did appreciate his counsels; but for a long time I could not understand why, when he so frankly talked with me, that he never hinted that he would like to see me an Old Baptist, although he could not help but see that I was an Old Baptist in sympathy, and he had expressed a spiritual fellowship for me. As the months passed, and the Lord graciously gave me increased light upon his truth, I was given strength to preach it as he gave it to me. As yet I did not see the order of the church as the visibly organized kingdom of Christ, and thought that I could continue to preach the truth the Lord gave me, and that it would be acceptable to New School Baptists, and I could retain the relationship I then sustained to the church by

which I was ordained. But my plans soon fell. I was not as popular as I had been. In fact, members of the church said that I was trying to break up the church, and soon I felt the application of the Master's words, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." I closed my labors and severed my relation as pastor of the church, not knowing where the Lord would have me go. Upon invitation of the church at Cornwall I came to them, and during the term of our relationship as pastor and people their kindness to me was greatly to be commended. But God had other plans for me. He had shown me his church, and likewise my own misplacement, speaking after the manner of men. Our pleasant relationship was to be severed. I frankly told the church of my convictions of duty, and offered my resignation; but, greatly to my surprise, they refused to accept it, and desired me to continue as I had been, preaching the eternal truths of God's word; and so strong was our friendship that until I had shown them that the indorsement of my preaching would disfellowship the church from the denomination, they would not consent to my departure. I have spiritual fellowship for many here in this church, and believe them to be true subjects of God's grace; but, as I was, when with them, walking in disorder. I closed my work here Feb. 12th, and at the next meeting of the Middletown Church, on Saturday, Feb. 23th, offered myself to them; and though I felt my unworthiness to have a name with them, they accepted me. My wife, who had long been exercised about my change and her own position, was enabled to offer herself at the same time, and was received by the church, as was also my step-mother, who had been for many years a Congregationalist; and, strange as it might seem to one with only the natural discernment, we did not know that she expected to offer herself to the church then, nor did she have any knowledge of our intention; in fact, as neither had knowledge of the experience of the other, I had never had conversation with her regarding her hope, until after she had told the church of her experience. On Sunday afternoon we were buried with Christ in baptism by Elder Jenkins, in the fellowship of the Old School Baptist church at Middletown. The baptism was administered at the cemetery pond, where a place had been prepared by cutting the ice, and it did seem more symbolic of a burial than it would at almost any other time. The men who prepare the graves had prepared the place for our liquid burial, and as the icy walls rose above the water the resemblance was marked.

My brother, it is needless that I continue this poor letter, to tell you

of the sweetness of the love and fellowship of the Lord's people to us. It did seem as though the cup of our blessing was running over, so great was the goodness of God to us; but I doubt not that this has been your experience too, and so I will not needlessly try your time and patience to read this.

We have been on the mountain-top, and then again deep down in the valley; but our God has not suffered us to be tempted above that we are able, but has also prepared a way of escape. The experience of Paul as recorded in Rom. vii. has afforded me much comfort; but it often staggers my faith to believe that even he had any such conception as I have of the truth of the statement, "I am carnal, sold under sin." My crooked paths and many missteps cause me great sorrow; but thanks be to God that "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Of him are ye [we, by grace] 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."

My dear brother, I have written at great length; but now that I have finished, honestly I am ashamed to send so poor an answer to your good letter; but I do not know that I could do better if I should try again; so I will send this, and hope that you will overlook its shortcomings, and write me more of your experience.

I very much enjoy the SIGNS. The letters from the brethren and sisters come as "good news from a far country."

God willing, I hope to see you on your visit at Middletown.

Kindly give our love to brother Hubbell, and all the members of the household of faith.

Yours in hope by grace,

F. S. BRINK.

DILLE, Washington Co., Oregon.

MUCH ESTEEMED BRETHREN BEEBE, AND ALL LOVERS OF THE TRUTH AS IT IS IN CHRIST JESUS:—Unworthy though I feel myself to be of the least of all graces, I will, if it be according to the will and purpose of Almighty God, communicate with you once more by letter, though I wish not to crowd out better and more edifying material for publication in our dear family paper, the SIGNS OF THE TIMES. I often wonder why we are more apt to write with a view to comfort our people, while in a spirit of gladness, because of a lifting of our souls on high, rather than when we are enveloped in spiritual gloom and general depression. Persons who know nothing of the conflicts daily fought between the flesh and the Spirit, who have no doubts, no fears of being in the wrong, or of being children of the evil one, draw not upon our love or sympathy, but appear so

foreign to our views, that we are content to travel alone, rather than be seen traveling in their company. They are not fellow-pilgrims, nor even friends, being of different nationality; and our language is not comprehended by any except the manifest children of the same spiritual Father, who is the source of all light and knowledge enjoyed by the heirs of glory. But, on the other hand, many of us look forward to a day of rejoicing, as travelers in a desert land look forward to the little oases scattered here and there, where we may slake our thirst and refresh our weary souls. My dear, tried people, we are fellow-travelers in this world of sin and woe, and the way seems long, and we often grow faint, and our weary feet lag; and sometimes, when doubts of our being true followers of Jesus assail us, and we fear we are blind instruments of Satan's power, used to deceive the saints, and to bring reproach upon the cause of God, we feel that we have forsaken the strait and narrow way, and are wandering in by and forbidden paths, and by our actions proclaim our ignorance rather than our light. How often our path seems to lie through the valley and shadow of death, and our hope seems to mock us from afar, and with the dear old apostle Paul we are made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Hope glimmers now and then in the distance, as swift rushing clouds pass between it and our view. But now and then woe-laden, murky, black clouds lower around us and shut from our sight our hope, with all the evidences of a heaven-born state. O! what shall we, what can we, do now? Then a still small voice commands us, "Stand still, and see the salvation of the Lord." Even when we least expect it, and while we wonder how long this dreadful gloom will last, the clouds are lifted, and the bright beams of the presence of the Sun of glory penetrate and illumine our poor souls, and hope once more revives our drooping spirits, and we pursue our pilgrimage, content to suffer all things for Jesus' sake. Fellow-sufferers and strangers scattered about through the length and breadth of the land, is it any wonder that we cleave together as one family, and look forward to our little meetings with joyful thoughts, hoping to feel the glory of Jesus' presence, where two or three are gathered together in his name? Is it any wonder that we cherish this, our dear "family paper," as a medium of communication with strangers in the flesh, but kindred in spirit, and feast on the good things contained therein? Not only on the articles written by the outpouring of the Holy Spirit through our authorized ministers, but often we are comforted in the simplest and unassuming manner, on hearing the cry of babes, speaking in the mother tongue. But methinks that

saddest of all ordeals we are called to pass through in this time state is the lukewarm condition, so easy to fall into, and so hard to extricate ourselves from. Who of my brethren or sisters has not felt it in a more or less degree? Many of the dear children can and do testify to the hard and unfeeling sense of wickedness, of depression we cannot successfully combat, an indifferent, careless inclination to attend meeting, with a skeptical feeling in watching the conduct of the brethren. The easy influence of evil over us, while in this state, is appalling. We rush hither and yon, with a view to distracting our minds from graver reflections. No comfort is derived from reading our Bible, for if it is not sealed to our understanding, all the good promises in which we once delighted apply to others and not to us. Some take up with the now alluring institutions of man, which emanate from the devil (but were decreed by the foreknowledge and determinate counsel of almighty God, that his counsel might stand and his pleasure be done), and they, the saints of the most high God, are again led captive, and apparently dwell contentedly even in the midst of Babylon. They drink of her wine and revel in her halls, calling themselves by different names assumed by secret and other orders, but all of a worldly nature, and in collusion with the arch enemy and his angels. There many strange gods are worshiped, and the captive strangers bow their heads in submission, and by their presence bid them God-speed. Some even enter the hot-houses of Satan, Sunday Schools, and so far forget their first love as to take part in the programme. Not only this, but many children of our heavenly King get into the habit of going to hear the paid emissaries of Satan defame, rob and strip our Father, the King of glory, of honor, of power, and all divine attributes, and array themselves in stolen goods, to strut and pose before the people as missionaries and ministers of the gospel of the Son of God. O! my beloved people, who were bought with the blood of Jesus, we are commanded to come out of her, and be not partakers of her iniquity. The king (Satan) who reigns over Babylon arrays the different kindred institutions in many colored and costly garments, to allure and fascinate the unsuspecting, and to hold in thrall those already in the meshes of his power. Death to spiritual life takes place at the threshold of this strange dominion, and often the poor subject is so drunken on the wine prevalent that he does not know the dreadful calamity that has befallen him, until the influence of the deadly drug has passed away, and then what dreadful remorse overtakes the benighted soul. It is often said that the child that is burned dreads the fire; but, my friends, we all know there are many degrees of burns, and there are

many degrees of drunkenness. Living in the outskirts of the great city Babylon, and only taking a sip of her wine now and then, is no more following the commands of our Lord and Master than if we revel in her dens of infamy. It is not being separate, and the odor of her smoke which clings to us will sooner or later show our hypocrisy to our brethren, to our undoing and their sorrow. But should we by any means succeed in deceiving our brethren, our sin has soon found us out. In the language of the poet we are made to cry,

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

"What peaceful hours I then enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill.

"Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that make me mourn,
And so disturb my breast."

Children of one Father, though led in diverse directions, are brethren still, in the holy relationship existing now and in all eternity. Thank God for the assurance that their life is hid with Christ in God. O! my erring brethren and sisters, blessed are we, in that we have not power to touch or destroy that life. Watts says,

"We are a garden walled around,
Chosen and made peculiar ground;
A little spot inclosed by grace,
Out of the world's wide wilderness."

There is no doubt but that our worst enemy is an element that dwells in and is inseparable from us. It is in and through this element or nature that the devil works. In fact, it is his home and feeding ground. Now, we are told by divine writ that if we have not Christ in us we are none of his. Some might wonder how this could be. But we who have felt the divine influence of the one, and the baleful, peace-destroying power of the other, can readily understand that the one dwells in the Spirit, and the other in the flesh. The apostle Paul says, "In me, that is, in my flesh, there dwells no good thing." Then, if that be so (and we feel to add our testimony to his), the divine influence cannot dwell in the flesh. But there is a warfare in the breast of every heaven-born soul, which is evidence sufficient to the child of God of the presence of two distinct elements; and no man can serve two masters. If we yield to the inclinations of the flesh, we are serving the devil and cheating the spiritual mind of the peace and joy derived only in performing the duty of an obedient child. My dear friends, I am no pattern for an example to others. My path has been crooked, and my tongue has ever been an unruly member, more ready to serve the law that rules my members, than to render thanks and adorable praise to him who is worthy of all honor and glory forever. And though the Spirit of God dwells in

us, this fleshly nature is not changed; and while we are tossed here and there, beset with doubts and assailed with fears, in fact as long as we are in active trouble of mind, with here and there a precious gleam of light to cheer our drooping mind, there is much to rejoice in; for the fierceness of the warfare shows the life and strenght of the Spirit. But if the warfare ceases, and the lukewarm, indifferent condition takes its place, we may be sure a fearful thing has befallen us. Have we not noted the removal of the candlestick of Jehovah, and felt the fiery indignation of his wrath? O that we might be kept in that strait and narrow way, that reproach may not come through us. While we have the spirit of prayer and supplication we will not go far wrong; but that can come only from the fountain head of all good; therefore God alone can keep us in the right way. Were we to have the assurance that we might make but one step in the right direction, there would be some honor due us. God in his wisdom foreknew all things, and perfected his work before time; and time continues for the purpose of the manifestation of that work. With the poet Cowper we will sing,

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

Brethren, I submit the above to your judgment.

MRS. J. K. BOYD.

WAITING ON THE LORD.

THERE are none of Adam's race so far advanced in science or religion that they can bring God under any obligation to them, either in providence or grace, or, in plain terms, prevail on God to do as the creature wills, and at the time he wills. He can neither control the winds of heaven nor the waves of the sea; he cannot make it rain as he wills, nor stop it as he wills. These things the natural man comprehends, and must own that his power is too limited to control. Much less has man the power to prevail with God to cause his Spirit to operate on the heart or conscience of man; that is, to bring God down at the will of the creature, and to bless him with his presence just when the creature wills that he should come. The experience of every child of grace can bear testimony that it was not of any power or merit that he possessed that caused God to have mercy on him; but because it just pleased God at his own appointed time and in his own way, that he was enabled to hear the joyful sound that "salvation is of the Lord;" and that there could not possibly be a way for him to taste that the Lord is gracious but "the way" that it pleased the

(Continued on page 199.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 21, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

FIRST LAST, AND LAST FIRST.

G. BEEBE'S SONS—DEAR BRETHREN:—Will you please give your views through the SIGNS OF THE TIMES on the text, Matt. xix. 30, and oblige one who desires to know the truth?

MILTON, Ohio, March, 1893.

R E P L Y .

"But many that are first shall be last; and the last shall be first."—Matt. xix. 30.

However willing to comply with requests of our readers, experience in the past has impressed upon the editors of the SIGNS OF THE TIMES their destitution of ability to answer the numerous applications received. If our patrons were not kind enough to consider our weakness and ignorance in the things of the kingdom of Christ, we should long since have forfeited their esteem and confidence. Encouraged by their forbearance, we are willing to present such thoughts as are given us upon the subject of the words of our Lord above quoted. It is not claimed that in what is written the declaration is expounded in all its fullness. It will afford us satisfaction to receive further comments from our inquiring correspondent or from any of the lovers of revealed truth who read these lines. Nothing but truth is profitable to the saints; and when the Lord shows his truth to one believer, it is given to profit with all. The saints are all alike interested in the consideration of every expression which bears witness of the glory of Jesus. There is no portion of that revelation which can be appropriated exclusively by any one of the subjects of divine grace. It is the common property of the whole family of the redeemed. Hence, whatever understanding of the words may bring comfort to one believer, it is his privilege to submit that view for the judgment and profit of all who have obtained like precious faith.

In considering the words submitted for our discussion it is essential that they should be taken in the connection in which they were spoken by our Lord Jesus. In the preceding verses we are told of the case of the young man who went away sorrowful because he was commanded, if he would be perfect, to sell that which he had and give to the poor, and come and follow Jesus. The cause of his sorrow was that he had great possessions. If he had been poor, his sorrow might not have been so intense; and if he had been entirely destitute, there would have been no sacrifice required in following the Lord. "Then said Jesus unto his disciples, Verily I say unto

you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Immediately after their amazed inquiry, "Who then can be saved?" Peter asked the selfish question, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" There is no doubt but that this was the inquiry of each of the disciples, as carnal covetousness has suggested the same desire for personal advantage in the heart of many another tried believer since. Jesus answered first for the twelve apostles, and then for all in every age and in every place, who should walk in his footsteps. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred fold, and shall inherit everlasting life." Then Jesus added the words of our text, as explanatory of the manner in which the gift of divine grace should be ministered unto his chosen disciples. It is apparent that this order is exactly the reverse of the way which seems right to reason. While they had indeed left all and followed Jesus, the chosen apostles could claim no reward for what they had done, since they had only done that which the grace of God made them choose as their highest privilege. The reward of their obedience was abundantly ministered unto them in the experience of the answer of a good conscience toward God in the service they were favored to render.

Under the legal system of works, the reward of obedience was reckoned of debt, and the servant who was approved by the law received the commendation of its judgment. "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."—Rom. x. 5. According to the decision of that law the most strict observance of every requirement secured the first place in its commendation. Hence the first in claims of merit was first in enjoyment of legal justification. This is the way which seems right to man in this age, as it did then to those disciples of Moses who trusted in the Sinai law for acceptance before God. Nothing but the revelation which is made through divine grace by the Spirit of truth, can deliver those who are under the bondage of legal slavery. Until that light shines in their heart to the manifestation of the knowledge of the glory of God in the face of Jesus Christ, not even the subjects of electing love can know that the grace

of God is independent of all considerations of merit on the part of those on whom it is bestowed. Indeed, it is needful that the saints should still have constantly renewed instruction to remind them of that fundamental truth, that it is exclusively by grace they are saved. This can never be comprehended by natural reason. The principle of reward for services of obedience, as intimated in the question of Peter, is inseparable from all the thoughts of the carnal mind. While the gift of God to his called and chosen ones does infinitely exceed all their losses and sufferings, it is not upon the principle of reward for such sacrifices that they are favored with that gift. Only by faith can they receive the joy of divine approval in walking in the pathway of obedience, as it is plainly stated by the inspired reproof to the Ephesian saints. "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." If anything had depended upon their works, then the order must have been just the reverse of that stated in our text. Those who were first would have had the precedence, and those who were last would be less favored in reward. Since the whole gospel system is based upon the unmerited favor of God, there can be no place found therein for the legal principle of reward for duties performed.

In the possession of the oracles of God, in their relationship to the fathers, and in hearing the messages which were sent by the prophets under the old dispensation, the natural Israelites had much advantage every way, as compared with the Gentile nations. But when the typical testimony of all those oracles was fulfilled in the revelation of the day of gospel light, those advantages bore witness against the proud Pharisees, making more manifestly glaring their enmity against the righteousness of God. So Jesus denounced the rulers of that legal order of worshipers, saying, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you; for John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him." Since they thus counted themselves unworthy of the kingdom of God, the Gentiles were brought into the enjoyment of the privileges of the gospel church before those who had possessed such superior advantages. In this way the declaration of our text was manifestly fulfilled.

But there is still a sense in which the saints prove the same truth in their individual and personal experience even in the present time. Under the control of their own prudence and watchfulness they may become exalted with the imagination of their success in walking worthy of

their profession. When thus self-satisfied, the children of divine grace can never enter into the kingdom of God in the experience of that joy which is found in self-denying humility. While puffed up with confidence in their own excellence, and considering themselves first in exemplary conduct, it is impossible that they should be in the humble and contrite spirit of Christ, in which alone the grace of our Lord Jesus gives assurance of the favor of God. Very often it is the case in the experience of the buffeted followers of Jesus, that they may be deceived by their carnal mind so as to mistake the satisfaction of the selfish pride of their natural heart for the answer of a good conscience toward God. So effectually does this delusion blind those who are under its power that they never for a moment question the principle by which they are controlled. It can only be detected by the effect which it produces in its deluded victims. While their comfortable feeling of self-confidence affords a sort of exultation, it very soon develops a disposition to severely criticize others who do not appear to be so circumspect and exemplary in their deportment, and in whom are discovered faults in proportion to the superior excellence seen in themselves by the blinded captives of the adversary. The result of such subjection to the guidance of carnal pride is invariably to debar the saint who is under its power from entering by present experience into the kingdom of God. They may be confident that there is no error in themselves, and feel to be first in their performance of every commandment of their Lord, so that they can refer to what they have sacrificed in following Jesus; but there is an insuperable barrier in the way of any subject of divine grace, by which he is forbidden to enter into the kingdom of God so long as he can find any claim to merit in himself. That legal principle belongs to the house of bondage from which the saints are redeemed; and it is the pride of the flesh which originates the desire to seek approval by works of righteousness performed by the sinners who are saved by grace alone. This was represented in the type by the lusting of the children of Israel after the fleshpots of Egypt, "the leeks, and the onions, and the garlick." The food which God gave them was despised in their hungering after their former food in their Egyptian servitude. The judgment of God in giving them flesh to eat, was but a shadow of his dealing with the evil longings of his spiritual Israel when they seek for comfort in their own works of righteousness. While they are indeed in a manner satisfied with their own attainments, the Lord will never fail to make them feel the death which is inseparable from all such departures from the shelter of his own abounding grace. Only when conscious of their own utter destitution

of merit can the saints enter into that kingdom of God which is "righteousness, and peace, and joy in the Holy Ghost."

It is in the inheritance of everlasting life in this experimental sense, as obedient children of God, that the saints do receive an hundred fold recompense for every sacrifice which they are called to suffer. The gift of eternal life to every one of his chosen people is nowhere in the Scriptures represented as a reward. If it depended upon merit on the part of its recipients there could be no grace at all in its bestowal. But since there could be no justification of sinners by the deeds of the law, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." In the perfect law of liberty, which is the only law to which the saints owe allegiance, every requirement is the highest privilege to which they can aspire. In keeping the commandments of Jesus there is great reward, and those who are led by the Spirit in the pathway of righteousness have the answer of a good conscience toward God, which can never be known to those subjects of grace who walk in disobedience. While they are not under the law of sin and death, they are yet judged by the perfect law of the Spirit of life in Christ Jesus. Since God works in all who are led by his Spirit, they have the will to follow Jesus; but if they yield their members servants to the flesh, and walk in disobedience to the direction of that holy commandment, they thereby sow to the flesh, and must of the flesh reap corruption. In the obedience of faith all the reward is experienced in the service rendered. The conscious sinner can conceive of no greater reward than freedom from sin; and this reward is found in keeping the commandments of Jesus. The bestowal of this blessed privilege is exclusively by the sovereign grace of the Lord Jesus. It is not determined by the choice nor yet by the works of those who are called to receive the divine favor. This doctrine of grace is contrary to the natural mind of even the saints themselves. It ascribes praise and glory alone to the Lord, while it shows the subjects of salvation indebted to divine love and mercy for the very obedience in which they find the answer of a good conscience toward God. There is none who can claim anything as due to himself in consideration of his own works; every manifestation of divine favor must be exclusively by grace. Hence the blessings of the gospel dispensation are bestowed without regard to the works of men, whether good or bad. "Many that are first shall be last; and the last shall be first." This is determined by the sovereign grace of the King in Zion.

CIRCULAR LETTERS.

The Elders and messengers of the churches composing the Delaware River Old School Baptist Association, in session with the Kingwood Church, at Locktown, Hunterdon Co., N. J., May 31st and June 1st and 2d, 1893, to the churches whose messengers we are, send christian salutation.

BELOVED BRETHREN:—Through the abounding goodness and watchful care of our unchanging and covenant-keeping God we are spared to meet again, according to our previous appointment, for which great privilege we surely ought to render thanks to him who keepeth Israel in safety, and supplies all our needs, bestowing every blessing, both temporal and spiritual.

As it has been our established rule, from our organization to the present time, to present an annual address by letter, we would now call your attention to the subject of associations, what are the objects of such assemblies, and why we thus continue them annually, and have chosen the following declarations of Scripture to base our remarks upon: "And let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." We are not able to discover any impropriety in our using the name association, as applied to our annual meetings; and while the word associate is only once recorded in the Scriptures, and applies to the wicked devices of men; for it reads, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; take counsel together and it shall come to naught; speak the word and it shall not stand; for God is with us." The assembling together of God's dear children is for a very different purpose; for our associations are not what is popularly called religious conventions, composed of delegates to make laws for the churches, and revise articles of faith to conform to the advancement of society, and remove the offensive expressions in our articles of faith, and with power to enact laws for the rule of the churches; but our associations are composed of messengers from the churches comprising the same; also to hear from the various churches by letter as to their prosperity, and from sister associations by messengers and minutes; and the real object of such meetings is for the mutual comfort and edification of God's dear children while journeying onward to their eternal home in heaven.

How different the motives that actuate the meek and humble followers of the Lord Jesus Christ, in thus assembling themselves together, from the votaries of antichrist,

who meet for the only purpose to gain numbers and worldly power, and clearly show by their conduct that they know nothing about the vital unity that binds the children of God to Christ, their immortal Head, and to each other; for the apostle said, "We are members one of another." When idolatrous Israel had gone so far as to make void the commandments of God, had actually covered up or buried the law by their traditions, there was a little remnant still left that feared God; for "Then [that very day of abominable idolatry] they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Dearly beloved brethren, we are now living in a time when the New Testament Scriptures are ignored or set aside by the so-called religious community; therefore may the words of the apostle Peter be unto us of vast importance; for said he "to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

"And let us consider one another, to provoke unto love and to good works." When thus assembled, and his servants are enabled to proclaim the gospel, it surely will stir us up by putting us in remembrance of the gracious dealings of the Lord with us. How profitable and edifying when, to the children of God, the experience through which they have passed is brought before them, by having their minds stirred up; and although some things are brought to their remembrance, which are sorrowful, yet such matters are blessed to their comfort; and no persons can remember what they never knew. Therefore the joys, the sorrows, the fears and doubts, which God's dear children are made thus to remember, are treated with indifference by all religious characters who have had no such experience. The Savior said to his disciples, "But the Comforter (which is) the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The prophet Jeremiah in his lamentations said, "My strength and my hope is perished from the Lord; remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This

I recall to my mind, therefore have I hope." If the prophet had not tasted the wormwood and the gall, he could not have remembered them; and the remembrance of those things was blessed to him, and he had hope; and when the children of God in times of sorrow remember what they have passed through, it causes hope to spring up afresh; for when his ministering servants "come in the fullness of the blessing of the gospel of Christ," their minds will be so stirred that they can say, Surely I have hope; for as their trials and joys are clearly set forth, and the Lord Jesus Christ has all the glory given to him, they then know that "As in water face answereth to face, so the heart of man to man." The word provoke is here used in the sense of calling forth, stimulating to action, to arouse, &c. How important that all lovers of gospel truth should, so far as God may enable them, especially his ministering servants, "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Not only should the watchmen be found at their post, but exhortation, reproof and rebuke should be given by the individual members of the churches, thus warning each other of the day now approaching; for there are ominous signs of a day of dire calamity approaching, when the truth of God will be so offensive that, as it was in the apostle's day, we shall need to be warned; for said he, "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."

Now, while thus assembled, as an association, may we be enabled to encourage each other in all things pertaining to our walk in this life as the professed followers of the meek and lowly Lamb of God, and although we are a sect that is everywhere spoken against, we should not attempt, under any circumstances, to so "soften down" the pointed declarations of the Scriptures as to please the carnal ideas of any persons. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Also, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." The psalmist said, "I have not sat with vain persons, neither will I go in with dissemblers." How encouraging in this day of abounding error and delusion to have the great blessing conferred upon us of meeting together as dear brethren, and being

not ashamed nor afraid because we are not reckoned among the nations. Not being reckoned among the nations religiously causes the scorn and contempt of carnal religionists to be heaped upon us; but, dearly beloved, these things are evidences for us and not against us. Our dear Redeemer said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The beloved John said, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren."

Sometimes it is the case, when families have been in strife and confusion, that sore afflictions bring them to a condition to see how vilely unthankful they have been in not appreciating the great blessings they have been the recipients of; and the vile passions of their depraved natures are so sharply rebuked that peace, love and harmony are restored. And the dear children of God are sometimes much alienated in their feelings; but in the purpose of our heavenly Lover he sends amongst us sorrow, trouble and deep distress, caused by the departure of some from the simplicity of the gospel; others that we have had so much confidence in become traitors, and so far as they are permitted, sow the seeds of discord and strife among us; but what will be the final result with the meek, broken-hearted, who fear God and desire to keep his commandments? Will it separate them widely asunder? No; but it will cause them to love each other more dearly, and clearly manifest that they are "strangers and pilgrims on the earth;" and such have learned by experience "that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God. However humiliating it may be to the proud heart of man, God's dear children feel to say, as did the inspired psalmist, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." When living faith is in lively exercise, true believers cannot be separated by the scoffing and contumely of the carnal enemies of the gospel, but in their measure feel like Moses did when he turned away from all the glories of Egypt; for "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 in Egypt; for he had respect unto the recompense of the reward." After the apostles had been beaten, and commanded that they should not speak in the name of Jesus, they let them go; but did

such conduct and threatening deter the apostles from preaching in the name of Jesus? No; for great grace was upon them. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." The course the enemies of God's truth have taken in ancient as well as modern times, has been blessed to the sustaining and upholding of Zion's pilgrims in this world; and often they feel the sweetness and divine power of God as expressed in the words of the inspired penman, "For we know that all things work together [not separate] for good to them that love God, to them who are the called according to his purpose."

Beloved brethren, may our association be blessed to our mutual comfort and edification, and we feel individually to say, It was a precious season to me; and be led to rejoice in the words penned by the inspired psalmist, "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is good to all, and his tender mercies are over all his works. 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."

WM. J. PURINGTON, Mod.
ELIJAH LEIGH, Clerk.

The Warwick Old School Baptist Association, in session with the Middletown & Wallkill Church, in the city of Middletown, Orange Co., N. Y., June 7th, 8th and 9th, 1893, to the several churches of which she is composed, Greeting.

DEARLY BELOVED:—Once more the God of all grace has permitted us to assemble according to appointment. In infinite mercy the Lord has added to our number of such as shall be saved, and in many ways we have been made to realize the care which God takes of his children. While with thankful hearts we would adore and praise his holy and reverend name, we feel that we are living in the age which the apostle speaks of as "the last days." As we look around us and note the condition of the world at large (religiously), we realize that prophecy is rapidly being fulfilled. In the language of the apostle James we would say, "Brethren, be patient; stablish your hearts: for the coming of the Lord draweth nigh." Surely the hour is fast approaching when the church will experience the perfect and complete redemption she has in Christ Jesus, and be forever with her Lord. But until her Lord comes to take her home to himself she is surrounded by enemies of the truth; and if ever there has been a time when the chil-

dren of God have been made to realize this fact, and to appreciate the comfort and sweetness of fellowship, it is the day in which we live. In this our annual epistle we would therefore express a few thoughts on the subject of the fellowship of the saints.

1st. By fellowship we understand agreement, union, harmony, &c.; and we all know by experience that where these principles are absent true fellowship cannot exist.

2d. The fellowship of the saints is in the gospel; and hence the apostle, when writing to his Philippian brethren, tells them plainly that in every prayer of his for them this precious fact was in his mind.—Phil. i. 4, 5.

3d. The fellowship of the saints being in the gospel, it proves itself to be the fellowship of the apostles; and so we read in Acts ii. 42 of a continuing steadfastly in the apostles' doctrine and fellowship.

4th. If the fellowship of the apostles and the fellowship of the saints are one, then it necessarily follows that the fellowship of Jesus Christ is the portion of the saints; for it is written, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."—1 Cor. i. 9.

5th. The fellowship of the saints is also the fellowship of the Spirit.—Phil. ii. 1.

6th. The saints having the fellowship of the apostles of Jesus Christ, and of the Spirit, they should not fellowship anything that is not in perfect harmony with the teaching which they as heaven-born souls have received. The apostle John tells us that our fellowship is with the Father, and with his Son Jesus Christ; and if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7th. Brethren, let us be careful that our conversation be such as becometh the gospel, that our walk be orderly and circumspect, to the end that we may have fellowship one with another; and unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

WM. L. BEEBE, Mod.
BENTON JENKINS, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in session with the church at Middletown, Orange Co., N. Y., June 7th, 8th and 9th, 1893, to the associations and churches with which we correspond, sends greeting.

DEARLY BELOVED BRETHREN:—While in the providence of God we have been permitted to meet again, we hope that it has been for the express purpose of hearing of him out of his word from those of his ministers that have been called and quali-

fied according to his own determinate counsel; and indeed they have come to us as clouds that are filled with water. We feel to thank our God for the sweet privilege of sitting together and hearing of his glorious work which he himself hath done, and not another. The whole theme has been salvation by grace, and it has cheered our hearts and comforted our souls; and "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." We desire a continuance of your correspondence by messengers and Minutes.

Our next session is appointed to be held with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1894, when we hope to meet your messengers in love and fellowship.

WM. L. BEEBE, Mod.
BENTON JENKINS, Clerk.

EDITORIAL NOTICES.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

(Continued from page 195.)

Father he should find without searching. The way which only is known by revelation, and the time of this revelation, no man can hasten, because the most favored sinner in his best estate must wait for the pleasure of the Lord; and there is a set time to favor Zion, and every son and daughter born in her. There is a fullness of time for every vessel of mercy to know the quickening power of the Spirit, and that time shall never fail, neither shall it be premature nor slack; but at the appointed moment shall it be, and all creation shall not be able to bring about a single event to prolong or hasten this sovereign act of our God. All the anxiety of the poor creature himself cannot hasten the work of the Lord, for he shall wait on the Lord; and because he is enabled to wait the Lord blesses him in it. The conditionalist rejects the Bible doctrine of waiting for the Lord, and says that if you wait for the Lord you will never be saved; but to be saved you must be up at work, and embrace the "invitations of the gospel," because God has done all that he can or will do. Such a sentiment as this does not accord with the plain and positive teaching of the apostles that salvation is all of grace. The Scriptures contain so many passages that teach this waiting for the Lord, that the man of God is thoroughly furnished with Bible truth of this important principle, which harmonizes with free grace doctrine, and which would not seem to need any argument at all, so clearly is it taught throughout the Bible. "Yea, let none that wait on thee be ashamed." "On thee do I wait all the day."—Psalm xxv. 3, 5. "Wait on the Lord, be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord." "So he that waiteth on his Master shall be honored."—Psalm xxvii. 14, 18. "Rest in the Lord, and wait patiently for him." "But those that wait upon the Lord, they shall inherit the earth."—Psalm xxxvii. 7, 9. "Our soul waiteth for the Lord; he is our help and our shield."—Psalm xxxiii. 20. "I waited patiently for the Lord, and he inclined unto me, and heard my cry."—Psalm xl. 1. "And I will wait on thy name; for it is good before thy saints."—Psalm lii. 9. "Truly my soul waiteth upon God; from him cometh my salvation: he only is my rock and my salvation." "My soul, wait thou only upon God; for my expectation is from him."—Psalm lxii. 1, 2, 5. "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake."—Psalm lxi. 6. "These wait all upon thee, that thou mayest give them their meat in due season."—Psalm civ. 27. "They [children of Israel] soon forgot his works: they waited not for his counsel."—Psalm cvi. 13. "So our eyes wait upon the Lord our God, until that he have mercy upon us."—Psalm cxiii. 2. "I wait for the Lord, my soul doth

wait, and in his word do I hope; my soul waiteth for the Lord more than they that watch for the morning."—Psalm cxxx. 5, 6. "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."—Isa. xxv. 9. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—Isa. xl. 31. "And the isles shall wait for his law."—Isa. xlii. 4. "It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. iii. 26. "Blessed is he that waiteth."—Dan. xii. 12. "So the poor of the flock that waited upon me knew that it was the word of the Lord."—Zech. xi. 11. "Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God."—Mark xv. 43. "There was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel."—Luke ii. 25. "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke xxiv. 49. "But wait for the promise of the Father, which, saith he, ye have heard of me."—Acts i. 4. "But if we hope for that we see not, then do we with patience wait for it."—Rom. viii. 25. "For we through the Spirit wait for the hope of righteousness by faith."—Gal. v. 5. "And to wait for his Son from heaven, whom he raised from the dead."—1 Thess. i. 10.

Many more passages of Scripture might be quoted to show how the Lord's people wait, and are instructed to wait on the Lord for all things that they receive from his bountiful hand; but enough Scripture has been given to convince every lover of truth that God is not waiting to find out what sinners will do about their soul's salvation, so that he may know how many will embrace the opportunities set before them, but that the poor, helpless creature "waiteth for the manifestation of the sons of God." This waiting on the Lord is set forth by the above Scriptures as a joyful service, and shows that the love of God attends all the waiting subjects of that mysterious kingdom which is not of this world. There is a waiting of necessity by all the saints almost every day of their lives, even after they "have tasted the powers of the world to come." If it were not so, where would be the warfare, the flesh striving against the Spirit, and the Spirit against the flesh? If it were not for the rays of light that occasionally illuminate the dark recesses of our being (for the light shines in the darkness, and the darkness comprehends it not) we should faint by the way; but these refreshing seasons from his presence are as glades in the wilderness to the

weary traveler. We cannot control the Spirit, but must wait for his pleasure, and sometimes feel like saying, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." The whole pilgrimage of the saints is one continual hoping and waiting for the Lord to fill us with his righteousness, when we shall have no more severe conflicts, but shall realize that the victory is complete over sin, and the ruin wrought by it. How we shall appear, and what we shall be, is not fully made known to us while we walk by faith. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." May we not conclude that the foretaste of the joys to come is such that the recipient cannot explain it to another nor to himself? But there is an intuition that is full of light and beauty above the brightness of the sun, which draws his affections from afar to desire to sit at Jesus' feet, and wait the pleasure of his Lord and Master. Then, on the other hand, as it were, there is sadness, a groaning to be clothed upon with our house from heaven. We are burdened all the way in this vale of tears, yet have rest in Jesus. We are not only waiting to be delivered from the corruptions of earth, but to be clothed with that perfect robe of righteousness, which, I think, is the glorified body which shall be like our Lord Jesus. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

What I have written, brethren Beebe, I submit to your judgment, desiring the prosperity of the SIGNS.

I am, as ever, yours in fellowship,
J. BEEMAN.

KETTERMAN, Mo., April 2, 1893.

MARRIAGES.

On June 3d, 1893, by Elder Wm. J. Purington, at his residence in Hopewell Borough, Mr. John H. Moore and Miss Jane E. Holcombe, both of West Amwell, N. J.

OBITUARY NOTICES.

Wm. Been was born in Tennessee, Oct. 28th, 1808, and afterward moved to Itawamba Co., Miss., which county he represented for sixteen years. He then moved to Freestone Co., Texas, in 1859, where he died Oct. 28th, 1892. He was widely known as a Primitive Baptist. He would never yield a point of truth, and was loved by all who knew him.

J. L. MONROE.
JEWETT, Texas, May 17, 1893.

OUR dear son, Hezekiah Keller, was born Sept. 7th, 1872, and died April 10th, 1893.

It was hard for us to give him up; but he longed to go and be with Jesus. He did not fear death, and said he was prepared to die. In all his sickness he never murmured nor complained, but seemed perfectly reconciled to go and be at rest. The Lord's will has to be done in earth as it is in heaven. Bless his holy name.

H. & D. KELLER.
MONTROSE, W. Va.

SISTER Alice T. Horton, wife of Mr. Loton Horton, departed this mortal life at her residence, 117 West Seventy-Seventh St., New York, on Thursday p. m., June 15th, 1893, aged 36 years and 2 months.

She is survived by her devoted husband and four children, besides other relatives, to mourn their irreparable loss. May the God of all grace and consolation support them in their sore bereavement.

Sister Horton was baptized in the fellowship of the Ebenezer Church, New York City, by Elder Wm. L. Beebe, on Monday after the third Sunday in September, 1887, at Rockaway Beach. About one month previous she was called to resign her youngest child and only daughter, to which her affection was more than ordinarily devoted. She seemed at that time deeply exercised in mind in regard to her condition as a sinner before God; and when God revealed himself to her as her Savior, shortly afterward, she rejoiced with joy unspeakable and full of glory. The relation of her christian experience, in a series of letters to Elder Beebe, was published in the SIGNS OF THE TIMES OF Nov. 1st, 1887. We all esteemed her as a precious sister in Christ, and sorrow most of all that we shall see her sweet face and hear her voice no more on earth.

Funeral services were held at her late residence in the city of New York on Saturday evening, June 17th, and on Sunday p. m. at Middletown, N. Y., being conducted by Elder Benton Jenkins; after which her mortal remains were laid in the grave, by the side of her little daughter Gabrielle, in Hillside Cemetery, this city.

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

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

—ED.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I now forward for publication in the SIGNS OF THE TIMES a notice of the death of Mrs. Ann C. Savidge, wife of our dear brother, Reuben Savidge, who departed this life May 12th, 1893, aged 73 years, 7 months and 9 days.

The subject of this notice had been a member of the First Baptist Church of Hopewell for a long time (the number of years I do not know), and during the time she was a member, unless something providential prevented, she always filled her seat in our meetings; and while she was mild, she was firm, and had no use for any theory that did not give to God all the glory in the redemption and salvation of the church. During her last illness there were times when her bodily suffering was very severe, yet borne with much patience; and she would frequently say, "It is all right." More than a year ago she began to decline, and all that sympathy, kind and faithful friends and physicians could do did not restore her to health. A few days before she died her suffering at times was excruciating, but was borne calmly; and a short time before she expired she said in a firm tone of voice, "Thy will be done."

Our dear brother Savidge has lost a true, devoted and faithful companion, who has truly been a helpmeet for him and to him in the toils and cares of this life, the dear children an affectionate mother, the church one of its worthy members, and society at large an excellent citizen and neighbor. She has left her husband, five children, two sisters, as well as other relatives, and the loss is keenly felt by us all; but for her to die was gain. Her funeral was May 15th, and numerous attended. The text used on the sad occasion was 2 Corinthians v. 1-5.

WM. J. PURINGTON.
HOPEWELL, N. J., June 13, 1893.

DIED—Near Pine Bluff, Jefferson Co., Ark., Nov. 30th, 1892, Mr. Joseph W. Morris, in the 40th year of his age.

He was the son of brother Benjamin E. Morris, formerly of Mississippi, and was born in that state. In early childhood his father moved to Drew Co., Ark., and remained there until about the time he was of age, when they moved to Jefferson Co., Ark., near Pine Bluff. He was married to sister Lizzie Hayden, daughter of brother Elisha and sister Nancy Ann Hayden, near Bastrop, Morehouse Parish, La., Nov. 25th, 1885, and the fruit of that union was four children, three of whom survive him. He was not a member of the church, but gave satisfactory evidence that he was a child of grace. He and I were once going to the New Hope Association, and he talked freely of his love for the people of God, and of his troubles and doubts; and I was satisfied that the Lord had shown him something which flesh and blood could not teach. He was a firm believer in the doctrine advocated by the editors of the SIGNS OF THE TIMES; and he seldom could read it and sister Mary Parker's book without shedding tears. His disease was congestion, and he only lived three days after being taken. He was greatly loved by all who knew him. He was a devoted husband, a kind and loving father, and a useful man in his neighborhood and county. He leaves his dear companion, three children, three sisters, and many other relatives and friends, to mourn the loss of one so good and kind. Inasmuch as we believe that all things work together for good to them that love the Lord, and are the called according to his purpose, in this bereavement may the Lord be a husband to his dear companion and a father to the fatherless, is the desire of the unworthy writer.

G. W. CALDWELL.

HAMBURGH, Ark.

APPOINTMENTS.

ELDER W. R. Welborn, providence permitting, will fill the following appointments in Texas:

Acton, 1st and 2d of July, 1893; at brother Preston Staggs, 3d, at night; Weatherford, 4th; Mineral Wells, 5th; Zion Hill, 6th; Poolville, 7th, 8th and 9th; Garrett's Creek, 10th and 11th; Springtown, 12th and 13th; Silver Creek, 15th and 16th; Joshua, 21st, 22d and 23d.

YEARLY MEETINGS.

A YEARLY meeting will be held, the Lord willing, with the Clovesville Old School Baptist Church, of the Lexington Association, on the first Saturday and Sunday in July (1st and 2d). A cordial invitation is extended to all lovers of the truth as it is in Jesus.

Those coming by rail will be met at Fleischmann's Station.

O. F. BALLARD, Clerk.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1832, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

Single copy.....\$ 05
Twelve copies..... 50
Thirty copies..... 1 00

Sums less than one dollar may be sent in postage stamps. Address,

G. BEEBE'S SONS,

Middletown, Orange Co., N. Y.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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B. L. BEEBE.

WM. L. BEEBE.

INSTRUCTIONS TO SUBSCRIBERS.

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NO. 26.

D. L. Blackwell June 28, 1893

CORRESPONDENCE.

MARK XIV. 8.

"SHE hath done what she could."

DEAR BRETHREN:—A sister in Texas, who wishes her name withheld, has requested me to write for the SIGNS in connection with the words quoted above, which she says have seemed to her applicable to some extent to her own experience; and to-day I feel like trying to comply with her request. I surely need not repeat again and again the statement of my feeling of inability and weakness, and of incompetency, when trying to comply with such requests, or when in any way attempting to deal with the deep things of God. This is such an abiding state of mind with me that it seems needless to speak of it at any special time. I will say this, however, that if I ever feel impressed deeply with anything, it is that I am not sufficient of myself to interpret any Scripture to the edification of any of the children of God, and this feeling, I doubt not, is also common to all who speak in the name of the Lord; but if called of God to speak at all, a feeling of incompetency is no excuse for silence, but rather the best of all preparations for speaking humbly, yet boldly, the word of the Lord, in dependence upon his grace to give light and strength, and to apply his word to prepared hearts.

I wish also to say that I have never (if I had time and opportunity) felt at liberty to pass by in silence such requests as the one to which I am now responding, unless I felt that I had no light at all upon the subject named. If God has stirred up the heart of one of his people to meditate upon a portion of his word, and also has given him a desire to hear a word from me upon that Scripture, who am I that I should pass it by in silence? I often fear that I am not called to this work at all; but if I am, I am also most surely but the servant of my brethren in it. I have never in all my life felt that it would be less than sin in me to fail to respond as best I could when called upon to speak or write in the name of the Lord; and so I feel like trying to write as requested upon the words named at the head of this article. I trust that the words may be also true of me in writing this letter, "He hath done what he could."

The narrative in which these words occur is a very striking and beautiful one. It describes the love and gratitude of a poor sinner saved by

grace to the Savior, who had redeemed her; but the narrative also presents that which is striking in its unloveliness and selfishness, and the rebuke of the Savior administered to those who found fault with the act of the woman. How gracious and tender, on the other hand, was his commendation of this woman, and her act of love and devotion!

The narrative reads as follows: "And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

I will not here stop to discuss the oft-mooted question as to whether this woman was Mary, the sister of Lazarus, of whom the same narrative in substance is given in John xii. 1, but will say that my opinion is that the same event is narrated in both places, as also in Matthew xxvi. The narrative in Luke vii. seems to me to have too many points of difference to be the same. The chief one is that in Luke it seems to be placed at a point too early in our Savior's ministry to fit in with this in Mark, Matthew and John, which all describe it as taking place just before the betrayal of the Savior. This, however, is a matter of minor importance. The lessons contained in the narrative are what we need to understand and have applied to our hearts by the Holy Spirit.

Taking it for granted that this was Mary, the sister of Martha and Lazarus, this act was in keeping with all that we read of her in the gospels. She always seemed more intent upon devotion and worship and adoration than upon outward active service. In her heart she recognized

"that good part which shall not be taken away" to be the sitting at the feet of Jesus, and learning of him who is meek and lowly of heart. Here is true rest. Service is good and noble, and loving also, but how often it is attended with care and anxiety and trouble, which disturb and distract the mind, and which leave no time for any hour of secret and silent communion with the Savior; and so the soul grows lean and barren, and we fret and worry, and miss that which is the sweetest and best of all, namely, a spirit calm and tranquil through communion with the Master. Service proceeding from love is indeed a blessed thing, but for all it can be only temporary; while sitting at the feet of Jesus teaches that which cannot be taken away.

In keeping with her gentle, loving spirit of devotion, Mary comes again, while Jesus is sitting at meat, and takes a box of alabaster containing ointment of great value, and pours it upon the head of Jesus, and also upon his feet.—See John xii. Jesus declared that she had anointed him for his burial. It is not likely that either Mary or the others understood what he meant by these words, and we can perhaps but catch a brief glance at their meaning. She had poured out upon him, while yet living, the same wealth of love and devotion that men reserved for their dead. He was about to be betrayed and crucified and buried; and here upon the very borders of the hour and power of darkness she had testified her love and her faith in a most wonderful way. Jesus looked beyond the mere act of this woman, and saw in her heart a love that would go with him to the end, and a faith that even death and the grave could not shake. She did not herself realize all that her act involved, even as we do not know the true depth of our love toward Jesus, which prompts the little service that we render. It is but a little thing to give a cup of cold water to a disciple, or to say, "Salvation is of the Lord;" but who can measure the love of God shed abroad in the heart which prompts to these things? Jesus sees that this act of this woman is prompted by a fullness of love and gratitude that reaches beyond death itself. It was her confession of her Savior. It was the same confession that in various ways the people of God have always been constrained to make. It was the same confession that is made to-day when a child of

God stands up before the people and tells what great things the Lord has done for him; and this confession differs not in kind from the testimony of the glorified around the throne of God. This woman did not see all that her testimony involved, and neither do we. It is prompted by eternal love, and lasts through death, and lays hold of things beyond the grave.

Jesus was much to Mary, and he had done much for her, and so she loved much, and her heart was grateful; and love and gratitude are not willingly silent. Love will seek expression in manifold ways. It is a joy for love to obey, and for gratitude to bring offerings. In harmony with this truth Jesus said, "If ye love me, keep my commandments." A mother cannot help caressing her child, because she loves it; and love finds joy in its own expression. In proportion to our love and gratitude will be our giving of ourselves first, and of what we have afterward; and so this woman gave the best she had, because she had given herself first. Jesus, in her view, was worthy of all. It was not only that he had done much for her, but she loved him for what he was in and of himself. We are grateful for a gift in our time of need, but we love because of what a person is. We love some men who never gave us any gift; but Jesus is both good and he has done us good, and so there is room for both love and gratitude. This woman was filled with these things, and what she did came from the heart. There was no mercenary calculation in it. She did not give for reward, nor for fame, nor for life. If she had, then Jesus would not have said, "This that she has done shall be told of her wherever the gospel is preached." This woman did not, could not see any one but Jesus. He filled all her heart and mind. She could not stop and calculate about the value of this costly box of ointment. Jesus had so drawn her heart to him by the power of his love that she could withhold nothing. In the most solemn sense of the word she could have said, "My Beloved is mine, and I am his." How natural it is to bring forth the best we have for those that we love. This woman brought the best she had. It might well have been all that she had; and it was as much all as though she had had a hundred boxes of ointment, and had brought them all. The widow's two mites were her all. The rich man who threw in a hundred talents had

not given as much as she. He had not given all. The poor widow loved more than did he. It would seem as though such a picture of love and devotion must melt all hearts, and arouse joy and praise in them. Surely the heart of every disciple must bound within him, and long to emulate this outflow of Mary's love and gratitude.

But what do we hear? Is it a note of wonder and praise from the lips of those who are the witnesses of this scene? No; there are some who are indignant. This is the testimony of Mark. John says that Judas Iscariot asked hypocritically, "Why was not this ointment sold for three hundred pence, and given to the poor?" While Matthew says, "When the disciples saw it, they had indignation," &c. It was not strangers nor Pharisees, then, of whom this was said, neither was it Judas Iscariot alone, but the disciples in general, who thus thought and spoke. Surely this is one of the many evidences that the children of God are yet in the flesh, and are not perfect. In love, and in the knowledge of the Spirit of the Master, Mary was in advance of any of them. The spirit that was ruling in her heart was a spirit that gave all to him spontaneously and lovingly, and with no selfish calculation. There was no need to fear that she would ever be neglectful of the Lord's poor. At his command her all would be given to them, even as now she poured out this rich treasure upon him. Mary understood the will of Jesus, and did it, because he had revealed his mind and will in her. This knowledge of the mind and will of Jesus is not head knowledge, such as may be learned from parents or teachers in schools, or from catechisms, or even from the Bible itself, but such as we receive by personal communion with Jesus himself; and this we have solely because of his indwelling through the Spirit. In measure Mary had seen Jesus as he was, and had become like him; and she who could so adore and love him would be sure to keep his slightest word as far as lay within her to do so. She would be sure to remember the poor, even as had the Master before her, and as he commanded.

The motives of those who were indignant might have been various. The motive of Judas, we are told, was that he might profit from the money himself. He cared not for the poor, but was a thief, and had charge of the bag, and of what was in it. He made zeal for charity a cloak for covetousness. The Pharisees would be indignant upon the ground of covetousness also; and besides, they would think that Mary had put too high an estimate upon Jesus. Perhaps the disciples were sincere, and really thought the ointment would have been better used if sold and given to the poor; but this showed that in the spirit of their mind they were not so near the Master as was Mary. They had not yet learned

that nothing is so precious as love to God and the offering of praise to him. He who has a heart to love and honor Jesus will not be far behind in any other good work. This they had yet to learn; and none can truly remember the poor except they remember Jesus first. She who had wrought a good work on Jesus would not be far behind in any other good work. The heart that loves God will love his people, and love to do his will also. The love that is consecrated to Jesus will also embrace all his loved ones, yea, will also reach out in sympathy to all the needy; and she who loved Jesus more than they would also do more for the poor than they. My observation is now that they who are most prompt to engage in the worship of God, and to spend time and means in that direction, are also apt to be among the first to help the needy. Judas, who was most indignant of all at this waste (as he would term it), had no care for the poor at all; but to those who were sincere, and who spoke out of their ignorance, he said, "The poor ye have always with you, but me ye have not always with you."

I wish that I could make this as plain in words as it seems clear in my own mind. Those who love and reverence Jesus most will be most kind and thoughtful toward those around them. Love to God is inseparably joined with love to our neighbor. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" It cannot be otherwise, if we love any man, than that we also shall cherish the objects of his love. What is dear to him will also be dear to us; and so the measure of our love to the Master will also show the measure of our love to his people. So their objection proceeded out of a false view of the whole matter; and Jesus therefore testified to them of her that she had wrought a good work upon him. She had done more than she knew. She had anointed him against the day of his burial.

The expression at the head of this article was the one specially named by my correspondent, and it has seemed very full and striking to me: "She hath done what she could." It seems to me that the full force and beauty of these words can only be seen as we meditate upon the fullness of love and gratitude that was in this woman's heart. To every one who would find fault Jesus would answer, "She hath done what she could." If it were not what some one else might do, it was what she could do. Nothing more was nor could be required of her than this. She gave what she had—what God had given her. Through a carnal spirit even the disciples themselves misunderstood and misjudged her and her gift; but Jesus knew all. He knew the secret motive of her heart, and her offering was precious in his sight, and her work was good. The poor could be fed at any time, but now he would have no check

imposed upon the outflowing of her love and devotion to him. It is as good a work when a mother, with her heart almost breaking with its fullness of love for her child, folds it in her arms and to her breast, and talks to it and laughs to it, and rejoices over it, as when she labors to clothe and feed it; and so it was a good work for Mary to sit at Jesus' feet, and in the eyes of the Master better than, like Martha, to be cumbered about much serving. So it was as good a work to break the alabaster box of ointment upon the head and feet of Jesus as to feed the poor. Both are good works; and he who does the one must not despise the other.

The other day a young disciple of Jesus, who loved much, came to the church at Black Rock, and in confession of faith and baptism broke the precious box of ointment, to the glory and praise of Jesus' name. If the young sister live to old age and feed many that are poor, she will never perform a better work than that. One other, the oldest member at Black Rock, comes up to my mind. For sixty-six years she has led a life of active usefulness in the church. I myself have been the almoner of her bounty to many poor; yet she has never performed a better work than when she, nearly seventy years ago, confessed her Savior before men. It seems to me that the lesson of this whole Scripture is that when our hearts are filled with love and gratitude, so that our thoughts must dwell upon and magnify the Lord, and our spirit rejoices in God our Savior, and our lips cannot forbear to speak forth his praise, then are we rendering to God service as sweet and as acceptable as we can, though we should give all our goods to feed the poor. But this does not contradict the inspired testimony, which declares the impossibility of the love of God dwelling in the heart which has no regard for the needy.

The sister at whose request this has been penned writes me that she has not yet confessed her Lord in baptism, and that she has felt too doubtful and weak and unworthy to take such a step. Glad will be the day for her when she, constrained by love, comes and pours out upon the person of Jesus her testimony to his grace and his power to save. Then it will be true of her, "She hath done what she could;" and the Savior himself will speak this consolation to her heart, as he did to Mary.

To me it seems often an awfully solemn question, as I look over my membership in the church and my ministry for the past thirty years, Have I done what I could? And the question grows more and more weighty the older I grow. I cannot answer it. Jesus only can.

I remain your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., June 8, 1893.

THE DESTROYER.

THE apostle commences the tenth chapter of First Corinthians by saying, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." After writing over these most solemn words of the Bible, it almost seems useless to write further, or try to say anything concerning them, only to draw the attention of the spiritually minded unto them. They only voice some of the saddest things that befall the poor, tried children of God in their journey through this "great and terrible wilderness." Once in a while we find a little rest; now and then a green leaf in the desert; here and there a flower like the rose; and our hopes rise within sometimes, only to be scattered under our feet like leaves withered and dead. And when we think of the multitude who perished and fell in the wilderness, how sad our thoughts are, and how often we ask, Shall we be like them? They fell. We understand they died and perished from off the earth. So, after they entered Canaan, they still for disobedience were liable to perish from off the good land that was given unto them. And these things were written for our examples; these different evil things, and different things by which they were to die. Those who tempted Christ were destroyed by serpents; those who murmured, by the destroyer. Well may we regard the admonition to "be not high-minded, but fear;" to "let him that thinketh he standeth take heed lest he fall." For sometimes destruction may come to us suddenly when our evil passions get the mastery of us, and we have forgotten to "watch and pray." What is the destroyer? have I often asked, when I have felt that destruction was drawing near; when I have felt no heart to pray, and heavy burdens of sorrow and distress on every side. When I can draw near to God in prayer, I do not fear; but when I cannot find my way to him, I feel the elements of

destruction within and all around, and how insecure I am. Sometimes I think we possess within our own nature these elements of our own destruction. These are our destroyers; pride, envy, hatred, and the works of the flesh, as enumerated by the apostle. Often we are told that the things under the law were shadowy and figurative; but here the very same things that were forbidden then, we find to be forbidden now; only under the law they were to die as to the natural life; but under the law of the Lord given for the government of the church they are to fall or die in that church relationship. And if they "fell" who did those things, then can we keep them standing who do those things now? Shall we sit down at so sacred a thing as the communion with those of whom the Lord hath said, "Ye shall not eat?" We may find it no easy thing to put our *shall*s in the place of the Lord's *shall not*s; we may try to sift around these things by saying, "We are all in the flesh, and liable to err," which is sadly true; yet we find poor comfort in this, when we must so plainly read, "If ye live after the flesh, ye shall die." Again "the destroyer" is before us. Sometimes utter helplessness is urged; but always this helplessness seems to afflict in the way it is wanted to. It follows the straight line of inclination, and sometimes we are just wicked enough to think we want to be helpless in some things which are forbidden. Why the admonition to take heed lest we fall? Again, we put much stress upon not being our own keepers to get along, when our ways are brought before us; and we truly feel it, and know we must be kept by the power of God unto salvation. Yet if we are powerless as to the influence of evil around, why are we told to keep ourselves from idols; to keep ourselves unspotted from the world; to keep ourselves from things strangled, from fornication and from blood; "from which if ye keep yourselves ye shall do well;" "keep thyself pure;" "abstain from all appearance of evil?" Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Somehow I always love the law of the Lord, even though I come short of it. I love the admonitions, exhortations, and encouragements to do what is commanded, rather than those encouragements to lull the mind in carnal security, no matter how we do or how bad we are. We know to grace the praise is due if we be found serving God acceptably with reverence and godly fear. But if we are really doing this, we are not revelling in ungodliness and worldly lusts, but are found denying them. Would it be to the praise of God's grace if we were living lives of worldliness, pleasure or shame? Somehow I feel that we ought to so live that we do not put grace below anything else. We know we have no righteousness of

our own; but if we are clothed with the imputed righteousness of God, ought it not to be manifest in our lives, so that it will truly exceed the righteousness of the scribes and Pharisees? Often my heart trembles lest I know nothing of grace or of this righteousness; yet this is my most earnest desire. If we find our eyes so filled with some attraction that causes us to forget those who are broken and afflicted, desolate and sorrowful, and have not a moment nor a thought for them, though they rightfully claim these things; if we find great delight and are having a good time when the brethren or church are consequently sad or dissatisfied, we may perhaps question if we are right or not sometimes.

"The brightest things below the sky
Give but a flattering light;
We should suspect some danger nigh
Where we possess delight."

Sadly we ponder over those who fell in the wilderness. It was not always the feeble or the weak, or those who would seem to be of little use, but the sons of Aaron and princes of Israel, those who ought to have been patterns and examples. Again our mind goes back to those who plead helplessness as an excuse for what they do. We do read of those who have eyes full adultery, and cannot cease from sin. But we want to think of these things as of a great way off. And if any wish to make this as a plea, we hardly think we would wish to be called "cursed children," as we read of them, if we forget not. There are so many things recorded under the law that if one did he was to die the death, that it is terrible to us when the conviction comes to us that we have come in essence under the same condemnation, and perhaps ought to die to the fellowship of the church, so that we find ourselves truly afraid. Again, we fear that we only live in name, when we are virtually dead. "See that ye walk circumspectly; not as fools, but as wise; redeeming the time, because the days are evil." I have thought, What is redeeming the time? Is it not turning back to the time of the apostles and prophets, whom we are to take as examples of suffering affliction, and not taking as examples the people of the present time, nor falling in with the times, nor keeping up with the times? Again says the apostle, "See that ye love one another with a pure heart fervently." What is it to do this? Is it only in word, or in talking love? (We do humbly hope and trust there never was nor ever will be a Baptist who would be guilty of flirting, or silly and wicked love, working under cover of brotherly and divine love.) Wantonness and lasciviousness is not love in any sense, so we will not speak of that. But all that is of the flesh will only bear its own fruit; and that will be a sickening fruit, which will bring no spiritual joy in the kingdom of our God. The mortifying or cruci-

fying of the flesh is what will do this. We are to love one another with a "pure heart," even the returning prodigals and the repenting Magdalenes. But perhaps there might be a question whether we love them for the grace manifest in them, or the congeniality of the prodigal and Magdalene nature which they might possess. If we love with a pure heart, it will truly be for the grace alone; love them because they are loved of the Master. This love calls for self-sacrifice in its full sense, even that we deny ourselves for and lay down our lives for each other. It is not a false charity, that demands a covering for itself, so that it may follow its own desires; but that true charity, or love.

"That lays its own advantage by,
To seek its neighbor's good;
So God's own Son came down to die,
And bought us with his blood."

It will teach us to deny ourselves, lest we become a snare by our example to some weak one. No matter how much we desire to do something that we might come through unharmed, if a weak one following us should become ensnared or destroyed, how sorrowful we should feel. It may look to us as only a little thing; but we are to remember that a little folly can make things like the unsavory ointment that would be a very great task to make sweet again. If it only could be realized how sad it is to see precious and valued ones fall by the way and be destroyed, we think the force of the admonition would be truly felt and realized, "Take heed lest he fall."

Again, we love to think of those who did not fall by the way. We love to think of that effectual grace that did crown their lives. We love to think of Joshua and Caleb, and of those who did possess the land. We love to think of our spiritual Joshua, who is the Captain of our salvation, trusting that through him we shall conquer the mightiest foes. We love to think of those who were with him, who were called and tried and faithful; of one who said, "I have fought a good fight." We hear much said of our unworthiness, and of our sinfulness. While we are to humbly acknowledge these things, we can make no boast of them in such a way as to excuse ourselves in a way which we ought not; for we do read of walking worthy of the high vocation wherewith we are called, in lowliness and meekness, esteeming others better than ourselves; not telling how much more we do and how much better we are than they; remembering the Master hath set the members in the body as it hath pleased him; so that the foot cannot say to the hand, I have no need of you; you are of no use to me. We cannot see as the Master sees. What may be uncomely in our feeble eyesight, may have more abundant comeliness in the eyes of the Master.

Again, I love to read of those few names even in Sardis who had not defiled their garments; and, says

the Master, "They shall walk with me in white, for they are worthy." Deeply feeling my own unprofitableness and hardness of heart, I ask the prayers of all the spiritual minded.

Sadly your sister,
KATE SWARTOUT.

GENESIS XLV. 5.

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life."

It will be observed that this text are the words of Joseph, soon after he had made himself known to his brethren, and were designed to comfort them, at a time when they looked for severe punishment from him, who was at that time governor over all the land of Egypt. He first reminds them of the fact that they had sold him, and, second, that God had sent him before them to preserve life. When we enter into an examination of the history of Joseph we find in him a type of Christ, first in his humiliation and suffering, and second, in his exaltation, and as a deliverer. It appears that Israel loved Joseph more than all his other children, so that he made him a coat of many colors. This manifestation of Israel's love caused hatred to arise in the hearts of Joseph's brethren against their brother, and it was increased when Joseph made known to them his dream, while in the field binding sheaves; the interpretation of which, they well understood, was that they all should bow down to him. It is written that every knee shall bow, and every tongue shall confess, that Jesus Christ is Lord, to the glory of God. While Joseph's brethren were looking after their flocks, Israel was anxious to learn of their welfare; so he sent Joseph to see if it was well with his brethren and well with the flocks. He was sent on a mission of mercy to them. But when they saw him afar off they began to plot against him, and said, "Behold, this dreamer cometh." They intended to kill him; but the text says that God sent him, and he intended to preserve his life to accomplish the purpose for which he sent him, namely, to save their lives by a great deliverance. When our Savior was born in Bethlehem, how anxious was Herod and many of the Jews to kill him; but all the powers of earth and hell could not take his life until the time appointed of the Father. Jesus said, "No man taketh my life from me: I have power to lay it down, and I have power to take it again." Joseph now enters upon his sufferings. His brethren strip him of his coat of many colors, and cast him into a pit; but just at that time God sent deliverance, and Joseph was sold into Egypt. How sad to be cast into a pit! The child of God knows the awful condition in which he found himself by reason of sin. The psalmist calls it a horrible pit. He says that God brought him

(Continued on page 205.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 23, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THE UNFAILING REFUGE.

"Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."—Psalm lv. 22.

None but such as are weary and heavy laden can appreciate the sweetness of rest. Only those who are hungry can feel the need of food; and the subjects of oppression are qualified to rightly estimate the liberty which is found in the breaking of the yoke of bondage. Aside from the direct and plain testimony of the inspired word, in which the saints are designated as an afflicted and poor people, there is in every provision of the gospel evident adaptation to the needs of those who are unable to deliver themselves out of the bondage in which they are held as captives. It would be useless to announce to one who has power to provide everything he desires, that a liberal provision has been made for supplying food and clothing to the naked and starving. Not only does he feel himself in need of nothing, but it would be humiliating to his pride to become a recipient of such charitable ministration. So long as he has strength to work, or wealth to purchase such supplies as he requires, man naturally aspires to that independence which would not be indebted to the favor of others for such things as he can obtain by his own industry. None need a refuge but those who are unable to protect themselves in their own resources. By this peculiar mark it has pleased God to identify the election of his grace as the subjects of that consolation which is in the inspired record given to all such as are cut off from every hope of deliverance in their own works.

"Cast thy burden upon the Lord." While this assuring word is applicable to all who are oppressed under the burden of their own just condemnation, it has pleased the Lord to reveal the truth that it has its primary object in the assurance of the suffering Redeemer. From this psalm it is explained by the inspired record that Judas was the man who did walk with Jesus, and took counsel with him, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords."—See John xiii. 18. In that great distress nothing less than his own omnipotence could have strength to sustain the chosen Servant of God. It is necessary to consider that while as the Son of God our Jesus is possessed of every attribute of God, yet he "made him-

self of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 7, 8. Proud reason is incapable of grasping the wonderful truth that the helpless babe of Bethlehem, for whom there was no room in the inn, was yet the eternal and omnipotent Word by whom all things were created. In nothing is his infinite power more clearly revealed than in his ability to assume all the weakness of the sinful children whom he came to redeem. In thus humbling himself he was made perfect, being in all points tempted like as we are, yet without sin. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. ii. 17, 18. In thus leading the way of his ransomed people through much tribulation, our Lord Jesus must himself be brought low, and in sinking in the depths of condemnation under the weight of all the sins of his members, he must be deprived of all strength to sustain himself. In that dreadful extremity, he does not ask for any compromise with the adversary, nor that the holy demands of divine justice should be relaxed, for he loves that very law under whose sentence he is called to suffer. Yet he does continually cry unto God even out of the depths, and thus he casts his burden upon the Lord. Leaning upon the omnipotence of his God, he is able to answer all the infinite requirements of that law under which his people are condemned. No such burden was ever borne by any other subject of condemnation as that which oppressed him who was made sin for the justification of those whose sins were washed away in his precious blood. The same Spirit of the Lord God by which this gracious direction was addressed to him, was without measure bestowed upon him in that holy anointing by which he was ordained as the accepted Priest, whose one offering should perfect forever them that are sanctified. Therefore he did obey this word. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."—Heb. v. 7-10. Having thus led the way in bearing such a fearful weight of the burden of just condemnation, he is the great Example

to whom all who are oppressed are directed to look. Only as led by that Spirit which was in him can they follow his footsteps. When that holy Comforter takes this divine word and shows it unto one who is oppressed under an intolerable burden of sin, that instant it is cast upon the Lord, and the weight is removed from the conscious sinner. He may have often read this word of deliverance in the letter of it, but such knowledge brings no relief. He may have studied it in the original Hebrew, as it was written by David, yet it could afford him no deliverance. Even the inspired writer could not bring to himself the assurance contained in the words which the Spirit of Christ moved him to record. He was often made to rejoice in the wonderful deliverances which the Lord wrought for him, yet he could not draw encouragement from past mercies to enable him to trust in the Lord for support in present trials. When the Lord had given him the victory over Saul, putting that enemy in a position where he was in David's power, it was immediately afterward that "David said in his heart, I shall now perish one day by the hand of Saul." With all the multitude of deliverances which he had experienced from the constant care and mercy of God, he could not himself cast his burden upon the Lord. But when it pleased God to give him the assurance of his Spirit, then he could confidently say, "Thou art my lamp, O Lord; and the Lord will lighten my darkness. For by thee I have run through a troop; by my God have I leaped over a wall."—2 Sam. xxii. 29, 30. The grace of God is manifest in his saints when they are made to cast all their cares and trials upon him, for then they have the testimony that he careth for them.—1 Peter v. 7. It is not a condition to be fulfilled by the burdened character in order to secure the deliverance promised. It must be observed that the commandment is addressed to none but such as are led by the same Spirit which moved the pen of David to leave this word of assurance on record for their guidance. There is no duty enjoined upon those to whom the Spirit applies this word, but the precious privilege of doing the very thing which above all things they desire to do. As the hungry are glad to obey the command to eat, so the weary and oppressed are rejoiced to be delivered from the burdens under which they groan. Only those who are weary and heavy laden can desire to obey the word of the Lord in our text; and consequently this is the witness which abides in every believer. In our text there might be room to doubt the propriety of appropriating the address to every burdened sinner; but in his own divine language our dear Redeemer has specifically identified each one of them. He says, "Come unto me, all ye that labor and are heavy laden, and I will give

you rest." This does not allow the exclusion of even one of those described. Nor can there be any question that those very weary ones are all included in the gracious words of our text. To them exclusively there is "good tidings of great joy" in the announcement that the Lord himself is the refuge and strength of all such as are poor and needy. Only in the infinite grace of God can such find consolation; and those who claim any merit in themselves are forbidden to trust in this salvation which is provided for them that are lost. For them alone has the Spirit of Christ indited every comforting word of gospel assurance which is written in the Scriptures. To them are all the commandments of Christ addressed, and in them are they wrought by his Spirit which is given unto them. In that perfect love which is the fruit of the Spirit dwelling in them, all his law is fulfilled. So the infallible test is given by inspiration, "By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God, that we keep his commandments; and his commandments are not grievous."—1 John v. 2, 3. Now, if this is your case, you earnestly desire to render obedience to every injunction of Jesus. The burden of unbelief and sin is too heavy for you to bear; but your Lord has given the promise that his yoke is easy, and his burden is light. May his grace enable every burdened soul to obey the direction in our text, "Cast thy burden upon the Lord."

"And he shall sustain thee." It is one peculiarity of the record which God has given in the Scriptures that it finds in every heart of those led by the Spirit of God conclusive assurance of its own infallible truth. However the subject of affliction may be sunk in darkness and despondency, he can look to no other deliverance but that which is from the Lord. Even though feeling to be cast out from the presence of the Lord, and beyond the reach of such deliverance as reason would consider possible, the prayer of living faith in Jesus never fails to bring an answer of such manifestly omnipotent help that the tried one can bear witness to the truth that "Salvation is of the Lord." Indeed the saints are often brought by their very distresses to see how far they have been overcome by unbelief; and in adversity they consider their utter helplessness as they could never know it in the prosperity of untried belief in God. In the type, when the nation of Israel enjoyed peace and plenty they went into idolatry; and it was only as reduced to utter destitution that they remembered their dependence upon the God who brought them up out of their bondage in Egypt. So the saints under the gospel dispensation are in constant need of the chastening rod of adversity for their deliverance from selfish reliance upon their

own resources. As the oppression of Israel in Egypt was not for the gratification of the malice of their taskmasters, but for their own instruction in the faithfulness of their God, so the sufferings of the saints are not for the satisfaction of the adversary by whose devices they are betrayed into sin, but that they may be qualified to bear witness to the infinite goodness and mercy of their God, by which they have been preserved from all their enemies, including their own evil heart of unbelief in departing from the living God. When they are brought low they can testify that they were delivered alone by the manifest power of their ever faithful God. This is something more than that merely theoretic assurance which professes belief in the doctrine of salvation by grace. Having learned that the alluring vanities of selfish pride are but refuges of lies, they are qualified to rest in the name of the Lord as the strong tower into which they are driven to run, and there they find safety. Their burden is never too heavy for the Lord. In his great transgression David found this refuge a sure defense. Peter was sustained in that awful conflict when he was sifted as wheat, by the prayer of his Lord, which was the hand of God for his deliverance from the snare of the fowler. So, in every time of trial this present arm of the Lord sustains his saints. Nothing more sure is written for the support of the Captain of our salvation in his humiliation than what is recorded to sustain every trembling disciple through the trying conflicts which are appointed for them in this present evil world. Never has he failed to sustain one of his burdened little ones even though they may have been called to resign their mortal life in their devotion to the truth. In every time of trouble he shall sustain them that have no trust but in his grace.

"He shall never suffer the righteous to be moved." If there were no revelation of the grace of God in making guilty rebels righteous, there would be no comfort for any conscious sinner in this precious assurance. But for the support of such as mourn their sinfulness, it has pleased God to reveal the perfect righteousness of Jesus as the robe of justification to all them for whom his blood was shed. The righteousness which is well pleasing to God is found nowhere else but in him who was made to be sin for us, that we might be made the righteousness of God in him. Since the saints are all accepted alone in the Beloved, it is the very same perfect holiness which justifies him by which all his saints are made holy and without blame before God in love. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. There can be no condemnation to them who are in Christ Jesus, since divine

justice is satisfied with the perfect obedience which was rendered by their Head and Life. In him all his redeemed people are accepted as complete, having every perfection which is found in their Redeemer. Thus they are truly "the righteous." This is not merely a transfer of their sins to Jesus and of his righteousness to them. Strict justice could never approve such a transfer even though the sinless Jesus should consent to assume the guilt of the transgressors. It is because he is the life of all his members that he has the right to bear their sins. Nothing else but the life of the sinner can atone for his transgressions. Justice allows no substitution of another life for that which was forfeited in the violation of the holy commandment. The real unity of Christ as the Head and the election of grace as his body clothes every vessel of mercy with all the righteousness of their Redeemer, so that they are correctly designated as "the righteous," though in themselves they "were by nature the children of wrath, even as others." To every one of those who are thus made righteous, the assurance in our text is given. No sinner ever fled for refuge to this sure retreat but that he was made a witness of the truth proclaimed in this precious promise. However unbelieving doubts may arise, and the trembling saint may fear to trust in his grace, "He shall never suffer the righteous to be moved."

"The work which his goodness began
The arm of his strength will complete;
His promise is Yea, and Amen!
And never was forfeited yet."

TO OUR DELINQUENTS.

WE are again compelled to call the attention of a number of our subscribers to their delinquency. We are publishing the SIGNS OF THE TIMES this year on more liberal terms than ever before, and really below what we can well afford. With many the neglect to send on their remittances is more from thoughtlessness than from intentional neglect. The inconvenience to us is just the same whether the payments are held back from inability to pay, or from indifference, or through carelessness. Will not our brethren and friends, every one when they read this notice, look at the date next to their name, and if they find it in arrears, please make a special effort to send on their subscription? We are furnishing more reading matter for the price of the paper than any publication of our order and at double the expense, and need the money to meet our liabilities falling due.

READ AGAIN.

WE have tried to impress on our subscribers' minds the fact that under no circumstances can we continue a name on our list longer than the end of this year, 1893, that is sent on with their own subscription, in accordance with second and third paragraphs of last supplement, dated April 12th 1893.

(Continued from page 203.)

up out of a horrible pit, and put a new song in his mouth. Dear child of grace, well do you know how you learned to sing that new song. It is a song that none but the heirs of grace can sing. It is taught by him who speaks as man never spake.

The Bible reader can rapidly trace the footprints of Joseph down into Egypt, through Potiphar's house, and into the prison. But the Lord was with him, giving him wisdom to interpret the mysterious dreams of Pharaoh. Joseph was raised from the prison, and was caused to ride in the second chariot. My dear brethren, do you not see in this an emblem of the exaltation of our blessed Lord? He is exalted a Prince and a Savior, to give repentance to Israel and forgiveness of sins. He has never promised this to any but Israel.

Joseph was governor over all the land of Egypt; and during the seven plenteous years the earth produced abundance, until the store-houses were filled. It is said that he gathered corn as the sand of the sea, until he left off numbering. The apostle says, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

In the time of the famine Joseph held the keys of the store-houses. He could lock, and none could open. So our antitypical Joseph holds the keys of heaven and hell in his own hands. When the famine came, Joseph's brethren were not prepared for it, and consequently their means were soon exhausted. How distressing to pass through a famine! There is nothing that will force us so soon. When all the land of Egypt was famished, the people cried to Pharaoh for bread; and he said to them, "Go to Joseph." O, poor, penitent sinner, you who have been quickened by grace to a knowledge of your guilt and condemnation, go to Jesus, who holds the rich store-houses of grace in his own hand, and says to you, "Come, buy wine and milk, without money and without price." He says for your encouragement, "Blessed are they that mourn; for they shall be comforted." If you are a true mourner, you are as sure to be comforted, as God has said it.

When the famine came it was not a matter of choice with them to go to Egypt; they were compelled to go, or perish. It was not a matter of choice with queen Esther to go in to the king; she was compelled to go, as her own life and the life of her people depended on her obtaining his favor; and as she stood at the gate trembling, she had no thought of rejecting his favor. The question with her was, Will he extend the golden sceptre? How vain and foolish the thought that God is calling, and is anxious to save the poor sinner, and the sinner rejects him. This is an old doctrine, and

was preached by the devil to our parents in the garden of Eden. You need not teach the natural man this doctrine, for he naturally inherited it from his father Adam, and nothing but the quickening power of God will convince him that salvation is all of grace.

When Joseph's brethren went down into Egypt to buy corn, little did they think that he who was governor of Egypt was the brother they had sold for twenty pieces of silver. O how ignorant of spiritual things is the dead sinner, until God reveals them to him. This is the grand old doctrine that has ever been taught by the Primitive Baptists in all ages, and will continue to be taught by them until time shall be no more. It is worthy of notice that the brethren of Joseph did not know him, but he knew them, and accused them as spies. See what a fine story they related to him to justify themselves. O how the sinner seeks justification under the law. But Joseph intended to humble them, and to reveal to them their sins, before he should make himself known to them. They tried to pay their way, but their money was returned in their sacks. Here is the "do and live" system fully exemplified. O how the poor sinner tries to pay his way by his good works. But as their money was returned by Joseph, so good works for salvation will return on their own heads. Poor deluded souls! how ignorant they are of the glorious doctrine of grace. I glory in the grand old doctrine taught by the apostle. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Before Joseph revealed himself to his brethren he wisely arranged to have them bring their brother Benjamin, and this they were compelled to do. Joseph manifested a greater love for Benjamin than for any of his other brethren. In view of this we believe he was a type of the church. His love was so great for Benjamin that he fell upon his neck and wept. He further manifested his love by making his mess five times greater. How sad the brethren felt, and what condemnation rested upon them. No doubt they trembled with fear when they heard the words, "I am Joseph." But he soon began to speak words of comfort, telling them not to be grieved nor angry with themselves, that they sold him, for God had sent him to save their lives by a great deliverance. He amply provided for them all, without money and without price, and said to them, "Take your wagons out of the land of Egypt for your little ones and for your wives, and bring your father, and come. Also regard not your stuff, for the good of all the land of Egypt is yours." Our blessed Savior will save his church and people from their sins; and as surely as Joseph provided abundance for his brethren, so will our blessed Savior provide

abundance for all his children. Not one of them shall be lost, for their life is hid with Christ in God. "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Brethren, is not this precious promise enough? Our Savior says, as did Joseph to his brethren, Come, for all the good of the land is yours. How glorious is the thought that not one shall be left behind. If one could be left, it would perhaps be me. I am glad that they shall all know him, from the least to the greatest.

SILAS WILLIAMS.

ALBANY, Oregon, Jan. 28, 1893.

OPELIKA, Ala., May 27, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I was much interested in the last issue of the SIGNS. The correspondence between Elder Jenkins and brother F. S. Brink was a matter of peculiar interest to me, as it carried me back to former days in my pilgrimage, when I had somewhat the same exercise of mind. I was struck with the remark of brother Jenkins in regard to God having a purpose in brother Brink being brought as he was through that ordeal, and the sharp trials. I remember when I had written a letter to the SIGNS, containing an account of my trials, a brother in north Georgia by the name of McDaniel wrote me, and asked me how I managed to cut myself loose from all my kindred and former friends, and even from my wife. I wrote him that I was unable to do such a thing; but I trust that the same Physician who separated Paul from his mother's womb, and called him by his grace, to preach the gospel, was present and did the cutting loose. How powerless we are to do the very thing so much needed.

One other thought came to me, in his dying to all his former relation, and giving up what is called baptism. I had the same struggle. I know about how he felt on that subject. At one time it was such a barrier in my way that I thought it insurmountable, like the mountain Jesus spoke of when he said that if we have faith as a grain of mustard seed the mountain would be removed. So it was with me. When God gave me the faith, the mountain was removed, and the sycamine tree of ordination was plucked up and cast into the sea. I was made to look at the so-called baptism as sacrilege, in that the Scriptures teach that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." The Lord showed me that the ones who had practiced that fraud on me were responsible for the act, and not me, as I was kidnapped by them when a babe, and taught a dialect that was Ashdod to the core, core and all. Now I can look back and see how that the mountain became a plain; and, as the Lord said by Zechariah, "Not by might nor by

power; but by my Spirit, saith the Lord."

The genius and spirit of the New School is to deceive, and thus many of God's children are kidnapped and led off by them, carried captive, and kept shut up in Babylon until God delivers them therefrom.

I am glad brother Brink did not write to me, but kept up the correspondence with you, brother Jenkins. You were the one, and I certainly think the Lord enabled you to carry on the correspondence in a plain, faithful way. I can indorse what you wrote, and I feel that you were kind enough, and at the same time faithful enough. Indeed did the Lord say, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." You reminded brother Brink of the tribulations he would enter upon in this narrow and strait way. Doubtless he has found your words true. If he has not already, he will before he travels far. Thus has it been with me, plenty of poverty and persecution. But when we feel that the Lord hides us in his pavillion from the slander of tongues, we can eat our bread and honey in quietness. Here is a slice with honey on it, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." Of course I cannot in so short a letter refer to all your correspondence; but I think if I ever know of a similar case I will refer the one to brother Benton Jenkins. Sister Laura E. Tubbs, of Texas, having read a few copies of the SIGNS, wrote me, and after corresponding for a few months I went to Texas and baptized her, on the fourth Sunday in May, 1891. She doubtless has read the correspondence with interest, as well as many others who have passed through the same deep waters, and the fiery trials which are to try our faith in God, his way and his word. I reckon that brother Brink, sister Tubbs and myself, as well as some others, feel very dead to all those things; and had we not been convinced that those people were not the church of God, we would have held on to them. Like those of old who lived in Babylon, we tried to heal her; but when we saw all remedies fail, and saw that she only grew worse, we were made to say, We would have healed her, but she is not healed; therefore let us forsake her. Afterward these characters were seen in Zion, declaring the wonderful works of God. And it will occur again and again, as God's people there hear his voice saying, "Come out of her, my people." This sometimes gives me hope, as I once heard that voice so plainly. The prophet Micah says, "Arise ye, and

depart; for this is not your rest; because it is polluted, it shall destroy you even with a sore destruction." The rest of the true people of God is not in Babylon; but Zion is appointed as a place of rest, as the prophet has said. We see that Babylon with all her sons and daughters cry out, Work, work, work. Up and be doing. They cry thus, and her streets are filled with do do songs. But the true church of God is that flock which Christ makes to rest at noon. Babylon, like a muddy stream, is always casting up mire and dirt. Her muddy doctrine of works and a conditional salvation is her song and her joy. She says, Come unto me, all ye that labor, and I will put you to work. Her mouth is not made to preach rest, for she knows nothing about it. She is like a seagull, busiest in the time of a storm; and like the arch enemy, full of energy and life to deceive and lead astray. Hence God has said, "Put yourselves in array against Babylon round about: all ye that bent the bow, shoot at her, spare no arrows; for she hath sinned against the Lord." Bless God, it is written that she shall fall; and the apostle John wrote, "Babylon is fallen." As a millstone she is cast into the sea, and shall arise no more. We are commanded to serve her as she has served us. Sometimes I think our brethren seem to fear her, and begin to be slackhanded. Faithfulness becomes the house of God. When the Lord says, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," it means something. Even now at this time I think it is high time to awake out of sleep. Many of our brethren are in Babylon, and I feel for them, and hope the Lord will deliver them out of the snare of the devil, who have been taken captive by him at his will. They cannot be satisfied there. I hope they will come to Zion with songs and everlasting joy upon their heads, and sorrowing and sighing flee away. They shall come, as Christ told his disciples to flee from Jerusalem at a certain time. The same call will come to the children of God that are in that Jerusalem which spiritually is called Sodom and Egypt.

God will make brother Brink a comfort to some of his children whom he will yet have delivered from the doomed city which now stands in all the worldly pomp and show, saying, "I sit as a queen, and am no widow."

I have written much more than I expected to write when I began. May the Lord bless this message and make it a comfort to some one, is my prayer, for Jesus' sake.

Yours in hope,

W. LIVELY.

THE PERSECUTIONS OF SAINTS.

THAT God's people have been a persecuted people is apparent from both sacred and profane history. It was very early declared by God himself that enmity should exist between the seed of the serpent and the seed of the woman; and this enmity involved the church of Christ. This is the earliest declaration of war ever made; and no peace has ever been made, nor is ever to be made, between the hostile parties. A victory over death, hell and the grave will alone end the strife. The enemy of God was destined to appear in many forms, even "with all deceivableness of unrighteousness." I wish to notice three of his principal forms, namely, the dragon, the beast with seven heads and ten horns, and the beast with two horns like a lamb; but the same spirit animated and directed each and all.

The dragon doubtless represented Pagan Rome. This is first of the three noticed in Revelation xii., bringing into view the city of Rome and ten European kingdoms, under whose laws the saints suffered; for they were persecuted under a form of law in all cases, and not by mere mob violence.

The same seven heads and ten horns appeared under a professed christian form in the early centuries, and power was given that form to rule the earth and persecute for twelve hundred and sixty years. The animating spirit that rode and directed the beast (or the political powers, the ten horns) is represented by a woman (see Rev. xvii.), who directed the beast she rode upon, even as a warrior directs his war-horse. But another beast was seen coming up out of the earth, having only two horns, or legal forms of law. Where is this form to be found, if not in our United States of America? The two horns representing the two houses of Congress, and the two houses of the several State Legislatures. This same evil and religious persecuting spirit seeks to ride this beast, to direct law movements, to regulate our drinks, to prescribe our days of worship, to free our servants, to wrest the control of our children from us in educational matters, all in the name of almighty God; thus claiming to be his vicegerents on earth. The horns were like a lamb; the voice was that of a dragon. The law power is "of the people, by the people, and for the people." How harmless, how innocent, it looks! But the "people" are so taught that when they speak (or make laws) it shows the teeth of the dragon, it is the voice of a dragon, proving that it is the same old spirit, though in a different form and under a different name. The number of this beast is six hundred and sixty-six—the number of a man; that is, the different religious organizations that are of man's origin are six hundred and sixty-six. These by their laws shall compass the camp of the saints round about, by weaving a web of law

around the saints which they cannot live under conscientiously; but when the web is about completed, fire comes down from God out of heaven and devours them.

Brethren, is not this eventful day now dawning? Are not the powers of antichrist fast getting hold of the reins of political power? Thus proving to us that while our kingdom is not of this world, their kingdom is of this world. Surely "the armies are gathering around;" and if so be that we are of the day, and not of the night, let us be sober, and fight not with carnal weapons, but with the sharp sword of truth; knowing that though in the world we shall have tribulation, yet in the Lord we shall have peace, and at the appointed time the people of God shall triumph over all their enemies.

Brethren Beebe, the above are some views that I have; and if published I earnestly hope they may incite some one to write more fully on the subject, and to freely correct wherever I may have gone amiss.

Yours in hope,

THOMAS COLE.

ROYALTON, Ohio, June 12, 1893.

TISKILWA, Ill.

DEAR KINDRED IN CHRIST:—It has long been impressed on my mind to write to the household of faith and tell them how I trust the Lord found me, and led me about, and instructed me. I had serious thoughts and impressions when but a child. My father preached the funeral of a babe, and I worried that it must be put in the ground. My mother told me that we all must die. The worry of that constant thought haunted me for years. I greatly wished to be a christian, for I thought they enjoyed themselves so much in telling of the goodness of the Lord. As I older grew I tried to be good, and in some way to ingratiate myself into the Lord's favor. I was told that we had a great work to do in our salvation. I tried to pray often, and to do right; but alas for my self-righteousness! Soon my burden seemed greater than I could bear. I attended Sunday School, and this question was asked, "What is the work of the Spirit?" I looked over my father's books, but I failed to find the desired information. I then asked my father, and he said, "I cannot tell, my dear." This was a puzzle indeed, and he a minister. In the year 1855 I was married and moved to Nebraska, into a neighborhood of Old Baptists. They went about preaching from house to house, and how they did enjoy themselves. The Lord was pleased to call many from darkness into the glorious light of the gospel. For three long years I tried to work out a fig-leaf righteousness. I felt that others could be saved, but not me. My husband was baptized in the Missouri River, with many others; but as for poor me I was in deep despair. I returned to my father's home, and a revival was held near by. I attend-

ed, and many were flocking to the mourner's bench, I with the rest; but I found no relief. I was told to act faith in Christ, but could not. My burden seemed greater than I could bear, and soon I lost my health. One day I went to a New School Baptist covenant meeting. (How busy they were in trying to save souls; while the Old Baptists, I thought, were such a set of do-nothings.) But they could not do me any good. They urged all to speak. I told them I had sinned away the day of grace. The deacon said it was foolish to talk like that; that it was easy to believe. I thought I would give worlds, if I possessed them, if I could believe. That evening I went home with a young friend, and while there a sweet calm came over the troubled waters of my soul. We soon returned to the meeting; and when the invitation was given to speak, before I knew what I was doing I was on my feet, and was telling what great things the Lord had done for me. That night while riding home our sleigh was heavily loaded, and we got out to walk up a steep hill. I felt as if I were walking on air. The ground was covered with snow, which seemed transformed into thousands of sparkling gems. One passage of Scripture after another passed through my mind, and the Bible appeared like a new book. All were gracious promises now, while before all had been condemnation. One night a light shone around me, and I saw Jesus. O what a sight! I cannot forget it. For weeks,

"Jesus all the day long
Was my joy and my song."

Then the adversary whispered, "You are deceived, and have tried to make the people believe you are a christian." In my distress I tried to pray that I might know if this was all a delusion. Then to my great joy Jesus drew near, with the words to doubting Thomas, "Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet believe." With such a view I was made to exclaim, "My Lord and my God!"

"Not the labor of my hands
Could fulfill thy law's demands;
Nothing in my hands I bring;
Simply to thy cross I cling."

I felt I would like a home among the Old Baptists, if they would receive me, which I rather doubted. They all looked so pure and holy, I thought they would soon see I was not one of them. My sister and I went to the Spoon River Church and tried to tell of our wanderings, but failed entirely. They seemed to understand our sighs and tears, and we were received and baptized. I cannot express the peace that flowed into my soul in the discharge of my duty. Soon, ah, so soon, I was in trouble again, and about the Lord's supper. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." I was not worthy to unloose Jesus' shoe

latchet. This became a great cross. My father, sister and I went to Salem Church at the May meeting. After preaching was the communion. Father asked mother Bobbit to bring in his girls, as we were seated outside. We went into the house. Elders James Chenoweth and R. F. Haynes, with Deacon Bobbit, were there. If I only could have gotten away I felt I would. I was like the children of Israel when they came to the Red Sea. But once more Jesus drew near and covered me with the beautiful robe of righteousness. I could then see that I was complete in him, and also how God could be just and justify the ungodly.

Long years have come and gone since I trust the Lord washed my sins away; and instead of being a perfect christian, sin permeates my whole being. When I would be or do good, evil is present with me. I am satisfied there is no way of salvation except through the merits of our blessed Redeemer. O how I have wished that I might not sin. But perhaps the dear Father will take the will for the deed, and bless instead of blame.

Dear kindred, may the grace of our Lord Jesus Christ and the love of God be with you all.

R. B. THOMPSON.

REISTERSTOWN, Md., May 25, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Our brother, W. B. Williams, has sent me the inclosed, which he desires to have published in the SIGNS. I gladly comply with his request. Many of our brethren still recall and speak of the words and the presence of the dear aged brother at our associations last spring. To the exhortation to brotherly love I feel to say, Amen.

F. A. CHICK.

"LET brotherly love continue."

To the many brethren and friends whom I met last year at the Baltimore, Delaware and Delaware River Associations—Very dear brethren:—About one year ago I was among you, and enjoyed my visit with you very much; and on my way home (I think on the Chesapeake Bay) my mind went back to ponder over the good and pleasant meetings I had shared among you, and the above Scripture came into my mind. From then until now, whenever I have thought of my visit, the above Scripture has presented itself to my mind. I do not know what is more precious than brotherly love. It is like a morning without a cloud, when the sun rises with its glorious light and drives away the clouds of darkness, and enables us to see how to walk. By it we walk together in the great love of God, which is stronger than death, and which surpasses all our language and understanding. God is love; and he that loves God has this brotherly love in his heart. This love drives away all malice and hatred and backbiting. It drives away all evil speaking toward our

brother. It hides a multitude of sins. No man has this love only he that is taught of God. I believe that every one who is taught of God loves his brother with godly love. Brethren, let this brotherly love guide you still in your meetings, in the fear of God. Let this love cause you to live in peace, and in humble worship before God. Walk as children of light. Brethren, may you have a pleasant meeting in your associations again. I would like to meet you again, but cannot this time; but my mind is with you. If the Lord will, I will come again some time. I saw no reason to find fault; but I can say that I was greatly cared for, and much kindness was shown me. I was not lacking in anything. My wants were all supplied. I still have you all in remembrance. May the Lord greatly bless you all. I still hope to remain in brotherly love with you until death.

Your brother,

W. B. WILLIAMS.

ELM CITY, N. C., May 16, 1893.

INQUIRIES AFTER TRUTH.

JUNE 13, 1893.

BROTHER F. A. Chick will please give his views through the SIGNS on James iv. 7, 8. Is it not addressed specially to the church? My mind has been directed to it by one believing it is to the world also. A sinner saved by grace, if saved at all,
E. O.

I WISH to bother brother F. A. Chick once more. I wish his views on Matthew xi. 12, if he will be kind enough to accommodate an old worm.

The SIGNS has been in our family since its first issue. My father's membership was at Bryans' Station, under the care of Elder Thomas P. Dudley.

Your well-wisher,

J. A. MERRYMAN.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

A Friend, N. J., 1, O. F. Ballard, N. Y., 1, S. S. Ward, Ohio, 1, John G. Smith, Texas, 1, Mary J. Kimber, Ill., 1.—Total, \$5.00.

OBITUARY NOTICES.

DEPARTED this life quite suddenly, at the residence of her grandson, Mr. Arnold Carroll, Hobart, Delaware Co., N. Y., Mrs. Anna Carroll, aged 91 years.

Mrs. Carroll was not a professor of religion, but a possessor of a well-attested hope through grace, and delighted in hearing Jesus extolled Lord of all. A sense of unworthiness kept her from what she felt to be her duty, and many times did she bemoan her ingratitude of heart toward him who had done such great things for her; yet all the qualities of a chaste keeper at home were with her, and her desire of heart and soul was for the peace and prosperity of the church of God.

She has left one son and two daughters, with a number of grandchildren and other relatives, to mourn. We trust that for her to die was gain. May the Lord resign us all to his will.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

Mrs. Eliza Ann Emory, our dear mother, departed this life April 26th, 1893, being confined to her bed only a few days, although she had been in feeble health for a number of years.

She was born in Olive, Ulster Co., N. Y., July 30th, 1814; therefore her age was 78 years, 8 months and 26 days. She was the daughter of Daniel and Elizabeth Turner, who died many years ago. She was united in marriage to Robert Emory, July 27th, 1837. Her husband has been dead more than forty years. It was her blessed privilege to go to the Old School Baptist Church at Olive, Ulster Co., N. Y., and relate what the Lord had done for her in the way of salvation by grace; and she was received and baptized Oct. 9th, 1864, by Elder Jacob Winchell. She lived a life that was consistent with her profession, always attending meeting when it was possible, until her health failed. When in company with her Baptist friends, and especially the ministering brethren, her time would be devoted principally to hearing from them, which was the delight of her soul. With myself I can recall many seasons of refreshing in spiritual conversation when I would visit her. She often spoke of that trust she had in the Lord, and that all her hope was in Christ, who had redeemed her with his own precious blood, and in due time called her, to manifest it in his visible kingdom here on earth.

She leaves three sons, one brother and two grandchildren, with other relatives, to mourn their loss; but their loss is her eternal gain. A daughter, Addie V. Emory, died some years ago.

The funeral services were attended by Elder Fred. W. Keene. He used upon the occasion the words recorded in Job xix. 24-26.

G. A. EMORY, M. D.

APPOINTMENTS.

ELDER W. R. Welborn, providence permitting, will fill the following appointments in Texas:

Acton, 1st and 2d of July, 1893; at brother Preston Staggs, 3d, at night; Weatherford, 4th; Mineral Wells, 5th; Zion Hill, 6th; Poolville, 7th, 8th and 9th; Garrett's Creek, 10th and 11th; Springtown, 12th and 13th; Silver Creek, 15th and 16th; Joshua, 21st, 22d and 23d.

THREE DAYS MEETINGS.

A THREE days' meeting will be held at Hughesville, Loudoun Co., Va., commencing on Friday before the fifth Sunday in July.

Trains leave Washington, D. C., at 9:10 a. m., 4:35 and 5:30 p. m. The p. m. trains will be met at Hamilton Station, for which point all will buy tickets, on Thursday. The a. m. train will be met at the same station on Friday. Our brethren and friends are cordially invited to attend.

E. V. WHITE.

BLACK ROCK BAPTIST CONVENTION.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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Signs of the Times.

D. L. Blackwell June 93

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 5, 1893.

NO. 27.

CORRESPONDENCE.

WATER.

IN the hollow of God's hand are all the waters upon the surface and in the body of the earth; and who can measure them? They are all under God's absolute control, he directing their course in whatsoever way he has aforetime ordained they shall go. In the creation, at the beginning of time, he separated the waters, and caused the dry land to appear; which separation and appearance gave place to the springing up of all vegetable life, and a resting place for the feet of the animal creation which should inhabit the earth. In all the manifestations of God's grace to the children of men there is presented both death and life, as well as life and death. Under the laws of nature, natural life must precede natural death. And as we find all things in the spiritual existence directly opposite to the natural, so under the spiritual law, ~~spiritual death must precede spiritual life.~~ By the separation of the waters, in the beginning, and the appearance of dry land, this figure is presented. For as the waters are separated, they come directly under the law of nature; from the little springs that bubble up out of the earth, upon the mountain sides, sending their tiny streams down a winding course to meet with larger ones, all finally to empty themselves into the great ocean; all bound by God's immutable law, to pursue the several courses laid out for them. Now, having become subject to the law in the separation, there is followed a manifestation of natural life. So man, who by disobedience to the command (or law) of God was separated from the tree of life, must needs go into death, coming under the law of sin and death; which death was necessary, that the life of all the chosen and elect of God might appear. The worldly wise man will ask, Was not God unjust if this is true, in condemning some unto death, and ordaining others unto life eternal? And we ask, Is not God above all law? Who dares therefore to judge him? Has he not created the darkness, yea, and formed the light? Has he not made choice of good and evil, placing the knowledge thereof upon a tree in the garden? Surely he can do all his pleasure; for all things are his. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why

hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?" As he has placed the fishes in the water, which is their element in sustaining life, has he not also placed unregenerate man upon the earth, which is his element, and in which he finds all his desires? The natural heart of man is securely wedded to the sense of the homely expression, "This world is good enough for me;" and it seeks no higher, although it takes pride in making higher pretensions, and deceives itself. There is also presented a beautiful figure of the *division* of the waters. In the beginning it is declared, "And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. And God called the firmament heaven." As the waters were separated by the word of God, so were also the waters *divided*. The firmament (in figure) presents the power of the glory of God. For God has set in the firmament the sun and the moon and the stars, each fulfilling its own mission in giving light to the earth. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." Among the wonders in heaven which John on Patmos saw was "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Literally the earth is clothed with the sun, from which it derives its light and warmth, and its power to manifest animal and vegetable life, and presenting the great moving power over all earthly things; and in figure, the brightness of the glory of God in the spiritual kingdom. The moon, having its light and glory of the sun by reflection, governing the ebb and flow of the mighty waters of the sea, presents the strength and power of the law in governing the ebb and flow of the mighty waters of the strength and power of sin. The stars in their innumerable multitude dotting the firmament, are all under the same laws of nature, yet each having its own especial glory. So in the spiritual kingdom are the twelve apostles of the Lord, imbued with the Holy Ghost and power from on high, as the twelve stars composing the crown upon the head of the woman (the church), forming and regulating the laws of Christ's

kingdom, binding and loosing on earth that which shall also be bound and loosed in heaven, for the well being and nurture of the stars in the spiritual firmament, which are in number innumerable, as the stars in the natural heavens, and as the sands upon the shores of the sea. Then the waters as they are *divided* below and above the firmament do represent the power of death (which is sin) as always below, and erstwhile (in our experience) above the firmament of the power of the glory of God. These literal waters, although divided, are constantly rising and falling in obedience to the powers in the firmament which govern them. The poor, sin-burdened pilgrim many times, while weighed down under the power of sin and Satan, feels his last condition in consequence. And only as faith, with its oxidizing, vitalizing and assuring power exalts his heart, can he understand that the power of God is above every power. And in every child of God where sin does surely abound, grace doth much more abound. As the proud waves of the sea were stilled by the power of the salvation of God, for the deliverance of Israel from Egyptian bondage, so the power of the Spirit says to the enemies of spiritual Israel, "Thus far shalt thou go, and no farther." By water was all the living upon the earth *destroyed*, save Noah and his family; and by water were they saved; manifesting salvation to the chosen family of God, out of the very waters of destruction; exemplifying the power of faith over the blindness and ignorance of the natural heart. For it was "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." By the curse of sin all flesh became dead. The waters of sin prevailed upon the earth, and all flesh died. But what a hope we have in Jesus, who is the faith of God's elect. For what says the angel of the Lord unto Joseph, of the Virgin Mary? "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Now by faith Noah was saved, and rode upon the waters which destroyed all flesh upon the face of the earth. Then, as sin was necessary to cause all flesh to die, so just as necessary was sin to come upon the elect of God, that in the Ark (Christ Jesus)

should salvation come through faith, by the perfect righteousness of Christ. As Noah and his family are a figure of Christ and his church (the family of God), so the Lord made a covenant with Noah and his seed forever, saying, "And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood," &c. And for the continued remembrance of the everlasting covenant unto all generations, he placed his bow in the cloud, saying, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." In every drop of water there is that which under proper conditions will produce a rainbow. Being placed between the sun's rays and the dark cloud which has passed, the rainbow will appear upon the surface of the cloud. Our sins are about us as a thick cloud; by them we are overwhelmed and brought low, even to the ends of the earth. But when the Sun of righteousness shines forth in resplendent glory, the clouds are driven back, and now the multitudinous drops of water (the lusts of our flesh) which did beat upon our defenceless heads are working together for good to us, and to the glory of God. By the bright shining of our gracious Lord, the rays of his goodness and mercy penetrate through our fleshly uprisings, exhibiting to our wondering eyes of faith the seven prismatic colors of the fullness of God's boundless love; and upon the surface of the dark cloud, which has rolled away to be remembered against us no more forever, the bow appears, attesting and calling to our remembrance the precious promises embraced in the everlasting covenant of our God. This salvation is secured unto us by our gracious Redeemer, who by his appearing "hath abolished death, and hath brought life and immortality to light through the gospel." As our Redeemer, he came in our own mortal flesh. "God sent forth his own Son, made of a woman, made under the law, to redeem them that were under the law." Then cannot we rejoice that we are sinners, guilty and condemned under the law? for it was such that Jesus came to save. With water was our dear Savior baptized, in the river Jordan, that *all* righteousness might be fulfilled. We are also baptized with water, as emblematic of the death, burial and resurrection of our Redeemer. But such baptism is not essential to our eternal salvation, as

some do claim; but we believe it is essential to the time or common salvation; for it is the answer of a good conscience toward God, in an obedient following of his commandment. Said John the Baptist to some, "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." This is the true baptism which is unto life eternal. Running throughout all the Scriptures in perfect harmony is the line of discrimination between truth and error, between the flesh and the spirit, between darkness and light, and between death and life. All things that are natural tend unto death, while the things of the Spirit are life everlasting." That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." The things that are natural typify the things that are spiritual. The works of the flesh are presented to our finite minds as preceding the fruit of the Spirit, and it is true in our experience. Yet Christ was one with his Father before the worlds were, and his church was chosen in him ere time began. So Adam is presented as first. "The first man is of the earth, earthy; the second man is the Lord from heaven." Adam is the figure of him that was to come; and all natural things, by comparison, represent the things that are revealed to our understanding. The first or legal covenant, with its types and shadows, portray to faith's vision the second covenant, or covenant of grace. So water is presented to our view in setting forth in beautiful emblem that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." We thirst in a natural way, and water satisfies our thirst for the time. Jesus says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Evidently the spiritual satisfying (or filling) is as the natural, otherwise we would not continue to hunger and thirst from time to time. Yet there is a sense in which, when one drinketh of the water of life, he shall never thirst; for so says the Savior. "Whosoever drinketh of this [natural] water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." A natural man may die of thirst, in a place where water cannot be obtained, or from inability to swallow, from disease or from other causes. But they who are spiritual, although they "Seek water, and there is none, and their tongue faileth for thirst," although every avenue of hope seemeth to be shut against them, they shall not die with thirst; because Jesus has said, "But the water that I shall give him shall be in him a well of water," &c. Therefore shall

he never thirst unto death. Water, as representing in figure the water of life, is a mirror in which self is brought to view. Man looks upon the earth, it reflects nothing, but presents to his mind the things over which he has dominion. He looks into a stream or pool of clear water, and himself is reflected in the water. Either of which observations is pleasing to the natural man. But a proverb says, "As in water face answereth to face, so the heart of man to man." Jesus is the crystal medium into which we look, beholding ourself vile, depraved, corrupt, a very sink of sin; while he in whom we look is as pure, holy and undefiled as the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" wherein is sustained and made clean all the Father's family, who are kept by the power of God, ready to be revealed in the last time. When (by the knowledge of sin, and the exceeding sinfulness thereof, with its accompanying sorrow) the waters of tribulation and affliction arise, until we are overwhelmed, with joy we behold the tree of life, against which the waters prevail not, but are driven back, and we are left upon the shore of sweet deliverance, beholding the glory of God in the face of Jesus Christ. And in all such who are thus delivered, there is sweet communion one with another, in telling each other of the wonderful love of Jesus, fulfilling the proverbial words of Solomon, "As in water face answereth to face, so the heart of man to man."

B. F. COULTER.

PHILADELPHIA, Pa.

Ghent, Ky., March 25, 1893.

DEAR BRETHREN BEEBE:—In speaking of the setting up of the gospel kingdom our Lord said, "It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."—Luke xiii 19. The ancient prophets foretold the setting up of that kingdom. Daniel said, "And in the days of these kings shall the God of heaven set up a kingdom." Evidently these kings were the Cesars. Luke says, "Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea," &c. But that royal family had set up their kingdom, had conquered the nations round about them, until they claimed that Rome was the mistress of the world. It had spread east and west, north and south. But what a contrast between that earthly kingdom and that one which was prefigured by the mustard seed, which a man took, and cast into his garden. One was sustained by great armies; the other was built and sustained by the great God of the vast universe. He says, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." That

rock was Christ, and to him was given all power in heaven and in earth. Matthew says, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." Of the coming of John the Baptist Malachi foretold, saying, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple." That temple was that glorious kingdom which he built upon that rock. But when John the Baptist came preaching in the wilderness of Judea, saying, "The kingdom of heaven is at hand," that man cast that little mustard seed into his garden. That man was Christ, and that garden, was the garden of the Lord. He cast it into his garden. It did not accidentally fall there, but was cast there, and in accordance with his own eternal purpose it grew and waxed great and became a great tree. But how very small did it appear to the human mind when our Lord was calling his disciples around him and preaching to them his own everlasting gospel. But his kingdom not being of this world, that enmity which has its abode in the human heart sought to defeat its being set up, and crucified its ever great and glorious founder. In close relationship with that enmity was the ignorance of God which permeates the hearts of all the fallen sons and daughters of an apostate Adam. Hence they cried, "Crucify him, crucify him." But he worketh all things after the counsel of his own will, and it was his will that his kingdom should be set up on the earth, and should stand forever. The setting up of that kingdom, and the growth and development of all its branches, was "not by might nor by power, but by my Spirit, saith the Lord of hosts." They are called trees of righteousness, the planting of the Lord.

He cast that mustard seed into his garden. The prophet says, "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." The tree that grew from that mustard seed is here compared by the prophet to a hedged city. How strong and impregnable is a hedged city. All who are in danger have to take refuge in such a city. Therefore the birds of the air lodged in the branches of it. A false religion has been taught in the world from the very dawn of time, and men have set up great and boasted powers, claiming to be able to control the Almighty, and cause him to change his purpose; and they have attached themselves to God's dear people, and sought to control them and lead them into their false ways. They are they who have lodged in the branches of that great tree, the true church of our God. They have lodged in the branches, and made great noise and fluttering, and often impaired the foliage of that tree, and marred its

beauty, and brought corruption into its fruit externally. But all the branches of that tree bear the spiritual fruits of righteousness. They have the fruits of the Spirit which are given to them by him who cast that mustard seed into his garden. They are love, joy, &c. But those corrupt birds are strangers to those fruits, and know nothing of the love of God shed abroad in the heart. They know nothing of the joy of salvation, but are going about to establish their own righteousness. One of their great efforts is to compel the redeemed and regenerated sons and daughters of the Lord Almighty to conform to their systems and teachings. Saul of Tarsus adopted that rule, but his was a miserable failure. In after years he said, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." How excellent was that knowledge to that ancient servant of the Most High.

Although the dawn of the setting up of that kingdom is given to us in the figure of the mustard seed, and its great and wonderful development, by that tree which grew from that small seed, yet our Lord does not leave his saints without presenting to them by another figure the beauty and glory of that kingdom. He says, "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."—Rev. xii. 1. That woman presents to us another figure of the church. While the mustard seed was evidently cast into the garden before it developed itself into a great tree, therefore it prefigured that period in the history of God's dealings with his people while they were yet under the law dispensation. That seed was in darkness before it budged and came forth in its beauty; and that law dispensation was dark and shadowy; but when the dawning of that glorious gospel day was manifested to the astonished saints, it had budged. Our Lord was under that law dispensation, and lived up to all its requirements. He was overshadowed by the darkness of that dispensation, and that darkness followed him down into the shades of the tomb. The law had received at his hands all its demands when he said, "It is finished." But glory to his exalted name, that darkness was driven away when he arose from the tomb. The prophet says, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." When he arose from the tomb the darkness of that legal dispensation was forever rolled away. It was rolled up as a vesture, and the saints

who had lived under that dispensation, and were then upon the earth, were ushered into the light of the glorious gospel day. He then shone upon them in all his resplendent glory, and all the wounds made upon them while on their pilgrimage under the law were healed. But those saints until their final delivery from the dominion of the law had beheld that great wonder in heaven, a woman clothed with the sun. To them it was a great wonder. They had been looking to the law, and that woman never appeared to them until that law dispensation was about coming to its close. That wonder was increased when they saw that the moon (which represented that shadowy dispensation) was under her feet. Now they beheld her clothed with the sun. O how bright and glorious was her apparel. They had been groping in the darkness of the law; but now the gospel heaven shone forth in all its heavenly beauty; for the great luminary of that heaven was now shining with healing in his wings. They were no longer under the law, and desiring to be fed with the crumbs that fell from the rich man's table. Now they were as calves of the stall, not searching from place to place for their food. The Bridegroom hath said to them, "Eat, O friends; drink, yea, drink abundantly, O beloved." Then they had no relish for the wild gourds (false teachings) shred into the pottage by the servant of the prophet. O no. They had the glorious gospel feast set before them. In that feast was the power, goodness, love and mercy of their risen Lord.

That woman had upon her head a crown of twelve stars, which represents the twelve apostles of the Lamb. She had the moon, or law dispensation, under her feet. But that crown was upon her head, where all who had eyes to see could behold it. Each star in that crown reflected the light of her undimmed apparel. It was the righteousness of him who had risen with healing in his wings. While that woman first appeared to those wondering saints in the legal heaven, yet that was not her home. Soon her glorious Lord would lead her out into the green fields and verdent plains of the gospel day. He calls her out of that gloomy, shadowy plain, and says, "Rise up, my love, my fair one, and come away. For the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." She heard the sweet songs of those heavenly choristers as they all in notes of praise chanted the sweet music of salvation by grace; and each succeeding flock will raise in heavenly music that new song, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." His works were great and marvelous to them." They saw, and yet see

him, by the eye of faith, offering himself without spot unto God, a sacrifice for sin, by which he redeemed them from all iniquity, and made them kings and priests unto God; and by that faith they now behold him coming in holy triumph from the dark caverns of the tomb, bringing his sheaves with him. He had gone forth weeping. Yes, the anguish of Gethsemane and the sorrows and sufferings of Calvary had been his. But O how marvelous was that work when he conquered death and despoiled the grave of its victory. Then that great tree which sprang from that little mustard seed came forth in its heavenly beauty and grandeur. Then that woman stood out before the admiring saints of all lands and climes in undimmed beauty and effulgence, being clothed with the sun, the righteousness of her exalted Lord and King; and in sweetest accents they proclaimed his justice and truth. Their song is, "Just and true are thy ways, thou King of saints. He was and is King of saints. He likened his kingdom to a grain of mustard seed, and that kingdom is that in which he reigns as King of saints; and there he will reign till all power and dominion is put under his feet. Then, dear children of the heavenly King, as you journey along sweetly sing and tell of the wonders of redeeming love, and the glories of your exalted Lord and King, till you are called to lay your armor by and dwell with him at home. A few more days, perhaps very few, and this poor little one, if one at all, will cease to talk to you with his pen upon the beauties and glories of that everlasting kingdom. May the joy and peace of the Holy Ghost be yours while in this wilderness land.

H. COX.

LEBANON, Ohio, April, 1893.

DEAR BRETHREN BEEBE:—I send you a letter written by a dear cousin of mine. She was baptized last October. As we gathered at the river-side and sang the beautiful hymn,

"O how happy are they
Who their Savior obey,"

I hope we realized what a blessed privilege it is to be numbered with the saints. We enjoyed a good meeting at Lebanon to-day. My cousin wishes the SIGNS sent to her.

My christian love to all the household of faith. I remain your unworthy sister,

MATTIE S. BOWEN.

OREGONIA, Ohio, Jan. 9, 1893.

DEAR COUSIN AND AUNT:—I will this afternoon endeavor to write to you, as you requested me to write if I could not come soon. There is meeting at Bethel this afternoon; and as I am not permitted to meet at this time with the Old Baptists, I feel like I wanted to write to one of them. O, how my mind is drawn toward the assembly of the saints, and what a longing desire I have to hear the truth proclaimed as it is in

Jesus. When I do get to Old Baptist meeting I feel loth to leave the place, fearing I will not soon get there again. The time sometimes seems so long until I am permitted to go again. I do feel I would have loved so well to have gone to the meeting this afternoon, as I have very little hope of going again this winter. But I know it is all right.

Dear cousin, words seem too little to describe the pleasure I have derived from reading those dear SIGNS OF THE TIMES that you loaned me to read. When I read the experiences they contain, I feel like I want to tell those dear ones of the way the Lord has led me. If I know my own heart, I do love the Old Baptists for the truth's sake; and if God will so guide my pen I will tell you some of his dealings with me. I cannot remember the time when I did not believe there was a God. When very young, at times I would feel like I had such a longing desire to be good, and to do something that would be pleasing in the sight of God. When I had such thoughts as these, as near as I can remember, I was about eight years old. I thought I would pray, and at night before sleeping I would repeat these lines, which in my childish fancy I thought were so beautiful,

"Savior, tender Shepherd, hear me;
Bless thy little lamb to-night;
Through the darkness be thou near me,
Watch my sleep till morning light.
All this day thy hand has led me,
And I thank thee for thy care;
Thou hast clothed me, warmed me, fed me;
Listen to my evening prayer.

Let my sins be all forgiven;
Bless the friends I love so well;
Take me, when I die, to heaven,
Happy there with thee to dwell."

Little did I then realize what it was to have a hope that I was one of his little lambs. But somehow there came a time when my good works failed me, and I saw myself the chief of sinners. I then thought that all the words I had said, in trying to do something that would be pleasing in God's holy sight, was all lip service, a mere formula of words. O how I did go mourning over my sinful condition then. Everything looked awful to me then. It seemed as though I could neither work nor rest, nor do anything right; and when I would sometimes try to pray, I could say nothing except "God, be merciful to me, a sinner." I traveled along in this condition for several years. Sometimes I would try to banish such gloomy feelings and to cease mourning over my sinful condition. I thought I would not let that trouble me so much, but would go with my schoolmates and neighbor girls and boys to parties and places of amusement, and enjoy myself as they seemed to enjoy themselves at such places. It is now almost a year since I was at the last party I ever expect to be at. I had not been there ten minutes until I wished I had not gone. O how awfully bad I did feel, while

the others seemed to be having so much fun. I could hardly wait for the time to come to go home. When I reached home I told my mother that was the last party I ever intended to go to. Then my mind was drawn toward the people I then believed were indeed and in truth the people of God, who walked not after the flesh, but after the Spirit. How beautifully Elder Gilbert at the association told my experience, and O how I did enjoy his sermon. He told my experience better than I feel I can tell it. A little over three years ago, when I thought I could not endure much longer such a feeling of wretchedness, the association was to be at Lebanon that year. I had made great calculations on attending it every day, for I so longed to find a people in whose company I could truly enjoy myself, and to hear the truth proclaimed, whether men would hear or forbear. But mother was taken very sick a few weeks before the association was to be held, and I then thought my cup of sorrow was indeed full; for I then gave up the hope of getting there, and was afraid the Lord had banished me from his presence. But mother insisted that I should go to the association on Sunday. When I arrived there Elder Charles Reed was preaching. I felt like I wanted to hear the ablest speaking preachers that were there that day. The next one that arose to preach was Elder Curry. This was the first time I ever heard him preach. He began talking rather slow, and I wished that one of the more able preachers would preach; but before he had talked long I was dreading for the time to come for him to quit, for I did feast on what he said, and I believe I never did have a sermon sink any deeper into my heart than that one did. Little did I then think that he would be the one to baptize me. I remarked to you what a good sermon that was, and you said that anyone who loved that sermon was an old Baptist.

During that time when mother was so sick I became perfectly reconciled to the Lord's will. I could then exclaim, Thy will, not mine, be done. My burden seemed all gone. I felt that if it was the Lord's will for mother to get well it was all right, and if it was his will to take her away from me it was all right. I wondered then what made me feel that way. Before that time when she would have such sick spells I could scarcely keep my tears back while I was by her side, I was so afraid she would die and be taken from me. But bless his holy name, in his great love and mercy he saw fit to raise her up, and she was permitted to see the day when I was baptized and received into the fold of Christ. But I am afraid sometimes that I have deceived the church, and that I am not worthy to be numbered with the people of God. It is my greatest desire that I may

(Continued on page 214.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 5, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

SEEKING JESUS.

"FEAR not ye; for I know that ye seek Jesus, which was crucified."—Matt. xxviii. 5.

While the religious world is full of professed worshipers of Jesus, all of whom claim to be trusting in the grace of God for salvation from that death which is the inevitable consequence of sin, it is deplorably evident that in their religious devotions many are moved by no better motive than natural love of selfish profit. This is confessed by such as declare that they would not refrain from sin if they believed that their eternal salvation was not dependent upon their own works. They profess to rely upon the grace of God for deliverance from condemnation, but yet maintain that their own compliance with conditions must be added to that grace, in order that it may be effectual in their behalf. Claiming to believe the testimony of Jesus as written in the inspired Scriptures, they in works deny him. Trusting in their own ability to secure the favor of divine justice by such works as seem in their estimation to be meritorious, even while they say they are saved by the grace of God, their action denies that they have confidence in Jesus. Certainly there never was any need that the cheering words of our text should be addressed to any who are trusting in such works as they have ability to render.

The occasion when the heavenly messenger spoke this comforting and encouraging word to the despairing women, was when their devotion had brought them to the sepulchre in which their Lord had been laid. They could not have expected that they should ever again hear his gracious voice; nor could they now hope that he should minister comfort to them in sorrow and affliction, as he had done in the past. Whatever benefits they had received from his gracious hands, there was nothing to be gained now by devotion to him whom they had seen dying upon the cross. Why did they then as soon as the Sabbath was ended, as it began to dawn toward the first day of the week, come to the new tomb of Joseph, in which the body of Jesus had been laid? Certainly they were not seeking their own advantage, nor could they expect their devotion to be rewarded by his disciples, since they had all forsaken him and fled in that terrible hour of his humiliation under death. It is plain that they expected no help in their mournful work of love. They were seeking only the dead body of their crucified Jesus, that they might affectionately

embalm it. What bitterness of grief must have crushed their hearts when they saw the empty tomb! The awful horrors of the week had seemed beyond endurance, when they had witnessed his sufferings and death; but now they could not even have the sad privilege of caring for the sacred body of him whom they so deeply loved. Imagination faints in the effort to comprehend the anguish with which Mary answered the question, "Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." The weight of boundless sorrow emphasized this agonized appeal. No transient, earthly distress could compare with her intensely painful anxiety. It is known only by those who have endured the same inexpressible agony in longing for the manifestation of the salvation which is found only in the revelation of Jesus Christ as the crucified and risen Redeemer. These characters are oppressed with fear which is beyond the conception of reason; and to them the very angel of the presence of the Lord brings infinite apprehension. But to all such, as to these women, the message is heavenly peace. No subject of this wonderful grace can understand how it is, that the glorious tidings are brought to so vile a sinner as he feels himself to be. But there is in every case such a personal application of the word that there can be no mistaking its power in the deliverance of every laboring, heavy laden sinner, and in giving that rest which is indeed glorious beyond the capacity of the favored saint to comprehend; much less can any language tell the exceeding riches of that unspeakable grace.

"Fear not ye." It should be considered in what need these weeping women were when this assuring word was spoken to them. They had stood afar off, beholding the dreadful agony during the hours when their Lord hung upon the cross; they had seen the tomb closed over his dear body; who can imagine their distress as the weary minutes of that tedious Sabbath dragged along? The stony sepulchre where his sacred flesh was laid was not heavier than their despairing grief as they recalled every tender memory of his divine love to them. As soon as it was lawful for them to go where their sorrowing hearts directed their steps, they were at the sepulchre prepared to anoint the loved body with which was buried all their comfort and hope. But now they remembered the great stone which covered the entrance to the tomb. Knowing their own weakness, with what sad perplexity they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" Not only were they conscious that their strength was inadequate to the task of re-

moving the barrier, but the Pharisees' seal and guard forbade that they should remove it. Well might they be amazed at the discovery of the open and empty sepulchre. The trembling earth attested the omnipotence of that hand which had so paralyzed the puny keepers, as the very great stone was rolled away without the aid of earthly power. "And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." No imagination can conceive the appearance of this messenger of God. The weakness of reason pictures him in the form of a mighty man; but there is no revelation authorizing such a conception. As when in Horeb the Lord spoke to his national people, they heard the voice, but saw no manner of similitude, so in his victorious triumph over death and sin, his power is displayed, but there is no likeness of anything which is tangible to natural understanding. At the will of our God terror strikes his enemies dumb and helpless; and it is not needful that the angel of his presence should use any effort. This is signified in the record that he sat upon the great stone which he had rolled back from the door. The opening of the sepulchre had not overtaxed the power which was commissioned from the throne of God to bring again from the dead the body of the Redeemer. In the personal experience of every saint this victory is revealed. When they have been brought to the very lowest state of utter despair under the death which sin has wrought in them, the angel of divine grace appears for their deliverance, and the great stone of legal condemnation is rolled back for the manifestation of the resurrection life of Christ by which all his people are justified. This gracious work of God is the voice which says to every mourning sinner, "Fear not ye!" Never was this cheering message spoken in vain. While they know not how such love and mercy can embrace them in their conscious vileness, at the sight of that grace which is then revealed they rejoice with joy unspeakable and full of glory. The light of the Sun of Righteousness cannot be obscured by all the weight of guilt and condemnation. Jesus speaks the life-giving word which has power to deliver them that are appointed unto death. Nor is there any conflict between the love and the justice of God. The immaculate holiness of his throne is not stained by the deliverance of his people from their sins. So it is written, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."—Psalm lxxxix. 14-16. It is the

very same justice of our God which condemns sin as exceeding sinful, which also justifies them who believe in Jesus. The attributes of divine perfection are not opposed to each other. In the salvation of his chosen people the love of God is not more glorified than his justice and his truth.

"For I know that ye seek Jesus, which was crucified." There is sweet assurance to the troubled and fearful saint in the remembrance that no weakness and ignorance on his part can deprive him of the encouragement which is contained in the heavenly message as here written. The ground on which the saints are forbidden to fear, is that God knows their most secret desire. Looking into their own hearts they can read only condemnation; but "God is greater than our heart, and knoweth all things."—1 John iii. 21. However the cruel doubt may be suggested that he is not really governed by the love of God, this encouraging word is applied by the angel of the Lord in due time to every saint when he is tempted to despair, "Fear not!" No assurance from mortal lips can bring such life and rest as this precious word of the Lord spoken by his Spirit in the heart of the tried saint. But the important question with each one is, Am I included in this soul-cheering word of the angel of the gospel of our God? The description given in our text contains the answer to this momentous inquiry. There is no room for fear in the case of any who "seek Jesus, which was crucified." None can desire to find the crucified Jesus unless they are led by that love of God which is the fruit of his Spirit. The selfishness of the natural man may wish to "die the death of the righteous;" but only the power of the grace of God can make a sinner wish to follow in the footsteps of that Jesus which was crucified. Very many professors of religion claim that they seek Jesus in his exalted glory; but there are few who wish to follow him in the way of affliction and poverty, in which he leads those who are drawn by his love. Those who seek Jesus which was crucified, are not looking for him among the kings and great men whom the world honor. They must go where these mourning women in their grief were drawn by the power of earnest love. Taking up their cross, and following in the way of self-denial, they must come to the sepulchre. Only "Jesus, which was crucified," can satisfy the longing which draws those who are moved by divine love. Their hope of salvation rests in the perfect atonement which was rendered by the one offering of himself without spot to God. They could not find comfort in their mourning for sin, even though they should see Jesus as the glorious Lord of heaven and earth, unless they could know him as their crucified Redeemer. For "Without shedding of blood is no remission."

Let every mourning sinner be comforted in the fact that the angel of the Lord knows that he seeks that "Jesus, which was crucified." Not one who bears this mark has occasion to fear the infinite justice of God. The sins of every member of his body were borne by Jesus when "he made his grave with the wicked, and with the rich in his death." Then they have occasion for rejoicing in the presence of the angel of divine justice; for their answer to every demand of that inflexible law is that "Jesus died and rose again." The assurance that the divine law has received its full payment on the part of every one for whom Jesus died, is attested by the fact that the eternal God "raised up Jesus our Lord from the dead; who was delivered for our offenses, and raised again for our justification. This is conclusive on the point that justice demands the deliverance of every one for whom Jesus died. But the anxious disciple wants some evidence of his personal interest in that great salvation. He confesses that his condemnation is just; and he can see no way in which he can be delivered without violating the holy requirement of the law of God. It is not possible that such a sinner can see the angel of the Lord without terror; for he knows and loves the justice which condemns him. But he now hears the comforting voice of that angel, saying, "Fear not!" With this word comes the ground on which he hears the living commandment of the Lord. "For I know that ye seek Jesus, which was crucified." None ever were left to perish in whom the grace of God had implanted this seal of the Holy Spirit. He does not seek Jesus as a means of obtaining divine favor. But the necessity of his case compels him to cry unto the crucified Savior as his only hope. Unto every sinner who has been thus cut off from all dependence upon his own works for acceptance in the sight of God, this angel of the Lord will speak the same joyful word which was spoken to these sorrowing women, "Fear not ye; for I know that ye seek Jesus, which was crucified." This consolation never comes without the further announcement which follows our text, "He is not here; for he is risen, as he said." This revelation produces such unspeakable joy as is never known from any other message. It is not of this perishing earth; it comes directly from the glory of God to each individual subject of eternal, electing love. It makes the very bitterness of affliction a heavenly privilege to the saint who is led by the Spirit of God to seek that Savior who was crucified and made a curse for us, that we might be cleansed from all sin in the fountain of his own blood, which was shed for the remission of the sins of all who come unto God by him. As they are partakers of the fellowship of his suffering and death, so they shall also be exalted with him in the eternal glory of his throne. May the

grace of our Lord Jesus Christ enable all who hope in his salvation to walk as children of the light. In tribulation and affliction may we ever be found patiently "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

TO OUR DELINQUENTS.

WE are again compelled to call the attention of a number of our subscribers to their delinquency. We are publishing the SIGNS OF THE TIMES this year on more liberal terms than ever before, and really below what we can well afford. With many the neglect to send on their remittances is more from thoughtlessness than from intentional neglect. The inconvenience to us is just the same whether the payments are held back from inability to pay, or from indifference, or through carelessness. Will not our brethren and friends, every one when they read this notice, look at the date next to their name, and if they find it in arrears, please make a special effort to send on their subscription? We are furnishing more reading matter for the price of the paper than any publication of our order and at double the expense, and need the money to meet our liabilities falling due.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

PLEASE COPY.

WE frequently receive articles, especially obituaries, which we are requested to ask other publications to "please copy." This we do not like to do for several reasons. In the first place, we are not willing to omit original matter to copy from other papers; and we do not like to ask other publishers to do what we are not willing to do ourselves. Besides, there are a large number taking the SIGNS who also take other papers, and to all such the copied articles would be stale.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, convened with her sister church at Otego, Otsego Co., N. Y., June 14th, 15th and 16th, 1893, to the churches whose messengers we are, sendeth christian salutation.

DEAR BRETHREN IN OUR LORD JESUS CHRIST:—Sixty-one years ago a convention was called in the state of Maryland for the purpose of considering the innovations which had for some time been creeping into the churches known in those days as Particular Baptists. This meeting resulted, as we all know, in their withdrawing themselves from all those who advocated the new and false doctrines then becoming manifest. Being determined to "follow the Lord fully," they separated themselves, not regarding the reproach or persecution which might follow. This meeting occurred September 22d, 1832, and is known as the Black Rock Convention. Since that time the Particular or Old School Baptist Churches of the United States have separated themselves from those who walk disorderly, and teach for doctrines the commandments of men.—Matt. xv. 9. Judging from the Minutes of that meeting, and what was at that time published in the SIGNS OF THE TIMES, and comparing them with what is now held as scriptural truth by Old School Baptists, we may safely say that the churches have not departed from the doctrine of Christ our Savior.—Titus ii. 10. They believed in "the existence, sovereignty, immutability, omnipotence and eternal perfection of the great Jehovah." The Old School Baptists of the present day believe in the same God, with all his glorious attributes and perfections; and his ministers preach that he is the only true and living God. "Holy and reverend is his name."—Psalm cxi. 9. They believed in the absolute predestination of all things, and in eternal, unconditional election. The Old School Baptists of to-day believe in the comforting doctrine that God worketh all things after the counsel of his own will, and that his children are safely secured in his eternal purpose for their salvation. They still preach that his counsel shall stand, and that he will do all his pleasure. They also believe, as it is written, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. i. 4-6. They also fully believed in the oneness of Christ and his church. That which is commonly called "eternal vital unity of Christ and his bride" is now fully believed and preached, much to the comfort of the tried and peculiar people of God. They still maintain that Christ

gives his sheep eternal life, and this life is without beginning or end; and that "both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Heb. ii. 11. They believed that the atonement and redemption of Jesus Christ was for the elect only; and so it is still held that Christ came to save his people from their sins. The "glad tidings" is still preached that Christ has "by one offering perfected forever them that are sanctified." It is recorded in the Lord's prayer to the Father, in the seventeenth chapter of John, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." It is also still preached that salvation is a finished work; as Christ said, "I have finished the work which thou gavest me to do."—John xvii. 4. "The total depravity and just condemnation of all men; the sovereign, irresistible, and in all cases effectual work of the Holy Spirit in regeneration and quickening the elect of God; the final perseverance and eternal happiness of all the sons of God by grace; the resurrection of the dead; the church composed of baptized believers; and that to her are given able ministers of the New Testament," all of which was held by our fathers in Israel of sixty-one years ago, is still firmly believed by the saints of the present day. But, dear brethren, however much we may reverence our fathers, or respect their opinions of truth, it is of far more importance that we have our belief founded on the eternal Scriptures of truth. We trust that Old School Baptists have long ago discarded the idea that old opinions and traditions must necessarily be true because of their age. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. In tracing the history of the church of Christ it is comforting to know that the Holy Spirit in all ages has led and taught the children of God the same eternal truth, and has given them in this our gospel day the certain assurance that salvation and redemption is by grace alone in Jesus Christ.—Rom. iii. 24. Now, dear brethren in the Lord, in bringing this letter to a close we desire to say that the doctrine held by Old School Baptists, which has the sacred Scriptures of truth for its foundation, is the only doctrine suited to the condition of the poor and afflicted people of God. Believing as we do that our God has designed these truths for the comfort and upbuilding of Zion, we shall, as God gives us ability, endeavor to maintain them, giving him all the glory of our salvation, and praying that he may continue all his elect steadfastly in the apostles' doctrine and fellowship.—Acts ii. 42.

B. BUNDY, Mod.

MOSES HURLBUT, Clerk.

(Continued from page 211.)

never bring reproach upon the blessed doctrine of Jesus, but that he will keep me by his grace, and enable me in my daily life to have a godly walk and conversation; for of myself I can do nothing. By the grace of God I am what I am.

During the time I was so troubled about my sinfulness I attended a Methodist protracted meeting. I saw my schoolmates uniting with that church, and they wanted me to go with them very much. I felt as though I could not do that, and it would sometimes trouble me, as I feared they would think I did not believe in anything that was good. I thought how they would smile upon me if I would go with them, and such feelings and thoughts as these would come over me. Yes, they would smile upon you, but God would frown upon you; and I felt I would be more sinful than ever if I should go with them. One of the members undertook to push me up in front to the preacher; but I would not be pushed. On the second Sunday in last August I was there to meeting again. As I went in the Sunday School had just commenced. I took a back seat, for I felt as though I never could recite in Sunday School again; for one man cannot teach another to know the Lord. I know that by experience. I looked around at the preacher and at the people, and thought, O how can you be so deceived? How can you believe the doctrine that is taught here? Then these words came forcibly to me, as though some one close by me had spoken them, "If it were possible, they would deceive the very elect." I then felt that the Old Baptist Church was indeed the true church, and that if there were only one there that believed the truth as it is in Jesus, there was where I wanted to be, even if the world does think we are old-fashioned, and that we believe such a terrible doctrine, and that there are such a few of us. But if God be for us, who can be against us?

I am afraid this long letter will try your patience to read it; but I felt as though I wanted to tell you of what I hope the Lord has done for me, unworthy though I be; for I know that in my flesh there dwells no good thing. If I have written anything that is not christian experience you will do me a great favor by telling me of it. I hope to hear from you again soon. If we hear from each other this winter I think we will have to write, for I have little hope of getting to Lebanon this winter. I will close with love and best wishes to all.

EFFIE. M. VAN HORN.

BURDETT, N. Y., May 26, 1893.

MY DEAR SISTER FRANCES A. BROME:—I am still on God's footstool, and through his mercy I am in quite good health. Though my vigor is not quite equal to what it was five years ago, as to endurance, my step

is still alert, and my limbs are as limber as ever they were. All I lack is strength to endure the taxes I once imposed on them without fatigue; yet I am able to walk pretty well even yet. I walked eleven miles in a day last October, and at another time I walked ten miles in a day, without harm to me—only just giving enough tire to create in me a sense of pleasure while resting.

I am not certain whether I owe you this letter, or whether you are already in my debt; yet I am rather of the opinion that I wrote to you last. Perhaps I might not have written to you so soon but for the fact that Mr. Stephen Banks always inquires about you, "Mary Jane and Abram," when I see him, and always asks me to remember him to you when I write. Any message to him that you may wish to send I will cheerfully convey to him. I told you, I think, that his two sons, M. T. and S. E. Banks, were seemingly the principals in a large hardware store. One they call Morris, and S. E.'s first name I do not know. He is away now, but his name stays in the firm. I am told by outsiders that he is employed as a private secretary to a banker in Ithaca, twenty-two miles away. They are all respectable people.

I have nothing of interest to say to you about spiritual matters pertaining to myself. I am still drifting, though stationary in my habitation for nearly a year and eleven months. You will understand by this that I am resting on a sand-bar, in expectancy of a wave from God's hand that will carry me farther down, and cause me to rest on another bar in the current, as shall please him. Wherever I am God has taught me to be content; and I therefore wait his moving providence in complacency, believing that God will order all things for his own glory and the best good of them who love him. I am better edified here than I was before I came here in attending the meetings, and in holding social converse with brethren. Our preacher, C. H. Bogardus, would chide me if I called him a great man; yet his discourses are satisfactory, in that he bases the election of God's people on the testimony of the Bible, responded to by the helpless condition known and felt by all whom God enables to see themselves in the light that radiates from God's majesty, showing the immense distance that man is from him by nature—only understood through touches of holiness breathed into our souls by the Spirit of truth. Jesus is the way, the truth and the life; and having Jesus in our hearts, we know and feel the truth. Hence by God's own will we are "begotten with the word of truth," as the apostle James tells us; and I feel that it is true. Reasoning myself into the belief that I am a sinner, and then again reasoning myself into a hope in Christ, till the Spirit touches me with his love in assuring emotions that blot reason out with my tears,

leaves nothing for reason only to receive my sense of its worthlessness, and bidden to hide its ugly head in assuming to be my helper, as if a small string could hold a giant oak from falling after being chopped off at the root!

Of the many communications that appear in the SIGNS (nearly all very good), it is no disparagement to the rest that I mark those of brother Silas H. Durand and those of brother F. A. Chick among the best. The editorials of brother Wm. L. Beebe are also very good, and never wrong on any fundamental point. On some minor points, not worthy to be mentioned, I did not agree with his father, as I do not with him; but never a thought of controversy arises in me about them. It is among the things about which one may be "fully persuaded in his own mind," since they involve not the doctrine of human inability to raise out of nature into a gracious favor with God, and an acceptance in our Lord Jesus Christ. Where any work of the creature is credited with efficacy in saving God's people from their sins, it casts a doubt on my mind whether or not "reason" is the sole fabricator of their faith who allow any credit for it. I am sure that I was never the author of a work in my life so free from sin as to be divested of all damning deserts. My best works have no more saving power in them than my worst ones; but when the Spirit of holiness thrills me through I feel it to be the Spirit of Jesus in me, sent by the power of omnipotence, and nearly always at a time when I am not supplicating it. It comes as the voice of the wind waving the tree-tops, and is as far from my control as the wind is. Sometimes it breathes all through me in the night, both when I wake and when I sleep, and is a glorious earnest of an inheritance that is incorruptible and undefiled, and that fadeth not away. Yet, in spite of this, I am sometimes dull, stupid and sad; not so much because I doubt God's work of grace in me, as the desire to be made reconciled in all things to God, and to drink in the pleasures again that have so sweetly touched my soul when at times God has blown the wind of his Spirit on me "as he listed;" and I want to be made thus glad again and again.

I have just read the correspondence between brother Benton Jenkins and brother Brink, of Shushan, N. Y. I know of no more precious brother than brother Jenkins, and I rejoice in the precious benefits derived by brother Brink through his able and honest pen. I hope he may drink in a little of the spirit of meekness that enabled the prophets of old to prefer poverty and destitution to forsaking of the truth, or, as Jeremiah, to go into the stocks and a dungeon rather than turn his back upon the truth. "Which of the prophets have not your fathers persecuted?" said Stephen, when about to be stoned; and which of the apos-

les (save John) died not a death of violence for the truth's sake? Still God does not ask so much of us in these days. It is only poverty and reproach and mockings by worldly-wise men of our day, who "think gain is godliness," and only needs to be coveted while we live, and bestowed as a legacy on them who come after us.

Here I must stop, for I have written twice as much as I intended when I began. My penmanship is poor, but I can write faster than I could a year ago, because my hand trembles less. I have labored at this continuously since I began, and have not arisen from my seat. Perhaps when I come to read it I shall find it hotch-potch. But never mind; you know my age and my inability. Please write soon, and inform me of any news concerning your relatives. I visited your cousins in Elmira last July. They are nice people, and doing well in business.

Yours in the Lord,

W. B. SLAWSON.

BEVERLY, Ohio, May 7, 1893.

BRETHREN BEEBE:—Inclosed please find a communication written by brother Thomas Cole, which, if it suits you, please publish. Brother Cole wrote it to me with the understanding that I was to send it to you for publication.

Yours in hope,

MINNIE B. MATTHEW.

ROYALTON, Ohio, April 30, 1893.

DEAR SISTER MINNIE:—I reached home last Monday evening, found all in usual health, and so this leaves us. Nothing unusual has taken place, though sun, moon nor stars have been hidden most of the time, and seldom and short are the times with me when the sea is hushed to a calmness, and a faint form of the fourth is discerned, as it were, through the lattice.

All the experimental people of God live in a wilderness while traveling through this world. To the natives of this wilderness we are strangers. They cannot understand Zion's language, and the pure testimony cannot be given in any other; for the Lord says, "I will turn unto them a pure language." Neither is Zion's language to be used in defense of their laws. As of old, an impregnable wall separates the two people. Many have been the attempts to do away with differences, and all unite. As of old, they still say, "Come, let us build together; for we worship as you do."—Ezra iv. We will even "eat our own bread, and wear our own apparel." Of old Israel sometimes fell in with them, but God's sword punished them for disobeying him; and from the time of the foolish Galatians until now God's people fall asleep on their watch-tower, and confer with flesh and blood, and for a time "observe lying vanities," thereby forsaking their own mercies. Knowing that we are in an enemy's land, and that a state of war exists

all the time (no peace having been declared between the original kings since the war was first declared—see Genesis iii. 15), we can expect nothing else from the enemy but efforts to destroy or annoy us. This is best accomplished by their wearing sheep's clothing; but of them beware! One of the attempts of the enemy has been made through the doctrine of means and instrumentalities. When this is made to look plausible the door is at once opened that admits all the men-made machinery to be used; and as man has sought out many inventions, there is no end to the supply or demand; and as they all cost money, there is no cessation of the cry, "Give! give! The Lord loves a cheerful giver," &c. The "temperance" question is also brought into service to seduce God's children. It is like the gospel Paul speaks of, which is not another (for there is but one gospel); but there were some that would seduce the disciples. I will here notice somewhat an article on the subject published lately in an Old School Baptist paper without comment by the editor. It would be difficult indeed for me at least to fully portray the evils of drunkenness, or for that matter of many other evils in the world, nor could I fully describe the blessings that would result from temperance in all things; but I cannot ally myself with every scheme invented by man to destroy the one or advance the other. For instance, the *North-western Christian Advocate*, in 1885, said editorially that intemperance must be put down by the sword if it took a million men, a five years' war, five billions of money and a Lincoln. All such men are "drunken, but not with wine; they stagger, but not with strong drink." Of such material were all the persecutors of christians of old made, and to this end would come all the modern schemes of temperance, so-called, did they fully mature from bud to flower and fruit, and the law and the sword be put in the hands of its advocates.

The article above referred to starts out in the first column of said paper by saying that "Evil is sin and wickedness." About twenty years ago I knew a minister to declare publicly that God was the author of sin; that he compelled men to sin, &c. To prove it he took for a text Isaiah xlv. 7: "I make peace, and create evil." He said that there was no difference between evil and sin; but sickness and sores and plagues and pestilence are evils, and the Lord sends them upon nations.—See Amos iii. 6. Job says, "Shall we receive good at the Lord's hand, and shall we not receive evil?" Farther down, second column, it is called (all that will intoxicate, I suppose) "accursed staff." This would include the wine that the Savior made, and the wine that Paul reproved the disciples for being drunken on.—See 1 Cor. xi. 21. Also the all kinds of wines that Nehemiah had prepared for him among other things.—See

Neh. v. 18. Solomon says, "The glutton and the drunkard shall come to poverty, and drowsiness shall clothe a man with rags." Are we to call food "accursed stuff" because some eat too much? Or shall sleep be forbidden because we or others indulge in it too much sometimes? The use of wine is nowhere in Scripture forbidden when used in moderation; and the ancient Israelites were told to buy wine, or strong drink, or whatever their soul lusted after. Again, "The love of money is the root of all evil." But because this is so shall money be banished from the world? Polygamy obtains in many places; adultery is common in all countries and among all classes. Shall we, to cure the evils, adopt the plan of the Egyptians with the Israelites? This would certainly be effectual. Shall we ignore the heaven-appointed marriage relation because there are some that are not true to their marriage vows? Yet all I have referred to would be consistent with the plan which some advocate to avoid the evils attendant upon immoderate drinking. Then some one asks, What must be done to put away the evils of intemperance, make mankind good, and bring on the Millennium, as some have it? I answer, No human law can be made to reach every crime against God or man. We are amenable to God for every sin, open or secret, and he will bring every work into judgment, whether good or evil. Human law can reach no farther than we are personally injured by our fellow-man. The law was made for transgressors. To eat and drink immoderately is wrong to ourselves. That alone does not injure our neighbor, and it is none of his business, though he may and should pity us, and try to persuade us out of a wrong course; but the moment we injure him, and not before, we must satisfy the law that protects him, whether we are led to injure him through our intemperance, or through the workings of an evil spirit while free from drink. Just here let me say that our greatest criminals are generally, very often, at least, men who do not drink. I would further say that any law that would prevent adulterations in either foods or drinks would suit me; and also, when men become imbeciles through drink or any other cause, and incompetent to provide for their families or themselves, let them be provided for by the law, and a just punishment meted out to all venders of opium or adulterated foods or drinks, who deal out to those who are known to use them injuriously.

Should any of my words meet your mind, copy off, should you wish, omit what you think should be, and use as you may see proper. Much more I might have written, but all in the same line of thought. Let me hear from you soon.

Your brother,

THOMAS COLE.

SANDUSKY, Ala., June 18, 1893.

DEAR BRETHREN:—We are fast realizing that "Man that is born of a woman is of few days and full of trouble." We have but two sons; the eldest will be seventeen years old in July. He dressed and left home on the fifth Sunday in January, as was common for him to do. His employer at Weeping Water, Neb., wrote his sister about two weeks ago that he was gone on a trip to the Black Hills, in Wyoming Territory. His room and bed and clothing that he left look like the remains of the dead. He knows not nor feels our long sighs and desolation. We schooled him and gave him the best moral training that we were competent to give, and his prodigal career is a mystery. This shock and suspense we thought was enough for us to bear, but our burden was increased by the sickness of our married daughter near by us. She was lingering and failing when our son left, and for three months past much of our time and sympathy have been with her, and much of the time we thought (and she felt it too) that she would have to go hence. She gave directions for her burial, and instructions for her two little boys, aged two and four years. She is some better now, but is paralyzed in both hands and feet, and unable to help herself up or down. She is still a subject of great care, anxiety and suspense with us. These heart-rending incidents still keep me shut up at home, so that I have only been to the church of my membership three times this year.

I drove out last Sunday to the union meeting of the colored brethren of our order. They have a church of fifty or more members in the vicinity of Pratt City. They have some unnecessary peculiarities, but the principles they set forth are sound, and I heard some things that did me good all the week. This church belongs to an association a hundred miles farther north. From what I could gather in their discourses they have had a little jar about this much-despised predestination. Those I heard seem to have both feet square on the Rock, and they speak much of the unity of Christ and the church.

I have heard of some good meetings at some of the churches of our association, and it tends to increase my desire to go and get some of the strengthening food that is dealt out to the flock by the servants of the Lord. None of our servants here have gone to the earthly mills of men to get any food ground for the saints, but depend upon the Lord to prepare it; and they freely deal it out as he sends it down, and I believe it is the best.

During my close environment at home the SIGNS has come to hand each week, and brought many words of comfort to me. There have been many good things written in it this year. It seems that as it grows older it grows better. I think we all

should appreciate it, and exert our best efforts to maintain and sustain such an appropriate and cheap medium of correspondence for the poor and afflicted, troubled and tried children of the Most High. By this convenient medium a few moments' writing can be conveyed to different parts of the earth, and our joys and sorrows be made known to thousands of our kindred in Christ, and congratulations, promptings, approvals and sympathy come bounding to us from a long way, from many we never saw in the flesh; and we are comforted, strengthened and encouraged often when cast low down in the pit of trials and humiliation. By your courtesy and indulgence to publish some of my poor scribbling in the SIGNS I have received many letters of approval, inquiry and condolence from those I never saw. It has done me much good, and I am not able to remunerate the writers with anything that would compare with their words to me.

Except a great many copies loaned and given away to introduce the paper, I have the SIGNS on file since 1876. I am willing to leave them for all that desire to read when I am gone from these trials and afflictions. I know not how long that may be, but I believe the time and way is appointed by him who "created all things by Jesus Christ."

There was something of a preacher clubbed and robbed and left for dead about two miles east of my house two weeks ago. He revived, but before the truth could be fully known the rumor spread over Pratt City, and for miles away, that it was me, killed and robbed. It caused no little stir and anxiety among my friends and relatives, and until late the next day runners came to learn if it were true; and for a week, now and then, one from a distance would call to learn the facts. I told them, "My time is not yet fully come." There are thousands of people who do not believe there is an appointed time for man upon the earth, that "There is a time to be born and a time to die," and "a time for all things;" but the Bible says so, and I believe it.

But I must close; I only intended to write a little of my troubles. If you deem this fit to print I hope that all who read it may be prepared to sympathize with and pray for me and mine.

P. J. POWELL.

EDITORIAL NOTICES.

READ AGAIN.

WE have tried to impress on our subscribers' minds the fact that under no circumstances can we continue a name on our list longer than the end of this year, 1893, that is sent on with their own subscription, in accordance with second and third paragraphs of last supplement, dated April 12th 1893.

CORRESPONDING LETTERS.

The Chemung Association, in session with the church at Otego, Otsego Co., N. Y., June 14th, 15th and 16th, 1893, to the several associations with which she corresponds, sends greeting.

DEARLY BELOVED:—Our God, whose mercies never fail, has granted us another opportunity of meeting in love and fellowship, and we have felt to say, "How good and how pleasant it is for brethren to dwell together in unity." We have been favored with the presence of a goodly number of ministering brethren from abroad, who have faithfully proclaimed the gospel of the grace of God, to the comfort of our souls. We earnestly desire a continuance of your correspondence, which has been so pleasant and encouraging to us, in the receipt of your Minutes and messengers, which we greatly appreciate, and with which we are in full fellowship; and while we greatly admire the christian spirit which you have manifested toward us, we desire and solicit a continuance of your correspondence.

Our next association is appointed to be held with the church at Cammal, Lycoming Co., Pa., on Wednesday, Thursday and Friday before the third Sunday in June, 1894, when and where we hope to meet with your messengers as in the past.

B. BUNDY, Mod.

MOSES HURLBUT, Clerk.

APPOINTMENTS.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Please publish the following appointments for Elder J. G. Eubanks, of Kentucky:

Riker's Hollow, N. Y., Thursday, July 6th; May's Mill, N. Y., Friday, 7th; Burdett, N. Y., Saturday and Sunday, 8th and 9th; Grover, Pa., Monday, 10th; White Church, N. Y., Tuesday, 11th; Osborn Hollow, N. Y., Wednesday, 12th; Otego, N. Y., Thursday, 13th; Brookdale, Pa., Friday, 14th; Waverly, Pa., Saturday, 15th; Justus, Pa., Sunday, 16th; Shohola, Pa., Monday, 17th.

D. M. VAIL.

ELDER W. R. Welborn, providence permitting, will fill the following appointments in Texas:

Acton, 1st and 2d of July, 1893; at brother Preston Staggs, 3d, at night; Weatherford, 4th; Mineral Wells, 5th; Zion Hill, 6th; Poolville, 7th, 8th and 9th; Garrett's Creek, 10th and 11th; Springtown, 12th and 13th; Silver Creek, 15th and 16th; Joshua, 21st, 22d and 23d.

THREE DAYS MEETINGS.

A THREE days' meeting will be held at Hughesville, Loudoun Co., Va., commencing on Friday before the fifth Sunday in July.

Trains leave Washington, D. C., at 9:10 a. m., 4:35 and 5:30 p. m. The p. m. trains will be met at Hamilton Station, for which point all will buy tickets, on Thursday. The a. m. train will be met at the same station on Friday. Our brethren and friends are cordially invited to attend.

E. V. WHITE.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

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NO. 28.

CORRESPONDENCE.

STATE ROAD, N. C., June 2, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I herewith inclose the experience of our dear young brother, A. C. R. Morgan, of Texas, for publication in the SIGNS OF THE TIMES. I have his consent to publish it, and I feel like it would be of much comfort to the readers of the SIGNS. I have read it over and over with much comfort.

I am, as ever, your little brother in a precious hope,

WM. R. WELBORN.

WEATHERFORD, Texas, April 19, 1893.

ELDER WM. R. WELBORN—DEAR BROTHER IN CHRIST:—Yours of the 15th inst. was received yesterday evening, asking for Minutes of our association. I send you by this mail a copy of our Minutes. We are not in correspondence with any association. By reason of some of our peculiar views, some brethren cannot walk with us, and have declared non-fellowship for us. Even though that is the case, we go on trying to discharge our duty, believing that brethren should walk together humbly, and bear with each other as with the weak lambs of the fold.

When I received your letter yesterday evening I felt that probably I might write you a long letter; but being without a subject I do not know whether I can write anything that would be of any benefit to you or not. It would afford me pleasure to be able to write anything that would be of any comfort or consolation to any of the wayworn children of God. I am a poor, unworthy child of God, if I am one at all. I am a weak servant, and poorly qualified to minister to the saints; but God, who I hope has revealed his love to me, has also given me a desire to speak in his name. Unworthy as I am, I feel the command enjoined upon me to speak comfortably to Jerusalem, to cry unto her that her warfare is accomplished, that her iniquity is pardoned, and that she hath received of the Lord's hand double for all her sins. I do not try to preach because I am afraid somebody will die and be eternally lost; but it is my desire to speak of the love of God for the members of his body—that love which makes our poor hearts rejoice, and enables us to realize that all things work together for good to them that love God, to them who are the called according to his purpose. "But God, who is rich in mercy, for his great

love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." My dear brother, even though we are unworthy and sinful, we can glean a little comfort from the above declaration of the apostle. We can look at the ways that we have transgressed, and wonder that we have not long ago been cut off as cumberers of the ground; but when we contemplate the forbearance and tender mercy of God, we can rejoice that it is indeed true that his love centers upon his children at all times and under all circumstances. Indeed, as the poet says,

"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."

Brother Welborn, I have read your writings in the SIGNS OF THE TIMES ever since I was a child. I am young yet, only twenty-three years old. I will try to give you a relation of my travels in the christian life, if I have had any. I was surrounded by religious influences from my earliest recollection, but I do not look to that as having anything to do with my deliverance from the bondage of corruption. I often had serious thoughts concerning death and the future state when I was a little child, and would wonder what would become of me after death. I would think, It may be I will be saved, and I may be lost. My mind would be filled with fear, but the thought would always come into my mind, Surely God will not damn me. But these thoughts were of short duration.

When I was thirteen years old, as I was going to school one morning, here in Parker County, my mind was caused to dwell on my past life. My thoughts ran thus: I have been sick many times, have been in dangerous places, have always been weak and sickly; why am I spared? Is it because I am good, or ever did anything meritorious in the sight of God? No; for I can see no good in myself. Am I spared on account of some good thing I shall do in the future? No; for I see from the deceitfulness of my heart that nothing good can proceed from me. Then why am I spared? Surely it is to

see how far I will go into sin. This caused a trouble which I had been a stranger to. I desired to be a christian, but knew not how. I longed for the peace of the children of God. O that I could be happy and contented, as the christian, resting calmly and peacefully on the promises of God. I believed that the promises of God were strengthening to those for whom they were intended, but that they were not for me. How miserable I felt! O how I longed to be led by the still waters of his grace, and to lie down in the green pastures of his love. My burden was great; and what made it trouble me more was that I could not understand what was the cause of my trouble. I believed that salvation was the work of the Lord, and that with my deceitful heart I could do nothing toward my eternal salvation. I suppose one reason I believed that was that my parents were Primitive Baptists, and I heard a great deal of talk about salvation by grace alone, and the depravity of human nature. The brethren would sometimes visit us, and it was a great pleasure to my father and mother to meet them, and talk about the good things of the kingdom, the trials of the christian life, and the certainty of the salvation of all the elect. I always loved to sit around and hear them talk. I did not understand their interest in these things, but I loved to listen to them. I had great respect for their opinions, and thought they were right, even though I could not understand them. My father used to read the Bible every night, and had us children to read with him; and I have heard him talk with Arminians on the plan of salvation, and I believed that whatever he said about the Scriptures could not be successfully contradicted. Therefore those circumstances might have caused me to believe that I could do nothing to deliver myself from sin. Then my cry was to God for mercy. I do not believe that the surrounding circumstances I have mentioned caused me to have any interest in the blood of the Lamb, nor that they could affect it in any way. Many tell us that such doctrine is the cause of many poor souls going to hell. My dear brother, it seems to me that it is a safe doctrine for any one to believe. Believing that, from what I heard the Primitive brethren advocate, and also from the view I had of the deceitfulness of my heart, I was compelled to look to a higher power for help. I saw my helpless condition,

and felt that I was a great sinner, without hope and without God in the world. I believed that God must first bring the sinner under conviction, by causing him to mourn for his sins, and then make him rejoice by removing his burden; but I thought I was so wicked that God could not have mercy on me, and that I was so insignificant that he would not notice me. Then did I mourn, because I feared that I would not be made to mourn as a penitent sinner whom God designs to bless. I could not realize that it was divine light that showed me my impotence in delivering myself from the load that pressed me down. As I did not realize what was the matter with me, I did not get down on my knees to try to pray; but the breathing of my heart was a desire that God would remember me in his great mercy. With David, I desired that he would give me a clean heart, and create a right spirit within me. Being a child, I would try to shake off my gloom by going into childish sports; but that would afford only temporary relief. When the fun would be over the gloom would settle around me with more weight, and my trouble seemed worse than before. Finally I concluded that there was no mercy for me; but at a time when least expected my burden was gone, I know not how. I was sitting on the floor in my father's house, not thinking much about my condition at the time, when a calm came over me, rested in my very being, something seemed to leave me, and I felt at ease. The thought flashed through my mind, It may be that my sins are forgiven. A joyful and calm feeling was mine for some time. I then wanted to hear christians talk, to find out if they had ever experienced what I had. Not that I wanted to judge them by myself, but I wanted to know if my travels were like those of a christian. I realized that the things I once loved I now hated, and the things I once hated I now loved. I soon began to speak to my companions of what I had experienced, and it was soon noised about that I had received a hope. I did not know whether to claim it as a hope or not; but I did know that my burden, which had weighed me down for about a month, was gone, and I was enabled to rejoice in the assurance that all was well. I told my oldest brother (now deceased, and I am sure that he is asleep in Jesus; and how near he feels to me, having been the companion of my childhood) that

I would not give the peace of mind which I had lately experienced for the world. Soon doubts and fears came, and I was again troubled, but not as before. In my experience, from first to last, I find that God is my only support. I could not remove the burden which first came upon me, neither could I drive away the doubts and fears that assailed me.

I joined the Regular Predestinarian Baptist Church on the 13th day of June, 1886, being in my seventeenth year. From the time I first received a hope I felt impressed to speak in the name of Jesus, who had done so much for me. I desired to tell to sinners round what a dear Savior I had found. Time would fail me at present to tell of all my trials and troubles concerning my impressions to preach. In October, after I joined the church, after a brother had preached I arose and spoke from the text, "For no man ever yet hated his own flesh," &c. I talked about twenty minutes. I never made another attempt for nearly a year. Then I never tried any more for nearly three years, when I felt that I could not refuse to obey any longer. I was nearly always in doubt as to whether it was really my duty to preach or not. I felt unworthy and unable to speak in the name of Jesus. If I could know beyond a doubt what my duty was, I thought I would be willing to do it. Finally I felt that it was better to obey than to sacrifice, and to hearken was better than the fat of rams. So in fear and trembling I have been trying to preach occasionally for nearly three years. I have had my troubles even in preaching, sometimes making an entire failure. In November, 1890, I was liberated by the church to preach the gospel wherever God in his providence might cast my lot. In November, 1892, I was ordained, and called to the care of Zion Hill Church, in this county. I generally try to preach about three times a month. I do not feel that I am much benefit to the church as her pastor, but I desire to be found trying to discharge my duty to my brethren.

Now, brother Welborn, probably I have written too much, but if I have trespassed on your time forgive me. I feel that this letter does not amount to much, but if you should glean the least comfort from it you know who deserves the praise. When God's children are fed by us, poor servants, we are only the humble instruments.

I remain your unworthy brother in hope of eternal life,

A. C. R. MORGAN.

WESTCLIFFE, Colo., April 9, 1893.

DEAR BRETHREN BEEBE:—Were it not for the evidence I frequently have received that my letters which have been published in the SIGNS at intervals have been comforting to some of God's dear children, I feel that I would never trouble the ed-

itors or readers with any more of my poor and imperfect letters. Often when I am low down in the valley of doubts and fears, and the light of the blessed Savior's countenance seems hid from me, I take up my pen and write to some dear and esteemed brother or sister whom, perhaps, I have never seen in the flesh; writing the most bitter things of my sinful self; telling how wicked and deceitful, and what a filthy sink of sin my heart is. It would seem that no one could draw comfort from such; yet I have received many very comforting letters in reply, such as the inclosed, which I have just received from one of God's poor and afflicted ones. I desire you to publish it in the SIGNS, for I have no doubt it would be comforting to some of God's afflicted poor who are readers of the paper. When I received this letter from this poor and sorely afflicted brother, I felt ashamed of my murmurings as to my poverty in earthly things. Although I daily desire the Lord to reconcile me to his will and all the dispensations of his providence with me in this time world, yet often do I murmur and complain, even with blessings in my hand; while many of God's creatures are in body, if not in mind, sorely afflicted, as this dear brother Crask is. O how thankful I ought to be that it is as well with me as it is. It is declared that the Lord doth not afflict willingly. As brother Crask has said, "Is there not a cause?" But our finite minds cannot grasp or comprehend the cause why any of the creatures of earth should be so sorely afflicted as is this brother, sister Mary Parker, and many others. There is no doubt but what many of the Lord's afflicted ones often inquire, Why do these afflictions come? Job, that servant of the Lord, whom the Lord declared to be a perfect, upright man, none like him in all the earth, said, "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." He fully realized that his sore trials and afflictions were from the hand of the Lord. David, a man after God's own heart, was sorely afflicted. He prayed, "Lord, remember David and all his afflictions." The Lord by the mouth of the prophet Isaiah says, "I have chosen thee in the furnace of affliction." The apostle Paul says that tribulation is an inheritance of the people of God. If we could in all our afflictions lay aside our natural reasoning and murmurings, and consider what great trials, afflictions and temptations our blessed Savior endured for us, we could, like David, draw comfort in afflictions, and more fully realize the blessedness. These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. "For I reckon," says Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." In our natural reason-

ing we seem to forget that we as creatures of God are made subject to vanity, and are ready to murmur and complain at the dispensations of God's providence when tribulation and afflictions come upon us as chastisements, of which all the children are partakers. If ye be without chastisements, whereof all are partakers, then are ye bastards, and not sons." I feel to admonish brother Crask, and all the sorely tried and afflicted ones, to cast all their cares upon Jesus, who in all their afflictions was afflicted; and remember that if we suffer with him, we shall also reign with him. Sometimes I conclude that there is no creature of earth that is so often sorely tempted as I am. But O what a great comfort it is to know that my blessed Master was in all points tempted as we are, yet without sin. He, being tempted, knoweth how to succor those that are tempted. Were I able to devote every hour of my remaining time upon earth to praising God for his goodness and mercy toward me, and particularly for the blessed hope he has given me that he has for his dear Son's sake pardoned my many sins, I would fall far short of rendering the praise due his holy name. Praise the Lord, O my soul; and all that is within me, bless his holy name; for his mercy endureth forever.

Yours in a blessed hope,

J. H. YEOMAN.

SIX MILE, Ill., March 25, 1893.

MR. J. H. YEOMAN—DEAR BROTHER:—If such an insignificant, sinful and totally depraved creature, as I know myself to be, may claim such a relationship, and that with a total stranger in the flesh, and also one that, I presume, is far my superior in every way. I am, through the goodness and mercy of God, and the kindness of brethren and sisters, a reader of the SIGNS OF THE TIMES. While perusing its delightful pages I found a letter with your name at the bottom; and you say you firmly believe that the God of Abraham, Isaac and Jacob is a God of purpose. My dear brother, according to my little sense I believe that as much as you do. What particularly arrested my attention was, you said you had often inquired of the Lord what his purpose was with you. I want to ask you what purpose he had in placing such a creature as me on earth. But, my brother, is it not right? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" God said he raised up that wicked king Pharaoh for a purpose; and I believe he answered the very purpose for which God intended him; and that was for the purpose of showing forth his power in him. I have thought that perhaps this was the design of the good Lord in letting such a miserable wretch as me live in the deplorable condition in which I am. I have sometimes thought that eternity itself would be too short to punish such a wicked old sinner as I have

been, and that my punishment had to begin here in time.

While you were speaking of God as being a God of purpose, several passages of holy writ passed through my mind; and knowing myself to be such a wretched sinner, I thought I would have been classed with those scribes and Pharisees spoken of in Matt. xxiii. 33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" I have often thought, Can it be possible there is anyone so wicked as me? It does seem that my thoughts are only evil, and that continually. My heart is desperately wicked above all things, and who can know it? There are two passages in the Bible that are consoling to me at such times. Of course there are many blessed promises to the christian throughout the entire Scriptures. But the question with me is, Am I a christian? Paul writes to the Corinthians thus, "Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, both theirs and ours." I understand the saints that constitute that church are the subjects of address throughout the entire letter. Then we turn to the sixth chapter of this epistle and read, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 9-11. Only think what poor, fallen man may be guilty of. The blessed Jesus says, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."—Matt. xii. 31. In the mouth of two or three witnesses every word shall be established.

I shall take the privilege of calling you brother; for I believe I know just as well what you believe in a spiritual manner as if I were with you; and, my dear brother, why is it so? While reading your precious letter and believing in the God of purpose, the words of David came into my mind, when Saul was fighting the Philistines. Jesse sent David down to see how his two brethren were faring, who inquired what he had done with those few sheep in the wilderness. They were angry with David, and he said to them, "Is there not a cause?" I am as strong a believer in cause and effect as you are in purpose. I do not believe there can be an effect without

a cause to produce it; but we do not always know the cause. You say you are away out there in that (to you) desolate and forlorn place. Is there not a cause for your being there? You spoke of the situation of your church, and how the Lord blessed you for a time, and you were made to rejoice and sing as the birds in spring. But the winter must come as well. You know "the Preacher" says, "There is a season and a time to every purpose under the heaven. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to weep, and a time to laugh; a time to break down, and a time to build up." There is nothing new under the sun. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." "Vanity and vexation of spirit." Is there not a cause?

I thought when I began to write, I would give you a short history of our little church; but I fear it would make this scribble too long, unless I could make it more interesting. Our church is either dead or sound asleep. I think they have almost quit meeting at all. We have an ordained minister, and another brother that prays in public. Our preacher is getting quite old and feeble. I have not been to our meeting in almost three years. You are ready to say, "Is there not a cause?" You think you are in a destitute place; but I doubt if it is much worse than this. The church-house is on the same forty acres of land that my dwelling is on. You will be surprised when I tell you that I have not averaged one meeting a year for nearly seventeen years. The SIGNS and some other good reading furnish nearly all the preaching I get. You say you are very poor financially; so am I. My dear brother, is your health good? If so, do not complain, for health is better than riches. My wife and I went to two associations last September (the Skillet Fork and Bethel), and we did have as good preaching as ever I heard. If you can have patience to read a little more, and my arm does not give out so that I cannot write, I will give you a little of my history. I am now living in a little town on the Louisville, Evansville & St. Louis Railroad. It seems to me one of the most God-forsaken places on earth. Once in a great while one of our preachers stops here on my account. In October, 1854, I was struck down very suddenly with what the doctors call rheumatism, and until January following I never walked without a crutch. But I got around again, although badly crippled in my left knee, and could work on the farm. Thus I went on until November, 1876, when I was again prostrated, and since then I have not been able to do an hour's work. I have been lying on my back from that time till the present writing, and can lie in no other position from one year's end to another. I lay on a little

bed or lounge which they could carry until about four years ago, when I got me a large rolling and reclining chair. The front wheels are thirty inches high. When the roads are dry they roll me to meeting. About ten years of this time my wife has had to feed me. I am almost as helpless as a dead man. I cannot move myself in the chair, nor have I stood on my feet for about fifteen years. I am as stiff as a log. You could carry me by the head and feet as you would carry a log, as I will not bend. You might set my victuals on my lap, and if no one gave them to me they would set there until I would starve. My arms are drawn so that they lay across my breast, and my fingers are as stiff as the penholder I am writing with. I suppose you are wondering, as I cannot feed myself, how I can write. My chair is reclined far enough back to have a light board lay on one arm of the chair and on the other wheel, so as to lay across my breast. I can just barely put my right hand on my head, and the left one I can just raise to my mouth. I cannot even take a drink of myself. Can we not well and truly say, "Is there not a cause?" Every line I write causes me intense pain. My brother, if a man has health he ought never to complain. I have been lying here going on seventeen years, and to-day my greatest desire is to be reconciled to the will of God, and to every dispensation of his kind providence. I could write page upon page more, but it would be like this—nothing in it to interest or edify or comfort anyone, let alone the little, doubting christian. I know that in me, that is, in my flesh, dwells no good thing. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

Dear brother, when it goes well with you remember me, a poor, old, afflicted sinner. There is nothing in this scribble to ask you to answer; but I would be glad to get a letter from you; and if you would rather write me through the SIGNS all will be right. You may dispose of this in any way you see fit.

Yours in hope of a blessed immortality,

JAMES CRASK.

RINGGOLD, La., Jan. 28, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I will send you a letter written by my grandfather, which I would like to see published in the SIGNS OF THE TIMES.

JOHN L. THOMAS.

NEAR RINGGOLD, La., June 4, 1878.

THE object of my writing at this time is to express some thoughts upon the words in Romans viii. 20, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." It has been a matter of much inquiry to know who "the creature" is. Some forty years

ago I often heard a certain man preach, who was not very entertaining, and he was almost sure to quote that Scripture before he closed his discourse; but he never told who the creature was, and left his hearers to judge for themselves. Finally it got hold of my mind, and I found myself not a little bothered to determine to my satisfaction its meaning. I began to ask questions of those whom I thought ought to know; for at that time I really thought that a man who had been preaching for ten or twelve years knew all that was worth knowing. But right there I learned a lesson, and that was that one man did not know it all. None of whom I made inquiry gave me any satisfaction. One day while at work on my little farm the matter came up before me, to show reason why I could not or would not receive the ideas of those I had talked with on that Scripture. A great many seemed to believe that the creature was the first man Adam, who was made subject to vanity, not willingly. My reason for not receiving this view was, first, that if Adam was made thus subject to vanity, not willingly, he must have had a will in the matter, while I conclude he was made without his will or consent in any sense of the word. He was neither willing nor unwilling. But we find him here a creature of God; and being a creature, he was imperfect; for no creature is perfect. He was made just, upright, good, but not perfect. Perfection alone belongs to God. Nothing, however good or powerful, can make its equal. So we find in Adam at the first imperfection; though imperfection is not sin, but the cause of sin, or the door through which sin entered. Had he been perfect he never could have sinned. But in this imperfect state he received of God a law, as a rule of life to govern his actions, and was made acquainted with the penalty of its violation. For a while there seemed to be a spirit of obedience; or at least he kept the law for a while. But the woman that was created in him, and received the law in him, being deceived, went into transgression; and she being flesh of Adam's flesh, and bone of his bones, he loved her, and it could not be otherwise; for it never was known that a man hated his own flesh, but nourisheth and cherisheth it. Adam's love now being not only as strong as death, but stronger, he had no power to resist the principle of love. So we find that he was captivated by it, and became a willing transgressor. Thus we find that he was not only subject to vanity, but was willingly so. I do not think it would do to be otherwise. The first Adam is the figure of the last Adam, and must necessarily be a willing transgressor, in order to be the figure of the last Adam, who was a willing sacrifice. So I do not consider that the first Adam was the creature mentioned in the text, that was not willingly subjected to vanity.

Then where is he to be found? Not among the sons and daughters of a fallen parent as they stood relative thereto; for we find that there is none that doeth good, no, not one, but are all subject to vanity, and willing so to be, and which their actions abundantly prove; for when the infant comes to years of maturity, so as to know what is morally right and what is morally wrong, it of choice does that which is wrong, acting out its nature, and proving its willingness to be subject to vanity.

Some have concluded that the creature that was made subject to vanity, not willingly, was Christ, the Son of God, in his humanity; because he prayed the Father that the cup might pass from him, if it were possible. But it seems that in the same breath he says, "Not my will, but thine be done;" thus showing his willingness to become a sacrifice for the sins of his people; to be "made sin for us, who knew no sin;" to bear our sins in his own body on the tree of the cross; "that we might be made the righteousness of God in him." Herein the love of God is manifested to us, that Christ should leave the climes of bliss and glory willingly, and come to this world to suffer, bleed and die; thus proving his willingness in all his actions to do the will of the Father, which was that he should die for the sins of his people. So I consider that it was not Christ in his humanity that was made subject to vanity unwillingly.

By this time, perhaps, some may think that if it was not the first man Adam, nor Christ in his humanity, nor any of the sons and daughters of a fallen parent as they stand related thereto, that is the creature spoken of in the text, it must be hard to find that creature. But I think he may be found in all such characters as Paul addressed when he said, "And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. 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)," &c.—Eph. ii. 1-5. Now it appears that these Ephesians in time past had been dead in trespasses and sins, but were now quickened, made alive, dead to sin, alive to holiness. That creature that had been made dead to sin, and made alive to holiness, would be free from sin; but he finds that he is subject to vanity; yet he would not be so if he could help it. It is not

(Continued on page 221.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 12, 1893.

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G. BEEBE'S SONS.

THE THRONE OF GRACE.

"LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 16.

Among all the various theories of religious doctrine which are entertained by the children of men, there is none but that either in express words or in its necessarily implied conditions, rests upon the principle of grace. Without the recognition of existing just condemnation already pronounced against the race of man as violators of the divine commandment, there would be no occasion for mercy being extended to any of them. Certainly there can be no salvation from sin and its consequent death, unless sin and death have dominion over those who are the subjects of that salvation. There is no revelation given of the mercy of God embracing any other character but sinners who were by nature the children of wrath. Indeed, it is impossible that those who are free from condemnation should be the subjects of saving grace. Nothing but justice could appear in their being pronounced guiltless. The very principle of mercy involves the absence of everything which could commend its recipient to the favor of justice. When the law has been honored by the obedience of its subject, there is no mercy in that sentence which acknowledges the perfect service thus rendered. Where there is no sin found in the subject of the law, there is simple justice in the judgment which pronounces him free from guilt. Therefore it is only in the salvation of those who are justly condemned that mercy can be displayed. In the sense in which the word is used in the Scriptures, grace is revealed in the deliverance of guilty and hopeless sinners not only from the penalty due to their transgressions, but also from the sin by which that penalty was incurred. The power of God alone can extend that grace by which sins are forgiven. In civil law there is provision for the remission of the legal penalty in the clemency of the authorized officer; but the guilt of crime cannot be removed by earthly powers. Hence in taking away sins it is exclusively "The grace of God that bringeth salvation."

"Let us therefore come boldly unto the throne of grace." By the word "therefore" in this clause the fact is shown that this is the conclusion which results from what has been recorded in the preceding connection. The Spirit moved the writer to present the testimony of Jesus as typi-

cally set forth in the legal priesthood of Aaron. Then he declares the superiority of the priesthood of Jesus the Son of God who is passed into the heavens as the living High Priest, whose intercession is unceasing and can never fail. This effectual Intercessor is not one who is ignorant of the needs of those for whom he ministers, and consequently "which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." There could be little encouragement to look for deliverance to the intercession of such a priest as could have no sympathy with the distresses of those for whom he was rendering sacrifice. But when it is known that our Advocate and Intercessor not only thoroughly understands our case, but has a personal experience of all points in which we have need of that grace which flows from the throne where he "ever liveth to make intercession," there is sweet assurance by which we are enabled to commit our every care into his hand, and to rest in the confidence that he does truly care for us. As has been shown, none but the guilty can be interested in the justification which is by grace; therefore the exhortation not only speaks to sinners, but is confined exclusively to those who are conscious of their just condemnation. It would seem marvelous that the throne of grace should be accessible to such polluted rebels; but when they are favored to "come boldly" to that throne there must be infinite fullness of love and mercy bestowed upon them. Reason can account for this only upon the ground of merit found somewhere in the subjects of such amazing favor. But the word of our text excludes such an understanding. No worthiness could authorize a suppliant to come boldly unto the throne of grace. Only the abundance of mercy and grace could be the warrant for such boldness. Even though there had been a possibility of rendering acceptable obedience to every demand of the law, there would have been no ground for boldness in that servant who had done what was his duty. No faithful performance of duties could have given freedom (or, life) to the obedient character. After years of unceasing labor in compliance with the demands of the holy law of God, there is nothing less required than perfect and perpetual obedience. The very mountain on which the law was given to Moses shook with terror attending that typical display of the holiness of God. Certainly no mortal can ever come boldly to that awful expression of condemnation and hopeless despair. But the text presents another refuge for the saints to whom it is addressed. It is not an appeal to everybody to come unto the throne of grace; the very language of our text limits the exhortation to those who are included with the writer as the people for whom Jesus the Son of God in-

tercedes as their High Priest and Advocate with the Father. None would suppose that any Gentile was entitled to participate in the benefits of the offerings made under the law for natural Israel; those sacrifices atoned for only those whose names were graven in the breastplate worn by the High Priest. Nor did the chosen mediator under that dispensation dare to come into the holy place without the garments and the breastplate which God had expressly commanded. It was not his privilege to insert the name of one Canaanite, or Edomite, upon that sacred tablet which God limited to the tribes of Israel. On the other hand, not one of the chosen tribes of Israel could be left out of the list of those for whom he must intercede. In the antitype, Jesus has by one offering perfected forever them that are sanctified. He did not wear the glittering symbol borne by Aaron as signifying the limitation of his atonement. All for whom he died are written in the heart of his eternal love. Since he is the life of all his members, they were all dead with him when he died for all of them. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14. Being thus identified in the death of their Head, the subjects of electing love are no longer under the law, since it can claim nothing more of them after it has been magnified in taking their life. Now they have access into the glorious liberty of the sons of God. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 19-22. Here is shown whence comes the boldness by which the saints are enabled to come unto this throne of grace. Only by the wonderful abounding of that grace which is bestowed upon them in Christ Jesus can they draw near to the throne. To no others is the throne itself revealed; much less can any come unto that throne except they be drawn by the Father. The very same grace which establishes the throne, and the love which opens this new and living way of access to the Father, is revealed in drawing every one who comes unto God by this way. None are drawn by selfish motives, nor by the will of the flesh; the love of God is shed abroad in the heart of every one who is drawn by the Father; and all such come willingly and of necessity, boldly and tremblingly, fearing and rejoicing. The boldness wrought in them by this Spirit of Christ never tends to presumption. The greater their boldness the more perfectly are they made to understand their own vile-

ness; hence they who most abundantly glory in the grace of God always most painfully confess their own utter unworthiness of the privilege bestowed upon them by divine grace.

"That we may obtain mercy, and find grace to help in time of need."

In this clause there is manifestly declared a radical difference as to the object in coming to the throne of grace, from the motive by which all will-worshipers are actuated in their religious devotions. While there is necessity that the poor and helpless subjects of divine favor should "obtain mercy, and find grace," by which they may be sustained in their unceasing conflict with the evils of this enemy's land, there is no such need felt by any others. Hence, the world of religious adversaries of gospel truth profess no other object in appealing to the throne of grace but that it may in some way secure a reward for them in the ultimate glory of heaven. Having nothing to desire in this world but what they can secure by their own efforts, they are not dependent upon God for help in time of need. Indeed, to them there is no time of need. They have ample resources in their fancied riches of good works. But the inspired writer of the language in our text includes himself with those addressed, confessing that he is subject to the same infirmity with them and acknowledges that they all have to depend upon the mercy of God for that grace by which alone they can be delivered in time of need. The help which is afforded by grace cannot be understood as signifying that the saints addressed could do something toward relieving their own need, and then grace would make up what they might lack of a sufficiency. There can be no combining of the works of the sinner with the grace of God. Even in the revelation of that grace by which our Lord delivers his people from sin and death, he says, "They that be whole need not a physician, but they that be sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance."—Matt. ix. 12, 13. The help of the grace of God is always the complete salvation of those to whom it is given. Those who are lost are the subjects of salvation; those who are so reduced that they have no might are the only characters to whom the Lord increaseth strength. This is the unvarying testimony of the record which God has given; yet the tried saints are often subjected to cruel doubts because they can find no merit in themselves on which to build their confidence in the grace of God. When they are under such darkness that they can find nothing to sustain their trust in the Lord, it is only the infinite mercy which is in Christ Jesus by which they are made to come unto the throne of grace with that full assurance of faith which is signified in our text by the word "boldly." They do not then

have occasion to consult a carefully prepared prayer-book in order to find words suitable for their petition. The only worship before the throne of grace is that in which the Spirit "helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." When led by this divine Spirit the saints never mock God by suggesting their own purposes and designs as something better than the appointment of his own infinite wisdom and love. While they are blessed with that grace which moves them to pray, "Thy will be done," they can never claim that their prayers have changed the "eternal purpose" of God, "which he purposed in Christ Jesus our Lord." To carnal presumption it may seem that prayer is an empty form if it does not cause God to change his design; but to those who know and reverence the glorious perfection of divine wisdom there could be nothing more horrible than the proposal that God should substitute the will of man for his guide, instead of working all things after the counsel of his own will. Certainly such a desire is not expressed in the manner of prayer after which our Lord taught his disciples to pray. The will of God secures the salvation of all whom he has given to our Redeemer; and it is his eternal purpose that none of them should perish, but that they all shall have everlasting life. By that sovereign will it is determined that no weapon that is formed against his chosen Zion shall prosper; but that every tongue that shall rise against her in judgment she shall condemn. "This is the heritage [which is the *birth-right possession*] of the servants of the Lord, and their righteousness is of me, saith the Lord." Under the clear light of the revelation of the gospel day, Paul wrote as the sure deduction from the intercession of the Spirit according to God, "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. Satan and all his emissaries have never ceased to dispute this truth since the old serpent deceived Eve; but earth and hell have raged against it in vain. There has never been a time of need when the dear saints did not find grace to help; nor has that help been insufficient for their triumphant deliverance. The Captain of our salvation completely and effectually destroyed him that had the power of death, though to blind reason it seemed that death had triumphed over him. Death and hell are conquered foes, since that glorious victory. Whence, then, shall that opposition come which shall interpose anything that is not included in this sweeping assertion of inspired truth? Until the power of God shall fail there can never be a "time of need" when this grace shall fail

to help every one who has fled for refuge to lay hold upon this hope set before those for whom Jesus died. Their deliverance may be through much tribulation. It may be that they are appointed to seal with their blood the testimony of Jesus; but with the glorified martyrs their triumphant songs shall attest the truth that they obtained mercy, and found grace to help in their time of need. They who are called to rejoice in this wonderful grace should never be deceived by the philosophy and vain deceit of carnal reason. When some cavil is suggested to rob the saint of the full assurance of this doctrine the Spirit will not fail to destroy the adversary by reference to the word of inspiration. All the Scriptures confirm the precious truth; and your own experience, dear suffering believer, qualifies you to adopt the words of the psalmist, "The Lord preserveth the simple; I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psalm cxvi. 6, 7. In this bountiful dealing with his chosen people, the Lord has not only given them freedom from sin and death, but he has made provision for their every need while subject to the tribulation of this present evil world. By his Spirit he has given them acceptance in the righteousness of their Redeemer, who is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy. For their support under the trials of their sojourn in this valley of the shadow of death, their God has given them that unspeakable privilege of calling upon him in the day of trouble; they can never call in vain. Upon the glorious high throne of his grace he is ever present to hear the prayer of all his poor and needy suppliants. They can never fail to find this throne, for it is established in the heart of every subject of electing love. Then, there is strong consolation for every helpless sinner in the assurance that divine love has established in Zion this glorious "Throne of Grace." In all their afflictions they have the assurance of the Spirit bearing witness with their own spirit, testifying with the voice of divine truth, and giving them the boldness of unlimited confidence in God. By this testimony they are made free to come boldly to the mercy seat of their gracious Savior, where they always find grace to help in time of need.

PLEASE STOP MY PAPER.

At least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

(Continued from page 219.)

now as it used to be, for once he could roll sin under his tongue as a sweet morsel, or drink it down as the ox drinketh water. For now being dead to sin, he takes no pleasure in it, but would be free from it; but it sticks closer than a brother. When he would do good, he cannot, because he is so subject to vanity. The very things that he would not do, those he does; and the things he would do, he does them not.

Z. THOMAS.

PHILADELPHIA, Pa., June 15, 1893.

DEAR BROTHER JENKINS:—Now that the associations are almost over, and the usual excitement attending them is being recorded as things of the past, I feel like having a quiet little brotherly visit with you. Did you ever read a letter with such interest, that you felt to be in the very presence of the writer, and when you finished reading you looked up, almost expecting to see him face to face? I think I had some such feeling on reading a letter from you some time ago. I appreciate such letters as that, and I would love to write you just such a one if I could. But I can't, so you must take the will for the deed, and put up with such fare as, with my limited resources, I may deal out. I have sometimes thought I would like to ask the eunuch what were his impressions and feelings when Philip pounced down upon him so unceremoniously; and after preaching to him the way of life, and baptizing him, departing as suddenly as he came, and utterly disregarding the materialistic mode of traveling. But I feel somewhat satisfied when I remember that it is said, "And he went on his way rejoicing." The consummation of the dealings of the Lord with a poor lost sinner is always rejoicing. When I am cast down, and in deep gloom and depression from doubts and fears, from conflicts with the enemy, or from whatever cause, right in the desert, where the eunuch was, the Lord will sometimes send me a Philip, pointing out to me an open door of deliverance out of my prison-dungeon, the end everlasting life, where in his (Jesus) presence are pleasures forevermore. The angel instructed Philip to "Arise and go toward the south," &c. Don't you think, brother Jenkins, that every message of deliverance from the thralldom of our fleshly lusts comes out of the north country, where is great tribulation, from trials of affliction in sorrow for sin? As the "black horses" in the vision of the prophet "go forth into the north country," and are followed by the "white horses" which "go forth after them," so the conflict in every heaven-born soul is succeeded by the deliverance; and as the angel presents the two phases of the whole christian travel to the mind of the prophet, he says, "Behold, these that go toward the north country have quited my spirit in the north

country." In this is the law set forth, having "a pair of balances in his hand;" and its voice proclaims "a measure of wheat for a penny," &c.; followed by the gospel which goeth "forth conquering and to conquer;" each one fulfilling its own mission in the Alpha and Omega of the great and wondrous plan of salvation; all of which is fulfilled in each one of the subjects of the grace of God. The eunuch was "a man of Ethiopia" (who is black), the inhabitant of a dark land. But the light had shined in his darkness, and it had made him an inquirer after truth. He "had come to Jerusalem for to worship;" and on his return toward his own country, he was yet inquiring. He could not understand that which he read; yet that hidden wisdom of the Lord was implanted in him, which told him that the prophet spake not of himself, but of another. But who is that other? Now at the appointed and proper time comes Philip, out of the north country, where through conflict and deliverance the spirit was quieted within him, and he was prepared to preach Jesus to the eunuch; for he had himself been with him; he was able by the power of the Spirit to impart understanding to the wisdom which had already been imparted to the eunuch; and as the eyes of his understanding were opened, that he might see how the righteousness of Jesus is fulfilled in a justly condemned sinner, and having a hope in the mercy of God toward him, he could in his rejoicing sing the song of the bride, "I am black, but comely." Jesus has been preached to him, and still his inquiry goes on. He discovers that "Love is the fountain whence all true obedience flows." Faith points out to him the footprints of his gracious Redeemer, and through love his heart's desire is to follow him; and when he comes to where water is, he asks (still inquiring) "What doth hinder me to be baptized?" How truly honest is the desire of the heart of the true christian. He does not want to climb up some other way, as a thief and a robber; but if he is privileged to enter the sheepfold, it must be by the door (Jesus). There is no other hope of salvation.

I did not intend, dear brother, to write as I have done when I sat down. But I have felt for several days that I wanted to tell you some of the exercises of my mind, how the Lord has led me about, and (I hope) instructed me, during the past several weeks. At times my mind has been entirely barren and utterly unfruitful. I cannot understand my case. "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" I can echo that song from my heart, regarding Israel. But who am I? Who is like unto me? What claim have I upon the name of Israel? In my feelings I am a stranger to the world; I want not to be conformed to it. I can furnish no evidence that the Angel

hath blessed me and called my name Israel. I am stranded upon an unknown shore, alone and cast forth. I want to go forward, but I find myself going backward. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." With longing eyes and aching heart I watch for my Beloved, and when he cometh not then do I realize that I deserve to be left alone. So mean and contemptible am I that it is no wonder he hides his face from me. Not long ago he opened to me the door of my inner self, and showed me the bottomless pit of my depravity, deeper than ever I had seen it before; a very charnel-house, a place of unclean beasts. Then in wondrous contrast he showed me himself afar off, pure and spotless, clean and white, a bridegroom indeed, the one whom my soul loveth. I could not go to him. But a little while and he came to me, and his voice was as the dulcimer, sweet and clear, saying, "Rise up, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come." And then for a little moment my rags, my poverty, my blackness, had fled away as with the wind, and I was clothed in bright apparel, the perfect righteousness of my dear Redeemer. Again I looked for him and he was gone from me. The grass becomes withered, and the flower thereof fadeth away, and my poor soul cries out in agony, "Are his mercies clean gone forever?" Again I am imprisoned in darkness and gloom, and so my days are spent in searching for my Beloved. Often have I to pass beyond the watchmen, for they cannot always tell me where my Beloved is. When you were last here, although my mouth was closed, and I could not say much to you, yet your very presence inspired me with some confidence, because you still manifested confidence in me. It is not idle talk with me, brother Jenkins, when I say I often dread to meet the brethren, fearing I may see a change in them toward me. It is a sad reality. Above all earthly things I want the love of the brethren, and I want to deserve their confidence. If I lose it I lose my all. Lately I think I have listened to preaching different than ever before. Sometimes a word or an expression dropped will fasten upon my mind, and by it I am carried away into a sweet contemplation of the glorious things of the gospel of Christ. At another time the whole subject will take possession of my soul, and I anticipate the words of the speaker before they are spoken. Again it comes as a restful, heavenly talk, in a quiet resting place, where even the song of the birds is hushed, and none but God is near. And O! so often it is as a noise of a language that I do not understand, and not for me. And now, as I sum it all up, I can only say, God is good. His word

concerning me "shall not return unto him void, but it shall accomplish that which he pleases." I wish I could say something, my dear brother, that would make you want to hear from me again. But only such as I have can I give unto thee.

Please write when you have time. Affectionately,

B. F. COULTER.

JOPLIN, Mo., April 2, 1893.

BRETHREN BEEBE:—I have been promising myself during the past week that I would write Sunday for the SIGNS. The day has arrived, and most of it is gone, yet I have not been able to select a subject on which I could hope to write instructively and comfortingly. Myself seems to be all I can think of. This is a beautiful spring day, one calculated to awaken poetic and reverent feelings in the coldest and most practical heart; yet I find myself indifferent. How far I have fallen since the following spring after I received a hope in October. I fear I shall never again behold nature in the beautiful robe she wore then. That was two years ago. When the first leaves began to peep out of their winter prisons I wondered how I could have been so cold and heartless as to never before appreciate the beauty of nature. The flowers during that spring had a fragrance sweeter than ever before to me. Nature's colors seemed far more beautiful than those of the most skillful artist. I could see the handiwork of God in everything. Why could I never see this before? I had often heard it argued that nature proves the existence of God; but it had never had such effect upon me. I wondered now that it had not. I had viewed the vast firmament with its countless shining orbs, and turning to earth had witnessed the rise and fall of vegetation; the annual shedding and budding of the forest trees; observed and read of the countless varieties of plant and animal life, and of inorganic matter; yet I could gain from it no knowledge of God; but instead, I ascribed all to evolution, depending partly upon chance, and partly upon supposed physical laws, without author or origin. O how stupid and vain is man! In a state of nature he knows nothing of the real Creator and Sovereign over the universe, but proceeds to set up for himself an idol of his own invention, which he may worship. Truly there are many gods, but only one true God, the God of Jacob; and he is invisible to his own children till the veil of nature is lifted from their eyes. Indeed, man is enmity against God, and delights to break his law. But "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." How is this blind and ignorant man to believe on him of whom he knows and cares nothing? If it were left to his own choice, man's perverse-

ness as the son of Adam would prevent him accepting the most favorable plan of salvation. But thanks to his adorable name it is not so arranged. God knew before he created the first man what was to be the destiny of every individual of his posterity. He knew the darkest and lowest depths to which man would fall, and fixed in eternity the plan of salvation for his chosen ones. It was left to no chance system; nor did he leave it to carnal wisdom or "free moral agency." No. His love was too great for his chosen people to abandon them in the wilderness to find their way out. He does not simply tell them how to escape nature's darkness and emerge into his marvelous light; but he takes them by the hand and leads them out. He opens their eyes that they may see the darkness which surrounds them. Before this they imagined they were already dwelling in the light, and were unconscious of the mighty walls enveloping them in utter darkness. How can a blind man know light or darkness? One who has been blind from birth is as ignorant of light and darkness as he is of colors. True, he has ideas of them, but they are usually as far from the truth as one could well imagine. A still small voice speaks to the lost sinner and tells him of his awful condition. He then realizes that he is in bondage, and grows restless. He groans under a desire to be liberated. If he could only be freed from the condemnation resting upon him, and receive the gift of a new heart, he could become a righteous man, and joy would fill his soul. Jesus does not leave him to work out the debt for himself, but takes him by the hand and leads him out into the light. His eyes being now opened, he can see that the debt is already paid, and his soul is filled with praises and thanksgiving to his Maker. Truly his feet are now upon a rock, and a new song is in his mouth, even praise unto God. He looks back at the dark pit from which he has been lifted, and wonders how he could have dwelt so long there without knowing anything of his surroundings. He now realizes what an infinitely loving and merciful God he has. The workmanship exhibited in surrounding nature inspires him with awe and reverence for the never-erring Builder and Artist. He rejoices in the hope that the omnipotent One who has led him safe thus far will lead him home. Poor, innocent one! He thinks he is free from the monster, sin; and O how his heart sinks when this delusion is first broken. He feels surely he has not been born again, else he would not still be troubled with the old enemy. Renewed assurance comes, just as he thinks he is obliged to surrender his little hope in despair. Again the new-born child of the kingdom is able to rejoice in a risen Redeemer and an imputed righteousness. He is slow to learn that he is yet the same old sinner;

but the lesson is repeated until he slowly grasps the true situation, and realizes that all his fond hopes of a righteousness of his own were a delusion. In the case of your humble servant, however, he has to be constantly reminded of this fact. I am constantly trying to put myself under bondage again, and it is seldom that my sins are put away that I may rejoice. If a happy thought occurs to me, the remembrance of my unworthiness soon drives it away. I can only acknowledge that it is just. If asked why he should bestow upon me the least of his favors, I could only say, "Because it seemed good in his sight."

To any of the brethren of Mt. Zion Association or Walnut Branch Church who may be interested, I will say that I have found a company of people near Joplin who seem to worship the same God that they do. It is wonderful how near alike are the views of God's people. How far we should be from falling out over minor points that do not concern the plan of salvation. The church here is called Pilot Grove, and has about thirty-five members. She meets on the third Sunday and Saturday previous. When any of the brethren visit this part of the country they will be welcome should they attend the meeting of Pilot Grove Church.

Yours in hope,

S. W. THOMAS.

DUTTON, Ark., June 20, 1893.

ELDER G. BEEBE'S SONS:—DEAR BRETHREN:—I wish to say through the SIGNS, to the many dear brethren and sisters whom I met at the eastern associations, that I arrived home safely Sunday night following the Chemung Association, and found my family all well, except my wife, who has been an invalid for many years. She was much better than I expected to find her, the fever of which she had written me June 7th, having abated, and it is now hoped that she will soon be as well as before she was taken with it. I shall never forget my meeting with those associations. Through all the meetings the precious doctrine of the infinite sovereignty of God, and the salvation of sinners alone by his grace, and according only to his purpose, was set forth with power and ability. This doctrine all of God's people love and rejoice to hear, being taught it of the Lord in their experience. "I have declared and have shown, when there was no strange god with you; therefore ye are my witnesses that I am God."

As the tireless arm of the locomotive bore me homeward through the great states of Indiana and Illinois, looking out upon the fertile fields and quiet homes of the citizens my mind was led to contrast the situation of the church here in this goodly land which the Lord has espied for his people, this land of peace and quietude, with the former ages of turmoil and war, in which his persecuted poor have wandered about

in sheep-skins and goat-skins, being destitute, afflicted, tormented; and I felt confident we are not as thankful as we should be for the glorious privileges we enjoy. Many prophets and righteous men have desired to see and enjoy the blessings we are so unmindful of and ungrateful for, and have not been permitted to do so. Sometimes all Scripture seems to have a prophetic signification. "Behold, I have foretold you all things." "The things that are written in the law and in the Psalms concerning me have an end" (fulfillment). Did David, looking down through the ages, catch a glimpse of the church here, when he said, "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." May the Lord keep us from falling into the condition of the Laodiceans. The Lord said to them, "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. *As many as I love I rebuke and chasten; be zealous therefore and repent.*"

To the many dear brethren, sisters and friends who took so much pains to contribute to my comfort, and to make my visit an enjoyable one, I would say that I hope I fully appreciate their kindness and their fellowship. I feel indebted to them in a sum that I shall never be able to pay. But what shall I render unto the Lord for all his benefits? How shall I praise him as I ought, who has blessed me with such brethren and with the precious fellowship of the excellent of the earth? I felt much like a beggar taken from his lowly condition and placed among princes. Who am I, or what is my father's house, that thou hast brought me hitherto? The power of expression fails. Language is feeble. My pen falters. The Lord be praised. Selah.

C. W. ANDERSON.

LIGONIER, Ind., May, 1893.

MY BEST FRIENDS, MY KINDRED:—I have felt so sad and doubtful lately of my acceptance in him who alone saves from all sin, and have longed for some precious promise to drop into my heart, and give me some sweet assurance that I have really been born again. Truly is indwelling sin the plague of my heart; and this fretting leprosy that I must carry while life endures makes the conflict so strong, and my fears so numerous, that while sin strives and bubbles in a thousand forms, the one greatest source of sorrow to me is that there is a principle within that loves it. This knowledge so

bewilders me, and makes me such a wonder to myself, that I am ready to conclude my hope is vain and my faith is a shipwreck. This awful waiting time, waiting for the Lord to again restore the joy of his salvation, is such a trying time. If I had not before proved him faithful, I would just now conclude that I could never again rejoice in hope. But I remember other days when such sadness filled my mind; and at a time when I expected it not his light, his free mercies, sovereign acts and sweet visitations, came into my life so powerfully that I was made to exclaim, "Lord, I believe!" He has said, "For a small moment I have forsaken thee." "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." I remember, too, that his promises are yea and amen, and never were forfeited yet.

So many of those with whom I must associate daily talk often and much of "progressive religion," and of that "higher life." Of course this seems very foolish to me; for I am more and more confirmed in the belief that it is only "by the grace of God I am what I am," and that religion with me is not so much a progression as a resistance. Indeed, the progress in my case seems a retrograding, a progressing backward. Well might we continually pray, "Lead us not into temptation." So thick are the temptations on either hand that it is nothing short of a miracle that my feet have not altogether slipped. Keeping resisting grace seems just as necessary as that grace which first brought us from nature, and makes us to exult in pardoning love and sweet redemption. The sacrifice of God is a broken spirit, and he will not despise a contrite heart. How easy it is to talk about contrite hearts and broken spirits; but how powerless we are to do in the matter. Unless the Lord keeps our hearts broken they soon grow hard, and our spirits proud; but he breaks the one and subdues the other, and thus are we taught our own weakness and vileness and his power—our baseness and his mercy and goodness. How completely are we taught the truth of the hymn,

"There's nothing within me to merit esteem,

Or cause the Creator delight;
But even so, Father, I ever must sing,
For so it seemed good in thy sight."

In humble hope of eternal rest,
EMMA L. SMITH.

PETERSBURGH, Del., Jan. 29, 1893.

DEAR BRETHREN BEEBE:—If a word from such a poor soul as I am could be of any good or encouragement to you in your labor for the cause of our glorious Master I would cheerfully give it. I have been a reader of the SIGNS more than thirty years, and have been greatly comforted by the instruction I have received from the contents of its pages.

The Lord has taught me by my own experience that man by nature is dead to all works of righteousness, and that the fountain of all spiritual life and salvation is a free gift of God alone through Christ. My innate sinfulness has been the poison of my life; and were I to be enabled to keep the outward performances of the requirements of the law, the sinfulness of my thoughts would keep me continually under condemnation. Thus we see that Christ is our only law-fulfiller. This knowledge makes the doctrine of free, unmerited pardon precious to me, and is why I love to read our family paper, the SIGNS. If there is anything unsavory published in the SIGNS I am either too charitable or too ignorant to see it so.

J. B. MEREDITH.

OBITUARY NOTICES.

DEAR BRETHREN EDITORS:—We desire to have a brief notice of the life and death of our beloved brother in the flesh and in the Spirit, **E. H. Adams**, published in the SIGNS OF THE TIMES.

He was born Feb. 7th, 1824, in Jasper Co., Ga., and lived near the same place until he passed away. He was a son of James and Frances Adams, long since deceased. He was strictly moral, upright and peaceable, even when quite small, and loved by his companions. He was married to our sister, then Miss Julia A. Hancock, Dec. 11th, 1841, and in 1850 he and companion received a hope in Jesus, and were received in the fellowship of the church at Falling Creek on Saturday before the second Sunday in August of the same year, and baptized by the late Elder J. H. Montgomery. I was present on the occasion, and I have never heard a more wonderful experience told than fell from his lips. He certainly had had a clear view of himself as a justly condemned sinner, and the superabounding grace of God in his deliverance. He ever quietly adorned the profession he then made (nearly forty-three years) through all the remainder of his stay here. Of his large family of thirteen children only four survive him, all having a precious hope in Jesus. The others (consisting of two sets of twins) passed away in youth and childhood. He took his bed last Christmas with relapse of "La Grippe," which affected his whole system, so much so that he could rise no more, but grew weaker and weaker, bearing his affliction without a murmur, saying often that it was all right. I never saw such sweet composure before. On Wednesday, June 14th, he passed calmly away, amidst sorrowing ones, to his blessed abode in the realms of the just made perfect. I had the pleasure of visiting him several times during his affliction, and to be present when he fell asleep in Jesus. I tried to comfort the bereaved ones at his funeral, by the request of the dear family, in the use of the two short sentences in the thirty-third and thirty-fifth verses of the eighth chapter of Romans: "Who shall lay anything to the charge of God's elect?" "Who shall separate us from the love of Christ?"

May God's mercy be extended to the dear sorrowing ones of the family, and to all the afflicted of his household, is our longing desire and prayer, for his dear name's sake. Amen.

WM. ADAMS.

COVINGTON, Ga., June 30, 1893.

Leah Cole, my mother, died June 21st, 1893, of schinous cancer on the right breast, covering a surface of more than one hundred square inches, aged 86 years, 7 months and 2 days.

Her maiden name was Peters, and she was born in Noodle Dusa (now called Manchester), Maryland. She came to Ohio in 1812, and was married to my father, Broad Cole, in 1827. Mother never made a public profession of a religious kind, but was a lover of Old School Baptist doctrine, and had a warm attachment for the old and tried soldiers of the cross who boldly carried the banner of free grace during the great departure from the faith in 1830—1840 in our part of the country. She seemed possessed with a spirit of discernment, and in advance of even some ministers and old members of the church. She looked with much distrust upon certain ones who afterward "went out from us, because they were not of us," of the ministerial part especially. In the lesser departures of later years in doctrine and practice she manifested her love for the old paths, and looked with regret upon any innovations that occasionally seemed ready to manifest themselves. Though her sufferings were undoubtedly great for several weeks before her release, she uttered no word of complaint, but said it was God's appointed way to remove her from time—that it was all right and just; but she hoped that time might hasten, if it were the Lord's will, and that if taken to eternal rest it would be of God's goodness, but if otherwise it would be just. At about the time the spirit took its flight the face, which all along had been an index of pain, suddenly changed, and a sweet smile spread over it which was carried to the grave. No doubt some sight celestial occasioned that pleasant appearance; and of all sweet smiles, that on the face of the dead seems to me the sweetest. Truly, "Blessed are the dead which die in the Lord."

After a short service at my house, where she died, she was laid away to await the call at the great day.

THOMAS COLE.

ROYALTON, Ohio.

ORDINATIONS.

At the June meeting held with the Sulphur Fork Church, Henry Co., Ky., June 24th, 1893, after preaching by Elder J. G. Eubanks, proceeded to business.

The report of the Building Committee received, stating a settlement in full of all accounts to date for repairing the church-house.

Motion was made by H. S. Chilton, and seconded by J. B. Turner, to call for the ordination to-morrow at ten o'clock of our brother and licentiate, **JOHN H. FISHER**, to the full work of the gospel ministry, as he expects to move to the state of Texas.

The church unanimously requests brethren of sister churches to be present to aid us in counsel.

No further business.

The church adjourned.

J. G. EUBANKS, Mod.

E. F. RANDELL, Clerk.

THE council called for convened according to arrangement at the Sulphur Fork Church on Sunday morning at ten o'clock, June 25th, 1893.

Elder J. G. Eubanks was chosen Moderator, and E. F. Randsell Clerk.

The following churches were represented with brethren:

Mt. Pleasant—Dr. C. F. Dudley.

Cane Run—Elder P. W. Sawin, Deacon W. T. Humston, B. F. Chilton and J. S. Turner.

Providence—B. F. Pyles, Henry Pyles and H. T. Pyles.

On motion, the church stated that she was ready, and the council proceeded at once to the ordination.

On motion, brother H. S. Chilton was appointed mouth for the church.

The candidate related his experience and call to the gospel ministry.

Prayer by Elder P. W. Sawin.
Laying on of hands by the presbytery.
Charge by Elder J. G. Eubanks.
Right hand of fellowship extended to the candidate by the members and council.

The council requests the SIGNS OF THE TIMES to publish the proceedings of this meeting, and other papers of the same faith and order to please copy.

Elder John H. Fisher's post-office address is Collinsville, Grayson Co., Texas. On motion, the council dissolved.

J. G. EUBANKS, Mod.
E. F. RANDELL, Clerk.

APPOINTMENTS.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Please publish the following appointments for Elder J. G. Eubanks, of Kentucky:

Riker's Hollow, N. Y., Thursday, July 6th; May's Mill, N. Y., Friday, 7th; Burdett, N. Y., Saturday and Sunday, 8th and 9th; Grover, Pa., Monday, 10th; White Church, N. Y., Tuesday, 11th; Osborn Hollow, N. Y., Wednesday, 12th; Otego, N. Y., Thursday, 13th; Brookdale, Pa., Friday, 14th; Waverly, Pa., Saturday, 15th; Justus, Pa., Sunday, 16th; Shohola, Pa., Monday, 17th.

D. M. VAIL.

ELDER W. R. Welborn, providence permitting, will fill the following appointments in Texas:

Acton, 1st and 2d of July, 1893; at brother Preston Staggs, 3d, at night; Weatherford, 4th; Mineral Wells, 5th; Zion Hill, 6th; Poolville, 7th, 8th and 9th; Garrett's Creek, 10th and 11th; Springtown, 12th and 13th; Silver Creek, 15th and 16th; Joshua, 21st, 22d and 23d.

THREE DAYS MEETINGS.

A THREE days' meeting will be held at Hughesville, Loudoun Co., Va., commencing on Friday before the fifth Sunday in July.

Trains leave Washington, D. C., at 9:10 a. m., 4:35 and 5:30 p. m. The p. m. trains will be met at Hamilton Station, for which point all will buy tickets, on Thursday. The a. m. train will be met at the same station on Friday. Our brethren and friends are cordially invited to attend.

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 19, 1893.

NO. 29.

CORRESPONDENCE.

THE SONG OF MOSES AND THE LAMB.

Revelation xv. 1-3.

"GREAT and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

These are the words of this most wonderful song. It is not a mere declaration of truth which has been recognized and admired by the mind, but a song. The truth thus expressed has come into the heart with power, has broken the bonds of darkness and death, and made the captive free; has been felt as life—a life of holiness and purity, and as the source of true and lasting joy; and therefore the expression of this truth from the heart that has thus experienced it must be a song. Every ray of this truth which lights up the heart makes melody there unto the Lord. This is the song which is sung by the Lord's people "with the spirit, and with the understanding also."

Why is it called "the song of Moses the servant of God, and the song of the Lamb?" Because it is one song, the song of salvation by grace, which is taught both in the law and in the gospel, but which is not set forth so as to be understood in its fullness and perfection by either without the other. Moses does not sing one part of the song, and the Lamb sing the other, and so make one song of the two parts, as bass and air, but each one sings the whole of the perfect song; and yet both must be singing the song before the fullness of its power and melody can be understood and felt in the heart. Moses sang of the greatness and marvelousness of God's works, and the justice and truth of his ways, before they were fully made manifest. Jesus sang of them after they were brought forth into the view of his people. Moses presented the truth of God's work in type and shadow, while the Savior presents the glorious reality. One sets forth the way of salvation in a perfect pattern; the other shows the salvation itself. One looks upon the city from a distance; the other as having come unto it. Moses was faithful as a servant over the house of God, and did not fail in one particular to make all things according to the pattern shown him in the mount, and that pattern embraced everything which appears in the gospel reality; for says the apostle, "We speak none

other things than those which Moses and the prophets did say should come." Not one jot or tittle of the law administered by Moses failed of fulfillment.

All the elements of the perfect song are in the commandments and ceremonies of that legal dispensation which Moses ministered in that house "as a servant, for a testimony of those things which were to be spoken after," though the riches of the glory of the song were not to be made known until the Lamb of God should come and sing it in the midst of the church. Twice Moses sang the song openly, in words which were inspired by faith to express what he then saw by faith; and the very words of the song of praise which were used then, when he saw the Lord's wonderful work from the banks of the Red Sea, and when he looked forth from the end of the wilderness journey into the promised land, are most suitable words now to sing of the delivering power of God in bringing his people out from the Egyptian bondage of sin, and from the fiery wilderness of the law, into the precious liberty of the gospel, to enjoy the rich provisions of his grace.

And who sing this song? Those who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." The beast and his image and mark and the number of his name must represent all organizations and manifestations of error, with their power over men. If the victory over these were obtained by reason of any power or work on the part of men, then they who had gotten the victory would be engaged in singing of their own works; but those who have this victory were the willing captives of error, not knowing it as such, nor having any inclination to oppose it, until they were made alive to see their condition as sinners before God, justly condemned. From that time they were in such a position with reference to sin that every movement they made to strive against it only sunk them deeper in its horrible pit and miry clay, and manifested more fully its power over them. To deliver themselves from the just condemnation of the law was not merely a work too great for them, as to lift a rock would be too great a work for a child, but it was impossible in its very nature, as for a camel to go through the eye of a needle. It is impossible for a man to make the guilty innocent, or justify the ungodly. He could sooner

make a bad tree good, or a corrupt fountain pure. "With man it is impossible; but not with God. With God all things are possible."

Jesus did this work when he died. He put away the sins of all his people by the sacrifice of himself, and washed them free from every stain. His death cleansed them. "He that is dead is freed from sin," having paid its full penalty. In his resurrection he raised them to stand forever in his own eternal life, which was never under the power of death, and never can be. In this life they stand forever justified, having been redeemed from the law by his death, and now living in Christ, over whom death has no power. He lives in them; he is their life. When this wonderful work is wrought in them it fills them with joy and gladness, but also with wonder and amazement. It is great beyond the reach of their comprehension; and it is also mysterious, so that they cannot understand how it could be. It seems such a contradiction that a sinner should be just and holy; yet they are made to feel that it is true though they cannot understand it. But as it is more and more opened up to them in their experience, and shown by the testimony of the Scriptures, they have to acknowledge with joy that the ways of the Lord are just and true. Those, and those alone, who have experienced this victory over sin by faith in Jesus Christ, ever get the victory over error in any of its forms. This same faith that shows them the Lord's great and marvelous works in their salvation from sin, also shows them that all the works of men are vain; and when they can see the Lord's ways to be just and true, they see all the ways of men to be false, and the end thereof the ways of death. "This is the victory that overcometh the world, even our faith."

These are represented as standing upon a sea of glass mingled with fire, having the harps of God in their hand. Many different positions are presented in this wonderful book of Revelation as occupied by the Lord's people, to set forth and illustrate figuratively some special experiences and characteristics. Thus they are presented as a definite number from each of the tribes of Israel, standing with the Lamb upon the mount Zion; and many important and wonderful descriptions are there given of them as the elect of God, and as followers of Jesus. Again, they are seen as a great multitude that no man can

number, standing before the throne, looking alone to the power of God, having come out of great tribulation, and washed their robes in the blood of the Lamb; thus representing the purity and holiness of that walk which is by faith. Again, they are presented as a woman clothed with the sun, the moon under her feet, and a crown of twelve stars upon her head; thus showing the church risen above the law, which has been fulfilled, clothed with the righteousness of Christ, and directed in her doctrine and order by the light of the apostles as judges.

These figures, or picture representations, are all wonderful, and full of meaning, instruction and comfort when shown us by the Angel who showed them to John. The one now before us is one of the most wonderful. A sea of glass mingled with fire! A company of people that must be innumerable standing upon it! What does this mean? Why are they who have gotten the victory over sin and error represented as standing on such a foundation? Why can only those who are in such a peculiar situation sing this peculiar song? What we have already considered seems to intimate the answer to these questions.

We read, as one of the blessed things declared by the prophet concerning the gospel, that "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." There is no knowledge of the Lord in the world except in the chosen vessels of mercy. The Lord gives to them the light of the knowledge of the glory of God, and they "have this treasure in earthen vessels." To know the Lord "is life eternal." The words that Jesus speaks to his people are spirit and life. Whenever the dear Savior speaks a word of promise to a poor sinner there is something of the revelation of the Father in that word. The Son reveals the Father to whom he will. Whenever that revelation is made there is a divine power and fullness in it. There is felt in it something of the wonderful love of Christ which passeth knowledge, and the wondering soul is "filled with all the fullness of God." We may not be able to think or understand very much, but that cannot hinder us from being "filled with all the fullness of God." Only a feeling of divine love is required, for "God is love; and he that loveth is born of God, and knoweth God." It is in a peculiar way that this knowledge of God fills the earth.

It is "as the waters cover the sea." How deep the sea is! How many dark caves and terrible deep places are down there, filled with dangerous and loathsome creatures! But the water covers them all; and the surface of the water reflects the sunlight, and gleams with beauty. Deeper than the depths of the sea are the depths of wickedness in our deceitful hearts. "Who can know it?" The deeper the line of God's searching truth goes down, the greater the depths of depravity that are found, and the more terrible the corruptions that are brought to our sight, filling us with distress and fear; but when the precious word is spoken to our souls that shows our sins forgiven, and reveals Christ as our righteousness and salvation, that word fills us with the knowledge of the Lord, as the waters cover the sea. It covers all that depth of wickedness from our sight; and instead of that awful darkness we now see the light of the knowledge of the glory of God, as the light of the sun is reflected from the waters that cover the sea.

But here they are standing on the sea. The word of grace which has been spoken to us, and which has filled us with the knowledge of the Lord, is the foundation of our hope, the foundation upon which we stand. Peter could say, "Thou art the Christ, the Son of the living God." The Savior pronounced him who had this knowledge blessed, and declared that the revelation of it was from God alone; and then declared, "Upon this rock I will build my church." This rock is Christ revealed. There is no rock where there is no revelation of Christ. The knowledge of Christ causes an experience of the foundation of God. So the word of this salvation, the precious word of love spoken to our souls by the dear and precious Savior, is the foundation shown to us, and we stand upon it; our hope is built upon it. "Remember thy word unto thy servant, upon which thou hast caused me to hope."

But the sea upon which they stand is a sea of glass. Standing upon a sea of glass, we could not see anything below the surface, however great the depths might be. All that would appear to our sight would be a reflection of what was above. We should undoubtedly be looking down if we stood upon such a place; and so the Lord's people are a down-looking people, even when their desires and longings and prayers are most urgently and pressingly upward, because, like the publican, they can see no reason in themselves for the mercy and grace they are pleading for. But looking downward they see all the glory of God; yet they see only themselves as reflected there, standing in the glorious light of the Sun, whose glory covers the heavens. "We all, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit

of the Lord." It is only as in a glass that any one ever does behold the glory of God, either in the law, which justly condemns the sinner, or in the gospel, which shows God "just, and the justifier of him that believeth in Jesus." In other words, all the knowledge that any one can have of God is what is revealed in his own experience. It is here only that he sees the wonderful works of God. When one sees that the law justly condemns a sinner, it is because he feels himself justly condemned; and when he sees how a sinner is saved through the death and resurrection of Christ, it is because that salvation has been wrought in him. Thus as he sees the glory of the Lord in the gospel, it is as in a glass, reflecting that glorious work in his own heart; and so he is said to be changed into the same image that he looks upon, from the glory of the law to the glory of the gospel.

It is thus that these who have gotten that victory, which is obtained only by faith, the gift of God, are represented as standing on a sea of glass, which reflects the fullness of God's work in themselves, filling them with wonder, love and praise.

But this sea of glass, this word of salvation which has been given to them as the foundation and ground of their hope, shows them not only in the light of the Sun, as clothed with his righteousness, but it shows them their own infirmities, transgressions and sinfulness. It shows them their inability to think a good thought, as of themselves, or feel a pure emotion, or speak a right word, or do a holy act. It shows them that in themselves, that is, in their flesh, there dwells no good thing, and that without Christ they can do nothing.

This sea of glass is therefore said to be mingled with fire, which steadily consumes all the vain works of the flesh as fast as they are produced. The same word which shows us our inability to produce one good thing from our vile and depraved nature, becomes a fire to burn up all that proceeds from that corrupt source. "Is not my word as a fire?" saith the Lord. There is a constant effort on our part to place upon that foundation something produced from the flesh, as hay, wood, stubble; but what is thus built will not remain to afford any comfort to the Lord's people. The same word that reveals the character of every man's work to himself, is mingled with just the kind and degree of fire that will consume whatever is not of God. Thus every man's work is tried, and its character is revealed by fire; and those who stand as it were upon a sea of glass mingled with fire are the only ones in all the world who see that the salvation of God's people is his own work alone. His arm is made bare in this work in the sight of his people, who are all made to know that his arm was not clothed with any help from men or angels. This great company see the works of God as

revealed in their own experience; and the more they contemplate them the more wonderful they appear. As we look down upon the immense mirror that would be presented by a sea of glass, the image of the objects reflected would appear to us to be as far down in those mysterious depths as the objects themselves were distant in the heavens above. How far away from one standing on such a mirror would the sun appear in those wonderful depths! Yet he would see himself as surrounded by and clothed with the light and glory of that sun. So in the mysterious depths of the word of truth we feel sometimes that we can see Jesus as the Sun of righteousness; but how far away he appears! We may think that it is only as a man can see far away a glorious palace, to which, however, he cannot go, and in which he has no right to be, or can behold the sun or stars, to whose height he can never attain, that we can thus see and understand about Jesus; but this is not so. If we see Jesus, he is in us the hope of glory. If "we know him that is true," "we are in him that is true." What we see of Jesus we do not see by looking up into the heavens above, but by looking into the word of truth which has been given unto us, and which is within us, and which is the knowledge of the Lord filling the earthen vessel, as the most precious of all treasures. In the infinite depths of this word of God we see Jesus. It is this word we stand upon, in a spiritual sense, as the foundation of our hope. It is all within us, and yet it is as a sea, upon which we are standing. No sea on the earth was ever so deep; and all the depths reveal Jesus, who appears far away, and yet is close at hand. His glory fills all the depths of the word. "His glory covers the heavens," which are thus reflected and revealed to us in the word, "and the earth [his people] is full of his praise." No star could be so high above us, nor its image so deep in the sea below; and yet no light could wrap us so closely and comfortingly, and no friend could be so near to us, for he, with all his greatness and glory and love, is in our heart. We often fear that no one can ever bring Christ down to us from heaven, nor bring him up from so great a depth as death for our salvation; but our fears are hushed when the righteousness of faith says, "The word is nigh thee, even in thy mouth and in thy heart."

One who sees himself reflected in this sea of glass as a new creature in Christ, the workmanship of God, sees also with himself all the redeemed family of God. Then he, with all that innumerable company, joins in the exclamation of wonder and praise, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Thus they sing the song that Mo-

ses, the servant of God, sang when he set forth the perfect types, figures and patterns of the Lord's works before his ancient people, and which is sung gloriously and sweetly by the Lamb of God in the midst of the church, as he reveals there all the fullness and perfection of those works of salvation.

"Great." The meaning of that word extends infinitely. Infinite power only could do so great a work. He who did the work is called the "Arm of God," and also "the Power of God, and the Wisdom of God."

"And marvelous." These works cannot be considered nor judged of by the finite mind of man. "No man knows the things of God, but the Spirit of God." God reveals them to his people by his own Spirit, and gives them his own Spirit by which to know them. Without the life or spirit which is of God no man can know them. The Lord and his works are not to be tried by any rules known among men, not even by the holy law he gave to Israel. What he does is right in him because he does it. What he says is right in him because he says it. He sets no example by which a man is to work or speak, nor allows any one the power or right to do what he has done. He kills and he makes alive. He creates and he destroys. He commands the light to shine out of darkness, and raises the stormy wind. He works salvation in the hearts of his chosen, and makes the wicked his sword. It would be a wicked and presumptuous intrusion upon his prerogatives for a man to attempt any such work, and a daring blasphemy to decide that anything is wrong in him which his word declares he has done. His ways are past finding out. Those who are represented as standing on this sea of glass do not reject a statement of the Scriptures concerning the Lord's work because it cannot be understood by our finite minds, nor made to appear consistent with men's ideas of moral right and wrong. They might as well undertake to trace the footsteps of one whose way is in the sea, and his pathway in the deep waters, as to trace with finite reason the footsteps of God. "His footsteps are not known." We can only say, "Even so, Father; for so it seemed good in thy sight."

"Just and true are thy ways, thou King of saints." Moses said, "He is the rock, his work is perfect; all his ways are judgment: a God of truth and without iniquity, just and right is he." This is known and felt by the poor sinner when he sees no hope of salvation for one that is condemned; and because it is true, he sees no way in which he can be saved, for justice and judgment are the habitation of God's throne. But when Jesus appears justice is done by him, and he appears as the truth, and yet is the way of salvation to the poor sinner, and the way of holiness, and the life. So "he keepeth truth forever," and yet saves his

people with an everlasting salvation, and makes them righteous in him.

His people are ever talking of this to each other as they walk along this wonderful highway of holiness. "They shall speak of the glory of thy kingdom, and talk of thy power." They tell of his wonderful goodness to them, and praise his works to one another. Thus the wonderful song goes on, as the little companies meet to worship God, to talk of what he has done for them, to sing hymns of praise, to hear the word preached, to attend to the order and ordinances of the church, and as they meet one another by the way, and as they visit the sick and dying to speak words of sympathy and love and comfort, and as they speak encouraging words to the faint and hungry, and to those cast down, and those who are in heaviness through manifold temptations, and as they rejoice with those to whom the morning has come; all the time they are singing this wonderful song. They feel poor and weak and unworthy and ignorant, and their words are not what the wisdom of this world would choose, and their accents are feeble and broken, and their steps are not strong and firm, but often hesitating, as it seems to them; and yet all the time, with word and act, with voice and footstep, they are singing grandly and triumphantly, showing forth and declaring the works of God, manifesting them in their felt weakness and poverty, as well as when they feel rich in faith and strong in the Lord; joining in the glorious song which was sung by Moses, the servant of God, among his ancient people, and which is now sung by the Lamb in the midst of all his redeemed; a song that reaches out to all the infinite extent of the works of God, and rises higher and higher as the wonderful glory of his works appears more and more to their view; a song that will still go on, telling in strains of holy melody the joy of the redeemed soul, and filling the heights of Zion with praise, as long as there is still one soul on earth to say, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 1, 1893.

SANDERSVILLE, Miss., March 1, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—As I am through with the business part of my letter I will write of some of the Lord's dealings with me in the past, as it has been on my mind for two or three years to write; but I have concluded I could not write anything worth reading, and so have deferred it. From my childhood I have had serious reflections as to my future state. Many times I tried to pray, but could never get any relief. At times I was forgetful of all this, and was very wicked. I was married to Nancy Powell in November, 1857. Her parents were Primitive Baptists, and she soon after was received and

baptized into the Primitive Baptist Church. By this time the civil war was on hand, and I went to the war on the Confederate side. I was in many battles, was wounded twice, and in December, 1864, was taken prisoner, and so remained until June 12th, 1865, when I was released and came home. The Lord brought me through dangers seen and unseen. I was at times very serious, and at other times forgetful. By this time no visible church of Christ was to be seen here. Some of the Old Baptists were scattered around, but there was no church. My wife and mother were thus without a home in church capacity. Some two years after the war the Missionaries came and held a meeting near where I then lived, and I attended it. It was during this meeting that I was fully awakened to my lost condition and my guilt before the great I Am. I then felt my need of a Savior. There my burden left me, and there I received peace, if I have ever received any. I felt something there that has never left me; yet I have been fearful many times that I was deceived, and even to this day I pray that, if I was deceived, the Lord will direct my footsteps. I hope the Lord has caused me to understand in later years that this protracted meeting had nothing to do with making my peace with God. I hope in Jesus, who finished the work the Father gave him to do; and at the appointed time of the Father the Holy Spirit was sent, which did the work that man has no will in. I had thought that man had something to do, as well as the preacher, in man being saved. O how dark it was then! Can one be safe in saying that his peace was made with God, and he still in the dark? I prayed the Lord to guide my footsteps, and I trust he has, and caused me to behold the Rock on whom I stand. Yes, that blessed Rock has conquered death, hell and the grave, and has brought light out of darkness. "And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness." O how great is that darkness! It is darkness that may be felt. But Jesus is the light and life of his chosen people.

For twenty-one years I was in darkness, and for seventeen years was a so-called preacher, claiming to have impressions to preach. O, can one be found in all the world as poor as me, to claim to be something when nothing, and worse than nothing? At last, I hope, the Lord has been pleased to let me behold some of his beauty.

The Missionaries received me, and baptized me, as they called it. My wife went with me, as I then thought, with a good will. The Missionaries received her on the baptism administered by the Old School Baptists. Three years after this the Missionaries ordained me to the full work of the gospel ministry, as they called

it. I never sought this at their hands. After I had thus begun preaching I thought many times I would never try again; for I always felt bad after trying. O what a difference between then and now. I feel that in my flesh there dwells no good thing, and that I am nothing. All this time the Old Baptists were at a distance from me, but I would hear of them sometimes. I was full of bitterness toward them, and would talk about them to my wife. I said I thought they were good people, but were ignorant and did not know any better. Poor me! I was the ignorant one, and did not know it. I would say to my dear wife that they were fatalists, and on the doctrine of the Bible were extremists. I contended that the Missionaries were extremists in the money matters, and in this respect I did not travel far with them; but in other respects I was a complete Arminian in principle.

I came to this county eight years ago last winter and located where I am now living, and soon had the care of churches. Four years ago last fall I was employed by a Missionary board to visit and preach in a certain destitute section, as they termed it; and I thought so too at the time. This was the first time in my life that I was employed by a board, and I trust it will be the last. I entered upon the business in the best of feeling for the cause; but see how soon a change came, when it pleased the Lord to move upon the great darkness within. I had not the least idea that the Lord's will was in the matter, nor how soon he was to turn me about to love something I had hated. I made several trips in the employ of the board, and by this time I became so afflicted in body that I had to give up the work. By the time I recovered from my affliction March had come, and the board was in session. I was completely turned about, and refused their offered money, telling them there was no command in the Scriptures for the hireling. They called upon me to preach, and I trust I preached Christ and him crucified. I was now rapidly drifting from Arminian doctrine, yet at the same time I was not aware of it. The Arminians were now beginning to call me a Hard Shell. This did not trouble me, although I had no idea at that time of connecting myself with the Old Baptists. I was still satisfied with my baptism, and thought I was with the people of God. The Lord's will must be done, no matter where we have been or where our will is. The Lord will make his people willing in the day of his power. By the first day of May my baptism did not appear right, and I found I was not in the church of Christ. By this time I was loving the Old Baptists, the people I once hated; and I loved the doctrine of the Bible they contended for. I found I had been with a people that were well thought of by the world, because they are of

the world, and the world will love its own. They were not hated of all men, and had not the scriptural marks on them. But there was a hated and persecuted people, who had all the scriptural marks. The Lord made me willing to love this people, whom I had once hated. This proves to my mind beyond a doubt that the Lord makes his people willing in the day of his power, and makes them love the things they once hated. O how willing I now was to visit the people of God, and to relate the dealings of God with this poor, benighted soul. There were some of these despised people in this county. I knew but few of them, for I had kept aloof from them, and had never sought their company. But they were the people of my choice, and I felt I must hunt for them, for I felt they were my true friends. Their preachers I had never met. There were two small churches in this county, fourteen miles from where I lived. I made known to my poor wife my condition, and that I would have to visit this people and ask them to let me bear company with them if they saw fit. My wife said this gave her great satisfaction, and now for the first time I understood that she had never been satisfied, but all these years had been without a home in the church of the blessed Jesus. Well, on the third Sunday in May, and the Saturday before, myself and wife visited Zoar Church. Before we arrived at the meeting we stopped at Elder S. Busby's, who was pastor of the church. We found the dear old brother sick and in bed, and had decided not to attend the meeting. I was introduced by brother M. Henington, who was in company with us. Seeing the afflictions that brother Busby was in made me feel sad and much disappointed; but the Lord was present and in the matter, when least I expected the same. When I made known my business the dear old brother Busby seemed to get new life, and grew better so fast that he soon got ready, and we left for the meeting. When we arrived at the meeting I thought I had never seen such a gathering of brethren and sisters on a conference day. My poor heart swells with feelings that I cannot express. They were the most lovely people I had ever met. The dear old brother preached the best sermon I ever heard. Never while I live shall I forget the two days meeting and the sermons the brother preached. Myself and wife with two others, a man and his wife, whom I had known from childhood, were received. My wife was received upon her statement, and myself and the other two were baptized the next day. I shall never forget the services at the water. The dear old brother knelt down at the water's edge and prayed, and afterwards led us three into the water, and buried us in the yielding stream. I felt that this was

(Continued on page 229.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 19, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THORNS.

"AND when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"—Matt. xxvii. 29.

When annoyed and lacerated by the thorns which beset our way through this sin-polluted earth, it is often suggested in the heart of the afflicted sufferer that it would have been better for him if there had been no thorns included in the creation of the world. In nothing does the weakness of human comprehension more clearly appear than in its utter inability to understand the purpose for which it is ordained of God that the earth shall produce these unwelcome and distressing fruits of that curse which was denounced as the consequence of the transgression of the commandment given to the innocent man whom the Creator had placed in the garden of Eden. It is not recorded how long Adam remained in his original state, in which he was pronounced by his Maker "very good," in common with all the works which were made by the Lord God. But it was not until after sin had entered into the world by the one man's disobedience, that the curse came upon the earth. The curse upon the serpent was confined to himself. So the woman was condemned to the endurance of multiplied sorrow and subjection to the rule of her husband. But unto Adam the Lord God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; CURSED IS THE GROUND FOR THY SAKE; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. iii. 17-19. No mention is made of the existence of thorns until after the entrance of sin into the world. They may therefore be considered as the necessary result of that curse which was inseparable from sin. In this they fitly represent every form of suffering which is the heritage of the sinful children of Adam. It is for the sake of the sinning Adam that the curse rests upon the ground. An uncursed earth could not be the abode of a sinner. Without attempting to solve the mystery of iniquity by which sin entered into

the world, it is safe to accept the conclusion of the inspired Preacher, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Eccl. vii. 29. No efforts of carnal ambition can attain to an understanding of this mystery. What it has pleased God to reveal concerning it is all that can be known by creatures. Neither the power nor the wisdom of God could have been at fault in that dreadful event. In the mystery of godliness power was given from above to the workers of iniquity, that they should with wicked hands do exactly what God had before determined to be done. Believers of the testimony of the Scriptures are not at liberty to entertain a question of this truth, since our Lord himself declared it to Pilate. "Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin."—John xix. 11. Thus it is evident that the very thorns are dependent for their existence upon the power which God gives to the workers of evil. It is absurdly inconsistent to suppose that the purpose of God did not include the existence of thorns which are produced by the ground since the instant that it was cursed. In other words, it is a denial of the infinite perfection of the wisdom of God to say that anything has transpired in time which was not contemplated in the divine appointment from the beginning. Since God is unchangeable, he knows in eternity all that can develop. Whatever is thus certainly known must be brought to pass as it is known. Thorns and thistles can no more exist without the power of God than can grapes and figs. In his eternal purpose the limits of sin are as firmly established as are the most glorious results of the victory of divine righteousness.

But it is the design of this article to call the attention of afflicted and tried believers to the fact that there is not a thorn, or any distress under which they groan, but that in the abounding grace of our Lord it is appointed for the accomplishment of his own purpose of love and mercy. None of those who endure affliction can be separate from the loving Redeemer in their deepest night of suffering. Since he trod the wine-press alone, those who follow him must know that loneliness of grief and pain; yet while their eyes are not capable of discerning him, their faithful God never for an instant allows them to be hidden from his sight. For their support under the distressing trials appointed for them to endure, it is written, "Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand; the sun shall not smite thee by day, nor the moon by night; the Lord shall preserve thee from all evil; he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."—Psa. cxxi. 4-8. The saints can only be qualified to bear witness to the faithfulness of this divine assurance as they are brought to know their personal and present need of such protection as can come from no power short of the omnipotence of God. They who were never in the depth of affliction cannot testify to the delivering grace by which the Lord brings up his saints out of such a state of suffering. For the learning of the saints it is ordained of God that in the world they shall have tribulation. In being brought through the opposing thorns of adversity they are taught that their protection is not in themselves, nor are they left to overcome those thorns by resorting to human devices of wisdom or strength. None but the mighty Conqueror of death can turn the thorns of agony into the glittering glory of everlasting victory. Jesus alone can make the intensity of sorrow shine with the ineffable rapture of eternal joy. In their seasons of comfort and rest the saints have no experience of this miraculous power of their Deliverer. For the realizing sense of this heavenly victory, each individual disciple of Jesus must be personally a partaker of the sufferings of that conflict through which our victorious Leader conquered death, and destroyed him that had the power of death, that is, the devil.

While passing through the pilgrimage of this wilderness of worldly opposition and suffering, the saints are painfully conscious of continual exposure to the thorns which beset their pathway. They cannot regard their bitter trials as evidences of their being true followers of Jesus, although they read and believe that he never walked in any other path but the way of suffering and grief. He did not shrink from encountering the sharpest enmity of earth and hell. He defied all adverse powers, saying, "Fury is not in me; who would set the briers and thorns against me in battle? I would go through them, I would burn them together."—Isa. xxvii. 4. He did this when the appointed time had come. He not only bore the sum of all pain in giving himself to the suffering of death; but the sharper briers and thorns of divine wrath were set against him, and he did go through them in being made sin for the salvation of his people from their sins. What an inconceivable array of briers and thorns he went through when he was made a curse for us! But it was in this thorny way alone that we could be reconciled to God. Nothing but the blood of Jesus Christ could cleanse us from all sin. The sins of his chosen and elect members were the dreadful thorns by which he was pierced. His cruel murderers unconsciously fulfilled the prophetic declaration of the appointment of God in condemning the sin-

less Jesus; but they did only what the hand and counsel of God had determined before to be done. The very thorns of sin and enmity were made to serve in their appointed place for the glorification of Jesus as the mighty God who had power to lay down his life, and to take it again. Without these thorns there is no revelation of any heaven for saints, or throne of glory for their Savior.

The crown of thorns with which Jesus was crowned by his persecutors, was necessary for the expression of the part which every saved sinner contributed toward that load of sin which was laid on him. Well may we mourn for our cruelty in piercing him, while his victory has made that very crown of thorns the most resplendent diadem of beauty which ever shone in earth or heaven. There is not the least palliation of our guilt in the fact that God ordained it as the occasion for the revelation of triumphant grace in the exaltation of Jesus above every name that is named. No sin was ever committed with the design of declaring the glory of Jesus. Yet not even the pride and malice of a Pharaoh could go beyond the appointment of God in his purpose to show his own power in that monster tyrant. He was moved only by enmity and pride; but God turned that vile device to the deliverance of his Israel in his own way. Thus he caused his praise to shine more clearly by contrast with the black cloud of sinful enmity. So it is the crowning glory of that revelation which God has given of himself in Jesus Christ, that the eternal counsel of his will ordained him to be "Exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." These cruel sins are the thorns with which he is crowned by his own redeemed people. But for them the enmity of earth and hell would have been powerless against the holy Son of God. His dying prayer was for those chosen vessels of mercy whose sins were laid on him. It was infinite grace which shone in his care for them even in his terrible anguish on the cross. "Then said Jesus, Father, forgive them; for they know not what they do!" This prayer secures the forgiveness of all the sins of every one for whom he made the intercession. His petition was never in vain, because he never asked amiss. Thus the crown of thorns is infinitely more glorious than any royal diadem ever worn by the kings or rulers of earthly empires. But all its glory consists in the perfect holiness of him on whose sinless brow that crown was placed. Certainly he derived no honor or power from the crown, since it was the symbol of humiliation and suffering to him; but as he made the cross glorious by enduring its agony, so he made the thorns emblematic of the victory over sin and

hell which he achieved in the suffering of death.

Not only did the murderers of Jesus crown him with thorns, but they put a reed in his right hand. There is nothing more suited than this to express the contempt in which the natural mind holds the authority of our God. Denying his omnipotence, the enemy of all righteousness is ever ready to mock him with formal worship if he is represented as swaying a reed of weakness, instead of that scepter of righteousness which governs all things in heaven and earth, visible and invisible, including the wrath of man and the malice of devils. While the Spirit of truth leads those who are subjects of divine instruction to trust in the Lord in whom is everlasting strength, none can know that God but by the revelation of Jesus Christ. The light of this revelation shows the sinner the impossibility of his being saved from his sins by any power short of that omnipotence which is the exclusive attribute of God. He cannot then hope in any other name but that Jesus whose power and grace are boundless. The rod of his strength must be no such frail reed as that which is suggested by the enmity of the carnal mind. A reed is a very appropriate scepter to signify the authority of that powerless character whom the pride of nature is willing to worship; but those who trust in such a weak salvation as is thus represented, certainly cannot know their own lost and ruined condition as being already condemned and dead in trespasses and sins. The very name Jesus was sent by the angel to our Redeemer, for the reason that he shall save his people from their sins. No reed of earthly origin can express that infinite sovereignty over all events without which he could not do the wonderful work which he came to finish. If there is any power in heaven or in earth which is not given to the Jesus in whom you trust, you are but mocking him when you bow the knee before him.

If we recognize Jesus as indeed the Christ of God, then we must ascribe to him all the perfection of his own eternal Godhead. This is not a mere theory or doctrinal whim. His crown is of universal authority, and his dominion is unbounded. No affliction, no adversity, and no enmity, can defeat his purpose of love and mercy toward his chosen people. He comforted his mourning disciples by exhorting them in the hour of trial, "Let not your heart be troubled; ye believe in God, believe also in me." There can be no consolation in believing in a dead Jesus. He must be in our own experience revealed as victorious over death, and as having power over the thorns of tribulation, otherwise there can be no comfort of hope in trusting in him. Believing in him as the risen and glorified Jesus there can be nothing more glorious to the saint than the privilege of enduring that

portion which he has appointed of the afflictions of the gospel. This is the line of demarcation between the enemies of the gospel of God and those who love our Lord Jesus. To those who do not believe in God there is no occasion for believing in the triumphant Savior; they can get along better with a thorn-crowned Jesus swaying a reed for a scepter; thus flattering their vanity with the imagination that they have him in their power. But to those who know their true state of utter helplessness, there is no hope of deliverance but in the omnipotence of the God of their salvation, who wore the crown of thorns, and bore the shame of reproach for our sins, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Without the crown of thorns his own victorious sufferings would have been incomplete; so, dear afflicted saint, it is only in encountering the appointed thorns, which are given for your tribulation in the world, that you are favored to have the experience to which Paul aspired, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Severe as is the present suffering of their piercing, you could not afford to be without the trials which attest your fellowship in your Redeemer's crown of thorns. They are the gift of infinite love, the earnest of eternal blessedness and glory. Then, well may the saints glory in tribulations also, and rejoice that they are counted worthy to suffer for the sake of him who died for our offenses, and was raised again for our justification. Let us then thank God for the thorns, which are needful for our profit, and for the declarative glory of his grace.

CORRESPONDING LETTERS.

THE Particular Covenanted Baptist Church of Canada, to the associations with which she corresponds, to wit, the Baltimore, Delaware, Delaware River, Warwick and Chemung Old School Baptist Associations, of the United States of America, who are in correspondence with us. Greeting and salutation in the truth as it is in our Lord Jesus Christ, hoping that you with us are steadfast in the truth, and abounding in the work of the Lord, which consists in contending earnestly for the faith as it was once delivered unto the saints.

We received brother Silas H. Durand as your messenger of correspondence at our last quarterly meeting, held on the 23d, 24th, 25th and 26th days of June, 1893, in Ekfrid, at our meeting-house. Harmony and peace prevailed, and pleasantness was the order of the days thus spent in the preaching of the word, and in the communion of the Lord's Supper.

We still desire the continuance of your correspondence.

On behalf of the church,

WM. POLLARD, Mod.

D. T. MCCOLL, Clerk.

(Continued from page 227.)

baptism by the hands of the church of Christ and a lawful administrator. The dear brother is the humblest soul I have ever met, and believes himself to be one of the least of God's people. May it please the Lord to bless him above all I can ask or think. He is very much persecuted and hated, but in this he has grace given him to rejoice. After the services at the water the right hand of fellowship was extended to us. Since then this dear people have seen fit to call for my ordination to the full work of the ministry. This I did not ask at their hands. I gave this into the Lord's hands, to do as he in wisdom saw best. Now I am with the people of God beyond a doubt in my mind; and if I were as well satisfied with myself as I am with this people, as being the people of God, I would feel all right; but O how badly I feel at times about my poor sinful self. I feel worse, it seems to me, than anyone else can feel, and feel to be the least of all; for I once persecuted and hated the people of God. But now I love them, and love those I have never seen in the flesh; for when I read the dear SIGNS OF THE TIMES, and hear the dear brethren and sisters talking through the same, my heart goes out in love to them. Many times while reading the editorials and the correspondence I am made to shed tears; not tears of sorrow or grief, but of joy, that the Lord in his goodness has caused me to understand to some extent the language spoken by this holy people of God, as they speak to one another. I lived the longer period of my life in darkness—fifty years. I sometimes lament that such has been the case; but upon reflection I am satisfied with it as it is; for the Lord never makes mistakes nor errs. He had a purpose in this, as well as in all others.

Now, brethren, if after making corrections you think this worth the notice of the dear people of God, you may publish the same at the time you think best; and if not, I will be satisfied.

Your brother, I hope, in the Lord,
J. L. TOUCHSTONE.

REISTERSTOWN, Md., June 24, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—As it becomes my sad duty to send notice for publication in the SIGNS of the death of our dear aged sister, Rachel Ensor, I wish, instead of writing what is commonly called an obituary, to copy for publication a letter which she wrote about twelve years ago, when she thought her time of departure was near at hand, and gave to me, with the request that after her departure I should send it to the SIGNS for publication. I have kept the writing ever since, and now comply with her request. To her letter I will add a few particulars concerning her life and death. She says:

"Dear Brother Beebe:—I have never written anything for publica-

tion; but now that it seems that my departure is near at hand, I feel as though I would like to leave my dying testimony to the doctrine which I have long professed to believe, and which you have so long contended for. As far back as I can recollect the subject of death seemed to rest upon my mind with great weight. My condition as a sinner before God appeared so clearly set forth in the Scriptures, and also in my own experience, that I was constrained to cry out, 'O wretched man that I am! who shall deliver me from the body of this death?' After some years of labor at that dreadful mount which made me exceedingly fear and quake, Christ Jesus was revealed to me as the end of the law, and the only hope for perishing sinners. I was baptized by Elder Edward Choate, in my eighteenth year. Since then I have been frequently cast down, but not destroyed. Much of my early life I was tossed to and fro, like a storm-tossed vessel, until at last I seemed to settle down into a calm. I many times feared a treacherous heart; and many times I could only chew the cud, and remember the Lord from the land of Jordan, and from the hill Mizar. It seems as if I have been following my Lord and Master at a distance. As regards my doctrinal views, and how sinners are saved, I hereby declare that I have no other foundation upon which to rest my eternal all than that of grace abounding to the chief of sinners; grace in choosing us in Christ Jesus before the world began, having predestinated us unto the adoption of children by Jesus Christ, according as he has chosen us in him, to the honor of amazing grace. I have a hope that I am among that number. Be astonished, O heavens! and wonder, O earth! for the Lord hath done it. I feel that any effort that is made to bring members into the church without the doctrine of grace being clearly set forth, is fraught with error of the deepest dye, and is calculated to fill the church with mocking Ishmaelites, and is no more nor less than putting forth the hand to steady the ark. Those who pursue such a course are dangerous characters, be they whom they may, and ought to be guarded against, for they only seek to cast Jesus down from his excellency. I look upon the doctrine of a general atonement as the foundation of all other errors in religion. When the Lord told our first parents, 'In the day that thou eatest thereof thou shalt surely die,' Satan was ready to say, 'Thou shalt not surely die;' and all who are preaching that doctrine are Satan's ministers, and surely their number is legion. They set their face against the heavens, and their tongue walketh through the earth; and so his people return hither, and waters of a full cup are wrung out to them.

"In conclusion I would say to all the dear saints scattered abroad, Stand fast in the liberty wherewith Christ hath made you free, and be

not entangled with the yoke of bondage. Proclaim to all that salvation is of the Lord. Fear not the reproach of men, neither be afraid of their revilings. I could have told of many more things that I have passed through since I have been a professor of religion, but I think that what I have written will suffice to show to all that I fully believe that none but Jesus can do helpless sinners good; and as the poet has expressed it,

'Other refuge have I none,
Hangs my helpless soul on thee.'

"I wish to say, brother Beebe, that I have always felt to sustain the declaration which you made in commencing the publication of the SIGNS OF THE TIMES, viz., 'Waging warfare with mother Arminianism and all her brood of institutions.'

"RACHEL ENSOR."

I have copied the above with solemn feelings. By this writing our sister, being dead, yet speaketh; and we all that knew her can witness that this was her faith to the very last. As said before, sister Ensor was baptized in the fellowship of the Patapsco Church by Elder Edward Choate in the year 1827. Soon after this, with twelve others, she took a letter from Patapsco, and was with the others organized into the Black Rock Church; consequently she has been a member of the church sixty-six years, and a member at Black Rock all that time except a few months. She was the last surviving member of those who constituted this church. She was also the last one of that noble band who finally took the stand for truth at Black Rock which led to the division sixty years ago. Her testimony and fellowship for the past twenty-five years that I have been pastor at Black Rock have been my assurance that I was standing upon the same ground and contending for the same truth which they counted so dear. In a conversation with her after she had for the last time taken her bed, I expressed to her my wonder and gladness that she should have held me in fellowship so long, when she said, "You have preached the truth that I rest upon, and I have never heard an Arminian sentiment from your lips." This was testimony that I shall prize to my dying day. Sister Ensor in former years was widely known, as she went much to our associations; and her home at her brother's, Mr. Evan Davis, was for many years a home for Baptists, and hundreds have enjoyed their unstinted hospitality. To those who did not know her intimately she seemed stern and unapproachable; but we who got beneath the surface found a warm and kindly heart. I can myself bear witness to her sympathy for the poor of all classes, and her bounty to them; and she gave liberally to support the cause she loved. How we shall all miss her in every way. We have all lost a firm and faithful friend; and as a church we feel like saying, How can we do without her? One instance in my asso-

ciation with her comes up to my mind. I will speak of it and close. Perhaps four years ago I went to Black Rock one Sunday with dark and gloomy feelings. I felt cold, and unfit to speak in the name of the Lord, and as though I must not even attempt to speak; and I thought, as I looked over the faces of the brethren, O if I could only know that some one had a spirit to pray for me! As I began speaking, all at once the deep fountains of feeling within me were broken up, and a solemn light was shed upon the text, and with a heart ready to weep and rejoice I spoke for perhaps an hour. When the service was ended sister Ensor with tears in her eyes said to me, "I prayed for you this morning, and the Lord has heard my prayer." Afterward I told her of my trial of mind that morning, and we rejoiced together. How wonderful are the works of the Lord!

Sister Ensor was about eighty-five when she died. She was ill during our association, and many went to see her at her request, and can witness to her firm and humble faith. She died on Wednesday, June 21st. Her funeral service was held on Thursday afternoon at Black Rock. The text used was 2 Timothy iv. 6-8. May God comfort all that mourn, and make us followers of her as she followed Christ.

I remain your brother in the hope of Christ,

F. A. CHICK.

WAVERLY, Lackawanna Co., Pa.

BRETHREN BEEBE:—When you have space, if you think proper, please publish in the SIGNS the following letter from brother Martin D. Fisher.

D. M. VAIL.

SANTA FE, Mo., Dec. 8, 1892.

DEAR BROTHER VAIL AND FAMILY:—Your kind and welcome letter of Nov. 28th came duly to hand a few days ago, and we were made glad, we trust, after a godly sort, that you are still enabled by divine grace to give expression to such thoughts as are calculated to build up just such a poor, weak, ignorant creature as I know myself to be. How do I know myself to be weak, ignorant and blind? I know it just as you do, and every other manifest child of God. It is by the light of God's Spirit shining in the deep recesses of my heart. That is the only means by which any poor sinner can have anything like a correct knowledge of themselves. Then, if you know such things, why do you doubt? For you are also persuaded, like the apostle, that he which hath begun a good work in you will continue to perform it until the day of Jesus Christ; and, my brother, that is enough for any of us. If my poor heart deceives me not, I am glad sometimes, and am encouraged to claim that I am in possession of that same meek and humble spirit that God's people are possessed with,

whereby we are enabled to esteem others better than ourselves. Surely then of a truth none but those who possess the Spirit of Christ can feel thus. It is this that causes you to speak of my imperfect letters as you do. It is this same spirit that keeps me from being puffed up, and nothing else; for I know that the flesh is easily puffed up; yes, abominably so. Therefore if anything I have written has done you good, as you say it has, give God all the glory; and this I believe you will do; for you know enough about man to know that in his best estate he is but vanity; that in man, that is, in his flesh, there dwells no good thing. I feel to heartily agree with you in not fellowshiping any of the societies of men. The church of Jesus Christ is enough for any Old School Baptist to be connected with. My understanding is that every child of God is forbidden to unite with any of the various societies of men, whether they be secret or otherwise. God's people dishonor him when they disregard his laws. We are commanded to be not unequally yoked together with unbelievers. "Touch not, taste not, handle not; which all are to perish with the using." Anything that has not been set apart by the word of God for his people to practice is unclean. "Touch not the unclean thing." The commandments of men are all unclean, like everything that emanates from him. It is impossible to bring a clean thing out of an unclean thing. But "the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever."

I also agree with you as to who is the subject of gospel address; it is the quickened child of God, the living in Jerusalem, the inhabitant of Zion. The preaching of the cross to them that perish is foolishness; just as much so to-day as it was in the apostle's day; but to them that believe it continues to be the power of God and the wisdom of God. The truth is so plain that sometimes for a moment it seems strange that the worldly wise cannot see it. But God's truth remains the same, and the world by wisdom knows not God; and if by searching they could find him out, they would not oppose his truth by saying they are instruments and their preaching the means of bringing dead sinners to life and liberty; but they would agree with the apostle in saying that Christ gave gifts to men, such as apostles, prophets, evangelists, pastors and teachers; not for the evangelizing of the world, or saving sinners from everlasting destruction and misery, but "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children tossed to and fro, and

carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. iv. 12-14. More than twenty-two years ago, directly after I received a hope in Christ, I had some experience with three of those cunning, crafty fellows, who by their sleight would deceive God's little ones, to make them believe that they were God's ministers, and preaching for the church of Christ. I call them cunning and crafty, because they preached some truth, and a great deal of error; and that catches the world. "Greedy dogs" indeed; they are not satisfied with their own; but, if possible, they would deceive the very elect. When I meet with one of God's little ones who has been caught in such a snare, I do feel to sympathize with them; and I do desire, if it be God's will, that he will enable me in meekness to instruct all who thus oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil.

But I will close, by sending the love of each one of us to all of you.

Your brother in hope,

MARTIN D. FISHER.

PHILADELPHIA, Pa., June 13, 1893.

ELDER WM. L. BEEBE—MY VERY DEAR BROTHER:—If I could be with you as often as I think of you, we would be together much more than we are. But sometimes I feel a sort of grim satisfaction that the Lord in his wise providence has not afflicted you with my company very much; and while such a reflection is painful to me, I truly feel how little satisfaction my brethren have ever received by coming in contact with me. When I am in the company of God's dear children, if I do not keep my mouth tightly closed I feel I ought to have done so. A few of my reasons are, first, I cannot conceive of the depth of the evil imaginations of my own heart. I try to talk of things I do not understand, thereby darkening counsel by words without knowledge. Secondly, I occupy valuable time, in which I might be instructed by others, who have received the wisdom and knowledge of God in greater measure than myself. I seem to fulfill the words of the proverb, "He that is void of wisdom despiseth his neighbor," and forget the conclusion thereof, which says, "But a man of understanding holdeth his peace." Thirdly, I feel to be an "Achan" in the land of Canaan, taking the earthly treasure out of Jericho, and hiding it among the tents of Israel. I try to hide the lusts of my deceitful heart in such a way that I may appear what I really am not to the brethren. I am not honest, and yet I try to appear in the robe of honesty. I am filled with guile, and all manner of lustful, fleshly desires; but before my brethren I want to pose as an Israelite

without guile. But my hope in the mercy and favor of God emanates from none of these. However clean and white I may try to appear before men, I do know that before my God I stand naked. Nothing is hid from his omniscient eye. Then my hope in God's mercy and favor is that I have a mind the desire of which is to serve the Lord; and I hope I am aware (by the Spirit's teaching) that the service of the Lord is no ordinary service. I believe that to serve him acceptably, with godly fear, is to be enabled to confess all my faults before men, thereby bringing forth fruits meet for repentance. To confess my faults, my weaknesses and my infirmities, is to confess my Savior. But, dear brother Beebe, how far short of it I fall! The mind with which I serve the Lord points out to me always "the way, the truth and the life," saying to my troubled mind, "This is the way; walk ye in it." But alas! "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." Now this is all clear, as the christian experience, when applied to my brethren; but it does not somehow fit me. I can clearly read the marks of the lawful subjects of the King, and this is why I am thrown into the pit of distress and discouragement. My reasonable inference is, that I am not a lawful subject of the King of Zion. If so, why cannot I read myself as I read my brother? Why are not the marks as apparent in me, and why cannot I observe them? In my daily professional duties I am cognizant of the laws and rules of my profession, and if I overstep them, I do it wilfully. My duties to my brethren in the profession may be fulfilled by my honest desire to be faithful in my calling. But in my christian experience (if I have one) I find myself doing the very things I would not. Then I resolve, well this is a lesson that I will not forget; but again and again the very thing I hate, that I do. I find within me a desire to be holy and upright; but on the other hand, to my constant sorrow, I find myself so very natural that indeed there does not appear to be room for even one holy desire. Do I do wilful sinning? Yes, I do; and I search my alphabet of excuses from A to Z, to find one that will fit; and I generally have a store of them on hand. I am sadly troubled and bereaved because I am what I am; yet the law of my mind says, By the grace of God you are what you are. If I am what I profess, why am I not content with this unalterable truth? I cannot understand myself, and I do not know where to place myself. I shudder to think of placing myself in the world, to mingle with the world, and I dare not take on boldness to place myself within the gates of Zion; yet my heart yearns for even the humblest place within its beloved portals. And so I stand as

one alone. With the world I cannot affiliate. Although I seem to be made up of just such material, I hate the world; but do I hate myself? Yes, I hope I do; and yet it seems such a contradictory statement, in the face of the fact that I yield to its feverish lusts. If I hate myself, then must I necessarily love the object which turned my love of self to self-hatred, and showed me the total depravity and deceitfulness of my own heart. I find I cannot serve two masters. If I love the one, I must hate the other. Now, brother Beebe, what am I to do? I hope my face is turned toward Jerusalem; but the lusts of my flesh are constantly dragging me down to the blackest hell. You are of that innumerable company whom Jesus arose to justify; have you traveled such a road as I am in, with uncertainties and perplexities on all sides? Yet sometimes I am enabled to compare my condition to the restless, mighty ocean, whose turbulent waves are tossed hither and thither; but underneath the foaming surface a quiet calm remains, a stillness, so clear and restful that even the turbulence and commotion above cannot disturb. And so I feel, away down somewhere within me (I do not know where), there is a something (I don't know just what) that soothes me, once in a while, into such a restful peace, giving me to trust in the unseen power controlling all my being. My poor frail body seems to me to be as was the earth when "In the beginning God created the heaven and the earth; and the earth was without form, and void, and darkness was upon the face of the deep." A fleshly body, all of darkness, all polluted, contaminated with sin and uncleanness, "without form, and void," until in the fullness of time "the Spirit of God moved upon the face of the waters" of my darkened soul, "And God said, Let there be light, and there was light." And the light shined in the darkness of my vile, deceitful heart; and although the darkness comprehended it not, the life was made manifest; and now, as I do sincerely trust, I with my mind serve the law of God, though with my flesh I serve the law of sin.

I was pleased to learn through brother McConnell this morning that you contemplate a visit to us on the 26th of July. We will announce an appointment for you for Wednesday evening of that date.

With love to all the members of your household, I am, as ever, your unprofitable brother,

B. F. COULTER.

SOUTHAMPTON, Pa., July 3, 1893.

DEAR BRETHREN BEEBE:—Sister Wells, of Canada, has written a letter to sister Mary Parker which is of so much interest that I will copy it for the SIGNS, to be inserted if you think best. I am quite sure sister Mary would not object to

sharing this sweet and savory message with her kindred in Christ.

BESSIE DURAND.

MISS MARY PARKER—DEAR SISTER IN A PRECIOUS HOPE:—It has been on my mind for a long time to write a few lines to you, and now I feel like doing so, if the Lord will. Not that I think you will be profited by anything that I can say. O dear, no; for I am such a poor dependent creature; yes, and very ignorant too. But I want to tell you before I die, as I am now in the seventy-seventh year of my age, and I do not know how soon the time may come for me to leave this world with all its woes, for one that is far better, I hope. But I must be brief, as I am very much troubled with rheumatism. As I said, I want to tell you that I have been much profited and comforted by your letters, especially the first one you wrote for the SIGNS OF THE TIMES, headed, "The sorrow of the world worketh death." Yes, dear sister, you told my experience much better than I could have done myself, as I have passed through that exercise of mind more than once; and now I want to tell you that at one time, when I read such beautiful letters in the SIGNS I became so very much exercised about writing something for that paper, and feeling so deeply my inability, it became quite a trouble to me, and I would think, O, if I could write like Mary Parker, or many others, how easy it would be to write a letter. It was a real burden to me until one night, when lying on my bed, thinking of that and many other things, I became lost in thought, and there appeared beside me a high white wall. As I was looking at this wall, a little way from me, I saw Jesus standing near it. The glimpse was but momentary. I cannot describe my feelings at that time. I thought, Can it be that I have an interest in so lovely a person? Then I had such a wonderful revelation of his mystical body, the church, that I will not attempt to describe, or I shall spoil its beauty. For many days after this, at some time during the day, I felt that Jesus was standing by me, and that he was acquainted with my inmost thoughts, and that my heart was laid bare before him. O how beautifully I was made to see the oneness that there is with the Lord and his dear people. I was taught to see this much in regard to his church, that if you, dear sister, are, as it were, the hand, and I the foot, the hand might administer help or comfort to the foot, but the foot could not help the hand, although it is a useful member in its place. God hath placed the members in the body as it hath pleased him, and with that ought I not to be content? Now, whenever I feel such thoughts arising in my mind, I do try to check them. But I cannot write at length, so I will pass on.

Dear sister, I can sympathize with

you in your sufferings, and often wonder how you bear them as you do; but I know it is the Lord that helps you, or you would sink under them; would you not? Well, dear sister, we are many miles apart in body, but I hope we are near in spirit, and it is not likely we shall ever meet on earth. May the Lord be your strength in all your weakness; and when we have done with all below, may we meet in that upper and better country, there to be forever with the Lord, and cast our crowns at his dear feet, and crown him Lord of all.

Now I will close this poor scribble, asking you to throw the mantle of love over all my imperfections, and pardon me for the liberty I have taken in writing to you, as I do believe it is love for you that prompted me. This comes from a poor, unworthy sister, the least of all. In hope of eternal life,

REBECCA WELLS.

OBITUARY NOTICES.

Mrs. Mary A. Venartsdalen departed this life December 11th, after an illness of three days, of pneumonia, in the 84th year of her age.

She was the widow of Deacon Venartsdalen, who died about twelve years ago. Sister Venartsdalen was baptized in the fellowship of the church at this place on April 14th, 1833, where for nearly sixty years she remained a consistent member, in faithful attendance upon the duties and privileges of the church, of which at the time of her death she had been a member longer than any other. She was held in high esteem by all, and is much missed in our meetings for conference and worship, and in our social gatherings; yet we cannot but rejoice for her that she has exchanged a world of sorrow and pain for one of eternal joy and blessedness. She had nine children, two of whom survive her: Mrs. Elias Hogeland, who with her husband is a member of this church, and with whom she had her home for some years, and Mrs. Suber, of Trenton, N. J.

Her funeral was attended on the 15th of December, on which occasion I addressed the people, using as a text Rev. xiv. 13.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 9, 1893.

DEAR BRETHREN BEEBE:—I am requested to forward to you a notice of the death of sister Sallie A. Fooks, which occurred at the residence of her husband, Mr. Jehu Fooks, in Worcester Co., Md., June 22d, 1893, of consumption, aged 39 years, 4 months and 20 days.

She will be remembered by many who have visited the Salisbury Church (of which she was a member) as sister Sallie Morris. She was baptized by Elder F. A. Chick more than fifteen years ago. Hers was a very deep experience, fully demonstrating the grace and power of God. In her youth she connected herself with the Campbellites (Disciples), in the state of Missouri, where her parents then resided. She afterward removed with them back to Salisbury, the place of their nativity. All the natural enmity of her heart was stirred against the Old Baptists, their doctrine and order; but when the Lord brought her to see herself a justly condemned sinner in the eye of his holy and righteous law, she only found relief and comfort in the assurance that Christ Jesus came to save sinners, her heart was turned toward the people whom she had before hated and despised, and she was permitted to find rest by taking

the yoke of Jesus and becoming identified with his poor and afflicted people. The following extract from one of her most recent letters will show the leadings of her mind and the depth of her christian experience:

"I do not wonder that Miss Nellie thought I was not a Baptist. I wonder that any one thinks I am, for I greatly fear that I have only a name to live. The fear of the Lord is the beginning of wisdom. Surely the very commencement of the divine life is hidden, for it is a work of the heart, and not in outward form. Every cry unto the Lord is in secret; and the warfare of a lifetime is fought within, and is not a public show. One of old said, 'Our life is hid with Christ in God.' I trust that one can be a christian and still not make a great show of religion. The laboring and heavy laden are such as come to God. I think it possible for one to go bowed in spirit, heavily laden indeed with a weight of sin, yet all unseen by the world. Each heart knoweth its own bitterness. After all, seeing so much evil and no good in me, I ask the same question, Am I a Baptist?"

Truly she was a true Baptist and a child of God, and we have no doubt that our loss is her eternal gain. Our sympathies are with her husband and sister, who with the church are left to mourn, but not as those who have no hope; for we believe that she sleeps in Jesus, and that when he appears she shall also appear with him.

A. B. FRANCIS.

Salisbury, Md., July 12, 1893.

THREE DAYS MEETINGS.

A THREE days' meeting will be held at Hughesville, Loudoun Co., Va., commencing on Friday before the fifth Sunday in July.

Trains leave Washington, D. C., at 9:10 a. m., 4:35 and 5:30 p. m. The p. m. trains will be met at Hamilton Station, for which point all will buy tickets, on Thursday. The a. m. train will be met at the same station on Friday. Our brethren and friends are cordially invited to attend.

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 26, 1893.

NO. 30.

CORRESPONDENCE.

SONS 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. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 1, 2.

BELOVED BRETHREN:—The beloved disciple and apostle of Jesus uses the plural personal pronouns *us* and *we* eight times in this text, and twice he says that "we are the sons of." John himself was a man, a son of Adam, the first man, and those whom he addresses in the text as "Beloved" were likewise men; therefore the inspired text proves the blessed truth that we, the children of men, are the sons of God. This is truly a wonderful manner of love that the Father hath bestowed upon us, seeing we are a sinful people, born in sin and unto death. Yet so freely and blessedly has God bestowed his everlasting and infinite love upon us that we are called his sons; not his people only, but his children as well. This is so divinely wonderful that it seems difficult for us to believe and accept it, so much so that some even deny it; but the angel said to the blessed mother of the Son of God, "For with God nothing shall be impossible." He is rich in mercy, plenteous in redemption, infinite in goodness and wisdom, and almighty in power; yea, God is love. Therefore the Father of our Lord Jesus Christ, who has mercifully made us the people of his everlasting covenant, could as well make us also the children of his everlasting love. That he has done so the text fully affirms; and we joyfully believe the happy truth, because the Father hath bestowed his love upon us, and we have known his love in the sweet power of its free forgiveness and blessed sonship in Jesus, enabling us to call God our Father, and the holy Son of God our Brother. Yea, wonderful to tell, the Lord Jesus is not ashamed to call us brethren. He himself teaches us to say, "Our Father, which art in heaven, hallowed be thy name." Therefore this is a true sentiment, "I'll own my relation, my Father is God."

"Beloved, now are we the sons of God," though we but feebly or in part understand it, and some may question, How can these things be? Yet, believing in Jesus, we rejoice in hope of the glory of God. In Jesus

is found the wonderful mystery that we, who are men in the flesh, should be called the sons of God. That he was the Son of God is verily true, as we know by the Spirit's teaching and faith in our hearts; yet he was also as truly a man as are we, as the Scriptures abundantly show. "The Word was made flesh." "God sent forth his Son, made of a woman, made under the law." "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." So then it is clear that the holy Son of God, Christ Jesus, was himself a man, the Mediator for men, suffered and died in the flesh for sins and for men, ransomed or redeemed men from sin, the law and death, and shall bring us to God. This is the very theme and fullness of the gospel of the Son of God. The very reason why the children of men shall be the heirs of salvation unto God through Christ is because they are the children of God; for says Paul, "And if children, then heirs; heirs of God, and joint heirs with Christ." "And if a son, then an heir of God through Christ." This sonship and heirship of the children of men unto God is in the man Christ Jesus, who is the only begotten Son of the Father; therefore it is neither in Adam nor in the flesh, but it is divine and spiritual, for said Jesus, "The true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Yet Jesus thus spoke to a woman, and of the children of men; not of spirits, but of spiritual worshipers. Many of the Jews, as also the Samaritans, were carnal or fleshly worshipers, whose worship and service consisted in carnal ordinances, and the teachings and commandments of men; but not of the heart, nor in spirit and truth.

John the Baptist said, as he looked upon Jesus as he walked, "Behold the Lamb of God!" In him we see the lovely and holy Son of God, and the true and perfect man. As he is, so shall we be; for we are his brethren

and joint heirs. The text says, "We shall be like him." "In all things it behooved him to be made like unto his brethren." "My Beloved is mine, and I am his." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." "And of his fullness have all we received, and grace for grace." Then it is in him and of his fullness that we are the sons of God, while we are also the sons of Adam, and hence a sinful people.

Let us consider him as our Brother, and ourselves as his brethren, for herein is our new, blessed and holy relation to God of sons; and to help us in seeing this let us notice how it is that we are the sons of Adam, as living beings. We know that this natural relation of sonship is in the life of Adam, which was manifested in us when we were born. If we had received any other life, as of the fishes or birds or beasts, when we were begotten and born, then we should not have been the children of Adam, nor thus partakers of his nature, disobedience and death, as we now are. So it is in reference to our relation to God in Christ, the last Adam, the second man, the Lord from heaven, by whose obedience shall many be made righteous. "In him was life; and the life was the light of men." He says, "I am the way, the truth and the life: no man cometh unto the Father but by me." So men do come unto the Father by him. "And I give unto them eternal life." "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." This life God the Father gives to his people in and through his Son, the man Christ Jesus, as says John, "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." Therefore he that hath not the Son is not a son of God, but is dead in the sins of the flesh. "Now if any man have not the Spirit of Christ, he is none of his. And if Christ be

in you, the body is dead because of sin; but the Spirit is life because of righteousness." So then it is because we have the Spirit and life of Christ in us that we are his brethren; even as he in his manhood was our Brother as the Son of man. As he was manifested as our Brother in the flesh by being born of woman, our mother, so are we manifested as his brethren in the Spirit by being born of God, his Father. "Except a man be born again he cannot see the kingdom of God." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." This is the testimony of Jesus, who is the resurrection and the life, and who says, "It is the Spirit that quickeneth; the flesh profiteth nothing." He here shows that it is the divine power of God, wrought in the Son by the Spirit and imparted to us, that changes our relations, raises us up from sin and the law and death into eternal life and everlasting sonship in the Son and to the Father; and that we are thus brought into the life of Christ when we are born again, and shall fully enter into his glory with him when he shall raise us up at the last day.

"It doth not yet appear what we shall be." The divine glory and blessedness of our sonship unto the glorious and blessed God is beyond a seraph's wing to reach, and is inexpressible; but God our Father has given us the heavenly earnest of it, and sealed us unto it by the Spirit of adoption in our hearts, until our full redemption and abundant entrance into his everlasting kingdom. This shall be fulfilled in us at the glorious appearing of our Lord and Savior Jesus Christ, when we shall be perfectly conformed to the image of God's glorified Son, the first-born from the dead among many brethren. Therefore all the foreknown and predestinated sons of God shall be born from the dead, as was the man Christ Jesus, whose holy and lovely image they shall bear.

"But we know that, when he shall appear, we shall be like him." Jesus is God's own perfect and beloved Son, the brightness of his glory, and the express image of his person. After his ascension to the Father in glory he said to John, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of

death." He not only died as the perfect offering unto God for our sins, and was raised from the dead for our justification, but he is our righteous Advocate with the Father, and maketh intercession for us, saying, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." Into his presence and glory he will bring us, therefore, and we shall be like him.

"For we shall see him as he is." Until we shall be conformed to the heavenly man, the glorified Son of God, we cannot see him as he is and behold his glory. "For now we see through a glass darkly, but then face to face." "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness," said David, in his prayer of faith. "And as we have borne the image of the earthy [man], we shall also bear the image of the heavenly" man. As in the text it is we ourselves that shall be like him, so here it is the same we who were in the earthly image of Adam that shall also be in the heavenly image of Jesus. In this divine assurance Paul said, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Yes, in us. So we shall be glorified together with Christ. This was Paul's gospel. He said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." This is the estate and honor of the sons of God, unto which he hath chosen and predestinated them in Christ to himself, to the praise of the glory of his grace. "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." "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." O how wondrous and glorious shall our change be! For then sin and death in us shall be swallowed up in victory, mortality shall be swallowed up of life, we shall be more than conquerors through him that loved us, and we shall ascend to our Father in heaven in glory and immortality, the holy people, the redeemed of the Lord, his sons forever! Jesus, our perfect Teacher, said of them, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Paul says of Jesus our Lord, "And [was] declared

to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." So too shall it be with all the sons of God; for they shall be born from the dead, in the likeness of Christ's resurrection, shall see him as he is in his glory, and be ever with him.

One closing thought upon the text. In this divine and spiritual and loving relation of sons of God, in the redemption and righteousness, life and divine nature of the holy Son of God, in whom we live by his Spirit and life in us, "the world knoweth us not, because it knew him not." Of the mystery of Christ in us the hope of glory, the world knows nothing. In this we are separated from the world as by death, or as the living are separated from the dead. "We know that we have passed from death unto life." Those only who have thus died unto sin, and are risen with Christ in the newness of his life, know us in this new and spiritual relation of sons and brethren. "Blessed and holy is he that hath part in the first resurrection."

Earnestly desiring, with Paul, "that I may win Christ, and be found in him," "that I may know him, and the power of his resurrection," and that we may all hear him say to us, "Come, ye blessed of my Father," I am your brother in Christ Jesus,

DAVID BARTLEY.

CRAWFORDSVILLE, Ind., May 25, 1893.

OPELIKA, Ala., May 24, 1893.

G. BEEBE'S SONS.—DEAR BRETHREN:—It is on my mind to write a few lines for the SIGNS, in expressing my indorsement of the views held forth, and also some thoughts which occurred to my mind while reading Elder Curry's article on "The Personality of Man." And then I read your editorial on the words "Study to shew thyself approved unto God," &c. I agree with both in all that is written. I will also write in connection with what brother John S. Powers has written about, to wit, the ministry, the building of meeting-houses, and some practical duties enjoined on the saints. It came into my mind to write on the text cited and written upon by you in the last issue of the SIGNS, about a week ago. But you have covered the ground, and all that you have written I believe is the truth; but it is impossible in one article to bring out all the facts on a subject of such magnitude. Without quoting what you have quoted, I would say that the "study" here meant, as you have well said, is not to be approved unto men; for it requires theological schools, and close observation and study too, to be approved unto men; also to use sophistry, so as to make a lie look like the truth, and to speak a lie in such a manner that people shall not be able to know that it is not the truth. "Study," in this place, as you say, carries the idea of diligence, and thought, and deep meditation, and watchfulness.

I have heard it argued that schools are established to teach men how to study. So we understand that the school which Paul last attended (the school of Christ) did prepare him to study. Hence he tells Timothy to study. He did not tell him to get his Bible and sit down and study; for he knew he could study apart from the Bible. He could study God in his character, in his eternal faithfulness, his unceasing mercy, and "the sure mercies of David." But the whole text seems to rest on the fact that the right division of the word of truth is the approval presented in the text.

The school under the law failed to teach the sons of the prophets this lesson. It was too strait and narrow, and they wanted to enlarge it. They borrowed an axe to fell timber, and the axe fell into the water. And one cried and said, Alas, master! for it was borrowed." The prophet went to see these sons of the prophets, and they went out to gather herbs; and they found a vine with wild gourds, and gathered a lap full, and shred them into the pot of pottage, for they knew no better. But when they came to eat of the pottage, they exclaimed, "O man of God, there is death in the pot." Thus they were unable to make a right division. We see yet that thing often demonstrated, that these students cannot tell the difference between gospel herbs and law gourds. Hence the child of God can say, "There is death in the pot." These students often come preaching Moses, and not Christ; hence there is death in the pot. There is a lack of rightly dividing the word of truth. Paul was a workman taught by the Architect, Jesus, who builds the temple of God. Jesus gave Paul the example and pattern, and Paul worked by it. All workmen work under the great Master workman. He has laid out the work, and we are commanded to follow his orders, and rightly divide the word of truth. Jesus in his sermon on the mount did the work in a masterly way, and thereby became the example of his workmen, the apostles, and they followed him. Peter, James and John, although uneducated in the world, were educated in the Spirit and were taught of God.

Paul gives a clear example of the proper division of the word of truth in his letter to the churches of Galatia, so that the wayfaring man, though a fool, shall not err therein. He seemed to have fully understood where the line drawn by the Master workman lay, between the law and grace; between the service of bondage and the service of the free born children; between truth and error; between the promise and the works of the creature; between circumcision and uncircumcision; between Christ crucified and the beggarly elements of the world. We also notice in his epistle to the Corinthians his discrimination between the wisdom of this world and the wisdom of God;

between vain philosophy and the true wisdom. Also we see in the epistle to the Hebrews that the writer shows the same division between the Mosaic dispensation and the dispensation of Christ; between the tabernacle on earth and the tabernacle in heaven. He also says that "the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." So we understand that is the word-spirit, not the word-letter, or letter-word.

We believe that God's ministers see these lines drawn by the great Master workman; and they hew to the line, and let the chips fall as they may.

There are a great many more thoughts in my mind, but lest this article should be too lengthy I will close for the present.

In reference to brother Curry's article I would say that we can see a fulfillment of the Scriptures which teach, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."—Zech. ix. 13. We see this demonstrated when men have the word of God, how it is indeed the sword of a mighty man. There seems to be written in the sword of God, Conquer and conquering; for all enemies shall fall before it.

Brother Curry asks in the beginning, "What is man?" He has argued his personality, and I believe as he does. It is in harmony with that which I would write. But all the study does not make man more nor less. He is a creature of God. My experience and observation has been, after much study and close investigation, having access to the volumes of science and philosophy, after all that Darwin, and Tyndall, and Huxley, and others, have written, that we know but little. After all the conflicting statements of these wise heads, Paul covers it all when he says, "Through faith we understand that the worlds were framed," &c.—Heb. xi. 3. It is only upon this principle that we can understand man as a creature of God. What the Bible says of him is true, and we know it is true by the experience and observation that is common to those who have that faith. The psalmist says that man at his best estate is altogether vanity. We understand this is true as he is compared with God, who is the great Creator and disposer of man. Job seems to have had a clear conception of man, and agrees with the psalmist, "Yet man is born unto trouble, as the sparks fly upward." "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not." "But man dieth, and wasteth away; yea, man

giveth up the ghost, and where is he?"—Job. v. 7; xiv. 1, 2, 10. "Man is like to vanity; his days are as a shadow that passeth away."—Psalm cxliv. 4. Paul has dissected man, and shown his personality and character so clearly that we are made to say, Truth, Lord; for Paul wrote as he was inspired of God. He has shown man, who has justly incurred the wrath of God, as "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents," &c.—Rom. i. 29, 30. Again, he says, "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the prison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes."—Rom. iii. 10-18. We can very readily form an idea of man as a sinner, under condemnation; and his personality is so clearly revealed that it forever excludes the idea of a spark in him to be kindled into divine life, as Arminians vainly declare. Their very declarations show their own vanity too plainly for us to be mistaken in the matter.

I will now write a few things in line with what brother Powers has said. Doctrine is good. Exposition of false systems is good, and is needed; and I hope God's ministers will spare no arrows at Babylon; for she hath sinned against the Lord, and hath weakened the hand of God's people by leading many away into Babylon who would belong to Zion if they were at home.

Brother Powers, like others, has felt the need of some warnings and teaching in a practical way in the church. Some preachers have miserably neglected this line of duty, and the blood of guilt is on their garments because they have failed to do their duty. I am free to say that the negligence in this line lies at the door of the preacher who has failed to do his duty in preaching the word of the Lord to his flock over which he has charge. If a preacher is justified in failing to preach this part of the word, I do not see how he can be called a faithful preacher. I shall not forget brother Eubanks' remarks last year at the Licking Association, after Elder Francis had used the text from Paul to Timothy, as to how he should behave himself in the house of God. Elder Eubanks said he indorsed everything brother Francis had said. But he and I had come

from the Missionary Baptists; and if we had said the same things, doubtless it would rise up in the mind of some, Yes, that is some mission doctrine. But Elder Francis did not come from there. Jesus and all his apostles have taught on that line, and there is line upon line, and precept upon precept, here a little and there a little, to show where the line of duty is to the children of God. I preach that to my churches, just like I do other things that are taught of God in his word. If the minister neglects his brethren in this respect, he need not be surprised if they neglect him. To provide the necessary things was the admonition of Paul; and that covers the ground, and that comes to every member of the church, and they should feel an interest in the church and its welfare. A preacher has to eat, and to wear clothes, and to have a place to live. Paul has told their brethren to provide the necessary things. Paul also admonishes his brethren to "do good and to communicate; for with such sacrifice God is well pleased." And he especially rebuked the spirit of covetousness, and advised that it should not be named among the saints. I understand by this that their liberality should be so clear that no one would surmise such a thing as covetousness. But alas! how far short some have fallen who are well off. God has greatly blessed them, but they give so little that one could surmise that there was covetousness, or love and devotion to money, which is the root of all evil. That is idolatry. And all the cry against idolatry in Babylon does no good when it lurks about in Zion, the city of the living God. I once heard of a brother who wrote for a brother to come and visit the church. The brother went, and paid his own expenses on the road. After he had preached, and was ready to start for his home, the one who had invited him took him over his premises, showed him what he had in land and stock, and plenty on his table to eat, and then asked him if the brethren had done anything for him. "Yes," said he, "they did a little." The brother then pulled out a quarter of a dollar and gave it him, and said, "If the balanced it as well, it will be enough to pay your fare." Was that covetousness? If not, what was it? When that state of things exists how can a church prosper? If such conduct does not cause the love of many to wax cold, I do not know what kind of iniquity will. Did that show the Spirit of Jesus, who though he was rich, for our sakes became poor, that we through his poverty might be rich? Did that accord with what Solomon said? "The liberal soul shall be made fat." "The liberal deviseth liberal things, and by liberal things shall he stand."—Prov. xi. 25; Isa. xxxii. 8. Or did it fit that which Solomon said in Prov. xi. 24? "There is that withholdeth more than is meet, but it tendeth to poverty." I know that

twenty-five cents is a liberal contribution from some, and I have sometimes felt like I ought not to take it; for I felt that the brother or sister needed it. I know of a brother preacher who was afraid he would be a burden to his brethren; but now he feels that his refusing to be a burden has had the same effect that Paul's tent making had at Corinth. It caused the church to decline in that duty. Old School Baptists can love the world and money too; and when they do so they are that far living in error, and ought to be rebuked, and exhorted to leave off such things, and to follow Christ. I have no complaint to make against the brethren I serve. They know I am a man of a large family, and they have not turned me off to get a single man who has no wife. There are sometimes such economists in the church that their economy often turns into covetousness. The only way I know to get rid of these things is to reprove for such sins. Stand in the way, cry aloud, and spare not. There has been sparing in this matter, and the sin lies there to afflict the Zion of God. We are commanded to show the house of Israel their sins and transgressions. God grant unto his servants to be faithful, and to serve him in such a way as will be for the good of his people. At times when I have traveled I have thought the brethren were liberal beyond what I was worthy to receive. In fact I often receive help with a trembling hand, fearing it is too much for me, for I am not worthy of anything. I found the Kentucky Baptists very liberal to me; but some of the brethren up there may be on the back ground, and allow a few to do it all. If so, there is the wrong. Those who are in neglect of their duty need their pure minds stirred up by way of remembrance, and should be exhorted to do their whole duty toward the poor, and in the building of houses, and toward their pastors who serve them. Muzzle not the ox that treads out the corn. Doth God take care for oxen? Yes, and he has laid down the ox law, and it is plain enough. Read 1 Cor. ix. and 2 Cor. viii. Couple with that the testimony of Jesus, "The workman is worthy of his meat." "The laborer is worthy of his hire." "The laborer is worthy of his reward." These are the words of Jesus. It is enough. A hint to the wise is sufficient. I hope I am writing to the wise in heart, who know the Master's will, and have a mind to follow Christ in this, as well as in other things.

Yours in hope,

W. LIVELY.

Ghent, Ky., May 20, 1893.

DEAR BRETHREN BEEBE:—I am in receipt of a letter from one who, I have no doubt, is a true follower of Jesus; but I cannot tell from the letter whether the writer is a brother or sister. It comes from Garrard County, Ky., and is signed Eldon

Bartlett. In it I am asked to give my views upon what is taught in the 6th verse of the general epistle of Jude; also the last clause of the 12th verse.

That epistle was addressed "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," and they were exhorted to "earnestly contend for the faith once delivered to the saints." The apostle in the most earnest manner warns them (from the 4th verse to the 17th of that epistle) against deceivers, and they were reminded that the apostles had told them that "there should be mockers in the last time, who should walk after their own ungodly lusts," and says "These be they who separate themselves, sensual, having not the Spirit." Evidently in that early day in the history of the church the necessity was laid upon that inspired apostle to warn his brethren against those deceivers who had "crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." The 5th and 6th verses present these solemn warnings by calling the attention of the saints to what has occurred on the earth before their day. In both of these verses the same line of thought is pursued to impress them with the great responsibility of contending earnestly for the faith once delivered to the saints. For that purpose he says to them in the 5th verse, "I will therefore put you in remembrance, though ye once knew this; how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Unbelief is the great gulf that has ever separated the saints from a wicked and persecuting world. The spirit of persecution often made manifest by the professed followers of Jesus in these perilous times is the strongest proof that those who engage in persecuting and saying hard and harsh things against those who differ with them in expositions of some portions of the Scriptures are not governed by the Spirit, are not led by the Spirit to esteem others better than themselves.

But the 6th verse to which our attention is specially called by our correspondent is in these words, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The word "angel" conveys the idea of a messenger; and messengers have not always been sent with messages of love, joy and peace; and so the angels that kept not their first estate were not messengers like that one who appeared to the shepherds who watched their flocks by night and proclaimed the glorious news from on high, "Unto you is born

(Continued on page 237.)

EDITORIAL.

MIDDLETOWN, N. Y., JULY 26, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

WALKING WORTHILY.

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-3.

While the world of self-righteous Pharisees see in the doctrine of the gospel of divine grace nothing to direct their feet in the way of morality and truth, to those who hunger and thirst after righteousness there can be no consideration so powerful as that real, living principle of holiness which abides in every one who is led by the Spirit of God. This is the fruit of the Spirit which remains as the unchanging witness of the life of Christ in those who are born of God. Since none of the sinful children of Adam can with the carnal mind abhor the power which holds them in the willing service of iniquity, there is unquestionable evidence that the love of righteousness reigns in all who feel the power of sin as a heavy bondage from which they earnestly long to be delivered. The very bitterness of distress resulting from conscious subjection to the dominion of sin is conclusive assurance that the love of holiness is in the heart of the mourning one. Certainly none can have that perfect fruit of the Spirit of truth unless that Spirit dwells in the sinner who bears such clear proof of divine life. The depraved heart of the sinner cannot produce the desire for conformity to the perfection which is revealed in Christ Jesus; for God has hidden that beauty of holiness from the discovery of the wise and prudent. Even if it were possible that it could be discerned by the natural man, his mind is only carnal, and therefore it is enmity against God. Manifestly enmity cannot desire to love that which is abhorrent to it. Hence it is impossible that the wish to be free from sin should be found in one who is not born of God. Since this earnest appeal in our text is addressed to none but such as are described as the saints and the faithful in Christ Jesus, it is applicable exclusively to those who have the same desire wrought in them by the Spirit which moved the apostle to write this affectionate entreaty. The whole law of the kingdom of divine grace is written in the heart of every one who is taught of the Lord; it is this peculiarity which constitutes the law of the Spirit of life in Christ Jesus the perfect law of liberty. Under the law of sin and death there

was nothing by which the subjects of that law could be approved but perpetual service to rigorous demands. No faithful obedience could ever diminish the debt which was constantly required of them. Even though it had been possible that the servant could have complied with every precept of that law in thought, in word, and in deed, through the long years of a century, in the very first failure to fulfill all that was demanded the penalty incurred was death. While that law was indeed holy, it was weak through the flesh, since no flesh was capable of attaining to perfect righteousness by compliance with legal requirements, whether of that law which was given by Moses, or the law as transgressed by the whole family of mankind in the first sin of Adam in the garden. Righteousness never was designed to be the result of slavish compliance with legal demands. By that system there could have been no room for the display of divine grace. The glory of God in saving his people from their sins could not have been revealed under that system of legal works. Hence it was needful that Jesus should make an end of transgressions by rendering full satisfaction to every demand of the law, and then by his own blood he must purge away the sins of all his members. Having thus redeemed from death every member of his elect church, he now has established his own kingdom of grace, in which there is no more death. Life in Christ Jesus is the very atmosphere of this heavenly kingdom. The terrors of condemnation are forever forbidden to enter this realm of infinite grace. The law of love requires no obedience but that which is wrought in the subjects of his grace by the Holy Spirit of God who evermore dwells in them; so that they find their highest conceivable liberty in perfect conformity to every precept of the commandment of the King in Zion. When this test can be righteously applied to the heart of every professed disciple of Jesus, it will determine with unerring certainty the true state of each one. "Now if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 9, 14. This defines precisely the characters to whom the language of our text is applicable. All who have the Spirit of Christ are hungering and thirsting after righteousness; not merely that they wish to escape the penalty of sin in future punishment, but because they love holiness just as God himself loves it; they having received the Spirit of his own perfection; this is manifested in their constant longing to be free from sin.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." There is certainly special design in the reference to his own condition as being a prisoner at the time of writing this letter. One

thing is shown by it beyond controversy. The authority by which the apostle wrote could not have been sustained by any temporal power. Even from the darkness of an earthly prison the inspired word of divine truth goes forth with irresistible authority; and yet it is spoken in the form of an entreaty. In the gospel kingdom there is no more imperative form of precept than that in which the love of God is presented as the only motive for the obedience of the saints. So the word of apostolic admonition and entreaty loses nothing of its weight in consequence of the imprisonment of the messenger by whom it is sent. In beseeching his brethren Paul magnifies his apostolic authority. Not only has he received power to rule in the administration of the law of Christ, but he is able by that same authority to make himself the servant of all the saints. No merely formal compliance with the letter of the inspired directions could constitute the worthy walk to which the saints are exhorted in this text. The vocation wherewith they are called is not merely to render slavish obedience to a law written in tables of stone. They are called to work out in their continual walk and conversation that righteousness which God has wrought in them by his Spirit both to will and to do. No other walk is worthy of the vocation wherewith they are called. If they should turn to the precepts of Moses for guidance there could be no honoring of the law of Christ in such walk. Much less could they honor their vocation by compliance with any standard devised by the wisdom of men. Only in implicit obedience to the law of the Spirit of life in Christ Jesus can the vocation of saints be magnified. However men may approve and flatter, there is nothing in which the subjects of Jesus are at liberty to obey any other law but that which they have received from their own King and Law-giver. They walk worthy of their vocation when they keep his commandments, and they walk unworthily when they seek to conform to the devices and commandments of men. They are not left to be guided by any such uncertain light as is afforded by reason. In the commandment of the Lord they have the infallible precept; and in his example they are furnished with the perfect pattern. The Spirit of Christ abiding in them makes them willing to walk in the way of holiness, in which alone they can follow him. In such walking they are not puffed up with the proud consciousness of their superior conduct. Not only would this be a departure from the pattern given by our divine leader, but it would be conformity to the carnal selfishness of the sinful mind. This is not worthy of the vocation wherewith they are called to be saints, since the Spirit of Christ always causes those in whom it dwells to esteem others better than themselves.

This holy principle excludes the selfishness of pride.

It should not be forgotten that the saints are called with this vocation of which they are exhorted to walk worthy. This excludes the application of the appeal to any who have chosen their religious profession according to the dictation of their own judgment. There has been no change in the order which our Lord established when he was in the likeness of sinful flesh in the removal of the legal dispensation and the setting up of the gospel church. Then he called whom he would unto himself; and in no case was his calling ineffectual. The vocation wherewith every saint is called is still a holy calling. It never can fail to produce in those who are called the desire to follow in the footsteps of the beloved Redeemer. To this joyful walk the exhortation of our text calls the disciples.

"With all lowliness and meekness, with long-suffering, forbearing one another in love." No other walk is worthy of the heavenly vocation wherewith the saints are called. Such is the deceitfulness of sin that the saints are sometimes led to try by their own will to produce in themselves the lowliness and meekness here stated as defining the manner of walk which is worthy of their vocation. This seems consistent in the sight of reason. But the experience of those who learn of Jesus teaches the impossibility of gathering such heavenly fruit from the thorns and thistles of corrupt and sinful nature. Only as led by the Spirit of God can they follow Jesus in the way of lowliness and meekness. While they do deeply desire to bear this mark of divine life, its very existence in them produces a painful consciousness that it cannot be found in their natural mind. Every ray of divine light shining in the heart of the quickened sinner shows more clearly the exceeding sinfulness of that heart. Instead of lowliness and meekness, pride and self-confidence invade even the most secret thoughts of communion with God. If there is any long-suffering and forbearance in the heart it must be the fruit of the Spirit of Christ. But this is just what constitutes the witness of the Spirit identifying the subjects of electing love. It is not by assuming these gracious marks that a sinner is enabled to make himself a subject of salvation from sin; but it is the effect of the Spirit of Christ dwelling in the chosen vessel of mercy by which he is made to bear these fruits of divine grace. The exhortations and admonitions which are written in the gospel of Christ are but the transcript of that holy law of Christ which is written in the heart of every one who is born of the Spirit. Nothing is enjoined upon the saints but that which is their highest privilege to fulfill. Yet they are never able to see that they have obeyed the direction of that perfect law even when they have received to commendation

of their Lord. They are painfully conscious of their own failure to manifest the fruit of the Spirit in their daily conduct and conversation; while they see the power of divine grace in the walk of others in whom they recognize the likeness of their Lord. Herein God works in them the fulfillment of this admonition. Feeling their own unworthiness they are made to esteem others better than themselves; which produces that lowliness and meekness under whose guidance they are prepared to show that long-suffering by which they forbear one another in love. This can never be done as a duty to be fulfilled, it is the work of the Spirit of Christ in the heart of the sinner, causing him to feel himself vile and unworthy, while he sees the perfection of Christ in those whom he recognizes as true subjects of salvation. There is no real forbearing one another in love when the saint is aware that he is showing such forbearance. It may be that he then forbears in pride; but when the love of God rules in the heart the glory of Jesus so far exceeds all other things that there is no room for any thought but the power of that divine love which makes it a privilege to endure all things as partakers of the sufferings of Christ. Then the grace of our Lord Jesus is manifest in the mutual forbearance of one another in love.

"Endeavoring to keep the unity of the Spirit in the bond of peace." It is manifest that none can endeavor to keep the unity of the Spirit unless they have received that unity. This confirms the limitation of the whole text to such as have the life of Christ in them. As there is but the one body and one Spirit of Christ, those who are led by that Spirit have received the unity which they are exhorted to endeavor to keep. This evidently refers to the fellowship of the saints one with another. However much the natural minds and feelings of the saints may be at variance one from another, they have but the one spiritual mind. Walking in the Spirit they do keep the unity of that Spirit in the bond of peace. This is not to be wrested as authority for such devices of carnal wisdom as would compromise truth with falsehood in the vain hope of patching up a peace between them. If such a course could secure peace at all it would be the very reverse of the unity of the Spirit, since it would be the sacrifice of truth for the sake of making a league with sin. But the unity of the Spirit is only kept by abiding and walking in truth. No temporal advantage or comfort can be sufficient to compensate the saint for the forsaking of one point of the doctrine of God our Savior. In the maintenance of that eternal truth they do keep the unity of the Spirit in the bond of peace. In departing from any principle of the doctrine they fail to keep that divine unity.

May the power of divine grace be manifest in leading the saints into

all truth, and evermore enable them to walk as children of the light, remembering that they are not their own; that they are bought with the precious blood of Jesus. Surely no higher incentive to obedience could appeal to the heart of a sinner saved by grace than the remembrance of the blood and suffering of Jesus. To him be all the powers of every saint devoted in everlasting praises for his unspeakable gift of righteousness and eternal life.

TO OUR DELINQUENTS.

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(Continued from page 235.)

this day in the city of David a Savior, which is Christ the Lord." But the apostle in the 5th verse calls the attention of his brethren to the delivery of the children of Israel out of Egyptian bondage, and says, "afterward destroyed them that believed not." National Israel was evidently a type of the true church, and there were those among the Israelites that believed not, and the Lord destroyed them. So from the setting up of the gospel kingdom there have been and still are those who claim to be followers of Jesus who believe not. See the history of Judas Iscariot and Ananias and Sapphira. They were all messengers, yet they believed not; and when their unbelief was made manifest, swift destruction seized them. Pharaoh was a messenger, and he went to command Israel to return to bondage, and swift destruction awaited him. Nadab and Abihu were the sons of Aaron, and were consecrated as priests with their father. They were messengers, for they presented to their father Aaron the blood of the bullocks and the rams which were slain and offered as a peace offering; and he sprinkled that blood on the altar. But although Nadab and Abihu were the sons of Aaron, and were consecrated to the priestly office, yet they believed not God, for they offered strange fire before the Lord, which he commanded them not to do. "And there went out fire from the Lord, and devoured them, and they died before the Lord."—Num. x. 2. Surely they did not keep their first estate, but left their own habitation. Their first estate was the priestly office, and their habitation was prepared for them; but unbelief led them to disregard the command of the Lord, and they offered strange fire. The priests were held to strict obedience under the temple service. That service was a figure of the service in the true tabernacle which the Lord instituted, and not man. In that service no strange fire can or should be used. Jesus was both the high priest and the offering, and that offering forever perfected them that are sanctified. He having made a perfect and complete offering, no more offerings for sin could be made; and those in these days who are attempting to teach that which they are not required to teach, are no more justified in their strange efforts than Nadab and Abihu were in the use of strange fire. When our Lord gave the great commission, he placed a limit on those who preach the gospel, as binding as that commission given to Nadab and Abihu not to use strange fire. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." If they teach for

doctrine the commandments of men, they are as culpable as Nadab and Abihu. "The law of the Lord is perfect, converting the soul;" and to that law which was given by Christ and his apostles should all the saints look, and by it should they be governed. It is the law of love. "God is love," and the law emanates from his holy perfections. John says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But Jude says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." I have never adopted the Miltonia theory and arrived at the conclusion that there once was a great war in the heaven of eternal glory, and that Satan once was an angel of light, and having been vanquished, was cast out of heaven, together with all his subordinates, who now make this earth their place of abode. But the angels of whom Jude speaks are beings of earth, and have throughout the gospel dispensation secured to themselves places among God's dear people, which give the power and authority to which they have no right. It is written, "And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." "And unto the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The word "angel" in these quotations refers clearly to the ministers or pastors of those churches, and the language of the true witness to them should be received as a fearful warning to all those who preach the gospel—to all who attempt to proclaim to a dying world the unsearchable riches of Christ.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The word "chains" conveys the idea of confinement; and the angel of the church of Sardis was dead. That is, dead to the glorious truth of the gospel. Therefore he was bound, so far as that heavenly truth was concerned. "And unto the angel of the church of the Laodiceans" he said, "I will spue thee out of my mouth." No more were the soul-inspiring teachings of the Holy Spirit to be his. No more were his eyes to behold the glorious beauties of the spiritual Canaan. His Lord would spue him out of his mouth; for he, and all like him, were "reserved in everlasting chains under

darkness unto the judgment of the great day." The glories of the kingdom of God's dear Son were hid to him and all of his class; for they were under darkness, and they could no more go forth among God's dear people and tell of the conquests of their glorious Lord over all the powers of sin and Satan, for they were "reserved in everlasting chains under darkness unto the judgment of the great day." Their separation from the work of the gospel ministry was final. No more could they enjoy the precious feast spread on the gospel table. But one thing they could do, and all their class are doing now. They could preach a conditional system of salvation. They could say to a dying world, God has done his part, and unless you do yours you will be lost forever. Yes, and they could sing

"While the lamp holds out to burn,
The vilest sinner may return."

Or,

"I have a God to glorify,
A never dying soul to save,
And fit it for the skies."

In the 12th verse of that epistle they are clearly described. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." To the last clause of that verse special attention is called. "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." This language is figurative, but forcibly presents the character and condition of those angels whose vocation and chief delight should have been to preach Christ in all his fullness. But the figure presents them as trees which were truly barren. Their fruit withered when they preached another gospel. The apostle says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." What was the gospel that Paul preached? is a pertinent question. It evidently was Jesus in his own glorious fullness. He said to the saints at Corinth, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." When they preached another gospel they were without fruit; consequently the true followers of Jesus were not fed when they heard the wisdom of men, learned in the schools of men, and not the wisdom of God. He is wisdom, and our Lord is made of God wisdom unto his saints, and especially to those servants whom he calls and sends forth to preach the everlasting gospel. Hence they, like Paul, know nothing among the saints "save Jesus Christ and him crucified." But the apostle describes them as "twice dead." Surely they

are dead to the ever precious truth of the gospel, and to all the graces of the Spirit, which are love, joy, &c. They are dead to the love of the saints, and dead to the joys of salvation through the atoning blood and righteousness of Jesus Christ. Being separated from the fellowship of the saints, and lost to all the beauties and glories of the spiritual Jerusalem, they are "plucked up by the roots." O how beautiful and glorious is that Jerusalem, the city of our God, the habitation of his saints. They need not the light of the sun, nor anything that belongs to earth, to add to their joys. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." He shines in all his saints to give them "the light of the knowledge of the glory of God in the face of Jesus Christ." When they are lifted up above the pains and sorrows of a sin-cursed world, O how delightful and healing is that light. This poor, old and sorrowing one is sometimes enabled to fondly hope that he has seen the King in his beauty, and beheld the land that is very far off. May the light of the glorious Sun of righteousness shine with all its healing rays upon our inquiring correspondent, and all the dear saints, is the sincere prayer of this feeble and afflicted one.

H. COX.

CONVERSION.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. xviii. 1-4.

Before taking up the subject I wish to quote from the preceding chapter, to show how silly it was for the disciples to ask such a question of Jesus, by giving the account of the man coming to Jesus, and kneeling down to him, and saying, "Lord, have mercy on my son; for he is lunatic," &c. "And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? 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."

This pharisaical spirit that moved the disciples to ask Jesus who should

be greatest in the kingdom of heaven is common amongst men to-day, for the question asked was a pharisaical one; and if we will examine we will find the same spirit ruling and governing the religious denominations of our day, not excepting the Old Baptists, for this same spirit to be greatest has caused more strife and confusion than any other spirit in man. The desire to be great religiously, and to be looked up to as a pattern, and to be worshiped as the oracles of God, has rent fellowship, divided brethren, and caused hatred, strife and confusion, bringing sadness and sorrow unto those who once walked together in peace and love. I am often reminded of a conversation which took place between a minister and my dear departed wife. The minister had not long been ordained. He was very zealous for the Lord especially, so that he had a great deal of fault to find with the views of some of his older brethren in the ministry on certain portions of Scripture, not thinking them very sound on some points of doctrine. That conversation brought to my mind an expression from our late Elder R. C. Leachman, who said that young preachers were very much like young wasps; that they were much bigger when they were first hatched than they were afterward. My wife told this young preacher that he had a great deal to learn yet; signifying that he would have to be converted, and become as a little child, before he would be fully qualified to judge his older brethren. I have often thought that Elder Leachman spoke by experience; for he was a man that did not shun to declare the whole counsel of God, whether it cut the pride of his brethren or not.

One more incident I will notice before coming directly to the subject of my text. A few years ago, when the question of the new birth arose amongst the Baptists in Kentucky, and was pressed to a test of fellowship, the same subject was brought by one of our preachers to Virginia, and preached and pressed so far as making it a test of fellowship in some of our churches. I for one opposed the bringing of that question from Kentucky to Virginia, and labored with my brethren and the preacher that brought it to let it remain in Kentucky, where it started; but my labor was in vain, although I was much exercised upon the introduction of that subject into our churches. During the time, in conversation with one of its advocates, a preacher, whose ability I did not question as a servant of God, I asked him the simple question privately, at my own house, what were his views upon this much-mooted question, the new birth, so-called. He willingly gave me his views, as follows. He said he believed the new birth took place at the resurrection of the body. I told him that I did not particularly object to his views, but I did not so understand it. I then asked him if he

preached the new birth, and he said he tried to preach it. I then said to him, "If it be so, that the new birth takes place at the resurrection of the body, what do you know about it? Have you passed through that resurrection? For the apostles testified to the things they saw and heard. His remark then was, "I expect there is a great deal of speculation about that subject." I told him that I agreed with him; and so far as that part of the subject was about the resurrection, it was all speculation at best, for the apostle John declares, "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."

I have also read Articles of Faith published by Baptists in which, to my understanding, they deny the words of Jesus by saying, "Not the natural man born again." I will say to those Baptists, I understand that Abraham was a natural man when God called him out of the land of Haran, and made promise unto him, saying, "And in thee shall all the families of the earth be blessed." Certainly the families of the earth are the generations of Adam, of whose generations was Nicodemus, to whom Jesus said, "Except a man be born again he cannot see the kingdom of God." Nicodemus said unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Certainly Nicodemus was a natural man, for he reasoned upon natural principles; and I am free to admit that if a man has not been born again all reasoning upon the subject would be only speculation to him, as much so as the parable used by Jesus was to his disciples at that time, when he called the little child and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In another parable Jesus uses a figure, 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." On this figure I will give my understanding of the parable. I understand the parable of the three measures of meal to mean the Adamic man or sinner whom Christ came to save. The Adamic man is composed of three measures, soul, body and spirit. It takes all three to constitute the man. The leaven I understand to be the new covenant, spoken of in Jeremiah xxxi., beginning at the thirty-first verse: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this

shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." This new covenant I understand to be the leaven that (in a figure) is put in the three measures of meal, according to the parable; and where you find one of these sinners in which this law is put by the finger of God, you will see the work of conversion going on. Now, what is the spirit of this law in the new covenant? Let Jesus explain it. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 37-40. Then the spirit of that law is love, which leaveneth the whole lump. Here is the entering into the kingdom of heaven.

I will digress a little. There are three heavens spoken of in the Scriptures. The apostle Paul says he knew a man above fourteen years ago that was taken up to the third heaven, and saw things unlawful for man to utter. I conclude that the first or legal heaven was the Abrahamic or Mosaic heaven, which was rolled up as a scroll; the second the gospel heaven, under the new covenant, in which this law is put in their inward parts and written in their hearts. A man has to be born into this heaven by the power of God. Jesus says, "No man can come to me, except the Father which hath sent me draw him." Therefore the necessity of this law being written in his heart; and the spirit of this law is love. Let us test this law by the works of men, for by their works, it is written, ye shall know them; and in doing so let us take up the religious world as we see it to-day, and from time immemorial; and what do we see? I use this in contrast, for it is the only way we can show up the subject. What do we see manifest amongst the religious denominations of the day? A striving for the mastery, or who will be the greatest in the kingdom of heaven, as they say. Do we see any little

children in the great masses of religionists? Can you show me a converted man in all their works and doings? Take a look, like David did, in their prosperity, and you will see that the striving is as to who shall be greatest. Yes, you can see plenty of Pharisees who are doing so much for the Lord; but there are very few publicans who smite upon their breasts, crying, "God, be merciful to me, a sinner." You need not go outside of the Old Baptists to find some such characters. You can find men under that name who can say hard things and vile things, full of hatred and envy, about them whom they once called brethren. Is the law of love written in their hearts? Is that new covenant found there? No; they are worshiping under the old covenant, "an eye for an eye, and a tooth for a tooth," and, like Saul of Tarsus, really think they are doing God service in persecuting the saints, and saying all manner of evil against them. Such ones need to be converted, and become as little children. What a beautiful figure of the church this is, a company of little children in the arms of Jesus! The apostle Peter had to be converted. He was valiant for his Lord, and said he would go with him to prison and to death. But poor, weak man, Jesus told him he should deny him thrice before the cock crew; that Satan had desired him, to sift him as wheat; but when he was converted he was to strengthen his brethren. It seems to me there are yet Peters upon the earth, who boast of their own strength and wisdom. I feel sometimes that I am vain, like Peter, and I know by experience, that if left to myself I would deny my Lord; but I hope the leaven has been hid in the three measures of meal, and the work of conversion is going on within me, and when the whole lump is leavened mortality will be swallowed up of life.

We must be converted to enter into the kingdom of heaven; and we must be born again to see the kingdom of God. We must be born of water and of the Spirit to enter into the kingdom of God. To my mind, the water here used in a figure is the same new covenant which I have spoken of; for if a man has this law in his heart it is in him a well of water springing up into everlasting life. It is the law of love to his God and his neighbor. It was the same love of our God that brought Jesus down from heaven to save us from our sins; for that was his name. "Thou shalt call his name Jesus: for he shall save his people from their sins." He therefore came in this new covenant, which was ordered in all things and sure; and to my mind, wherever you see that love manifested from brother to brother you see the spirit of that law manifested in the subjects of his grace; and they are born again, not of the will of the flesh, nor of the will of man, but of God; for God has put this law in their minds, and written it in their hearts; and they shall be his people, and he will be their God.

Yours affectionately,

JOSEPH BROTHERS.

DRAIN, Ore., June 4, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—We forward you a letter written by Elder J. P. Allison, which we think is too good to cast away. It has been so comforting to us, we feel that others might enjoy it if you should see fit to publish it in the SIGNS. We will leave that to your better judgment. We send it without his consent; but if he scolds us we will take it; for we are willing to be reproved by any of our old fathers in Israel, as we feel him to be. The only delicacy I feel in sending it is that he makes mention of my name in his letter. I always have a dread of seeing my name in print; but if all the patrons of the SIGNS felt as I do, who would communicate to the paper? We prize it above all other papers we have ever read. We are deprived of meeting with our brethren, and seldom ever hear a true gospel sermon preached. We can never tell of the comfort we take in reading the dear old SIGNS.

Yours with much christian love,
A. & S. MORNINGSTAR.

OAK CREEK, Ore., May 28, 1893.

DEAR BROTHER AND SISTER MORNINGSTAR:—We received a very interesting and comforting letter from you some weeks since. I promised at some future time to write you a letter. Several times since I have felt a desire to write; but it seems like I am shut up and cannot come forth. When I let down my bucket, behold, it returns to me empty, without a drop of pure water to cheer a thirsty soul. If indeed I have a cruse, it does not spring. Ah, all is empty, vain and wild. Can I deem myself a child of God? I cast about me for some token of love in my poor sinful heart, and am constrained to say,

"O Lord, and shall I ever live

At this poor dying rate?

My love to thee so cold, so faint,

And thine to me so great."

Yet at the same time I feel in some degree to realize that

"Love is the sweetest bud that grows;

Its beauty never dies;

It blossoms in our hearts below,

And ripens in the skies."

I feel to-day that I want to see you and have a good talk; but the distance we are from each other deprives us of that privilege, and the only way left for us is to communicate by letter; and although I am a poor hand at writing my thoughts on paper, I esteem it a great privilege that we may thus converse with each other. The eminent apostle enjoins upon us that we exhort one another, and that we forget not to communicate. O that I had something cheering to communicate. To exhort to love and good works seems to belong to others, and I am the one that daily and hourly needs exhortation. I am growing old and feeble minded; and instead of being the sober, meek and orderly walking christian that I expected to be when I arrived at the age I now am, I see and feel more and more of my weak-

ness, my inbred sinfulness, and my utter inability to do anything good or meritorious. I often find myself repeating the hymn,

"O for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood,
So freely shed for me."

My dear sister Morningstar, your letter was a feast to my poor heart. You touched upon that glorious harp of a thousand strings. How well that harp represents the experience of God's humble poor. Yea, the strings to that harp are indeed many, and none can give the proper sound but those who have taken lessons under the sweet singer of Israel as represented in the Song of Solomon. But you, dear sister, know the rudiments, and can find every string, and give the proper sound. The strings of this instrument are secret, hidden from the world, and cannot be taught by men. No one can play upon this harp unless they have it. You cannot borrow your brother's harp when yours gets out of tune. It differs from all other instruments of music. Though the owner can play well and rejoice in the sweet notes of his harp, when it is in tune, yet he cannot keep it in tune himself, nor tune it himself when it is out of tune. As you remarked in your letter, when you tried to tell your neighbors of your hope, and of your doubts and trials in your pilgrimage, they could not understand a word you said, because they had no harp. You may have your harp in full tune, and play before a thousand people; yet none will understand except those who are scholars and have obtained a harp of a thousand strings.

I cannot write all that I would like to upon this beautiful subject; but I will say that it is easy for the birds to sing when the time comes for them to sing. In vain would we try to get the birds to sing in winter. So it is in vain we try to take our harps down from the willows; but when the Lord's time comes, then how easy it is for us to play upon this harp; to tell of the goodness and mercy of God; to tell of our joys and our sorrows; to tell of our trials and conflicts with the old enemy; to tell how the dear Lord has delivered us from all our troubles; and it seems the longer our harps hang upon the willows, the more sweet the notes are when we are blessed to have it in tune again. We dance for joy while we play, and all the daughters dance with us; because we never play alone, although there may be no person in our sight. They that are familiar with the harp come into our mind and heart, and we all play together; even the prophets and apostles, and the spirits of just men made perfect. O glorious thought! Here is the blessed fellowship of the saints. "And truly our fellowship is with the Father, and with his Son Jesus Christ."

Fare ye well in the Lord.

J. P. ALLISON.

ASSOCIATIONAL.

THE Des Moines River Association of Primitive Baptists will convene with the Round Prairie Church, seven miles southeast of Fairfield, Jefferson Co., Iowa, at 10 o'clock a. m. on Saturday before the third Sunday in August (19th), 1893, and continue Sunday and Monday.

Those coming via the C. B. & Q. or the C. R. I. & P. R. Rs. will stop at Fairfield, where trains will be met Friday evening and Saturday morning. Trains will also be met Friday evening and Saturday morning on the Ft. Madison & Ottumwa R. R. Those coming from the east will stop at Stockport, and those from the west at Birmingham. Appointments for meeting Friday evening are at brother B. T. Williams' and N. Spidler's.

A cordial invitation is extended to all brethren, and ministers in particular.

R. SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Licking Old School Baptist Association, of Kentucky, will convene, the Lord willing, with the church at May's Lick, Mason Co., Ky., on Friday before the second Saturday in September (8th), 1893, and continue the two following days.

Those coming from the east will arrange to reach Maysville, Ky., at 4:25 p. m., on the C. & O. train (F. F. V.). Those coming from the west or Cincinnati will arrange to come over the same road, on the Huntington Accommodation, which reaches Maysville at 4:43 p. m., where they will be met and conveyed to May's Lick. Those coming from all points south will be met at Helena Station on Thursday at 10:00 a. m. and 8:00 p. m. All friends invited.

F. LAYTHAM.

THREE DAYS MEETINGS.

A THREE days' meeting will be held at Hughesville, Loudoun Co., Va., commencing on Friday before the fifth Sunday in July.

Trains leave Washington, D. C., at 9:10 a. m., 4:35 and 5:30 p. m. The p. m. trains will be met at Hamilton Station, for which point all will buy tickets, on Thursday. The a. m. train will be met at the same station on Friday. Our brethren and friends are cordially invited to attend.

E. V. WHITE.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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AT TWO DOLLARS A YEAR,

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WM. L. BEEBE.

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VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 2, 1893.

NO. 31.

CORRESPONDENCE.

GHENT, Ky., June 10, 1893.

DEAR BRETHREN BEEBE:—In gloom and sadness I have meditated upon that great city to which Abraham looked, and offer to you my meditations.

"For he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 10. What beautiful and illustrative figures are given to the saints in the sacred word for their learning, comfort and edification. "All Scripture is given by inspiration of God," and is given in love and mercy to his redeemed, that they might be perfect, thoroughly furnished to every good work. All the good works of God's dear people are wrought in them by the Spirit. "For it is God which worketh in you both to will and to do of his good pleasure." "Without faith it is impossible to please him." An inspired apostle says, "Even so faith, if it hath not works, is dead, being alone." But God is the author and finisher of the faith of his saints; and their faith works by love, because God is love. Of Abraham, to whom the language of the text relates, the apostle says, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." That promise was, "In thy seed shall all the families of the earth be blessed." That seed was Christ, in whom the faith of Abraham, as well as all the saints who have lived or will ever live on the earth, centred; and he is the builder and maker of that great city. Then how apt an illustration is the figure of a city as used by the apostle. Anciently cities were built by men, and they were surrounded with great and high walls, and their foundations were laid deeply in the earth, and all was done by wise architects and builders that could be done to make them durable, and reflect honor upon the kings of earth who caused them to be built; but how futile the works of men, and how vain the glory of the beings of earth! The walls of those cities have crumbled and fallen, and now lay as valueless as the bodies of their constructors. Babylon, that boasted of being the mistress of the world, is now the habitation of moles and bats and poisonous reptiles. But Abraham's faith enabled him to look beyond the confines of earth, and the power, wisdom and skill of mortals; "For he looked for a city

which hath foundations, whose builder and maker is God." While he dwelt in the land of promise it was to him a strange country. So, dear follower of Jesus, you are dwelling in a strange land. While here below you have no abiding city. You are strangers and pilgrims on the earth, but by faith you sometimes in sweet meditation behold some of the beauties and glories of that great city which is your future and eternal home. It is there your kindred, your best friends, dwell. But what a halo of glory surrounds you in those sweet meditations when you by faith behold Jesus, who is King of saints, reigning in that great city, supreme over all principalities and powers, and swaying the sceptre of righteousness. There on the wings of hope you rise far above the vanities of a sin-polluted world, and with joy are enabled to say, with David, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." It was by faith that Abraham looked for that great city which hath foundations; and it was in faith that David was given the power to say, "As for me, I will behold thy face in righteousness," and to proclaim to all the saints, "I shall be satisfied, when I awake, with thy likeness." Although he was king of Israel, and chosen above all the sons of Jesse to fill that great and responsible office by the great Ruler of all things, and was consecrated to the great work before him under the direct command of God, yet he was not satisfied. By faith he beheld set apart for him a higher and more holy consecration; but that could not be reached till he slept, till he was disrobed of all outward honors and of all outward consecration. Time in its onward march must find him resting as lowly as the most feeble subject in his great kingdom, before he could awake in the likeness of his glorious Lord—before he could behold that great city whose maker and builder is God. Abraham was not satisfied, although he sojourned in the land of promise; yet to him it was a strange country. "For he looked for a city which hath foundations, whose builder and maker is God." That God was the resurrection and the life; and he said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." He saw by faith that day in which the Messenger of the covenant would suddenly come into his temple. Seeing that day, he beheld him in all his great and won-

drous fullness as the maker and builder of that great city. He saw him as the God of wisdom and power, saying, "My counsel shall stand, and I will do all my pleasure." Seeing the end from the beginning, all the inhabitants of that great city were fixed in his eternal purpose before time began; for they were chosen in Christ Jesus before the world began. They were "elect according to the foreknowledge of God." He beheld them afar off, involved in sin, and condemned under the law; but he also beheld them as heirs of God, and joint heirs with the Lord Jesus Christ, to an inheritance which is incorruptible, undefiled, and that fadeth not away. That inheritance was that great city, with all its beauties and superlative glories, whose builder and maker was God. But the inhabitants of that city being under the sentence of death, he laid aside the glory he had with the Father before the world began, and took upon himself a body which was prepared him; and in that body he offered himself to God for their redemption from under the curse of that law. That people being partakers of flesh and blood, he also himself likewise took part of the same, that he through death might deliver them who through fear of death were all their lifetime subject to bondage. In that offering he destroyed him who had the power of death, that is, the devil. He had the power of death, and exercised that power when he deceived our first parents, and brought them into that transgression the penalty of which was death. But by that offering he delivered them from that bondage, although the fear of death was part of their earthly inheritance. That fear permeates the hearts of all the dear saints while in their earthly pilgrimage. It is not alone the fear of the dissolution of their mortal bodies, but it reaches greatly beyond these corruptible bodies. They realize that gloom, darkness and sorrow are their daily companions, because they know that when they would do good, evil is present with them. In the midst of this sorrow and gloom their cry is, "O wretched man that I am! who shall deliver me from the body of this death?" But, dear follower of Jesus, you should recollect that while he tabernacled in the body he was a man of sorrow and acquainted with grief; that he became poor, that you might be made rich; that he suffered, that you might have a home in that house not

made with hands, eternal in the heavens. Ah, dear mourning one, you should remember that the servant is not greater than his master; that he passed through the darkness, sorrow and gloom of Gethsemane; and may you not often find yourself in that garden, and in sorrow made to conclude that you were deserted by all, and that every hope and stay was removed? It is that death to all spiritual things that you so greatly fear, and it is that fear that makes you all your lifetime subject to bondage; but you should remember also that while the children of Israel were put into possession of the promised land, that land which flowed with milk and honey, yet all the tribes that they found in that land, and claiming to have rights there, were not driven out. So while here below enemies of truth surround you, and claim that they have rights in the sanctuary of our God. They are babbling and boasting that they are doing a great work for the Lord. Their boastings sometimes lead you into gloom and sorrow, knowing that you have nothing of which to boast. With the prophet you are made to say, "Lord, thou wilt ordain peace for us; thou also hast wrought all our works in us." He wrought their works in them, and his work being perfect, they are good works; but to his name be all the glory for every good thought and every good deed which they by grace divine are enabled to think or do.

But no place can be called a city unless it has inhabitants; and upon the character of the inhabitants depend the prosperity of the city and the happiness of those who inhabit it. Then let our thoughts and meditations rest for awhile on the character of the inhabitants of that city. Great efforts are made in the world to educate the people, and fit them for the great affairs of life; but the life for which they are educated is transient, and soon passes away. Not so with the inhabitants of that great city. To them is given eternal life, and they shall never perish; and as his work is perfect, they are made to speak a pure language; and the wisdom given them is like its divine giver—it is eternal. "All thy children shall be taught of the Lord, and great shall be the peace of thy children," is the language of the prophet. Our Lord taught them as one having authority; and the lessons he taught are lessons of love. The apostle says to them, "Ye yourselves are taught of God to love one

another." That love is bestowed upon them to prepare them for a place in that great city. Again, the apostle says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." The world knows nothing of that love which binds in one eternal and indissoluble union all the redeemed and regenerated sons and daughters of the Lord Almighty. The world knoweth them not, because they were created for a place in that great city, and do not depend upon their good works to secure to them the eternal joys of that blessed home of those sons of God on whom that love is bestowed. They are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He says by the prophet, "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." That great city being spiritual, all its inhabitants are born of the Spirit, and are the subjects of two births, the natural and the spiritual. The natural birth fits them for the affairs of earthly cities and kingdoms, and the spiritual birth fits them for a place in that spiritual city to which they will be brought from every land and clime; for he created them for his own glory, and he created and made them for a place in that great city. But will any of them fail to reach their place in their happy and eternal home? O no; he is omnipotent, and love is one of his ever-glorious attributes, and they are all called by his name; for he bestowed upon them love by which they are called "the sons of God," when he says, "Bring my sons from far, and my daughters from the ends of the earth." Will that high and lofty One who inhabiteth eternity fail to accomplish his purpose which he purposed in himself ere time began? To answer this question in the affirmative would be to declare that he is not God, and that he has not all power in heaven and earth. But, glory to his all-exalted name, he rides upon the heavens in the help of all his redeemed, and in his excellency on the sky, and none can say to him, What doest thou?

He says by the prophet, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not

forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." All the inhabitants of that great city are kept by his power, and watched over by his omnipotence, and loved by his unchanging love, and will be brought off conquerors, and more than conquerors, through him that hath loved them and given himself for them. Then should any of the dear saints wonder that Abraham "looked for a city which hath foundations, whose builder and maker is God?" It is to that great city that you, dear little ones, are looking with longing eyes, and often in mournful accents are made to sing,

"O land of rest, for thee I sigh!
When will the moment come
That I shall lay my armor by,
And dwell with Christ at home?"

You, dear brethren, will please dispose of these solemn meditations (which may be of little interest to others, but have afforded comfort and consolation to me in these hours of sorrow and sadness), and believe me affectionately yours,

H. COX.

HERNDON, Va., May 12, 1893.

DEAR BROTHER BEEBE:—I send you a letter written by our dear brother Kidwell, which was a great comfort to me. But now I am in darkness and have no light. I feel that I am a castaway, without hope and without God in the world. I have brother Kidwell's consent to have his letter published in the SIGNS, if you see fit to do so. Of course I have no judgment of spiritual things, so I submit it to your judgment.

Yours in sorrow,

J. F. OLIVER.

MERRIFIELD, Va., Feb. 25, 1893.

DEAR BROTHER OLIVER:—It may be that you have forgotten me in the multitude of your afflictions, together with my long silence, which in such a case is perfectly natural. Yet I have felt all the while that I could not utter a word of advice or comfort, notwithstanding I was not blind to your distress and sorrow. Indeed I cannot understand it. It is as if all life were crushed out of me, yet consciousness still remaining; or as stricken dumb, with my dear brother's sufferings before me, but with no words to comfort him. Even now I am at a loss to tell you my mind; yet something has been saying all the morning, "Write to brother Oliver." I took it that peradventure the Lord would give me a word, from the fact that with the impression to write came the words, "That ye sorrow not, even as others which have no hope." I do not know why these words are on my mind more than any other portion of Scripture. Certainly I do not feel that I know more about their true import than any others; nay, less than some others. Yet they come to me this morning somehow in addition to all that I have seen written upon

them; for it is often the case that they are quoted by dear ones in writing of the afflictions of the bereaved. Never in my recollection has a communication or sermon been written or preached from these words. I have often wished I might be present at such a time when they are used as a text. Now, dear brother, I know you will, out of your charitable heart, cast a mantle that will cover all I may write amiss. I know there is no perfection in me, and without the Spirit of Christ no comfort can come.

I understand the apostle to be here teaching and endeavoring to comfort the brethren at Thessalonica, encouraging them in the doctrine of the resurrection, of which he says he would not have them to be ignorant, concerning them which are asleep; and to make the difference clear between the brethren and "others that have no hope," he calls their attention to the death and resurrection of Jesus as the reason of their hope; while the "others" referred to have no such reason or evidence whatever. Now this is the point that comes to my mind, and so I must pen it. "For," says the apostle, "if we believe that Jesus died and rose again, even so [just so] them also which sleep in Jesus will God bring with him." This our only precious hope is made manifest in the death and resurrection of Jesus, by the almighty power of God. Who then can stay his hand that he cannot bring every one of those subjects of grace with Christ again from the dead, even as in their first experience it is already done, which is the manifestation of Christ in them the hope of glory, causing them to believe on him whom the Father hath sent? In our great joy we meet round one common mercy-seat with all the saints of old, crying, Abba, Father, my Father. O how near this is, to a poor, trembling soul, to be where that cry can reach their Father in their sorrow and affliction. Can any others come to this place? Can any others claim this relationship? The sorrow of mind of unregenerate men can never take comfort that they will outride the storm of adversity, care and vexation; for theirs is the glory of this world, and their earthen vessel is laden with vanity, while even their vessel is water-logged and ready to sink at any moment. They have no anchor, and their cable is rusty and weak, and will not stand a strain. But how is it with those whose anchor is "Hope," both sure and steadfast, and enters beyond mortal sight, whither for them the Forerunner is entered through his death and resurrection? Then why sorrow, my dear brother, like those who have not this hope? "O no; not that way," says one; "but I feel satisfied that my dear one is gone to rest." I hope they are at rest. Dear soul, let me ask you one question. On what is that hope based? Is it on the good deeds of the one departed, in your judgment, or on the merits

of Jesus? If on the latter, then you yourself must be the recipient of that hope, and it will surely hold you safe while the storm of life shall last. Do you not know that the cable of events of God's providence and grace, which form the chain, link in link, is being shortened as the end is reached, that the anchor may be brought near; and when the last link is taken up we glide into port, to go no more out forever? Dear brother, have we this hope? Have we this anchor? I know by past experience in my own heart that you may tremble to answer in the affirmative; but even then your weary soul would look once more toward that holy temple, at the bleeding hands of Jesus, to him who said as he came forth from the dead, "Go tell my brethren that they go into Galilee, and there shall they see me." Then the language of your heart is, To whom shall I go? for thou, Lord, hast the words of eternal life. Yes, dear soul, there is your anchor, your hope; therefore you need not fear. In the sense that Jesus lives to the joy and comfort of the saints, as their life and their all, they cannot sorrow as those who have no hope; for in the day that the Lord appears to his people it is a day of joy, a day of gladness. Sorrow and sighing flee away, and a song of praise and adoration is atuned in notes divine. Thus it was with each of us in an experimental sense. But as in the world we shall have tribulation, we must needs be brought low, that we may realize the coming up out of great tribulation. Our robes must be where Jesus was, to be washed in his blood. Since the transgression in Eden by our mother we come forth children in sorrow and pain. Even so we come forth from under that curse, in Christ, in sorrow and pain. Liberty comes to us in our blessed anchor, Jesus. Sorrow comes to us from feeling the loss of it. But, my dear brother, the waters of tribulation are muddy, and we cannot yet see how many links are to be taken in ere we are at the end. But the anchor is no less sure and steadfast, and that hope prevails, of which the apostle would not have us to be ignorant, while he calls our attention to those who are asleep. No, no. We sorrow not in the sense that we think there is any lack of power on God's part to bring all his loved ones who have fallen asleep. None will be left out. "The dead in Christ shall rise first." Showing his watchcare under all circumstances.

All the sorrows we have is by reason of our earthly relationship; but hope reaches beyond this, and sustains us in all our trials and afflictions, and begets anew that form of prayer which Jesus teaches, "Thy will be done in earth as it is in heaven." It is a holy desire for submission in one place as in another, whether in earth or heaven. Thus from day to day we are enabled to bear the cross, to endure the pain, being supported by his word that

the curse is removed. "For if we believe that Jesus died and rose again," we can count our sorrows and trials but light afflictions, compared with that exceeding and eternal weight of glory that shall be revealed in that bringing again from sleep those who have gone to rest, to awake in the image of Jesus, in that state where no sorrow and sickness can ever come. In this blessed assurance we cannot desire them back again. Nay, my brother. To be absent from the body and present with the Lord is far better. Feeling thus is the manifestation of that spirit which always says, "Thy will be done."

When Jesus died, I do not understand that he was a substitute offered, but a body prepared; made sin for us; that could be justly brought under the law and under its curse; made a partaker of all our weakness, with the curse resting upon him; became the very embodiment of sin, so that the demands of the law could justly take hold of him in its righteous judgment, and demand his blood. Yet he himself was without sin, so that a perfect sacrifice could in him be obtained, and in this manner could be acceptable to God. As this is the only way that our sins could be taken away, we must see them laid on his sinless head. Now in that he died, he bore the curse for us. We could not bear the curse and live without him; so we bore it in him. As the man was not in the transgression, but the woman was, even so the man Christ Jesus was not in it, but his bride, the church, as part and parcel of him. All the fruit that Adam tasted was that which Eve gave him; even so all the sins that Jesus bore were given him of his bride, the church. And even as sin did not part asunder our first parents, so death could not separate Christ and the church; for in death they walked through the dark valley, going out, as it were, from the garden of the Lord's pleasure, to meet the sword of justice, forsaken of all strength, crying, "My God, my God, why hast thou forsaken me?" Dear brother, you know this cry; not because you are alone but because you are in the way with Jesus; and while you feel subject to vanity, yet says a poor, weeping heart, "Not I, but sin that dwelleth in me." But, dear soul, such as you are subjected in hope.

We have followed Jesus and his bride, the church, down under the curse and to death; but how about those dry bones living again? For dry indeed they are if they stay in this place. Dear soul, the power and glory of God are engaged to bring them forth from under the curse of the law, which is death; and our Surety is not a mere substitute, but the God of love, of infinite wisdom and power. He can lay down his life and take it again; and as he and his church are one, they go down together, and they come forth

together; for nothing can separate them from the love of God the Father which we have in our Lord Jesus Christ. Death itself cannot do it; for it is Christ our Surety that died; yea, more than that, he arose again for our justification. Right here let me drop a thought. We could never be justified by a mere substitute; for "The soul that sinneth it shall die;" not another that may offer itself instead thereof. For all have sinned and fell under the curse. Here comes in the sweet and comforting consolation of the imputation of a righteousness that is not our own, but the righteousness of him who was without sin. "That we might be made the righteousness of God in him." That we should be raised up in Christ Jesus from under the law and its curse, being freely justified from all condemnation. Here is the great and glorious resurrection spoken of as the first resurrection. "On such the second death [which is the death to sin] hath no power;" for Jesus himself is the resurrection and the life. All power in heaven and in earth is given unto him, that he should give eternal life to all those that were given him in the covenant of love and mercy before the world began; and of them he says that it is the Father's will that he should lose nothing, but raise it up at the last day. To raise a thing up is to make it manifest; so he sends the Comforter, to make manifest that we are his children, and causing us to call upon the name of the Lord as our Father. To die to sin is only to fall asleep in Jesus, to awake to a glorious hope in our Lord and Savior; for no more death awaits the saints. Jesus has made an end of sin by the sacrifice of himself, and life and immortality are brought to light through the gospel, which is good news from a far country, glad tidings of joy to the sorrowing and sad. No sorrow or sadness is like unto that of the saints; for no earthly comfort or earthly joy will supply the yearning of their hearts. They desire nothing so much as to be meek and submissive to the will of their Lord; to have a thankful frame in all things; in adversity as well as in prosperity. "But O!" says one, "I fall so far short of being really so. I fear I am not what I have professed to be all these long years. My bones are bleached and dry. How can I look for comfort? Where is my hope gone? Where may I find him who, as I hoped, was revealed to me as my Surety? Dear child, did you lose sight of him after the transfiguration, after he came down from the mount and traveled in the low country? Did you stop to look back, and try to tabernacle there, and forget to go whithersoever he leads? Is there no need to be with him in sorrow, in evil, as well as in good report, and to become acquainted with grief? Has it slipped from your memory how that through suffering you are made perfect, and in weakness the same? Then your

sorrow is not as others, who have no hope; for your hope speaks in the language of the poet,

"Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,

Would light on some sweet promise there,
Some sure support against despair."

Dear soul, is this your song? I know no sweeter one; for it speaks of faith and dependence and the sovereignty of God in the very first line; and of a holy trust in that great anchor of the soul in the second line; and your heavenly desires are poured out in the third line; and the surety and safety you feel, if he supports and sustains you, although a poor, helpless sinner. No wonder then that we are admonished to sorrow not, even as others who have no hope, feeling assured that the Lord doeth all things well. Then, as for those who have fallen asleep in Jesus in this time sense, we would that you should be assured that as Christ died and rose again, even by that same power will he bring all those sleeping ones again to a realization of the end of their anchor, safe into port, that haven of eternal rest, no more to be tossed on life's billows, but where sorrows never come, and sin cannot annoy; where all tears are wiped away and the glad notes of salvation will continue to be sung; where there can be no one to interrupt, and no discordant sound is heard. Therefore let us not weep, dear brother, but rather rejoice that the Lord hath brought us off more than conquerors through his death and resurrection. Not because of our works, but according to his great love wherewith he loved us, before ever our sorrows or time began.

I begin to realize now that I know but little of the sweet and lasting consolation contained in the words referred to; yet as I still hold the pen the scene grows before me, so that my very soul seems to lay hold of things that cause a feeling of submission to settle down around me, and I feel that it is not right to mourn and give way to grief that gives no comfort, aside from the fact that our nature is such that this is a part of our inheritance here. But as brethren of one common household of faith, believers in the finished work of our dear elder Brother, we yet have that blessed anchor to hold us and keep us through every stormy wind that blows; and for this reason we differ from others. So let us rejoice and be exceeding glad, for the time will soon come when we also will fall asleep and rest from all we suffer here in this day of labor; for these are our days of sorrow and weeping; but a rest still remains for all the children who have sown in tears here; and there, beyond this valley, they shall reap in endless joy.

I wish you would come down some day, and then we could talk about our hopes and fears. You will please excuse my short coming in this epistle to tell of the comfort in

the Scripture, for I have not the power of expression to tell what I feel or see. I have written a portion of what came before me while writing; for, as I said, I had nothing when I began. May the Lord guide you and keep you in due submission to his will, is the desire of one who subscribes himself your brother,

ELI T. KIDWELL.

PHILADELPHIA, Pa., July 18, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—As my physician has agreed for me to use my pen again, unfruitful and destitute of the knowledge of the glory of God as I now am, I feel impressed to speak a few words to the readers of the SIGNS.

My sickness has been somewhat severe, being confined to my bed three weeks; but when I could feel it is one of the all things that work together for good to them that love God, to them who are the called according to his purpose, I could rejoice in my infirmities. If I am one of that number it is for my good, and if not it will not hinder it from working together for good to them who are; and I believe I have that love for God's children that I can willingly suffer that they may be benefited, even if I cannot reap with them. The Lord has wonderfully blessed me in bestowing these afflictions upon me, and placing me among the dear brethren of this city, who have done all in their power to make it as pleasant for me as possible. May the Lord bless them for it.

I have had many pleasant reflections while on the bed of affliction, especially on the fourth of July. I could hear drums beating, fifes blowing, fire-works exploding, on every side; and amid this commotion my mind took a retrospective view of our nation's history. I could see it clearly demonstrated "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Daniel iv. 25. Truly "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."—Psalm lxxv. 6, 7. Not only does the destiny of the church hang on his firm decree, but that of states and kingdoms, thrones and dominions, as well. No man has ever ascended the throne or government chair unless the Lord has placed him there; and he often "setteth up over it the basest of men." Neither is any one brought low but by him. "The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar out of the dunghill, to set them among princes, and to make them inherit the throne of glory."—1 Sam. ii. 7, 8. Everything great and small must come to pass according to the unalterable decree of God.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

(Continued on page 245.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 2, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THE WORD OF LIFE.

"AND when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live, yea, I said unto thee when thou wast in thy blood, Live."—Ezekiel xvi. 6.

While it would afford us pleasure to comply with the request of our inquiring brother, P. S. Kinney, as expressed in his note on page 245, by giving a comment on the whole paragraph of which this verse is the commencement, there is more contained in the verse quoted than we can hope to be able to express in the limits of time and space at our disposal. The prophecy necessarily involves the consideration not only of the whole paragraph, but of all the testimony of the inspired record.

In the literal application of this message to the nation of Israel, it is plain that they had received such favor from the hand of the Lord as had never been manifested toward any other people. They were chosen of God as his own peculiar people before they were developed in their earthly existence. God called Abraham alone, and gave promise to him that in his seed should all the nations of the earth be blessed. Bible readers are familiar with the wonderful manner in which that promise was fulfilled in the literal preservation of the nation of Israel through all the adverse circumstances attending their development. Not a word is said of any peculiar merit on their part as being the cause of their being thus highly favored of God. When this divine purpose was made known to Abraham he was yet dwelling among the idolatrous Chaldeans, and with his kindred destitute of the knowledge of the true God. There is no record that he ever sought for any better confidence than that which satisfied the heathen among whom he dwelt. It was only the sovereign grace of God which separated him from them, and made him the father of all them that believe. This grace was revealed in calling him while yet in unbelief and sin. Therefore there could have been no merit in him by which this blessing was secured.

In the consideration of any prophetic testimony addressed to the nation of Israel, it must always be observed that they could receive no favor on the ground of merit on their part. In this fact is typically foretold the truth that the blessings of the new covenant in the gospel are not dependent upon any works of righteousness performed by the subjects of electing love. This truth

is so contrary to all the thoughts of natural reason that it can be received only by revelation of God. Instead of regarding the special manifestation of divine favor in their behalf as a display of infinite grace, the natural Israelites saw in it occasion for the encouragement of their pride. They trusted in themselves that they were better than the heathen nations, and despised those who could not claim their natural descent from the seed of Abraham. Such selfish confidence invariably results from reliance upon any false system of salvation. The whole revelation of divine truth as given by inspiration of God is very emphatic in testifying that the salvation of sinners is entirely by the grace of God, and that without reference to any merit on the part of those who are saved from their sins. This is clearly taught in the portion of prophecy contained in the text submitted for our consideration. In the connection of the text the prophet was moved of God to denounce the rebellion and idolatry of his fellow Israelites. They were called to remember the miserable condition from which they had been delivered by the power of God, and under the type of an abandoned infant their utter helplessness was portrayed. Then the Lord reminds them in our text of his great mercy and pity, by which they had been preserved from destruction. In this they are indeed a very expressive type of the spiritual nation of Israel, who are the subjects of electing love and mercy. Since they were justly condemned sinners in their relation to the natural Adam, being children of wrath even as others in their earthly state, they are well represented by the perishing infant left to die in its utter helplessness. So far is this miserable one from being able to perform any work as a condition of receiving the needed attention upon which its very life depends, it is not even able to ask for such essential relief. So the sinner in his state of just condemnation is incapable of asking for deliverance from the dominion of sin. He cannot even be conscious of his lost condition.

The time specified in the text is further defined in the following verses of the paragraph as being to Jerusalem "the time of love." That love was displayed in the wonderful mercy by which the power of God fulfilled the command which he spoke, saying unto this wretched one, Live! It was not merely an expression of sympathy and permission that the perishing one might still live if she could find sustenance and be able to secure suitable clothing; the same word of the Lord which was so graciously spoken to her, was itself the life which it commanded. In no case is this word ever spoken in vain. Every one who hears the voice of the Lord is thereby made alive with that eternal life which Jesus gives to all his sheep. None of them shall perish.

They are kept by the power of God through faith unto salvation, ready to be revealed in the last time. This time of love is not brought about by any works of the polluted and sinful one who is represented by Jerusalem as addressed in the text. Evidently one in the helpless state described could never hope to be able to pay for the service of love and mercy, without which death must be the end of her misery. The infinite grace of God was revealed in the word which brought life and justification to guilty sinners who were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before God in love. These are they who compose the church of the redeemed, whose names are written in heaven.

The fact of their salvation being secured by sovereign grace, without conditions to be fulfilled by themselves, appears to the perverted judgment of the carnal mind as giving encouragement for the saints yielding service to sin. It will be observed however that in this connection the Lord cites this manifestation of his divine favor as the highest consideration by which the subjects of his grace could be bound to consider themselves as being devoted wholly to the service of that God who had thus signally blessed them. Under the slavish system of working for wages, there is nothing to be attained but death, which is the wages of sin. Eternal life is the gift of God, and this is received only through Jesus Christ our Lord. There is no intimation in the volume of revealed truth that this infinite treasure is ever attained by creature merit. When the law was given to our father Adam in his primitive innocence, there was no promise of anything more than earthly blessings in obedience. So long as he was obedient there was no death in the garden where he was placed by his Maker. After he had brought death upon himself and all his posterity by transgression, it was not necessary that his children should individually transgress that law in order that they should be sinners; they were already condemned when they were manifested as having inherited that condition of death which was all Adam had to leave to his ruined children. From Adam to Moses the reign of death attested the universal contamination of all the children of that sinful parent. Therefore it is clear that there was no eternal life in that law which was given to Adam in the garden. The law which was given by Moses had no promise of life in its observance; it was added because of transgression, till the seed should come to whom the promise was made. No other law could claim divine authority until the law of the Spirit of life in Christ Jesus was revealed. This law is the living Word which is Christ in the saints. By it they are sealed as heirs of glory in their Re-

deemer. All this is secured in the word of the Lord which said unto them when polluted in their blood, "Live!" The presence of that life which they have received in the living word of the Lord is manifested by the constant warfare between the love of righteousness and the enmity of the carnal mind, by which they are forbidden to do the good which they desire to do, and brought into captivity to the law of sin which is still in their members. None can know this conflict but such as are led by the Spirit of God; for there can be no desire for righteousness in those who have not the love of holiness in their heart. Every one, therefore, who has this conflict in his own heart, must be led by the Spirit of God, and all such are born of God. These constitute the election of grace, and are the spiritual house of God, which is the church of the living God, the pillar and ground of the truth. In the manifestation of the grace of God in calling them out of darkness into the light of life, they are shown their condemnation under the sentence of divine justice. In this revelation they see themselves in the deplorable condition of the polluted and outcast infant described in the text. Only the infinite grace of God could avail for the deliverance of such hopeless sinners from the death in which they were involved.

In our text this great display of divine love is presented as showing the enormity of the ingratitude of the people whom the Lord had so highly favored. As it was literally true of the nation of Israel, so it is in the case of the antitypical people of whom that nation was but the shadow. When they are enabled to see in the light of the true revelation of God their infinite debt of gratitude for the mercy bestowed in the forgiveness of their sins, they feel that nothing could be more terrible than that they should continue to live in the service of that sin which is so hateful to them. Yet they find themselves still subject to the vanity of that sin which so easily besets them. They have constantly to mourn their weakness and the frequent occasions when they find themselves captivated by the deceitful working of their carnal mind, which leads them to depart from the way of obedience to the law of Christ, whose divine perfection they most earnestly love. Thus in their constant experience they are taught the same truth which is written in our text by the inspiration of God. Not only in being translated out of the darkness of death into the light and liberty of the sons of God, but in all their subsequent experience, the saints have to learn their entire dependence upon the unmerited favor of that God in whom is all their salvation. They cannot forget the grace which delivered them from the burden of just condemnation, and washed away the intolerable load of sin under which they groan. To this deliver-

ance the Lord calls their attention in the presentation of their great ingratitude in departing from the commandment which he had given them. The very life which they have received from the infinite mercy of God is certainly the least tribute by which they can render thanksgiving to their gracious Savior. Every one who is led by the Spirit of God will readily confess this obligation; yet it is the complaint of every one of them that the power of sin working in their members forbids their doing the good which they desire to do, and brings them into captivity to the law of sin which is in their members.

The repetition of the declaration of what the Lord had done for his chosen people, represented in our text as Jerusalem, is the most forcible form of expressing important truth. It is the manner in which throughout the Scriptures particular attention is called to special expressions of essential principles. So when the Lord appeared for the deliverance of his chosen nation from Egyptian bondage, as cited by Stephen, he said, "I HAVE SEEN, I HAVE SEEN the affliction of my people." The repetition of the statement in our text most unmistakably establishes the fact that the sovereign mercy of God was the source from which came the life that was given to the sinner when he was dead in sin. That infinite mercy and grace must bestow every blessing for the support and protection of his saints in time, and it secures their eternal glorification in the throne of their Redeemer. Surely there can never be a time when the subjects of divine grace can be in a more deplorable condition than that which is represented in their being left to perish as stated in the emphatic language of our text. Since even in that wretched state the love of God embraced the sinful objects of his choice, certainly there can never be any depth of pollution and sin by which that love can be forfeited. The conscious sinner may well love this glorious doctrine of sovereign grace, because in it is revealed the only salvation from sin by which the guilty can be made holy and without blame before God in love. Others may be satisfied with the expectation of freedom from the punishment due to their sins; but those who are truly born of God must long for freedom from sin itself, as well as from the death which is its penalty. There is no other way revealed in which salvation from sin can be extended to the guilty, but that divinely appointed way through the blood of Jesus Christ, which cleanses his people from all sin.

The charge of ingratitude and rebellion, which is brought against Jerusalem in this prophecy, will be readily acknowledged by the saints who have continually to mourn their subjection to the vanity of their carnal mind. They do not need to go

to the Scriptures to find this declaration of their indebtedness to the goodness and mercy of God. It is all the hope of life to them. So, also, they have the abiding sense of their own unworthiness, under which they feel the weight of the severe reproof of which our text is a portion. The Spirit of Christ in them individually bears witness to their need of preserving grace in all their pilgrimage through this land of snares and enemies. Only by the power of that same Word of life can they be kept in the way of truth, as by it they were called from death to life. There is no step in the whole pilgrimage of the saints from their first reception of the light of life until they are enthroned in eternal glory, but that they are dependent upon the protection and support of that grace which can be received only from "The Word of Life."

MINUTES OF ASSOCIATIONS.

WE wish to call the attention of our brethren to the fact that we are prepared to print the Minutes of their associations, and solicit their patronage. We guarantee satisfaction as to workmanship and price. Among the Minutes we receive in correspondence we find a large proportion of them are printed by publishers of secular papers, who have not the slightest idea of what is meant by many of the peculiar expressions used by our order of Baptists, and consequently there often occur many ridiculous and grievous blunders in the business, as well as in the letters, Constitutions, Articles of Faith, Rules of Decorum, &c. It will cost but a few cents to mail the manuscript to us, and we will then send an estimate of the cost to print and mail the Minutes to any part of the country; and if not satisfactory we will remail the copy at our own expense, all of which can be done in a few days.

Brethren, please bear us in mind; and when your association is held present our proposition for consideration, and we will duly appreciate your kindness.

INQUIRIES AFTER TRUTH.

SCHOHARIE, N. Y., June 18, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Will you be so kind as to give your views through the SIGNS OF THE TIMES, on a portion of the sixteenth chapter of Ezekiel, especially that portion included in the paragraph beginning with the sixth and ending with the fourteenth verse? This is a long text; your compliance will greatly oblige me.

Elder F. A. Chick would confer a great favor by giving his thoughts on the balance of the chapter as it relates to the church in her travels, and the outside world.

Yours fraternally,

P. S. KINNEY.

(Editorial reply on page 244.)

(Continued from page 243.)

Not one of the decrees of God can fail to be fulfilled; for "no decree nor statute which the king establisheth may be changed." Ever since the serpent laid his philosophy before our mother Eve have men and devils been trying to defeat the purposes of God, arguing that "Thou shalt not surely die;" but instead of defeating they have fulfilled them. Joseph's brethren sought to destroy him, that they might put an end to his dreams; and they sold him into Egypt. They in their wicked design did just what God had predestinated they should do. Joseph says, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."—Gen. xlv. 7, 8. Satan and his cohorts sought to put Christ to death, that they might exterminate that "certain people scattered abroad and dispersed among the people in all the provinces of the kingdom." This people's "laws are diverse from all people; neither keep they the king's laws."—Esther iii. 8. This poor and afflicted people have been the object of hatred by antichrist ever since the Lord put enmity between the seed of the woman and the seed of the serpent, and when their Prophet, Priest and King was with them in the flesh all the powers of darkness were gathered against him; but they could do nothing more nor less than the great I Am had determined they should do. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. The rage of the heathen, and the vain imaginations of the people, were each fulfilling God's decree. When "the kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ," they were performing the work which the Lord had assigned them before the foundation of the world. Every event that takes place only shows the arrangement of God in eternity.

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

"His providence unfolds the book,
And makes his counsels shine;
Each opening leaf and every stroke
Fulfills some deep design."

What consolation it ought to give us to know that all things are under the control of God; that he works all things after the counsel of his own will, and makes all things work together for good to them that love him; that the evil as well as the good is included in his predestination. "The Lord has his way in the whirlwind and the storm," as well as in the gentle breeze. "He that formeth the mountains, and createth the wind, and declareth unto man what

is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name."—Amos iv. 13. "Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them." "By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"—Job xxvi.

"The beamings of his piercing sight
Bring dark hypocrisy to light;
Death and destruction naked lie,
And hell uncover'd to his eye."

This is the God that I hope I worship, and to his name be glory.

My health has much improved, yet I am able to stir but little. I do not expect to return to Kentucky before the last of August, as my physician thinks it would be much against me. May the Lord enable us in all things to be reconciled to his will, knowing that "it is not in man that walketh to direct his steps." But "he will keep the feet of his saints."

J. W. FAIRCHILD.

GOODNIGHT, Ky., April 15, 1893.

G. BEEBE'S SONS—KIND EDITORS:—I will inclose a letter written by a dear mother in Israel, who has doubtless gone to her eternal home. "Of such is the kingdom of heaven." Will you be so kind as to publish the letter in your valuable paper?

LAURA M. BAIRD.

MARCH 8, 1857.

MRS. L. M. BAIRD—DEAR MADAM:—Excuse my boldness in taking such liberty, as I never heard of you until two weeks ago. We are entire strangers here in the flesh, but it appears to me there is a relationship existing between us so near that I feel like we are sisters. I was presented with your letter which you wrote to Mrs. Nuckels, giving an account of your distress of mind. It was so much like one I wrote last September to Mr. Wm. A. Norvell, I feel it my duty to say something about it to you; for I had thought there never was any poor creature in this world in such a miserable condition as I was; for Satan had blinded me and deceived me many years ago, and caused me to join a church, where I remained for many years. All this took place five hundred miles from here. When I moved to this state I brought a letter from that church; but I was so much of the belief that I was deceived that it kept me from handing the letter to any church. When I thought of my condition I felt like I wanted to tell my distress to some of the Old Baptists; but guilt and shame kept me from it. I thought if I could write a few lines and drop them

where old father Nuckels would see them I would do so; but guilt and shame would not let me do it. I wished the church to know of my distress, but I could not tell it. You can guess what my distress of mind was, for I often thought, Surely there is no possible chance for me ever to be saved, and I never can be forgiven. On the last day of August I went to hear Wm. Norvell preach. As I went on my way I begged the Lord that it might prove to be a day long to be remembered by me; and so it was; for I never shall forget my feelings while I keep what little sense I have. He preached from the words, "Search me, O God, and know my heart; try me, and know my thoughts." I felt like I was searched completely. The last line of every verse of the hymn he sang was this, "Give me Jesus, or I die." I cannot tell what were my feelings. The words were so suitable to my case, and I thought I had never before heard such preaching in all my life as I heard that day by him and Wm. Bradley. I thought how glad I would be if the church only knew of my distress of mind, and would entreat the Lord for me. I do not think that ever any poor creature felt so miserable, so cast down, so vile, so broken hearted. I tried to pray and to beg for mercy; yet I did not feel that I deserved it. Often would I say, "O Lord, I deserve nothing but thy wrath; but O forgive!" Often I would say, "Surely I have committed the unpardonable sin." I thought there was a chance for everybody but me. I lost my relish for food and sleep. I had no pleasure in the company of my own family. I wanted to go where no mortal eye could see me. I concluded to speak my mind, so I wrote a letter to brother Norvell, desiring an answer. He sent me the most comforting answer. I read it with joy and grief mingled together. It gave me more pleasure than all the gold of Ophir would have done if it had been in my possession. He named in his letter that Jesus Christ was exalted with the right hand of God to give repentance and remission of sins to Israel. And you must let me say to you that you are one of that chosen family; and you must not confer so much with flesh and blood and your own imperfections. I want you to think of this, and do not think your case worse than that of any other person; for I feel very certain that you do not feel any worse than I have felt. I think it impossible for any being to feel worse than I have felt; for I thought I certainly could not be allowed to live much longer. When I would lie down on my bed at night with my husband I would try to keep my troubles hid as much as possible. My pillow would be wet with my tears, and I would think, "O Lord, if I were to die this night where would I go? To die as I am, where thou art I could not be." Often would I lie for hours

and wonder if any of God's people were engaged in prayer for me, and would beg the Lord to hear their prayers. I would sometimes imagine I could almost see one praying for me. I thought of the creation of God, and the different living creatures on earth, and every creature appeared to enjoy themselves in some way. I viewed the Old Baptists as the happiest people in the world. The proud seemed happy, and the brute creation all appeared to enjoy themselves. In all this, I saw that God was just, and that my condemnation was also just. I think that if ever I felt humble in my life it was about that time. When I had given up all hope, I was made to cry out, "O Lord, I certainly do love thee, and that thou dost know." I felt like he did love me also. The tears streamed from my eyes, and I praised the Lord. I cannot describe my feelings at that moment. I said, "O Lord, is it possible that I am one of thine elect?" I felt like I had an interest in his death. I kept from telling it to the church as long as I could, for fear I was not worthy; and I still feel unworthy. But I have a little hope mixed with fear. This one thing I know, if I know anything, that I do love the Lord and his people; and I read where he says, "If ye love me, keep my commandments." So I have ventured to talk to the church, and I expect to be baptized on the fourth Sunday in March if it is God's will. I wish you could be there to enter the watery grave with me. Cheer up, poor mourner. God will save his people. Not one of them will be lost. I feel very certain that you are one of them. I sympathize greatly with you; but I am not at all uneasy about your condition; for I think that the darkest time of night sometimes is just before the break of day. I feel like I will see you at the association at Glover's Creek next August. At least I hope so. Remember me in your prayers, for I know you do pray. If your mouth is shut your heart is engaged.

I must come to a close for the want of paper.

Yours in bonds of love,

AMY T. PEDIGO.

DELTA, Ohio, May 26, 1893.

DEAR BRETHREN BEEBE:—I send with my communication the written experience of a dear sister I met while visiting in Indiana last winter. She is one of the faithful ones. Do with all I send you as your judgment dictates, and all will be right. I love the SIGNS for the truth's sake.

Yours in hope,

A. F. DOVE.

WABASH, Ind., April 28, 1893.

DEAR BROTHER DOVE:—As you requested me to send you my experience, which I had already written for a dear sister in Alabama, I will try to comply.

I was very young when I first began thinking on the subject of re-

ligion. In my loneliness I would look around for some one to care for me. While at meeting I noticed the minister read from the Bible that God would be a father to the fatherless. I wondered if he would be my friend. I only thought of God as a man exalted above the earth, who would love persons that were good, which I tried so hard to be. I would go to Sunday School and try to excel all others in committing to memory verses, while there was nothing in them to me only to excel in number. I would often hear preaching which would frighten me; I was afraid I would be lost. Each birthday I would resolve to do better, but always failed in keeping my vows. The minister told me that I ought to join the church, which I did at the age of twelve. I could not enjoy their services; and although they set three different times to take me in as a full member, I was never taken in.

I will here relate what was to me a very impressive circumstance that happened in the class-room. One member seemed very different from the rest. They would arise to their feet and tell what great things they had done and were now doing for the Lord, and how determined they were to reach heaven; but there was one who could not so much as raise her head, but would sob aloud, saying she could not speak with the assurance which they did, but that she sometimes hoped she was a christian. She said she had many doubts and fears, and that if saved at all it was through the blood of Jesus. Though young in years, there was something in her experience which touched a chord in my heart, and caused me to love her more than the others. I had tried faithfully to become a christian. I was raised to think that I had the strength if I would only persevere. I began to wonder why I failed in every attempt. I tried to pray, but my prayers seemed cold and unheard. I never had heard any one preach as I felt, and had been taught that of all the abominable doctrines taught the Baptists had the worst. I remained for years thinking there was none like myself, and that surely I was the greatest sinner. When about fifteen years old I visited a cousin, and attended meeting in a school-house. I did not know then who the preacher was, nor what denomination he belonged to, but I never heard my feelings told so plainly before. When he preached experience I rejoiced, but the doctrine he preached seemed hard. I moved more than thirty miles, and young friends asked me to attend meeting, which I did, and to my surprise and comfort the same preacher was there. I began to compare his preaching with the verses I had committed to memory, and found that I was not only blind, but of myself helpless; not in danger of being lost, but that was my condition already. For months I was in deep sorrow. Many times would I plead for mercy, finding no relief.

About this time our dear little daughter Emma was taken ill with lung fever, and we had no hope of her recovery. Bowed down on account of sin, once more I entered my closet, there to beg for forgiveness. "God, be merciful to me, a sinner." I realized that my prayer had been answered. Darkness turned to light, and I could rejoice even in the hour of affliction. Kneeling by the cradle I kissed my dear sick babe, while from my heart I could say, "Thy will, O Lord, be done." She was restored.

The very doctrine that I hated was now what I loved. The doctrine that had appeared so hard was now filled with comfort, and I rejoiced in it, and wanted to live with the people who preached it; for in reading the Scriptures it seemed so plainly taught. I longed to see some of God's dear children, that I might tell them how I had been brought from darkness to light; and my heart was so drawn out in love to his dear people that I could not stay away from them, but desired to be baptized in their fellowship. I went to the next meeting at Clear Creek, and was baptized by Elder Samuel Williams, who was the preacher I heard to my comfort in the school-house. Surely goodness and mercy have followed me all the days of my life.

From the least of all,

S. A. KELSEY.

WARWICK, N. Y., July 16, 1893.

DEAR ELDER JENKINS:—I have recently returned from a three weeks' stay with our greatly afflicted sister, Mary Parker. As she is so much worse than formerly, she desires that you kindly make mention of it in the SIGNS, that her many friends and correspondents may know of her welfare, and why many letters have not been answered. There seems to be a complication of new ailments causing an increase of suffering and weakness, rendering her unfit to use her pen or to converse much. During the last few days of my stay, however, she seemed somewhat better, had less stupor, &c.; but I doubt if she can do much writing during the warm season. Indeed, I wonder how she writes at all, being in constant pain, and having to sit day and night upon great, deep, putrefying sores, such as few can endure to look upon. To dress these sores, which is needed to be done frequently, seems to take all the little strength she has. I am sure none can understand, even though they have seen the dear sister, how terribly severe her sufferings are. When the pain can no longer be borne in silence, the tears stream down her cheeks, and a feeble groan escapes her lips; no murmuring, no complaining, is ever heard. Surely it is the power of God's grace in the heart that thus enables her to bear such suffering uncomplainingly. I think I was taught a very precious lesson while there, which I hope I may never forget—a lesson of patience, of love and

faith. Her faith and confidence in the Beloved cannot be shaken. "Though he slay me, yet will I trust in him," can truly be said of her. The poem entitled "Shut In" seems so in accord with her feelings that I quote it.

"Shut in, but not alone;
Who closed the door himself is here,
Speaking in words of heavenly cheer,
And calling me his own.

"I see the clouds sail by,
Like silent ships on silent seas;
But winds and clouds their Sovereign
please,
Their path is marked on high.

"God's will is in the rain,
The seasons of the rounding year;
It glistens in the falling tear;
God's will is in my pain.

"So in that will I rest;
His loving hand makes all my bed,
And on that hand I lay my head,
Remembered, loved and blest.

"The sabbath comes and goes,
Bringing its hush of peace, its silent
calm;
But not for me the temple psalm;
Yet this my Father knows.

"He giveth songs at night,
And through the day sweet anthems roll
Within the chancel of the soul
To him who makes all bright.

"I dare not then repine,
But wait to do the Father's will,
Bidding my doubts and fears be still;
My times are his, not mine."

She seemed so glad to have me with her, as indeed did all the family; and aside from the sorrow felt for the precious sufferer my visit was enjoyable in the extreme. Sister Mary received many letters, and a few other tokens of love from precious ones. How I wished the donors could have seen the happy smile which brightened her sweet, pure face when their gifts were received. She tremblingly said, "O it does make me so happy, though I'm so undeserving." I am sure the happiness was not hers alone. It is more blessed to give than to receive; and it seems to me that nothing quite equals the blessedness of giving to the Lord's afflicted ones. In a case like this, of such severe and prolonged suffering, much is needed. O, my brother, should we not really deny ourselves many of the luxuries of life to aid any so distressed, especially those of our own kindred? I humbly pray the Lord to move upon every christian heart to contribute to the needs of his suffering ones everywhere.

Unworthily your sister,
M. M. ROUNSAVELL.

DELTA, Ohio, May 24, 1893.

DEAR BRETHREN BEEBE:—Through the columns of the SIGNS allow me to tender my thanks to an unknown friend for the kindness shown me by having the SIGNS OF THE TIMES sent to me. It is a kindness highly appreciated by me, though the friend has followed the admonition not to let the right hand know what the left hand doeth. I feel sure it is one who loves the truth; and if I too love it we are not strangers, but brethren, having one Father, the God of heaven, and one

mother, Jerusalem which is above. What a kindred! There is none other so near; there is none other so strong. It can never be severed. All earthly ties will sooner or later be broken; but the tie that unites the children of God is the everlasting, unchangeable love of God. O how strong, and how sweet to rest in that love which knows no change. Happy indeed is that one who has felt that love in the heart; who no longer looks upon God as an angry God, but by faith beholds him a boundless ocean of infinite love, which has been manifested to him in that he has given his only begotten Son to die for our sins. O wonder of wonders! We can only wonder that he who knew no sin was made sin for us, that we might be made the righteousness of God in him.

Dear reader, if you have felt the love of God in your heart, and been enabled by faith to receive Jesus as your Savior, you are blessed beyond human comprehension. All the wisdom of this world can never fathom the depth of that love which fills the heart of a poor, helpless sinner who has been delivered from the power of darkness and translated into the kingdom of God's dear Son. He is now a new creature, created in Christ Jesus, adopted into the family of God, and washed in the blood of Jesus; and though you may be weak in yourself, and have many doubts and fears, fear not, dear trembling one. Christ has conquered all your enemies, even death. O blessed Savior! We may have a long and weary march, may have many battles by the way, may have trials and temptations, but fear not. He who has gone before us has left us the blessed assurance that he will never leave nor forsake us. Ah, he dwells in us, and we in him. Surely goodness and mercy shall follow us all the days of our lives. So fear not, little one, but trust in the Lord; for in the Lord Jehovah is everlasting strength. Farewell.

A. F. DOVE.

WORLD'S COLUMBIAN EXPOSITION,
BUREAU OF ADMISSIONS,
ROOM 16, NEWS SERVICE BUILDING,
JACKSON PARK,
CHICAGO, Ill., July 19, 1893.

ELDER G. BEEBE'S SONS:—It is a source of great comfort to me to read the SIGNS, which is forwarded to me while I am employed here in the "Admissions Department." The copies I receive are sent on by my father, Mr. B. F. Hamilton, of Batavia, N. Y. What proves of so great consolation and comfort to me in this place of so much wickedness, I know is of equal value to many others; and to those who are unable from lack of means to have and read the messages of peace and comfort contained in the good old SIGNS my heart goes out in sympathy. Will you not please send the paper to some one so situated for the amount inclosed for such subscription, and greatly oblige me?

Hoping that you will be prospered in keeping faithfully the great trust of publishing the gospel of the kingdom of God as revealed to his people here on earth, I remain with kindest wishes yours very truly,

C. W. HAMILTON.

OBITUARY NOTICES.

DIED—On April 13th, 1893, Mrs. Estella Tombs, aged 32 years, 2 months and 22 days.

She was the wife of Lafayette Tombs, of Slate Run, Pa., and the daughter of Norris Callahan, of the same place. Her disease was consumption. She had been in failing health for several months. She was not a member of the church, but was a lover of the truth, and was therefore drawn very much to the Old School Baptist Church, having no christian fellowship for any other. We believe that she is with Jesus. May the Lord reconcile and comfort the sorrowful husband and relatives left behind. The writer tried to talk to the friends.

D. M. VAIL.

WAVERLY, Pa.

BROTHER Thomas Manby died of paralysis of the brain at Benton Centre, N. Y., May 23d, 1893.

He had been in failing health for three years, but was confined to his bed only a few days previous to his death. He was born in Haveringham, Suffolk, England, Dec. 16th, 1820. He was married and came to this country in 1851. He united with the New School Baptists in 1854, and remained with them until 1880, when he was baptized by Elder S. H. Durand, in the fellowship of the Old School Baptist Church at Burdett, N. Y. Afterward he united by letter with the church at May's Mill, N. Y. He was always in his place at the meetings of the church as long as his health would permit. He had a great interest for the church, and showed his faith by his works, both by meeting with the brethren and aiding to their temporal wants. But he is gone, never to return to us again. He leaves a wife, two daughters, many friends, and the little church at May's Mill, to mourn their loss. The funeral services were held at his home. The writer spoke to a large congregation with the ability which God was pleased to give.

CHARLES BOGARDUS.

WHITE CHURCH, N. Y., July 21, 1893.

DIED—Near the city of Middletown, N. Y., on June 28th, 1893, of inflammation of the stomach, Mrs. Susan Carey, wife of Deacon John B. Carey, of the Brookfield Church.

The subject of this notice was born in the town of Wawayanda, Orange Co., N. Y., in the year 1813, and was therefore in her eightieth year. She is survived by her husband, one son and two daughters, one son having died about three years ago. She never made a public profession of religion, but it was evident to those about her that she was a subject of grace. Elder Benton Jenkins spoke comforting words to the bereaved family and friends, after which we laid her to rest in the Slate Hill cemetery. He also read the hymn, "Asleep in Jesus! blessed sleep!" &c., which was a favorite with the deceased.

Farewell, dear mother, sweet thy rest;
Weary with years and worn with pain.
Farewell till in that happy place
We shall again behold thy face.
'Tis ours to miss thee all our years,
And tender memories of thee keep;
Thine, in the Lord, forever rest,
For so he giveth his beloved sleep.

HER GRANDDAUGHTER.

DIED—At his residence in Unionville, Orange Co., N. Y., on Wednesday morning, July 5th, 1893, Mr. John R. Halstead, aged 62 years, 3 months and 2 days.

On May 13th, 1863, Mr. Halstead was united in marriage with Emma, daughter of Wm. A. and Sally Sayer, and with the exception of a short residence in Meadville, Pa., the thirty years of their happy married life were spent in the place where he died. He had never made a profession of religion, but was a warm friend of the Old School Baptists, his now bereaved and sorrowing companion being a member of the Middletown & Wallkill Old School Baptist Church. He is survived by his widow, two sons and two daughters, one brother and two sisters, who feel that their loss is great. He had held several offices of trust, and was generally regarded by his fellow-men as a wise and safe counsellor, and a man of truth and honor.

May the God of all comfort and consolation sustain and comfort the mourners and teach us all to be still and know that he is God.

"In heaven, and earth, and air, and seas,
He executes his firm decrees;
And by his saints it stands confess'd
That what he does is ever best."

The funeral services were held at the family residence on Friday, the 7th, and were conducted by Elder Benton Jenkins.—Ed.

ASSOCIATIONAL.

THE sixty-second annual session of the Spoon River Association of Primitive Baptists will meet, if the Lord will, on Friday before the first Sunday in September, 1893, and continue three days.

The meeting will be at the Mt. Zion Church, Fulton Co., Ill., seven miles east of Astoria, on the St. Louis Division of the C., B. & Q. R. R. Our brethren are invited to come and see us.

I. N. VANMETER, Mod.

THE Des Moines River Association of Primitive Baptists will convene with the Round Prairie Church, seven miles southeast of Fairfield, Jefferson Co., Iowa, at 10 o'clock a. m. on Saturday before the third Sunday in August (19th), 1893, and continue Sunday and Monday.

Those coming via the C., B. & Q. or the C., R. I. & P. R. Rs. will stop at Fairfield, where trains will be met Friday evening and Saturday morning. Trains will also be met Friday evening and Saturday morning on the Ft. Madison & Ottumwa R. R. Those coming from the east will stop at Stockport, and those from the west at Birmingham. Appointments for meeting Friday evening are at brother B. T. Williams' and N. Spidler's. A cordial invitation is extended to all brethren, and ministers in particular.

R. SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Licking Old School Baptist Association, of Kentucky, will convene, the Lord willing, with the church at May's Lick, Mason Co., Ky., on Friday before the second Saturday in September (8th), 1893, and continue the two following days.

Those coming from the east will arrange to reach Maysville, Ky., at 4:25 p. m., on the C. & O. train (F. F. V.). Those coming from the west or Cincinnati will arrange to come over the same road, on the Huntington Accommodation, which reaches Maysville at 4:42 p. m., where they will be met and conveyed to May's Lick. Those coming from all points south will be met at Helena Station on Thursday at 10:00 a. m. and 8:00 p. m. All friends invited.

F. LAYTHAM.

YEARLY MEETINGS.

The annual meeting with the church at Bryn Zion is appointed on the third Sunday in August, Saturday included.

Friends who can attend with us, and expect to come by rail, will please get tickets for Kenton, if coming from the northward, and come down the Delaware R. R. on the first train on Saturday. Saturday meeting at two o'clock p. m. Those coming from the southward get tickets for Clayton.

The Cow Marsh yearly meeting will be held on the fourth Saturday, Sunday and Monday in September.

Those coming by rail will take the first down train on Saturday for Henderson, changing cars at Clayton. Those from the southward will take the first through train from Delmar for Felton, arriving at 9:30 a. m., where they will be met and cared for.

We hope for a good attendance, and that those who come will find it good to be there.

E. RITTENHOUSE.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Inclosed I hand you a list of appointments for Elder P. D. Gold in Kentucky, to wit:

Little Flock—August 26th and 27th.

Salt River—28th.

As brother Money may appoint—29th and 30th.

Pleasureville—31st.

Mt. Pleasant Association, with the Sulphur Fork Church—September 1st, 2d and 3d.

Sardis—4th.

Elk Lick—5th.

Mt. Sterling—6th.

Mt. Carmel—7th.

Licking Association, at May's Lick—8th, 9th and 10th.

B. FARMER.

FARMDALE, Ky.

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 9, 1893.

NO. 32.

POETRY.

SEVENTY-EIGHTH BIRTHDAY.

June 14, 1893.

My soul, begin a song
About my life and state;
God has preserved my life so long
That I am seventy-eight.
My life I now review,
And all the way I see
His hand has all the journey through
Been safely leading me.

Through dangers I have come,
And conflicts have I passed;
And now as I am nearing home
My soul on him I cast.

His promises to me
Have all the way been true;
"I'll be a Father unto thee,
And take thee safely through."

But O! it is with shame
That I must now confess,
I've done so little for his name,
To show his righteousness.

Distrustful of his word,
Ungrateful for his love,
Often forgetful of my Lord,
And of the things above.

Since eighteen thirty-three
I've been along the way;
And daily I am led to see
I'm prone to go astray.

For almost threescore years
I've tried to spread his name;
And yet my work to me appears
But feeble, weak and lame.

Two things I've come to know,
Let them be great or small:
One is that I can nothing do,
And Jesus does it all.

Soon shall my journey end,
Soon shall I know my doom;
If Jesus then shall be my Friend
I shall not dread the tomb.

I. N. VANMETER.

JESUS.

JESUS, I love thee, and adore
Thy perfect life, thy wondrous power,
Serene simplicity!

Walking thy lone, majestic way,
In humble faith from day to day,
God's self was veiled in thee.

And must Jerusalem be bought
By blood more rich than e'er was caught?
Thine own Jerusalem,
Once here by law in fetters bound,
Now high above all glories crowned,
Thy ransomed diadem.

Only a glimpse just here and there
Of scars that rent thy bosom fair,
In time's pressed cup of grief;
The perfect child, the perfect man,
The perfect Lord, God's perfect plan,
Writ out in lines so brief.

And all was finished—not a jot
Against thy bride could e'er be brought;
The universe sits dumb!
Her scarlet sins thy body wore,
Heaven's unseal'd wrath thy bosom bore;
She stands, thine upright one.

Sweet, solemn truth! Be still, O man;
Hope blossoms from Faith's lovely plan,
God's sovereign, changeless will,
To quicken, call, and fashion here
His hidden ones, so each appears
His purpose to fulfill.

Thus grace rules love, for love is grace,
Down flowing through his chosen race,
Predestined in his heart
To all the suffering of sin,
To all the triumphs that begin
In that blest unity with him,
Of whom they form a part.

MRS. J. STREET.

CORRESPONDENCE.

MEANS.

"IS PREACHING the gospel a means of quickening dead sinners? Or does God make use of any human means in performing this work?"

G. BEEBE'S SONS—DEAR BRETHREN:—I feel like presenting a few thoughts for the consideration of the readers of the SIGNS upon the above named theme. This is not because I suppose any of the supporters and readers of the SIGNS are tainted with this "means" heresy, but because it is well to often examine the reasons for the faith that is in us, to the end that we be established in the truth, and prepared to defend it when it is questioned by honest inquirers or assailed by avowed enemies.

There is a principle in the flesh of every one of us which seeks some nail upon which to hang some human glory in the work of salvation; and one of the most plausible of falsehoods is this, that while the work of salvation is indeed entirely of the Lord, yet he is pleased to make use of human means somewhere in this great work. Because it cannot be asserted with any degree of plausibility that the work of man can be of use in the atonement finished upon Calvary, it is claimed that it is in quickening sinners dead in sins that human power has room for exercise; and the one means that seems to human reason most suitable to this work is preaching. But here the inconsistency at once appears; for while gospel preaching is the preaching of Christ, and Christ only, the very moment that power is claimed for the preaching itself, that moment is preaching substituted for Christ, and to a degree at least is salvation ascribed to it instead of to Christ; so that so far as human means enter into the salvation of a sinner, that far is Christ and the Holy Spirit excluded. Now, because these ruinous and Christ-dishonoring results seem to me to grow out of the means theory, I feel like calling attention to it, if the Lord will, for our in-

struction and comfort, as well as for warning.

This theory that the Holy Spirit makes use of preaching to quicken dead sinners has seemed so plausible that in former ages men of God like Toplady, Newton, Bunyan, Berridge, the two Erskines, and even Gill, with all their knowledge of the Scriptures and clear views of salvation by grace, were yet entangled by it, and used to close the soundest of gospel sermons with exhortations to dead sinners to repent and believe. Sixty years ago, when our fathers took their stand against all Arminianism, they were also led to see clearly that only living men could be the subjects of gospel addresses, and of gospel promises and exhortations; and so the Arminian theory of means was rejected by them, as well as other Arminian theories and institutions. I am glad to-day to believe that from that day to this this theory has found no place in the SIGNS, nor among those churches or associations who support the SIGNS. I wish also to add that I am glad that so far as I know the same can be said of most of the other papers with which our northern and eastern brethren have any acquaintance. In all my circle of travel and acquaintance I have met but two ministers who claimed to be Old School Baptists who were in any way tainted with this means theory. One besides in Georgia I knew of, who wrote defending this theory years ago, to whom I felt called upon to reply; but he is not now with us, and I understand has become our enemy. The other two could not proclaim this theory among any churches or associations with which I am acquainted; and one of them thinks the SIGNS, and all we who love the doctrine it advocates, enemies of truth and righteousness. I have not said this by way of assault upon any one, but in the way of expressing my gladness that in sixty years this heresy has shown itself so seldom among us. In some sections of the country where this theory has been introduced among people not with us, but who yet had never before received it as truth, the outcome has been that more is said in their papers about human work and means than about Christ, and the power of human energy to build up the church is insisted upon more than the power of God; and where churches are not increased in numbers it is said that dry doctrine has killed the church, or they have not done their duty as a people; reasons

which we should expect to see in a New School Baptist paper, but which sound strange in a paper claiming to be the mouthpiece for Old School Baptists. All this seems to show, to say the least of it, that the wall between the means theory and the most ultra Arminianism is neither very high nor very thick; and that he who entertains this one theory soon finds his way into all the machinery of revival or protracted meetings or anxious-benches, which are considered to be so efficacious as a means of saving sinners.

But what do the Scriptures teach concerning the preaching of the gospel? for here at last must we all come for the decision of any of these matters. What do they say that the preaching of the gospel is for? First, they never say that its design is to quicken the dead, or that it is to or for the dead in sin in any sense of the word. The Scriptures never exhort the dead to live and arise; they never enjoin any of the exercises of life, such as faith, repentance, love, &c., upon the dead. Therefore as preaching should conform to the Scriptures, it cannot be to or for the dead. The distinction between the dead in sin and the living in Christ is not a mere difference of words. The two states spiritually are as wide apart as the distance between Lazarus in his grave, four days dead, and the sisters who were weeping over him; and as none but the voice of "God manifest in the flesh" could impart life again to him who had been dead four days, so none but the voice of the same almighty power can speak life to the dead in sin, and cause them to live spiritually. To this agrees the testimony of the Master when he said, "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." Mark, it is the voice of the Son of God, not of preaching, that the dead shall hear. To this also Paul agrees when he said to the brethren at Ephesus, "And you hath he quickened, who were dead in trespasses and sins." Notice, nothing is said about preaching here. Again, Jesus said, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." No reference is made in any of these Scriptures to any human means whatever. In all these Scriptures the reference is to making men alive unto God out of the death of sin.

I believe it is generally admitted

that the raising up of Lazarus from the dead is an emblem of the work of grace by which the dead in sin are quickened into life; and some of those who hold to the means theory undertake to show that ministers have a share in this work, from the fact that Jesus commanded the disciples to roll the stone away from the grave first, and then afterward commanded them to take away the grave-clothes from Lazarus. To this I only need reply here that whatever the rolling away of the stone may mean, it cannot mean that preaching the gospel quickens the dead, because after they had rolled the stone away Lazarus was just as dead as he was before until Jesus spoke to him; and whatever taking away the grave-clothes might signify, it could not mean anything like making the dead alive, because Lazarus was no more alive after they had done so than he was before. Indeed, this whole scene, so far as it is emblematical at all, does most clearly show just how far our God uses human means, and just where he does not; and here in this narrative this one thing at least is manifest, that to give life is his own prerogative, and none shall share this glory with him. But how blessed is the privilege of rolling away the stone and of taking away the garments of the dead, which are not proper for the living. This is done through preaching at the command of Jesus; but where has he commanded us to quicken the dead?

I cannot take time nor space to refer to all the Scriptures by which it is sought to be proved that the means theory is true. One, however, I will notice. "It pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 21. But cannot any man see at a glance the difference between quickening the dead, and bringing rest and peace and comfort and salvation to that quickened soul? Preaching the gospel does save them that are believers in a multitude of ways, but this is certainly no proof that it quickens the dead in sin unto life. Many more Scriptures are urged in support of this theory, but all of them are in harmony with those already referred to, and I cannot here consider them one by one.

The language of Zacharias concerning John the Baptist, in Luke i. 76-79, also is used in support of this theory; but is there not a vast difference between giving the knowledge of salvation and salvation itself? between giving light to them that sit in darkness and giving life to the dead? between guiding our feet into the way of peace and giving life to those same feet? Those who have salvation need instruction or knowledge, and must be already alive to be capable of receiving knowledge. Those who sit in darkness, and need light, cannot be dead; and those who can be guided must first be capable of walking, or be alive. Surely John the Baptist then had nothing to do with quickening dead sinners.

The same perversion is also sought to be made of Paul's confession before Agrippa, in Acts xxvi. 18; but surely to turn men from darkness to light, and from the power of Satan unto God, is something very different from making the dead alive. The dead cannot be turned from darkness to light, and from the power of Satan unto God; but the living who mourn in darkness, and in the bondage of fear and of Satan, need deliverance, and through preaching of the truth God sends them deliverance; but only the living can be delivered.

Similar things may be said of the language in Acts ii. 37. Those who are there spoken of as being pricked in the heart could not then have been dead in sin, or dead unto God. A man who is dead may be pricked in the heart, and will feel nothing and make no outcry. So these men were not dead, but alive; and so the preaching of Peter could come to them in the Holy Ghost and in power.

I want also to call attention to the fact that the figures of speech or illustrations used by the Holy Ghost in the Scriptures to set forth the miraculous work of which we are speaking forbid the notion that the preaching of the gospel can have anything to do with it, or any other human means whatever. First, it is compared to a creation. Believers are said to be new creatures. "We are his workmanship, created in Christ Jesus," &c. What can a creature have to do with its own creation? What can a creature, even the highest, have to do with the creation of even the least thing? The combined efforts of angels and men could not add one mote to the creation of God. There is no fact in science nor in human history better settled than this. What then can men have to do with this new creation? It is, it must be, the work of the one only Creator; and in creation he speaks, and it is done; he commands, and it stands fast. Again, this work is called a quickening of the dead, or a giving of life to that which was destitute of it before. In the conclusions of science and in the facts of experience alike no human power has yet added life to any dead matter. Shall human means or power do in the higher and upper life or world what it confesses itself unable to do in the lower world and lower life? If to give natural life be solely the work of God, surely to give spiritual life must be much more his work. Again, this work of which we speak is called a birth; but here the Scriptures allow of the introduction of no human agency. The new birth is said to be from above, of God, of the Spirit, and by the word of God; and no apostle was ever found trying to bring about the new birth of any man. What a man could not do for himself he surely cannot do for another. It is still true that our God brings his people to the birth, and then brings them forth.

But what then is preaching for? is

often asked. I answer at once, As soon as a man is created, as soon as the dead is made alive, as soon as the child of God is born, then preaching has much to do with him. As it is used by the Holy Spirit, it comes to this living man in power and in much assurance. By it he is convicted, convinced, believes, is comforted, helped and admonished. By it is conveyed to him, as God will, reproof, rebuke, encouragement, instruction, and whatever a living soul requires. He finds in it meat and drink, fire and clothing, shelter, and a stay and staff for his pilgrim journey. Through it he is cheered when sorrowful, strengthened when weak, lifted up when cast down, made hopeful when he is despondent, called back when he goes astray, and made to rejoice in the hour of darkness. Preaching of the gospel is blessed in a thousand ways to his soul. It can come to the living man anywhere along his pathway until he goes to his glorious home; but until the Holy Ghost has made him alive he can have no part in it, nor can it reach any answering chord in him. If therefore any humble, fearful child finds a response in his heart, a glad receiving of the word when it is preached, that soul is already alive unto God.

I want to say, in concluding these thoughts, that the advocates of the "means theory" are always in the end irresistibly driven to deny that men are dead to God, or dead in trespasses and sins. They are driven to contend that at the worst men are only asleep, or in a stupor, or dormant; that they only need a call sufficiently loud and startling to arouse them, and cause them to lay hold of the means of salvation; and that those Scriptures which describe the dreadful condition of men by nature are only high-wrought hyperboles, and must not be taken literally; and that therefore the doctrine of sovereign grace is exceedingly dangerous to teach and believe, since, they say, its tendency is to lull men into a still deeper slumber, and so increase their danger. I also find that the advocates of this theory in the end begin to complain that election ought not to be preached too plainly, as there is but little profit in it even to old believers, and it will discourage seeking souls. The means theory, to say the least of it, is generally found in the company of bad doctrine.

Lastly, this means theory always confounds the exercises of life with life itself. It sees no difference between giving life, and the faith, repentance, love and hope which follow life and flow out from it.

I leave these reflections. I trust there may be some instruction in them, and that they may minister comfort to some one.

I remain your brother in the hope of eternal life through him who quickens the dead,

F. A. CHICK.

REISTERSTOWN, Md., July 6, 1893.

KELLY'S CORNERS, N. Y.

MY DEAR BROTHER AND SISTER IN CHRIST JESUS:—Your letters were very welcome, and did me good. I read them with real pleasure and comfort of mind. The relation of your spiritual exercises shows that your path is very much like my own, and this must be so if we are the children of God; for of them it is recorded, "I will give them one heart and one way."—Jer. xxxii. 39. While all the saints are not led as deeply into the bitter knowledge of their depravity, all have not so many, such sharp and cruel conflicts with the world, the flesh and the devil, neither are they all alike in their taste of the heights of heavenly blessedness; but all are led by the Spirit of God, and all have just that measure of misery and gladness, disquietude and peace, darkness and light, prosperity and adversity, as it is the good pleasure of the Lord to appoint them. Let us then believe that our times are in the hand of our God. I know that to believe this with all our heart can only be done through the grace of God. We may perhaps at all times give our assent to the letter of the doctrine, and contend that it is scriptural that God worketh all things after the counsel of his own will; yes, when every prospect is pleasing, when God leadeth us in paths that drop fatness, when quietness and rest is our portion from our God, when our spiritual, temporal and bodily circumstances are just about as we want them, we may be very ready to profess our belief in the doctrine of predestination. But O! when Jehovah brings us into darkness, and not into light, when our way is hedged up, when we are chastened sore, when we are cast into prison and our chain is heavy, when sharp and bitter trials are our portion, when the Lord covers us with a cloud in his anger, when the corruptions of our flesh so abound that very rottenness enters into our bones, and we become a stench in our own nostrils (O the miseries of the bondage of corruption!), when crosses, disappointments, losses, bereavements, befall us as our heritage at the hand of God, then only that faith which worketh by love can enable us to say, "What? shall we receive good at the hand of God, and shall we not receive evil?"—Job ii. 10. Only the Spirit of Christ in us will enable us with our dear Savior to say, "The cup which my Father hath given me, shall I not drink it?"—John xviii. 11. The faith of God's elect is in utter contrast with all the faith and believing of those who are not the subjects of God's grace. That faith which is the gift of God worketh by love. "With the heart man believeth unto righteousness." Natural men, destitute of the grace of God, may give their assent to the letter of the doctrine of Christ, and be ready to fight those whom they consider its opponents; but only the child of God loves the truth; and he

that loveth is born of God and knoweth God, for God is love. There have been some searchings of late going on within me, and I have asked myself, Do I love the doctrine of predestination? If so, why am I murmuring? Why such unrest? Why so unreconciled to the dispensations of his providence? Why am I so distrustful? Why do I fret under his chastening hand? Why do I not cheerfully acknowledge his hand, bow beneath his strokes, and acquiesce in all his dealing with me, and say, "It is the Lord; let him do what seemeth him good?" Hard questions, dear brother and sister; but I must seek to answer them. I think I have learned some things; but I feel ashamed, for I ought to know what I know better than I do. I am very forgetful; and were it not for the divine and gracious ministry of the Comforter, the Holy Ghost, bringing to my remembrance what I have experienced and have been taught, what the Lord our Redeemer has spoken to me as I have journeyed along, I should often sink down in despair.

"My conflicts are oft so severe,
I cannot tell how they will end."

I come into deep mire, where there is no standing, and into the floods, where I fear the billows will overwhelm me; but when my spirit was overwhelmed within me, then, O Lord, thou knewest my path.—Psalm cxlii. 3. The Lord has considered my trouble; he has known my soul in adversities.—Psalm xxxi. 7. It is written of our God that "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. When we become perverted from our sweet confidence in the doctrine of God by our foolishness, and our heart fretteth against the Lord, is it not as though we were saying, "What doest thou?" Jehovah says, "O house of Israel, are not my ways equal? are not your ways unequal?"—Ezekiel xviii. 29. O for the grace of God! how desirable! to worship him, and fall down before the Lord our Maker, and say, "The sceptre of thy kingdom is a right sceptre." Why do we strive against him? for he giveth not account of any of his matters.—Job xxxiii. 13. Look at the trials to which the gracious God subjected Job. He, like others under the painful strokes of his God, was full of tossings to and fro. The chastenings of the Lord were not joyous, but grievous. Job cried out, "If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction; for it increaseth. Thou huntest me as a fierce lion: and again thou showest thyself marvelous upon me. Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and

no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave."—Job x. 15-19. It was not for Job then to "see the end of the Lord," and to find out that "the Lord is very pitiful, and of tender mercy."—James v. 11. All the corrections of the Lord, of whatsoever nature they may be, are in faithfulness, and for our profit. The fruit of it all is to take away our sin.—Isaiah xxvii. 9. "Before I was afflicted I went astray; but now have I kept thy word."—Psalm cxix. 67. Though the waters be deep, though the furnace be hot, through the waters of affliction, and through fiery trials, lies the predestinated pathway of the redeemed of the Lord. If we are to reign with Christ Jesus our Lord we must know the fellowship of his sufferings. If the life of Jesus is manifest in our mortal flesh, we must also know what it is to bear about in our body the dying of the Lord Jesus.—2 Cor. iv. 10, 11. When trials are upon us, and the hand of the Almighty presseth us sore, we begin to inquire, What will all this end in? No good end can we see to come out of such troubles. Every day we are plagued, and chastened every morning. Desolation as a heavy pall seems spread over all. We fear the dark and heavy clouds. Afflicted and tossed with tempest, where shall our comfort come from? Sometimes the enemy invades our land, lays low our villages, robs us of our harvests, while we in our terrors, because of the enemy, are creeping through the land in byways. Then in the anguish of our hearts we cry out, "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment."—Jer. iv. 19, 20. How can we believe that God is with us? If he delighted in us, would such evils have come upon us? Would such trials be our portion? Would we be so subject to such hellish temptations? Would our life be so harassed by such inward vileness if we were God's dear children? The former loving-kindnesses of the Lord appear like a dream. Our souls are much discouraged because of the way. Gideon said unto the Lord, "O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the hand of the Midianites." O whence cometh all these questionings, fears, doubts, distrust in God, murmuring and fretting against the Lord? Why are such things suffered to manifest themselves in us? Why are such ugly, cruel, ravenous beasts found prowling and howling, and making

our life a prey to their teeth? (The same class of questions we were asking before.) Muse upon the record in 2 Chronicles xxxii. 31: "God left him, to try him, that he might know all that was in his heart." When Peter denied his Lord thrice he knew something of the vileness of his heart, and was abased and brought low in his own sight. The pitiful and merciful Redeemer turned and looked upon him, and Peter's heart was broken and contrite, and he went out and wept bitterly. Thus his own wickedness corrected him, and his backslidings reproveth him.—Jere. ii. 19. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." It is the purpose of God that we shall learn (that we may be humbled thereby) the sinfulness of our carnal nature. It is an abyss that we cannot fathom. "The heart is deceitful above all things, and desperately wicked; who can know it?" All Israel shall know every one "his own sore and his own grief."—2 Chron. vi. 29. The bitter consciousness of our own inward depravity causes us continually to be looking away from ourselves unto Jesus for righteousness. Trials and afflictions are good and profitable. This I know, though I find myself shrinking from them, and would evade them if I could. The psalmist says, "Before I was afflicted I went astray; but now have I kept thy word." Afflictions drive us to seek consolation and a refuge in the bosom of our God. When he slays us then we seek him. "In their affliction," says our God, "they will seek me early."—Hosea v. 15. The Lord purges his people in the fires. He has his furnace in Jerusalem.—Isa. xxxi. 9. "The Lord trieth the righteous." All enmity to the truth, all rebellion and unrest under his providences, come from our flesh. But our murmurings and fretting against the Lord, our sinfulness, shall not frustrate the purposes of the Almighty, but his very purposes concerning us are fulfilled in it all; and our very darkness, grief and weaknesses, our vileness, naughtiness, haughtiness and perverseness of our flesh, under the sovereign, righteous, yet pitiful hand of our heavenly Father, shall be worked by him (for he worketh all things after the counsel of his own will) for our good. A thorn in the flesh may be given us, messengers of Satan may buffet us, men may rise up against us, and ride over our heads. The Lord for our chastening may command our adversaries to be round about us, but they cannot exceed our Father's will. Jehovah in it all is but fulfilling what he hath devised.—Lam. ii. 17. Our gracious God withdraweth not his eyes from the righteous, but with kings are they on the throne; yea, he doth establish them forever, and they are exalted. If they be bound in fetters, and be holden in the cords of affliction, then he showeth them their

work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity.—Job xxxvi. 7-10. Happy is the man that endureth temptations; yea, he is to count it all joy when he falleth into divers temptations. The manifold temptations that God exerciseth us with shall work for us the peaceable fruits of righteousness. Blessed are we when our God openeth our ear to discipline, and we hear the rod, and who hath appointed it. Then we recognize that God dealeth with us as with sons. See David under the rod. His ear is circumcised to hear the rod, and he is humbled under the mighty hand of the Lord. He knows that in faithfulness God has afflicted him, and all his hope centers in Jehovah alone. Muse upon his language when fleeing from the face of his son Absalom, and Shimei curses him. He says, "Let him alone, and let him curse, for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."—2 Samuel xvi. 11, 12. When we are in obscurity and gloom, when we are enduring afflictions, when we are sorely distressed by our enemies, both internal, external and infernal, how good it is to feelingly believe with all our heart the doctrine that Jehovah reigns; that

"Each opening leaf, and every stroke,
Fulfills some deep design."

There is rest and comfort when in the midst of our trials we can feelingly exclaim, "My times are in thy hand."

"'Tis the right way when pain and loss
Our flattering expectations cross;
And if our souls the end could view,
We should approve the pathway too."

Our glorious, gracious and faithful God will bring us through to the end. Through the floods and the flames, through tribulation, through the wilderness, we shall ultimately come up, leaning upon our Beloved. "Thou shalt guide me with thy counsel, and afterward receive me to glory." For whom he did foreknow, he also did predestinate; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

"Weary, and weak, and pressed with cares,
Emmanuel's blood-bought bride appears;
Her head, her heart, her thoughts, her mind,
No rest can get, no comfort find.

"Still Christ's at hand, her wounds to heal,
And gently chides when doubts prevail:
Cheer up! let not thy sorrows swell;
I'm Jesus still; fear not, all's well!

"Or when on Jordan's waves she sails,
Her spirits sink, her courage fails,
Yet still her head is kept above;
She's near his heart, unchanging love.

"And while the icy hand of death
Chills her warm current, stops her breath,
What's this? she cries; dear Jesus, tell!
'Tis thy last foe—rejoice, all's well!"

(Continued on page 253.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 9, 1892.

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OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

FOOTSTEPS OF THE FLOCK.

WITH deep anxiety the spouse asks of her Beloved, as recorded in the Song of Songs, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" In reply to this earnest inquiry the direction is given her, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."—Song of Solomon, i. 7, 8. In this question and answer every bewildered disciple of Jesus is deeply interested, for there is no such fullness of joy known to them as that which is felt when they are favored to repose in the conscious assurance of his gracious approval. This is the resting and feeding place appointed for the benefit of all those who have fled for refuge to lay hold upon the hope set before the ransomed people of God in Christ Jesus. To the weary and heavy laden one the thought of rest is the most delightful of all that can be presented. To the hungry and thirsty nothing can supply the place of food and pure cooling water. By both these familiar illustrations the Spirit of truth has described the earnest longing of the subject of saving grace for that revelation of the light of the presence of the Redeemer without which all else is desolation. Only as the Spirit of truth takes of the testimony of Jesus in this song, or in any portion of the inspired Scriptures, and in the personal experience of the saints shows it unto each one of them, can it be received by them in their building up in the faith and knowledge of the gospel of God our Savior.

To those who are taught of God there is conclusive evidence of the inspiration of the sacred Scriptures in the accuracy with which they find their most secret thoughts and feelings therein portrayed. The different books are written each in its own peculiar style, and some at one period of time and some at another; yet it is no unusual thing for the tried and trembling saints to find in some simple expression of this wonderful book a description of their own untold doubts and fears far more accurate and clear than any words which they could themselves devise. Not only does this demonstrate beyond question the infallible inspiration of the Scriptures, it no less conclusively establishes the genuineness of the work of the Spirit in the

case of every one who is thus shown the sure witness of Jesus in any portion of those divinely wonderful Scriptures. Only through the medium of that faith which is the fruit of the Spirit can any one receive the testimony of Jesus in that revelation which God has given. None can have that faith but as they are born of God. Hence, it is of vital importance to all who hope in the salvation which is in Christ Jesus that they examine themselves by this test whether they be in the faith. None ever find their own experience in the words of inspired truth unless they have the same life in them by which holy men were moved to record their feelings and trials in the ages that are past. These are the footsteps of the flock by which all who travel that unknown way are identified in the fellowship of the afflicted and poor people whose trust is exclusively in the Lord. None can desire to follow in this pathway of tribulation but those who are led by the Spirit to love righteousness and abhor that which is evil. The selfishness of the carnal mind may indeed wish to have the eternal joy to which the saints are called; but it is not possible that carnal covetousness should desire to suffer with the people of God in all their affliction and destitution while sojourning in this enemy's land of conflicts and tribulation.

Reason would suggest that the place to seek the footsteps of the flock of our divine Shepherd would be in the way of holiness and upon the mountain of perfect obedience to every commandment of the Lord; but the daily life of the saints does not accord with this apparently just expectation. In our present experience there is but a repetition of that which is left on record for our learning of the trials of the old servants of God. When following closely in the track of the apostles and prophets the trembling disciples are constantly questioning their own walk and conversation. It seems impossible that they should be pursuing that narrow path which is cast up for the holy nation to walk in, while they have continually to confess that the good they would do they cannot perform, and the evil which they would not that they do. It is not strange that such a people are described as a poor and an afflicted people. But it should be observed that these are the only people of whom the word of God bears witness that "They shall trust in the name of the Lord." Others may trust in their own merits, relying upon their faithfulness in complying with terms of salvation, and in accepting the overtures of offered mercy. This afflicted and poor little flock could never find comfort in such salvation as is dependent upon their own will or works. While they feel their need of every good and perfect gift of God, they are conscious that they have no plea to bring in extenuation of their rebellion and sin against the holy commandment of their Creator.

The first traces of the unknown way wherein are found the footsteps of this peculiar flock, are in the waste howling wilderness of iniquity wherein the Lord found Jacob. Like him they are going in the wrong direction and must be led about, and instructed. The way which seems right to a man must always end in the ways of death; and it is the first step in this wonderful way of truth and righteousness when the quickened sinner is made to know the utter vileness of all his own righteousness. When this light shines in his heart his true condition is revealed, and he for the first time discovers the hopelessness of attaining to the favor of infinite justice by any works of his own. The distress and despair resulting from this discovery can be known only to those who have been crushed beneath its inconceivable weight. In this gloomy path there is nothing to attract the covetousness of carnal men. Those who have not been taught the depravity of their whole nature have no need of the guidance of that Spirit who leads the destitute into the enjoyment of life and peace in Jesus. If they ever feel that they are not altogether as righteous as they should be, they are confident that they can readily supply their deficiency by a trifling effort whenever the vanities of earth shall cease to satisfy them. Certainly none could be moved by carnal enmity against God in the endurance of the loss of all their earthly joys and treasures, and in choosing to suffer affliction with the people of God. They who follow the Lamb whithersoever he goeth are necessarily compelled to choose this way of tribulation. They must be made partakers of the fellowship of the sufferings of their divine Redeemer; because that in no other way can they be followers of him as dear children. Out of the depth he cried unto God, and all the waves of trouble and condemnation rolled over him. In the appointed measure every one of his flock must be partaker of the fellowship of his sufferings; hence, their footsteps must be found in the way of tribulation. The flock of this heavenly Shepherd need not the attraction of carnal allurements to induce them to walk in his footsteps; neither are they hired by the promise of the joys of an imagined paradise, nor driven by fear of future punishment. They are drawn by the sweet cords of divine love to pray continually with the same longing desire expressed by the spouse, as quoted from the Song, and as taught by our Lord to his disciples. If any professed believer in Jesus has not this mark of the love of holiness in his own heart, there is no manifestation that he is led by the Spirit of God. But it is also true that none who have that longing desire to dwell with the disciples of Jesus in their weariness and affliction, can possibly be destitute of the love of God which conclusively marks them as partak-

ers of that eternal life which Jesus gives to his sheep. This is the seal of the Holy Spirit which identifies those who are ordained to the inheritance of glory in Christ Jesus.

The footsteps of the flock in their whole sojourn in this present evil world can be traced nowhere but in the same wilderness in which the Lord found them in his first manifestation to them. Every step they take is contrary to the way which seems right to natural wisdom. When they mourn their subjection to darkness they are not able to consider that it is the command of the Lord that divine light shall shine out of darkness. Never could reason think of receiving light from such a source. To the trembling disciple it seems that the thick darkness can bring nothing but gloom and desolation; but the record of inspiration is full of illustrations of the fact that from the thickest and most impenetrable darkness God causes his glorious light to shine. Not only in the beginning was this omnipotent commandment fulfilled in the illumination of the natural creation, but the infinite light of eternal life was never seen until it was revealed out of the darkness which enshrouded in death the Captain of our salvation. Through the darkness of that agony in which he was forsaken of his God, our suffering Savior passed into the refulgent glory of that light of life and immortality in which he is exalted with the right hand of God, having all power in heaven and in earth, that he should give eternal life to as many as are given unto him in the counsel of the will of God. In following him his disciples must know the fellowship of that experience of darkness in entering into the light of the kingdom of God. Here are the prints of the footsteps of all the flock in all the ages of time from the murdered Abel down to the daily afflictions of the saints in our own days. None can be following in those footsteps who escape the tribulation which our Lord promised to his faithful followers. So Paul exhorted the disciples, teaching them "that we must through much tribulation enter into the kingdom of God."—Acts xiv. 22. Then it is needful for those who are already recognized as disciples to endure afflictions in order that they may be partakers of the fellowship of the saints in that kingdom of God which is "righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. There is nothing in the footsteps of the flock which can be attractive to the carnal mind. All those vanities which have been invented by false professors to make their religion desirable in the sight of reason, bear on their very face the evidence that they are not of God. They meet the approval of the world, because they are of the world. So, the hatred of the world attests that the footsteps of the flock are contrary to the devices of men. The same enemies who opposed the

Lord Jesus in the setting up of his kingdom, are still arrayed against those who follow in his example and doctrine. Those who boast of their success in converting the world to the profession of belief in the gospel of Christ, have mistaken their own conformity to the world for a change in the enmity of the carnal mind. The gospel of sovereign grace is no less hated in the religious world now than when the world with one voice besought Pilate, saying, "Crucify him!" So the Spirit rebukes the twelve tribes which are scattered abroad, when they would seek the favor of the world. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James iv. 4. Certainly the favor of the world is not a mark of the footsteps of the flock. On the other hand, those marks are clearly defined by our Lord in his first recorded sermon. Those whom he declares blessed are the poor in spirit, the mourners, the meek, they which do hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, they who are persecuted for righteousness' sake, and YOU, when you are reviled and persecuted and falsely reproached for the sake of Jesus. These unmistakable characteristics are such as cannot be desired by the covetousness of man. None bear these marks but such as are called of God with a holy calling, by which they are separated from the world, and made to deny themselves of ungodliness and worldly lusts. These walk as children of the light, not in a false assumption of superior holiness, but in abhorring themselves as vile sinners, and in trusting exclusively in the righteousness of Jesus for justification in the sight of God. None but they who are born of God ever hate their own sinful life, and mourn because of the bondage of corruption from which they cannot deliver themselves. In this painful experience there can be none who participate but those of the little flock, whose footsteps are always traced in the gloomy path of self-condemnation, and who are ever writing bitter things against themselves. These footsteps of the flock are so peculiar that they are not only secure against counterfeit imitations, but there is no possibility that any natural man should wish to bear such marks.

As the Shepherd was despised and rejected of men, so the flock walk only in the way of humble destitution and poverty. Like him, they are not known to the religious world, nor reckoned as worthy of mention in connection with the honorable and self-righteous Pharisees who claim to be doing mighty works for Jesus. Their utter helplessness compels them to flee for refuge to lay hold on the hope set before them in the name of Jesus Christ; and they are the only people who are ever troubled with doubts and fears

challenging the genuineness of their hope in the salvation of God. These footsteps are clearly marked in the valley of trouble where they pass the days of their mourning. In this lowly way they follow the Lamb whithersoever he goeth. Do you recognize any of these footprints as being found in your pathway? Then you are going your way forth by the footprints of the flock, and feeding your kids beside the shepherds' tents. Your kids are clean animals according to the law of Moses, and represent the longing desires expressed in the question of the spouse. These are amply provided with food beside the tents of those inspired servants of our Lord, whose testimony bears the seal of infallible truth. There is no food anywhere else by which to satisfy these hungry kids. It is always safe for the inquiring one to seek this sweet pasture for the refreshment of those earnest feelings of anxiety which are well symbolized by the kids of the bride of our Lord Jesus Christ.

In the footsteps of the flock practically, the saint will always find the appointed rest and food of the sheep and lambs of the divine Shepherd. There is nothing so good for those who are poor and needy as to be found following in the footsteps of those who walk in the truth. Here is safety and abundance of food. Let them who love Jesus ever endeavor to walk in obedience to his word. The answer of a good conscience toward God is found only in keeping his commandments who gave himself for their sins.

MINUTES OF ASSOCIATIONS.

WE wish to call the attention of our brethren to the fact that we are prepared to print the Minutes of their associations, and solicit their patronage. We guarantee satisfaction as to workmanship and price. Among the Minutes we receive in correspondence we find a large proportion of them are printed by publishers of secular papers, who have not the slightest idea of what is meant by many of the peculiar expressions used by our order of Baptists, and consequently there often occur many ridiculous and grievous blunders in the business, as well as in the letters, Constitutions, Articles of Faith, Rules of Decorum, &c. It will cost but a few cents to mail the manuscript to us, and we will then send an estimate of the cost to print and mail the Minutes to any part of the country; and if not satisfactory we will remail the copy at our own expense, all of which can be done in a few days.

Brethren, please bear us in mind; and when your association is held present our proposition for consideration, and we will duly appreciate your kindness.

(Continued from page 251.)

May the Lord bless you, and may you be stayed upon him at all times, is my heart's desire.

I am your brother in Jesus,

FRED. W. KEENE.

HORACE, Texas, June 18, 1893.

DEAR BROTHERS AND FRIENDS, EDITORS AND READERS OF THE SIGNS:—Being confined at home to-day, and not being allowed the anticipated pleasure of associating with the church, as is usually my privilege, I feel to pen a few thoughts for your consideration; not that I feel able to write anything to the edification of God's people, for I know that of myself I can do nothing; but God is able to season the words of even the least of his servants, so as to make them palatable to his children and honoring to his name. Unless God by his Spirit makes the application, nothing can edify or comfort his little ones; no, not even the sure promises in the inspired record. God has reserved the right of revelation to himself. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." "No man speaking by the Spirit of God calleth Jesus accursed: and no man can say that Jesus is the Lord, but by the Holy Ghost." This principle of revelation is not regarded by a vast majority of the professing religious world; and it seems that those who are taught of the Lord are sometimes forgetful of it. Without revelation a poor sinner, dead in trespasses and sins, could never know his true condition; would never realize the inbred corruptions of his own heart, the total depravity of his nature; would never mourn on account of sin; would never hunger and thirst after righteousness, nor ever bear any of those characteristic marks of the "blessed" mentioned by the Savior in the fifth chapter of Matthew. The Spirit must lead us into all truth, else we can never know it. It is God, who commanded the light to shine out of darkness, that hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. He has hid these things from the wise and the prudent, and has given them no "chance" to find them out; but he has revealed them unto babes, because it seemed good in his sight so to do. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks

seek after wisdom: but we preach Christ crucified [not the learning which the schools of this world teach, but directly to the contrary], unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."—1 Cor. i. 19-29. We would do well to keep this array of divine testimony before our eyes continually, that we forget not the antagonism ever existing between the wisdom of God and the wisdom of this world. The one is "set over against the other," that no flesh should glory in his presence. "The wisdom of this world puffs up. 'This wisdom descendeth not from above, but is earthly, sensual, devilish.'"—James iii. 15. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17. This wisdom of the world seeks to set itself above God. It presumes to do what God has never authorized nor given men the power to do. It proposes to teach men to know the Lord, a thing which God has said they shall no more do.—Heb. viii. 11. "All thy children," says the prophet, "shall be taught of the Lord; and great shall be the peace of thy children." Jesus says, "As it is written, They shall all be taught of God. Every man therefore that hath heard and learned of the Father, cometh unto me." Again, he saith, "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."—Matt. xi. 27. Paul (or rather Saul) possessed as much of the literary acquirements of his day, perhaps, as any other man; but when he came to preach Christ he gave no credit to his learning that he had of this world. He did not claim that he had come into possession of the knowledge of Christ because of superior advantages, nor that he was the better able to preach him because of those advantages, nor even that he was the better able to interpret the Scriptures; but to the contrary, he testifies, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 12.

Again, we hear him saying, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. ii. 1-5. The apostle's idea, if I understand him correctly, was to so address the brethren that they could not credit the power of his preaching to his worldly learning. He did not want their faith to stand in the wisdom which man teaches—the wisdom of this world. Hence his preaching was not with enticing words of man's wisdom, but he used "great plainness of speech," plainly declaring that his knowledge of those things was not of man, but of God. Though he might have addressed them in "an unknown tongue," he would not do so, because he desired their profit, and not to appear before them as a learned man. In other words, he was not seeking to exalt himself, but seeking to exalt his Master. He says, "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."—1 Cor. xiv. 18, 19. Again, in the same chapter, he says, "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." It seems to me that if all who speak or write with a view to edify would follow this idea, they would come nearer the accomplishment of their object.

The learned in the things of this world have no advantage over the unlearned in the things of God's kingdom. Those who claim to understand the dead languages differ about the meaning of many passages of Scripture. They have never agreed among themselves, and each one interprets to suit his own peculiar views. Those who are taught of God have corroborating testimony in their own bosoms as to the truth of the Scriptures. How many of this class need a Hebrew or Greek scholar to teach them that salvation is of the Lord, or that "by grace are ye saved, through faith: and that not of yourselves; it is the gift of God?" They read this in the Scriptures, and their experience teaches them that it is true. Comparatively few learned men there are but believe that faith is something belonging to all men, and needs only to be put in exercise by them. Faith, they say, is the act of the creature. I do not love to see our preachers or writers quoting from learned men, "Revs." and "D. Ds.," as though

their opinions were of more weight, or at least entitled to more consideration, than the opinions of others. I had much rather risk the opinion of the most ignorant African, with regard to spiritual things, that has been taught of God, than the opinion of the most learned "Dr." that has not been so taught. If God has called a man to perform any duty in his house, he is not to consult Mr. C. H. Spurgeon, nor Mr. Talmadge, nor any other "Rev." or "D. D.," as to the manner of performing that duty. "If any of you lack wisdom, let him ask of God, that giveth to all (men) liberally, and upbraideth not." Let him freely consult the inspired record; for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It is dangerous to the peace and happiness of the child of grace to bow the knee to the wisdom of this world. Paul admonishes the Colossian brethren to "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." The wisdom of this world would philosophize the truth out of every passage in the Scriptures, and would harmonize every doctrinal principle with human reason, or reject it.

Dear brethren editors, the above is submitted for your consideration. If you think it worth the trouble to prepare for the press you may publish it; if not, cast it aside, and all will be right with me. I desired to let you and your readers know that I still appreciate the SIGNS and its correspondents. I feel to deeply sympathize with those brethren and sisters who are so afflicted with disease; but God is able to and will sanctify their afflictions to their good and to his own glory. They no doubt are far more blessed with spiritual mindedness than many who have better physical health. I have been made especially to feel for brother Hanks, in reading his letter in your last issue. Having been with him, and seen the meekness and humility manifest in his walk, and heard his able and comforting preaching, I feel sure that the Lord will sustain him in every trial; for the promise is to such, the poor in spirit, they that mourn, and they that hunger and thirst after righteousness.

I remain your little brother in hope of a better world,

H. B. JONES.

AUGHRIM, Ont., April 16, 1893.

DEAR BRETHREN BEEBE:—I send you a letter written by brother Case, to publish in the SIGNS OF THE TIMES, if it is your judgment to do so. I can say the Lord has been good to me, and has not left me altogether. I still believe he has established the little church here, and I believe he is still with us.

I remain your brother in tribulation,

MALCOLM MCALPIN.

LONDON, Ont., Feb. 13, 1893.

DEAR BROTHER:—I humbly hope we are brethren in the Lord Jesus Christ. I desire that this may find you and yours, with all who love our Lord Jesus Christ, in good health, as far as it is his holy will. I have been waiting to hear from you; but failing to hear, and feeling a desire to write to you, I thought I would pen you a few lines. And now, dear brother, the feeling of my mind is, What and how shall I write? I can think of but one subject that will suit us both, and that subject is so sacred and solemn that I feel to draw back from the attempt to write upon it; but feeling, as I hope, a sweet sense of the love of God in Christ Jesus in my soul, I feel to say, "Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee." We love him because he first loved us. Yes, he loved us, hell-deserving sinners when we cared not for ourselves. Yea, he loved us before the foundation of the world. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." And if we are sons, it is not by works of righteousness which we have done, nor for our good resolutions, but according to his mercy he saved us, and manifested us as his sons, heirs of God, and joint heirs with Christ, by sending forth the Spirit of his Son into our hearts.

"Thy mercy, my God, is the theme of my song,
The joy of my heart, and the boast of my tongue;
Thy free grace alone, from the first to the last,
Hath won my affections and bound my soul fast."

O what bitter things we write against ourselves in our earlier experience, and do still, from time to time. But how have we proved the truth of God's word, when he said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We wanted to have some goodness in ourselves, so as to merit God's love. We did not like to go to him

"Just as I am, without one plea,
But that thy blood was shed for me."

We felt ourselves to be vile sinners, helpless, unable to better our condition. I saw God, the great Creator and supporter of all things, to be so just and holy that I felt he could not be just and have mercy on me. The sentiment of my soul was,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death."

While my thoughts were that it was impossible for God to take notice of me, or to look upon me in mercy, to his declarative glory be it said that his thoughts were thoughts of love and mercy, giving me to ex-

perience that it was not merely possible for him to look upon me as a poor creature of his hand, but that he was determined to save me with an everlasting salvation. O how great and glorious is the knowledge of salvation by the remission of our sins. It is then we realize that

"True religion's more than notion;
Something must be known and felt."

It breaks the heart and melts our very soul to tears when we feel that he has loved us with an everlasting love; yes, before we were born into the world; and after we were born into the world, and manifested as children of wrath, and when we cared not for ourselves, he cared for us and watched over us; as that dear apostle of the Gentiles declares, "But when it pleased God [not when it pleased my father and mother, nor myself], who separated me from my mother's womb, and called me by his grace." Yes, when we were quickened by the Spirit, and given to behold sin in its exceeding sinfulness, and saw that we were sinners against that holy and righteous one that we call and feel to be God, and when we set to work to weave a righteousness that would fit us to stand before his all-searching eye, he did not leave us there to be satisfied, but gave us to know that "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of God." When deep down in that horrible pit of sin and despair, he spoke those words to our soul, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," we then felt that our doom was complete; that if ever we found mercy and salvation it would be alone through and by that one who magnified the law and made it honorable. For three years I remained without a satisfactory evidence of an interest in that wonderful salvation which God has appointed for walls and bulwarks. Sometimes when assailed by those who were satisfied with themselves, or if they needed anything it was only a little renovating, a few repairs, which they felt sure they could perform themselves, the Lord, as I hope, often shone upon his word and filled my heart with wonder and love, giving me views of the stability of his kingdom, and his saints as subjects thereof. Then those poor fellow-creatures, those blind leaders of the blind, would sometimes be silent; but at other times they would show their anger and despise me. But I felt deeply impressed with the thought, Who hath made us to differ? And what hast thou that thou didst not receive? Boasting is excluded by every particle of our experience. About three years after I was led to behold God as the God of salvation, to behold him as the only one in whom his people are saved with an everlasting salvation, he gave me to feel, as I humbly trust, that he had loved me with an ever-

lasting love, and therefore with loving-kindness was drawing me. I felt so overcome with a sense of heaven in my soul that I thought I could endure no more. I said, "Lord, it is enough." Yes, it is enough.

"Tis a heaven below
My Redeemer to know."

"If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from thee?"

Dear brother, you will say with me, O how easy it is at such times to obey the dear Savior's command, "Take my yoke upon you, and learn of me." "For my yoke is easy, and my burden is light." O how blessedly easy is that yoke, and how light is his burden. But we cannot always remain here. We must go down into the deep waters and there do business. We must feel that we are of the earth, earthy; "that in me, that is, in my flesh, there dwells no good thing." O how painful to leave off communing with God, and return to our own house, like Abraham of old. But we are saved by hope; and hope that is seen is not hope.

I find, dear brother, that I must stop, and not follow my mind, having no desire to exhaust your patience. I have felt for the most part that it was easy to write, which is not often the case with me. I have often felt a desire to remember all the way in which the Lord has led me, and to tell it to the comfort of his saints, and to the praise of his great name, which is all I desire. If after reading this carefully, dear brother, you find it speaks to the honor of his name, then you may send it to the SIGNS OF THE TIMES, and the editors may do as they see fit with it.

I would like to say a few words with reference to the dear servants of God who come among us from time to time from the United States. I have felt to bless God many times that there are such men still upon the earth, called and qualified of God, and made able ministers of the New Testament, partakers of that same grace which was in Paul, who determined to know nothing among men but Jesus Christ and him crucified. They come to us in the fullness of the blessing of the gospel. I need mention none of their names. May the dear Lord be with you, to bless and own you in your work and labor of love, is the prayerful desire of yours in the hope of the gospel,

RICHARD CASE.

Opelika, Ala., May 19, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of brother J. F. Ellison Jr., of Martindale, Texas, I will endeavor to write a few lines on the Scripture found in the prophecy of Isaiah, vi. 1. "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

I am aware that this is the word of testimony, and only as we have understanding given us from God are we able to appreciate his word. But there is a fullness and perfection in the word of God that covers every case that we can think of, and nothing can happen but what is written and portrayed in the Scriptures. Whatever the literal teaching or fulfillment of prophecy may have been, we understand that the Scriptures have a spiritual meaning and a gospel application. Doubtless brother Ellison desires to know what we are to understand that this Scripture now signifies. Whatever may have been the history of the Jews as a race (for they are embraced in this prophecy), and where and when this was liberally fulfilled, we are not prepared to say. But we do believe that the day of which this prophet wrote was the gospel day. The name of Christ is the name set forth in this prophecy, and the seven women represent the religious denominations of the earth that profess to be christian, and use the name of Christ in their organizations. Such has been the conduct of these women. They use the name of Christ as a pretext, in order to accomplish what they do. Jesus knew they would use his name, hence he said, "If any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves." They desire the name of Christ, to take away their reproach. They propose to eat their own bread, and wear their own apparel; they are willing to furnish themselves in order to use the name; and it is a shame to think of the things done to-day in the name of Christ, under the cover of christianity. This same people is described by Christ when he said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." They are called "christian workers," and "christian endeavorers;" and one denomination call themselves "The Christian Church;" but we would not have known it if they had not told us so; and even now we are not at all sure of it. For, although they use the name of Christ, they do not follow him, but deny the power of God and the covenant of grace. Hence they are not fed from God's cupboard, but furnish their own bread. They teach the virtue of water; hence, "baptismal regeneration," and thereby furnish their own apparel, a garment wrought out by themselves. But if we should enlarge on this we would, perhaps, occupy too much

space for one article. This denomination, or one of these women, is not alone, but she has six others to keep her company, who do as she does, furnish their own bread and apparel. Catholics, Missionary Baptists, Presbyterians, Episcopalians, and all the Arminian brood come in the same line and do the same thing. The relation of all these false systems to Christ is they "take hold." Christ has never taken hold of them, but the act is on their part; it is works and endeavor upon their part; and that is all the relation that they sustain to Christ and his name. Not like "the only one of her mother," and "the choice one of her that bare her;" for she said, "For why should I be as one that turneth aside by the flocks of thy companions?" So we see that the church is not a mere friend of Christ; for she is bone of his bones, and flesh of his flesh. Christ knows her, and there is a relation established that cannot be dissolved. Hence Christ is her head and husband, and he has engaged to furnish her with bread and apparel. "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." We can see clearly, by what these women propose to do, that they are claiming to do greater things for Christ than they are willing to acknowledge he has done for them. But the church recognizes her true condition, and does not feel able to repay him, nor does she volunteer to do these mighty works; for she knows in whom she has believed, and is persuaded that he is able to keep that which she has committed unto him against that day. We can, by close discernment, see the line which God has drawn between truth and error, between Christ and antichrist, between Christ and Belial, between Babylon and Zion. The spirit of the word of understanding enables those chosen of God to see where all these things are set forth in the word of inspiration. So they are able to understand that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. 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."

With these few scattering thoughts I will close, realizing that it is the best I can do now.

Yours in hope,

W. LIVELY.

EDITORIAL NOTICES.

READ AGAIN.

WE have tried to impress on our subscribers' minds the fact that under no circumstances can we continue a name on our list longer than the end of this year, 1893, that is sent on with their own subscription, in accordance with second and third paragraphs of last supplement, dated April 12th 1893.

MARRIAGES.

On August 1st, 1893, by Elder Benton Jenkins, at his residence, Mr. Wm. H. Perlee and Mrs. Edith Younglove, both of Middletown, N. Y.

JULY 19th, 1893, by Elder G. N. Tusing, at the residence of the bride's parents in Logan, Ohio, Elder A. C. R. Morgan, of Weatherford, Texas, and Miss Justine B. Steirs, of Logan, Hocking Co., Ohio.

ASSOCIATIONAL.

THE Mt. Salem Old School Baptist Association of northern Indiana will convene, the Lord willing, with the Elkhart Church, one mile south of Cromwell, on the Baltimore & Ohio R. R., on Friday before the third Sunday in August, 1893.

Those coming from the east or west will be met at Cromwell, Ind. A cordial invitation to lovers of the truth.

A. H. SMITH.

THE Sandy Creek Association of Predestinarian Baptists will hold its next annual meeting with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1893.

Those coming by the Illinois Central R. R. from the south will stop at Rutland, and those from the north will stop at Wenona. Those coming by the Chicago & Alton R. R. will stop at Evans, and those by the Santa Fe R. R. will stop at Toluca.

A cordial invitation is extended to the household of faith to attend with us.

JOHN DOWNEY, Clerk.

THE sixty-second annual session of the Spoon River Association of Primitive Baptists will meet, if the Lord will, on Friday before the first Sunday in September, 1893, and continue three days.

The meeting will be at the Mt. Zion Church, Fulton Co., Ill., seven miles east of Astoria, on the St. Louis Division of the C., B. & Q. R. R. Our brethren are invited to come and see us.

I. N. VANMETER, Mod.

THE Des Moines River Association of Primitive Baptists will convene with the Round Prairie Church, seven miles southeast of Fairfield, Jefferson Co., Iowa, at 10 o'clock a. m. on Saturday before the third Sunday in August (19th), 1893, and continue Sunday and Monday.

Those coming via the C., B. & Q. or the C., R. I. & P. R. Rs. will stop at Fairfield, where trains will be met Friday evening and Saturday morning. Trains will also be met Friday evening and Saturday morning on the Ft. Madison & Ottumwa R. R. Those coming from the east will stop at Stockport, and those from the west at Birmingham. Appointments for meeting Friday evening are at brother B. T. Williams' and L. Spittler's.

A cordial invitation is extended to all brethren, and ministers in particular.

R. SPEIRS, Mod.

M. W. BYRAM, Clerk.

THE Licking Old School Baptist Association, of Kentucky, will convene, the Lord willing, with the church at May's Lick, Mason Co., Ky., on Friday before the second Saturday in September (8th), 1893, and continue the two following days.

Those coming from the east will arrange to reach Maysville, Ky., at 4:25 p. m., on the C. & O. train (F. F. V.). Those

coming from the west or Cincinnati will arrange to come over the same road, on the Huntington Accommodation, which reaches Maysville at 4:42 p. m., where they will be met and conveyed to May's Lick. Those coming from all points south will be met at Helena Station on Thursday at 10:00 a. m. and 8:00 p. m. All friends invited.

F. LAYTHAM.

YEARLY MEETINGS.

THE annual meeting with the church at Bryn Zion is appointed on the third Sunday in August, Saturday included.

Friends who can attend with us, and expect to come by rail, will please get tickets for Kenton, if coming from the northward, and come down the Delaware R. R. on the first train on Saturday. Saturday meeting at two o'clock p. m. Those coming from the southward get tickets for Clayton.

THE Cow Marsh yearly meeting will be held on the fourth Saturday, Sunday and Monday in September.

Those coming by rail will take the first down train on Saturday for Henderson, changing cars at Clayton. Those from the southward will take the first through train from Delmar for Felton, arriving at 9:20 a. m., where they will be met and cared for.

We hope for a good attendance, and that those who come will find it good to be there.

E. RITTENHOUSE.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Inclosed I hand you a list of appointments for Elder P. D. Gold in Kentucky, to wit:

Little Flock—August 26th and 27th.

Salt River—28th.

As brother Money may appoint—29th and 30th.

Pleasureville—31st.

Mt. Pleasant Association, with the Sulphur Fork Church—September 1st, 2d and 3d.

Sardis—4th.

Elk Lick—5th.

Mt. Sterling—6th.

Mt. Carmel—7th.

Licking Association, at May's Lick—8th, 9th and 10th.

B. FARMER.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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B. L. BEEBE.

WM. L. BEEBE.

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CORRESPONDENCE.

SOUTHAMPTON, Pa., June 24, 1893.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—If one so unworthy and full of sin may thus address you. I will write, by the help of my heavenly Father, what I hope are the Lord's dealings with me; how he brought me from darkness into his marvelous light; how he raised me from the horrible pit, and placed my feet upon the Rock, Christ Jesus. I have had a desire to write to you; but because of my inability to express my thoughts, my weakness in spiritual understanding, and my vileness in all my actions, I have deferred that desire. I do not feel as though I could write anything worthy a place in our dear family paper, the SIGNS; but as some dear brethren and sisters have expressed their desire to know of my travels I will try, leaving all to your better judgment. I do at this time feel that the Lord has blessed me with more mercy and loving-kindness than I deserve. If he should deal with me according to my wickedness I would be lost; but he is a God of love and mercy, and one who changes not. If I am one of his I shall not be lost. I seem to come so far short of what seems to be the walk of a child of God that I am often made to doubt my spiritual relationship.

I am young in natural life (being sixteen years old), as well as in spiritual understanding; but I hope as I grow older that I may grow stronger in faith and wiser in the truth of God. I have been a member of the church here one year in August, and a poor and worthless member I have been. I have often felt that the dear ones have been deceived in me, but I am sure that Christ cannot be deceived. If I am not one of his he will reveal it to his children, and all will be right. If this people should disown and neglect me, and I have no comfort from Christ, I fear that I should despair and die. The company of this dear people is sweet to me; and when I can be with them to hear them tell of their trials, sorrows and afflictions, then does my heart overflow with love and fellowship for them. I hope that this sweet fellowship and love for this dear, afflicted people may be kept strong in my poor heart. I hope that golden chain of love may be kept bright, and each link remain steadfast in its place.

"If fellowship with saints below
Is to our souls so sweet,
What heavenly rapture shall we know
When round the throne we meet?"

It is to me a sweet and solemn sight to see brethren dwelling in unity, each one in a humble, contrite spirit, feeling in their own hearts that they are less than the least of all saints, and the chief of sinners. Then the sweet stream of love flows from one heart to another, and they dwell in love, Christ being in their midst. There are times when the people of God get down in deep darkness, feeling that they are near despair; but Jesus Christ is with them there. He never leaves them to be entirely discouraged. He never takes their hope entirely from them. He always comes in his own good time with some sweet promise to comfort them. He says, "I will not leave you comfortless: I will come to you."—John xiv. 18.

When I took my pen in hand I intended writing what I hope is my experience, and if you can bear with me a little longer I will try to carry out my intention. I well remember that when I was a small child I had a great fear of death. Every night for a long while, when my parents kissed me good-night, I would ask them if they thought I would die before morning. I did not at that time seem to think very much about my condition. It was only the fear of death that troubled me. After I started to school this fear nearly wore away, and only when hearing of a death would it arise. I would often think that I was different from my companions. I would think that all were better than I. I would think of my badness, but did not feel condemned. I went on in this way, sometimes fearing death, at other times feeling my wickedness, and often forgetting both, my mind being taken up with the things of this world, until the spring of 1891, at the association held with this church, which I attended. I was sitting in the meeting, and brother Fred. W. Keene was preaching. I do not remember his text, but I noticed that as he spoke the tears would drop from his eyes, and he seemed broken down. This brought to mind my wickedness. I felt that I had more to weep for than any others. I was in sadness, and desired to be alone. Many weeks passed, and I still had this sad feeling. One Saturday afternoon my parents were getting ready to go to church meeting, and I all at once had a great desire to go with them. I went, and listened to them talk and sing. One of our dear sisters went before the church and told them what great things the Lord had

done for her. I was lost in wonder, it being the first church meeting that I remember having attended, and the first experience that I had ever heard related. At the last of the meeting the hymn was given out to dismiss with,

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?"

As they were singing I read the first verse, and at the last line of this verse I felt condemned. My past life arose before me, and my sins appeared like mountains. Not only the outward sins and actions, but my very thoughts seemed sinful. I felt that in all my past life I had been sinning against a just and holy God, and that I was banished from his sight and lost. After many weeks of darkness and sorrow these words came to me, "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." I felt that I was blind, and knew not my way, and this promise comforted me; but I was soon as dark as before, and traveled in darkness for a long time. It seemed that instead of getting better I got worse. My sins seemed to grow blacker, and I was once more near despair. One afternoon I went to visit dear sister Hart, one of our older members, intending to stay over night. She talked nicely and with encouragement; but I was dark, and could not be comforted. I did not stay all night, because I was afraid I would sink into hell before morning, and I was away from home and parents. I came home in the evening, much to the surprise of my parents. I soon went to my room, and spent the night in prayers and tears, but received no comfort yet, because it was the Lord's will to afflict me. I spent much of my time in reading my Bible and hymn book, seeking for comfort and consolation. One night I went to my room feeling that I could not live any longer in this condition, and if my prayers were not answered I would sink into everlasting punishment. All I could utter was, "Lord, save, or I perish." I felt that I could not lie down, or I would sink down to hell. I was afraid to sleep, lest I should awake in everlasting punishment; but for a purpose of Christ's I fell asleep, and the Lord was pleased to relieve me of my burden by a sweet and precious dream.

I thought that I was alone by the banks of a beautiful stream. I never did with my natural eyes see such water or such flowers. While I was standing there a voice seemed to say, "In this river Jesus was baptized by John the Baptist." When I awoke I wondered why I should be the one that should behold such a sight. It then appeared to me that all things were in the hands of Christ, our great Benefactor, and he could reveal his glory and beauty to whom he pleased. The birds were singing so sweetly, they seemed to be praising God. I felt that I could say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." My mind was soon led to the church, and I had a desire to tell them what great things the Lord had done for me. Brother Durand came in one Friday afternoon. He spoke words of comfort to me, and repeated many portions of Scripture that had been laid with weight upon my poor mind. His conversation was good to me, and the afternoon was indeed pleasant. After telling him some of my feelings I felt that I must go and tell my friends. I went on the second Saturday in May, 1892, with the intention of speaking with them. I felt that I could tell them all. When the opportunity was given I hesitated. Elder Durand asked me if I had anything to say, but before I could answer the words came, "You will deceive them." I could not say one word. I shall never forget my feelings; and when a dear brother went forward and told of the Lord's dealings with his soul I felt that he had done his duty, but I could not. Perhaps, dear ones, you know how I felt. On Sunday morning, when the time for meeting and baptism drew near, I was in great darkness. I could not go to the water to see this dear brother buried beneath the yielding wave. The Lord has a purpose in all things, and works according to his own glorious will. I traveled in sorrow mostly until the second Saturday in August, 1892. In the morning these words came forcibly to my mind, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." In the afternoon I went to meeting and told my friends what I hoped the Lord had done for me, and to my surprise they received me. On Sunday I was buried in the baptismal water, and raised in newness of life. I can never forget that day. It was one of the happiest days I ever spent. I have had since

then many doubts and fears. I have often been made to feel that I have deceived the people of God; and if so, I pray to God to undeceive them, and teach me the truth. I feel at this time that in me (that is, in my flesh) dwelleth no good thing. To will is present with me, but how to perform that which is good I find not.

Well, dear brethren, I wrote this to occupy a place in the SIGNS, but it comes so far short of what I would like it to be that I feel it is not worthy a place; but it is at your disposal. Do as you think best, and all will be well with me. Some have expressed a desire to know of my welfare, and I have now written a brief portion of my trials and joys. It seems like a little mite, compared with the deep experiences published in the SIGNS. I feel that I cannot understand the things of Christ as my brethren do; but if Christ has been my teacher it is all I ask. If this worthless letter should appear before the readers of the SIGNS, I want to say that Jesus Christ is my rock and high tower. He is a sure hiding-place in time of trouble, and a sweet friend in time of need. Upon his blood and righteousness is my hope built, which is an anchor to my soul, both sure and steadfast. I have never seen many of the dear brethren and sisters who write for the SIGNS, and never may see them while in these low grounds of sorrow; but my prayer is that we all may be taken into that blessed abode, the everlasting kingdom.

"All o'er those wide-extended plains
Shines one eternal day;
There God the Sun forever reigns,
And scatters night away.

"No chilling wind nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more.

"When shall I reach that happy place,
And be forever blest?
When shall I see the Father's face,
And in his bosom rest?"

O brethren, so many doubts arise, so many fears come forth, that I am often afraid I shall never reach my Father's house, in which are many mansions. I pray to God that I may be saved, and I know if I am saved it will be all of grace, and not by any works that I have done, for I can perform no good works; and if I could I know that it would be impossible for me to save myself, for Jesus Christ through his apostle Paul says, "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." If we could by any good works save ourselves, then for what purpose did Jesus Christ die? For what purpose did he humble himself to come on this vile earth? It is said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." His work appears to me as a finished work, and I feel that it is in vain for man to try to save souls; for Jesus

Christ's people were all numbered and chosen before the world was. May the good Lord bless all his chosen ones, manifesting himself to them as their Savior and Guide. May he comfort and edify each one in a way that he sees they most need. If any have gone astray, may he bring them safely back, bearing them in his arms, and carrying them on his heart. May he build up and revive his churches, making them to feel his presence, and willing to walk in his footsteps. To those who are longing for the Sun of righteousness, feeling deeply in their hearts their desperate wickedness, feeling that of all persons they are the vilest, be of good cheer, for Jesus Christ is laden with exceeding great and precious promises, which he will in his own good time send to you, to cheer and comfort your drooping minds. Remember, Christ had every pain, darkness, temptation and distress to endure for his people. We never have one sorrow or affliction but what he has felt it in a greater degree than we have ever suffered. He knows our every pain and weakness, and pities every groan. He will be a kind and faithful husband to the widow, and a merciful and loving father to the fatherless.

Now, brethren, I must stop. May God bless and keep us all in the straight and narrow way. Farewell, and may God be with you.

Hoping that we may meet above,
I am, I hope, your sister in Christ,
LIZZIE P. LEEDOM.

REISTERSTOWN, Md., June 15, 1893.

DEAR BRETHREN BEEBE:—I send you the inclosed letter, which will speak for itself. I doubt not that you will deem it worthy of publication in the SIGNS, along with the one which the dear young sister has written you. I feel like adding that we all at Black Rock feel that the Lord has been among us in a very wonderful way, in bringing this young sister to us as he has. I have never witnessed greater joy than filled her heart, and all our hearts, on Saturday and Sunday when she declared among us the wonderful works of the Lord, and followed her Savior in the sublime ordinance of baptism. I rejoice to say there are many others around Black Rock whose place is within the gates, and who have been greatly stirred up in feeling by this display of the power and goodness of God.

I felt especially desirous of attending the Chemung Association at Otego this year; but the distance is great, and the way did not seem to be open.

With love to all, I remain your brother in hope,

F. A. CHICK.

BUTLER, Md., June 4, 1893.

DEAR ELDER BEEBE:—I feel like writing you, and trying to tell you how merciful God has been to me, a poor sinner. I have been able to rejoice that salvation is of the Lord, if

at all, and how unworthy I feel myself to be. The first thing I must tell you is that I have felt to-day and yesterday to be the happiest days of my life. God gave me strength to tell the members of the church of my feelings. I was received; and was baptized this morning. How good it is that I can no longer trust in myself. Feeling how weak and destitute I am, what a precious thought it is that God is our strength. I can from my heart say, "God moves in a mysterious way." Things come to me so different from what I had expected. I have often wished I could have the privilege of talking with you; but when you were here I did not feel as though I could say anything. I feel that God has been very good to me, and that I am so undeserving and worthless. You remember the afternoon you were talking to me. I went to bed at night, but it was some time before I fell asleep. The next morning I went to school, but could not content myself there. I came home in time to hear the first sermon that morning. There was in my soul a hungering after righteousness. How comforting to me are the words, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I know a higher power was dealing with me that day. I was sitting in the meeting, thinking about my own self, when awful feelings came over me, and I felt like screaming. I started to go out, and two men helped me to the door. I was conscious, but did not have any use of myself. Everything was black in front of me; but all at once everything was pretty and bright, like a beautiful sunrise. When I saw this brightness I got upon my feet and commenced to cry. I told you about this at the meeting. After that I never felt so calm, quiet and peaceful as I had. I went to Baltimore on Friday morning, and it seemed hard for me to go. I felt that I wanted to stay at Black Rock. One morning I was awakened with these words on my mind, "Present your body a living sacrifice, holy and acceptable unto God." I did not attend school the week following the association. I felt as though I wanted to be by myself, for thoughts came into my mind that I wanted to meditate upon. One day I saw the same pretty sunrise that I had seen in the meeting-house, and these words came to me, "The Sun of righteousness." I did not know what to think about it; but I was directed to Malachi, fourth chapter. I felt that I wanted to praise God, but doubted if I had any right, when these words came to me, "Rejoice in the Lord, and be exceeding glad; for great is your reward in heaven." What a difference there is between hearing people talk and feeling these things for ourselves. Then the thought came to me, "Lo, I am with you alway, even unto the end of the world." I tell you the joy and comfort of those words are

such as the world cannot give. I could say,

"His presence disperses my gloom,
And makes all within me rejoice."

Only those can know it who have tasted it themselves. I feel myself little, but there is one who knows our needs better than we know them ourselves. There is a feeling of thankfulness in my heart, and I have a tender feeling for all those around me. I do want to be humble and lowly, and to feel that it is God's hand that rules. I know it was his hand that strengthened me when I tried to tell the church my feelings. It seemed as though I could not find words to express my condition. No one could have convinced me that I could have talked to the church members feeling as calm and peaceful as I did. But it was of the Lord. I was up at half past four o'clock this morning, anxiously waiting for the time to come. The sweetest thing I ever experienced was when I was buried in the watery grave. I shall never forget it. When I came out of the water I felt as though I was walking different from what I ever did before. I felt this morning that I did not want to become nervous, and these words came to me with much comfort,

"I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteousness, omnipotent hand."

The words seem very precious to me. This hymn was also of much comfort to me,

"Jesus, and shall it ever be,
A mortal man ashamed of thee?"

This hymn was sung at the water. How near and dear Elder Chick is to me. I feel as though I could go and put my arms around the dear ones who gave me such a kindly welcome. It seems more than I deserve. The people I met at the association all seemed so kind and sympathizing. It was a worry to me to think I read the Bible, and the words had no meaning to me. But this is the comforting part to me,

"God is his own interpreter,
And he will make it plain."

No one sees only as it is revealed unto him. I feel if I could talk with you personally that I could tell you better how I feel. I feel that I ought to rejoice in the Lord, for he is so good, even unto a sinner like me. I desire to draw nearer and nearer to the Lord.

"Although his methods are unknown,
Judgment and truth support his throne."

I did not think of writing half so much. I would be more than glad to receive a word of comfort from you, if you could feel like writing to a poor one like me. It seems I do not feel half thankful enough for what has been done for me.

Elder Chick preached on yesterday from the words, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." It seemed as though every word he uttered suited me.

From your little sister, if I dare so call myself,

DORA KESSLER.

BUTLER, Md., June 13, 1893.

ELDER F. A. CHICK—MY DEAR PASTOR:—It is a great joy to me that I can sit down and feel like penning a few lines to you. I must first tell you how happy I was to-day to receive a letter from dear Elder Beebe. It is a comfort to think that you and he think of me. I feel myself so little and childish, and do want to be kind, loving and submissive. I feel as though I never want to be afraid, for I know there is One in whose arms we are safe. My thoughts have been very pleasant, and I love to meditate upon the Lord's name. You remember my saying that things happened so differently from what I expected. It seems so plain that it is not the way we think, but in the manner our heavenly Master has ordered. I have such a tender feeling toward you, you are so sympathizing. The sweet faces of the dear brethren and sisters often come up before me. When I look at myself I seem as a tiny speck. I walked down to the water last Sunday where I was baptized. I hope that spot will always be one to be remembered. I did feel very happy when I was baptized. I think that when I was put under the water it was the sweetest thing I ever experienced. How I do love to think about it. After I finished reading your last letter these words came to me with much sweetness, "As thy days may demand shall thy strength ever be." I can compare myself with the flower that grows in the field. How good the Lord is to poor sinners. I cannot find words to express myself. It seems I do not know how to appreciate things. If I only could feel more thankful than I do. But the Lord knows how weak I am, and also knows the desires of my heart. I realize daily that God moves in a mysterious way, and his presence can disperse my gloom. If you were here I could talk to you. I will be so glad when my school closes; only two more weeks. When I received Elder Beebe's letter I felt as though I wanted everybody to see it, and I read it over and over every chance I got. To think that dear brother came here, and had so much sympathy for even me, a child, makes me feel so happy. I read the letter to my scholars. I feel like putting my arms around God's people and telling them how I love them. How often these words come to me,

"Jesus, and shall it ever be,
A mortal man ashamed of thee?"

I want you to see Elder Beebe's letter. I felt after I had finished writing to him, If I only could have made things plainer. I do not want to speak highly of myself, for I know I am a poor helpless creature. What a glorious thought it is that there is one I can look to. It seems to me that the good Lord does pre-

pare his children for himself. The fourth chapter of Second Corinthians is a beautiful chapter to me. Elder Beebe said, "Unless you forbid it, I wish to share the enjoyment of your letter with the readers of the SIGNS. It is too good news to be confined to myself." I have two feelings about it. It seems that I feel myself so unfit for writing anything worthy to be placed in the SIGNS, among so many able writers. Then again I think if Elder Beebe thinks others would enjoy reading it, I am willing. I never had a thought about it being published when I wrote it. That was not my idea. I wanted to tell him how merciful God had been to me, and I felt happy that God gave me strength to write to him. These words often come to me, "Like as a father pitieth his children, so the Lord pitieth them that fear him." It does seem as though I am changed right about. I do want to know and do the Lord's will. I never will forget the association held at Black Rock in 1893. Whenever you have time to spare, write to me. I cannot tell you how much I enjoy a letter from you. As soon as my school closes I want to go and see you. I would love to have a talk with you. Remember me with love to the members of your family.

Your loving sister,

DORA KESSLER.

WAVERLY, Iowa, May, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I forward you a letter written by my highly esteemed brother, Elder B. Bundy, which I would love to see in the SIGNS, that others who love the truth may have it as well as myself to enjoy. I have not his permission to send it, but feel it is right to do so. I do hope I love to read the SIGNS, and wish it success in the way of patronage. I would be so glad to attend the association at Otego, N. Y., next month; but I am too far away and cannot. I have one Old School Baptist neighbor, to whom I read this sermon, and she could not keep from weeping. This made me feel that she knew the certain sound.

With love to all the brethren and sisters throughout the land, I at times hope I am a chosen vessel of mercy, though weakest of them all.

A. SHEPHERD.

OTEGO, N. Y., May 2, 1893.

DEAR SISTER ADELIA:—I remember that I was silly enough to promise you to give you my views on the text you named to me some time ago, recorded in 1 Peter iv. 18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" To say that I have no view of the subject is more than I dare say; and could I see you, and talk face to face about the matter, it would seem comparatively easy; but to write my views is quite otherwise. I am aware there are different views held, even by our people, on the real meaning of the

text named; but I am responsible for my own only. The world is ever fond of giving the children's bread to dogs; and in my day I have heard the text used to frighten sinners into the kingdom, by telling them that it took the united power of the Father, Son and Holy Ghost, together with the church and the world, with all their invented means combined, to save a sinner, and that "scarcely." But the address of this epistle is to quite a different kind of sinners, even the "elect according to the foreknowledge of God the Father," &c. The apostle is not writing to or of the graceless or unquickened character, but to those only who are born of God, quickened by divine grace, and partakers of the divine nature. You will see that both the epistles of Peter are intermingled with admonitions to these characters, telling them what to do, as well as what not to do; such as, "Let none of you suffer as a murderer, or as a thief, or as a busybody in others men's matters. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf." Then he tells the brethren that judgment must begin at the house of God. And where else in all the Scriptures are we told of another tribunal before which the saints must appear, but before the judgment seat of Christ? I doubt not but you have many times been glad you were not holden to the judgment of carnal men concerning the things of faith and salvation; for if this were true, you know as well as I what that court would say. You would be doomed to say as they do, It is by works of righteousness that I have done, &c. But, dear sister, you came to the throne in Zion, the house of God, and there from the fullness of your heart have boldly declared, Salvation is of the Lord alone. And this only is acceptable testimony before the great King who reigns in glory.

In reading the Scriptures we often find the words saved and salvation; but they do not always refer to that eternal salvation of the sinner in Christ; because there is no "scarcely" in it; for that abundance of grace received always effects a reigning in life by one Jesus Christ. Then we must conclude that this "saved" which the apostle refers to is a salvation to those already in Christ; for he calls them "the righteous." What! and sinners too? Yes, and ungodly. Yes, surely; for who that knows the Lord does not daily feel the need of a glorious High Priest to plead their case before the throne, and thus proclaim their sins and iniquities all forgiven, through the virtue of that blood that speaketh better things than the blood of Abel? If the apostles of the Lamb of God are scarcely exempt from blame, not walking in and according to the commands of the law of Zion, what will be the decision or the judgment rendered in the house of God concerning the ungodly and the

sinner? Ungodly in their walk as saints, both before the world and the church; also in doctrine as well; for every principle held by the saints that does not heartily give glory to God alone for the salvation of sinners, both the common and the eternal salvation, is downright ungodliness. We read of a class of sinners of this very sort, and they are born of God; for Paul calls them brethren. But you know they were "bewitched;" and they foolishly, in an ungodly spirit, said, just as thousands are still saying, "We cannot be saved if we do not keep the law." This is the ungodliness we are all liable to fall into, except the grace of God keeps us and saves us from those delusions. Certainly it is ungodly for us, who know the grace of God has saved us, to subscribe to the doctrines of men or devils, and thus deny our dear Lord who bought us so dearly. May the Lord ever keep us from this ungodliness. These "righteous" were so-called because they lived soberly, righteously and godly in this present world; yet they were scarcely exempt from blame. Many also in our day seem very much alarmed lest we by contending, as Paul did, that God works all things after the counsel of his own will, may thereby make God the author of sin. And they tell us that it is the good things only that God works. Yet, in the Lord's name, who is sufficient in wisdom to tell what the good things are? Do you suppose dear old Jacob thought the taking from him of his beloved Joseph bore any resemblance of a good thing? No, no, a thousand times no; but rather, "This is all entirely against me; and more, it will bring my gray hairs in sorrow to the grave." Poor, dear old man, how he was tried. O could he, like God does, have declared the end from the beginning, how vastly different would he have felt. Do you not think, had this been possible, the patriarch's pride would have flamed high, to have seen his son exalted to the second chariot of Egypt? He, as we would say, could have endured it all. But where had been the trial of his faith? It was all meant for evil; but at the same time it was worked for good.

A few remarks now about the "sinner." This also is an appellation that none will accept as theirs but saved sinners. The Pharisee is insulted if it is applied to him. But did ever you feel a fellowship with one as born of God who was offended with that title? No. But such sinners seek it as the most appropriate of all titles to them, a sinner saved by grace. A definite kind of sinner. It is *the* sinner; the sinner that obeys not the gospel; a believing sinner, but a disobedient one; one who has departed from the Lord, the Fountain of living waters. But as we cannot sin against a law we are not under, nor disobey a law that does not speak to us, and as

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EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 16, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

PURITAN LAWS.

THE intolerant spirit which prevailed in the early settlement of this continent, under which it was attempted to make people pious by legal enactment, has slept for several generations; but that it is not dead is manifest in the frequent efforts of modern Pharisees to revive those statutes whose enactment must forever remain as a blot upon the history of the first settlers of the English colonies. While the execution of those relics of fanaticism was checked by the advent of the principles of personal liberty, and they were almost forgotten in the light of constitutional freedom, the laws themselves have survived upon the statute books of some of the states, and occasionally malice resorts to their enforcement in defiance of the universal abhorrence of their record when their authority was recognized. Such an ebullition of religious hatred has recently been developed in Pittsburgh, Pa. The dormant sabbatic law has been revived and enforced against some forms of Sunday labor. In this spiteful display of religious zeal the full spirit of persecution for conscience's sake is as glaringly developed as it ever was under the Spanish Inquisition, or when New England hung Quakers and Baptists, and burned witches. The hypocrisy of these religious laws is clearly shown in their very enactment. By what right can it be pretended that men have substituted the first day of the week instead of the last day, which was enjoined upon the Israelites by the direct command of God? The penalty of the transgression of the law which God gave was that the sinner must be stoned to death without mercy. Never has that penalty been abated or modified. It is heaven-daring blasphemy that would substitute a fine instead of the penalty which God affixed for the violation of his sabbath. But since both the law and the penalty have been changed by the fanatics who profess to be zealous for God, it is not wonderful that men who are honest regard their zeal as mere hypocrisy. The following article from the New York World of April 19, breathes the true sentiment of liberty of conscience as it was incorporated in the constitution of the American republic. It is not strange that the secular writer should have made the mistake of suggesting the allowance of works of devotion and mercy. It is not to be expected of one in his position that he should have carefully examined the Mosaic

law. But religious teachers ought to know that there was no such exception made either in the giving of that law, nor yet by inspired authority since the day of Moses. "The Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; ABIDE YE EVERY MAN IN HIS PLACE, LET NO MAN GO OUT OF HIS PLACE ON THE SEVENTH DAY."—Ex. xvi. 28, 29. Nowhere in the Bible can there be found any relaxation of this law by divine authority. In the present day, as when Jesus was incarnate, popular religionists have made the word of God of none effect by their traditions.—Mark vii. 13. There can be no question that the religious tyrants now have the same bloody inclination to persecute those who do not submit to their dictation, which has filled the earth with murder since the days of Cain. It is an encouraging indication of the love of liberty that an extensively influential secular paper can be found willing to publish such an earnest protest against the legal enforcement of bigotry. Let all religious statutes be abolished from the secular code, and let the creed of every man be a matter between himself and his God. While the people are desirous to be free, let them be obedient to the command of Jesus, "Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's."

THE PITTSBURG SUNDAY.

PENNSYLVANIA retains on her statute books a Sunday law framed in simpler and more despotic times than these, when work was largely individual, when there were no newspapers, railroads, telegraphs, telephones, or large cities requiring the means of getting about, and when the shadow of Puritanism brooded over an unenlightened land.

This Sunday law gives legal effect to the Mosaic requirements as to Sabbath observance, with only the change of days from Saturday to Sunday. It renders labor on Sunday a penal offense. The law being out of harmony with modern conditions, it has naturally fallen into disuse. But some months ago a society was formed in Pittsburgh to enforce it, so far at least as its enforcement might gratify the desires of the society's members to make other people uncomfortable without interfering with their own convenience.

The society has been especially active in attempts to suppress Sunday newspapers, and now another society has undertaken to put a stop to the running of horse-cars on Sunday, and to that end is about to arrest the directors and stockholders of the principal lines.

This extension of activity is right as far as it goes. But why dally thus with the outskirts of reform? Why not enforce the blue law "for

all it is worth?" It forbids all works upon Sunday except those of necessity and charity. Why should not all such work be stopped if part of it is stopped? Try the Mosaic Sabbath in its completeness and hold all men equally to its observance.

Under this law, fully enforced, no man should be permitted to drive a carriage even to church or to supply milk on Sunday. No fires should be lighted on Sunday and no cooking should be done. Breakfast, dinner and supper must be made upon cold victuals, without hot tea or coffee, for the making of these is work. If any man keeps a cow he may milk it, upon the plea of mercy to the beast, but he must on no account strain or care for the milk, for that is work neither necessary nor charitable. Moses did not permit even the gathering of manna on the Sabbath.

All paid organists and choir singers in the churches must be forbidden to perform their duties on Sunday, for these are clearly offenses against the law.

If this matter of religious observance is to be enforced by law, if the Puritan copy of the Mosaic Sabbath is to be re-established at the end of the nineteenth century, its entire spirit should be embodied in the statutes. Men should be forbidden to kiss their wives and women to caress their babes on Sunday. These are "carnal pleasures." None should be permitted to walk or run on Sunday except reverently to and from church. If we are to have the Puritan Sunday as a legal institution anywhere in the Republic, let us have the whole of it.

The men of Pittsburgh who are beset by the activities of this Sunday law enforcement society should at least see to it that the law is enforced with an equal and relentless hand against all offenses prohibited by it. They would probably find that Grant was right in saying that the best way to get rid of a bad statute was rigidly to enforce it.

MINUTES OF ASSOCIATIONS.

WE wish to call the attention of our brethren to the fact that we are prepared to print the Minutes of their associations, and solicit their patronage. We guarantee satisfaction as to workmanship and price. Among the Minutes we receive in correspondence we find a large proportion of them are printed by publishers of secular papers, who have not the slightest idea of what is meant by many of the peculiar expressions used by our order of Baptists, and consequently there often occur many ridiculous and grievous blunders in the business, as well as in the letters, Constitutions, Articles of Faith, Rules of Decorum, &c. It will cost but a few cents to mail the manuscript to us, and we will then send an estimate of the cost to print and mail the Minutes to any part of the country; and if not satisfactory we will remail the copy at our own expense, all of which can be done in a few days.

Brethren, please bear us in mind; and when your association is held present our proposition for consideration, and we will duly appreciate your kindness.

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"whatsoever the law saith it saith to them that are under the law," and as the Lord's people are not under the law, in this sense, but are under grace, we must then conclude that "the sinner" spoken of is one because he has transgressed the law of the Spirit of life which is in Christ Jesus, and is viewed as a withered branch, bearing no fruit unto holiness, and will appear to the church as in a very unfavorable light, and will cause much sorrow and sadness in the house of God. And, dear sister, it is my desire that all who know these things may do them; not to make our eternal, immortal home more secure, but because we have already received the earnest of our inheritance in glory. Like Zachariah and Elizabeth, may we walk in all the commandments and ordinances of the Lord's house blameless.

I have made myself think of what Elder Wm. L. Beebe once said of some one who had talked two hours and said nothing. That often is my case; and if you can trace my wandering writing, and find anything worth keeping, you are welcome to it.

Yours affectionately,

B. BUNDY.

WOLF CREEK, W. Va., June 15, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—In passing along on life's journey here and there we meet with one who says to us, "I am so poor, so little and weak, and so unworthy, it appears to me that I am almost ready to give up my hope; for if I even have a hope it is so little that I hardly dare call it a hope at all." Then an examination is begun, as has so often been the case. If I am a child of God, why do I have such evil thoughts? Why am I tempted in so many ways? Why does my love grow cold, and my zeal abate, and darkness close in around me? Then I cry out in agony of soul.

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul refreshing view
Of Jesus and his word?"

O could we make those doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unclouded eyes."

But, like the poor, lonely dove, we mourn and sigh. Then our thoughts run back in search of evidence, and the interest grows as we proceed to examine ourselves. When we begin to weigh the question, we look to the time when we felt no interest in heavenly things; when all our affections were earthly; and when we sought out our associates they were earthly in all they did; and we looked upon ourselves as something. But we come up to the time when this all took on a different feature, or there was a turn in our life. With some it has been very sudden; with others it has been gradual. There came over us a restlessness which we could not understand. When we retired at night

an uneasy feeling would come upon us; and we many times feared to sleep, lest we should never see another morn. O how we would mourn. Then we would many times think and many times repeat some words of prayer. But this only seemed to mock us. After a while, when the service under the law became more and more a failure, and our poor, tempest-tossed soul began to see its inability to do good and keep the law, and saw more and more of the law's just demands, and heard its thunderings, we learned that if we offended in one point we were guilty of the whole law. When we turned to God's book there we read, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." By the light of God's grace the poor soul is enabled to see the exceeding sinfulness of sin in their own corrupt heart, which is as a cage of unclean birds, and is the very sink of sin. Then, and not until then, can the poor sinner realize indeed and in truth that his every inclination is toward sin, and sin is mixed with all he does. Then is he made in despair to cry out for mercy. He is made to look back to the hole of the pit from whence he was digged. In this examination he sees himself without hope, and is led to the final and last resort, which is to cry unto God for salvation, or mercy. Then Jesus is revealed as the end of the law for righteousness, and thus shows this poor one that all the demands of the law were hurled at Christ, and not at the redeemed sinner. It is then that this heaven-favored soul is made to adore, love and praise his blessed Jesus. Yes, he views Christ as his in all things.

We can take courage when in this examination we feel that though we once loved sin, now we do not; that once we did not love the people of God, but now we do, or hope we do. Once we had no conflict within, but now we are made to mourn over wicked thoughts, and to hate our own thoughts, which arise from indwelling sin. For we believe that each child of God has a corrupt nature to contend with. The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary or opposite the one to the other. These compose the two armies we see in the Shulamite. This is the warfare going on from day to day in those who are born of the Spirit; for "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." So then "the carnal mind is enmity against God [not only at enmity, but enmity itself], not subject to the law of God, neither indeed can be." "To be carnally minded is death; but to be spiritually minded is life and peace." We believe that those who are born again sometimes become carnally minded, and die; not eternally, nor corporially, but die to the enjoyment of spiritual blessings, and many times to church privileges;

for whenever we suffer ourselves to be led off from the path of rectitude and righteousness, then we die; that is, we are separated from the things that make for our peace. As we said at the beginning of this writing, here and there we meet one who is a mourner in the true sense of the word, who is ready to acknowledge his leanness and short comings, hardly daring at times to claim a relationship so great as that of being one of the "little ones." On the other hand there are those who say to us, "I commenced the work; I repented; I exercised faith; I know I am a christian; but you Old Baptists do not so much as know these things; and you are, without exception, all the time telling of your doubts and fears; while I do not have any doubt about this matter." "I sit as a queen, and am no widow, and shall see no sorrow." These, or similiar expressions, we hear from the legalist on all sides. We hear the whole Arminian world teaching that the sinner must exercise faith in order to be saved; that he must repent and do good works in order to salvation; that he must pray, that he must seek and knock; and a host of other things are urged upon the poor dead sinner. He is begged to come to Christ, and to not resist the wooings and beseechings of Christ; that if the sinner does, he will go down to hell. If any really and truly convicted soul can realize any comfort from such admonitions as we have here enumerated, we are bound to acknowledge that we have not so learned Christ; and if this is the way into his heavenly kingdom we are out of the matter entirely, for the reason that the dead know not anything. And if it is for the sinner, either quickened or unquickened, to do anything in order to be saved eternally, then our Bible is mistaken when it ascribes salvation alone to the glorious work of redemption as wrought by our Lord Jesus Christ; for it was declared by an angel from heaven, "And thou shalt call his name Jesus; for he shall save his people from their sins." Not in their sins, but from their sins. Not that Jesus can save them if his people will let him, or if they will help him; but he shall save them, and that with an everlasting salvation. Not by works of righteousness which this people have done or will do, but according to God's mercy he saves them, by the washing of regeneration and renewing of the Holy Ghost. Not that the Holy Ghost is renewed, but his people are renewed by the Holy Ghost. Again, Not according to their works, but according to God's own purpose and grace, which was given them [his people] in Christ Jesus before the world began. And this purpose having been in God, and this grace flowing out from him, and applied by him, and freely bestowed of his own sovereign will upon every child of God, it entirely excludes the idea of the poor sinner

doing any part of the work. We believe that every one who is blessed with this grace is willing to ascribe salvation alone to the Lord; and then they desire to know his will, and to live accordingly. They desire to live a sinless life. Hence their sighing and mourning, their doubts and fears, their bitter crying, because of the fact revealed to them that they are poor sinners. This people repent and pray, and crave a living faith. They believe and know that it is the goodness of God that leads them to repentance. Such is the way we trust we have been led; for we know that in and of ourselves we are less than nothing, and that without the grace of God we would be as others, and would believe as others. If you ask the gambler, the drunkard, the thief, the liar, or all except those to whom the Lord has revealed himself, you will get the answer, "I do believe that every man is left to act entirely independent in this salvation." So, dear, little, trembling ones, wherever you are, your testimony is different, which shows that a change has taken place with you which has not taken place with the characters just enumerated. All of us naturally believed once that we could do something good to bring about our acceptance with God. If we are enabled by grace divine to see differently, it is evidence that a change has taken place with us. The denial of this on the part of others proves them to be in nature's night.

Yours in hope,

H. A. HARVEY.

STATION A. ST. JOSEPH, Mo., May 5, 1893.

I WAS just going to make my address to "My dear brethren in Christ;" but something seems to say, Shame! shame! that so vile a sinner as you will foist himself upon the saints of the most high God. Hypocrisy and vile imposition added to all your other black catalogue of sins, to assume to be a brother to those whom Paul calls "holy brethren, partakers of the heavenly calling." But what else can I do? Where can I go? In all this broad land of multiplied millions there are none but the poor children of tribulation to whom I can go for the comfort and sympathy that my poor heart needs.

Dear child of God, are you here in this valley of sorrow, this way which is chosen by your Father, never trodden by the lion's whelp, nor seen by the vulture's eye; this way where you find the footprints of your beloved Lord; this way which never can be described or known by human wisdom? O yes, methinks I hear the voice of your groaning, and O! it is melody to my ear. "The voice of the turtle is heard in the land," the bride weeping for her Husband. "By night upon my bed I sought him whom my soul loveth; I sought him, but I found him not." The world knoweth nothing of this sorrow, neither can it know anything

of the secret spring of the joy of a poor sorrowing soul while he mournfully walks in this "valley of Achor," or valley of the slain.—Josh. vii. 26. They do not know the deep, deep joy of the Lord's poor Jobs as they cry out in their most terrible extremity, "The hand of God hath touched me."—Job. xix. 21. Singular paradox indeed; the most exultant joy in the deepest sorrow. O yes, dear children, even this valley of the slain is made of our God a place of joy and gladness.—See Hosea ii. 15. O thou chosen generation of Jesus Christ, family of our God, not of this world, even as (just like) your Beloved is not, left here among the earth's nations, a poor and afflicted people, O thou blessed heirs of the tribulation, kingdom and patience of our Lord Jesus Christ, "Entreat me not to leave thee, or to return from following after thee." I have found you in this valley of Achor, sorrowing because you cannot sorrow; mourning because you cannot mourn; heavy because you are so light; abased because you are exalted; melted to tears because your heart is so hard; sad and depressed, yet always rejoicing; dying daily, yet living; bearing about in your body the dying of the Lord Jesus, yet rejoicing in the hope of an endless life; no righteousness of your own, yet clothed with the matchless robe of Christ's righteousness; hating yourselves, yet standing before God without blame in love; weak and helpless, yet walking in the power of an infinite God; mourning the lack of faith, yet moved by that faith by which we understand the worlds were made; strangers and pilgrims in the earth, yet having a home in heaven; surrounded by ten thousand dangers, yet perfectly safe; tired and weary, yet enjoying the sweetest rest; destitute of good works, yet working out that which your Father works within; unable to pray, yet always praying; the poorest of earth, yet heirs of matchless wealth; persecuted, yet rejoicing in tribulation; ignorant, yet wise; empty, yet filled with the fullness of God (John i. 16); dwelling in a wilderness, yet in the garden of the Lord; unsatisfied, yet content; timid, yet bold as a lion; humble, yet exalted to the dignity of sons of God; lying slain on the battle-field, yet standing in the strength of Israel's God; blind, yet seeing the King in his beauty; deaf, yet hearing the sweetest melody of the gospel; not under the law, but under grace; no name among men, yet written in the Lamb's book of life before the world was; not the lineal descendents of any great family of earth, yet the line of your genealogy is traced back and up to the eternal Father; the Spirit of Christ given to you, not because you are good, but because you are sons. No wonder the Savior says, "Ye are not of this world." These strange paradoxes mark you as belonging to another. You are indeed a strangely peculiar people.

And now, dear children, I do not know whether I am one of you or not. If I am not, I am alone, just alone in this cold, sinful world. O terrible thought! How can I endure it? Tell me not, O children of Zion, tell me not to return from following after you. Strange as it may seem to the world, this valley of the slain is a sweet, sweet peace to me. I love the company of the poor, the lame and halt there. Let me walk with you, mourn, weep and rejoice with you. And O! can I, a poor worm like me, have a share in the sweet fellowship of the saints?

Beloved, I have written so incoherently, and every expression is so weak, just like myself, that I hesitate to send it to you. But perhaps it will induce some of you to write me, if it is thus with you. Tell me, ought a poor, helpless worm like I am, so full, too, of such grave inconsistencies, be allowed to stand upon the walls of our beloved Zion and talk about the unsearchable riches of Christ?

H. S. CLOUD.

SCALESVILLE, Ind., March 20, 1893.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I again take my pen, to let the dear children of God who take the SIGNS OF THE TIMES know that I yet live, for a purpose unknown to me, but known to God; for of all the beings that live and move on earth, I at times seem to be of the least use. Almost twenty-nine years ago I publicly professed a hope in Christ, and was baptized in the fellowship of the Regular Baptist Church, which I then believed, and yet believe, to be the church of Christ. She should stand firmly "upon this rock," teaching none other things than those which Jesus Christ and his apostles commanded and taught. We should have no fellowship with the unfruitful works of darkness, or with those who teach for doctrine the commandments of men. How it grieves us to think of some who, we have reason to believe, have been born of God, and been made by his Spirit to rejoice in the doctrine of God our Savior, and who, concerning the faith and discipline of the church, had renounced all things for which there was not a "Thus saith the Lord." Where are some now, who once stood shoulder to shoulder with us? We are sorry to say they are drifting back into the world, and trimming their way to seek love, by becoming slack in discipline, the law which the Lord has given to govern his church, and being over anxious to get people to join the church. "How can two walk together except they be agreed?" A house divided cannot stand.

Dear brethren, why not be quiet, and let the Lord build the house out of the material he has prepared? for it is written, "Except the Lord build the house, they labor in vain that build it." Whenever men undertake to improve upon the works

of God, they are sure to make matters worse, and sure to bring about confusion. Is it not better, if the will of God be so, that we suffer the reproaches of wicked men and devils, and have the smiles of our Master, and a "Thus saith the Lord" for all we do and say, than to enjoy the pleasures of sin for a season? "In the world ye shall have tribulation; but be of good cheer, I have overcome the world," says Jesus. The world loves its own, and hates the Bible truth, because it debases man and exalts Christ as head over all to the church, which is his body. What can Baptists expect to gain by taking down the bars, or making breaches in the wall which the Master of the house has surrounded them with so perfectly that no enemy can enter therein, provided the inmates do not open the gates or door to any but those whom the Master has taught to say plainly "Shibboleth," so that you may know he is an Israelite indeed? It is not large numbers that constitute the church of Christ, but those who are born again, or from above. Paul says to the Corinthian brethren, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. vi. 14-16. Can you, brethren, by persuading men to join the church, whom God has not fitted for it, make them the children of God, the children of the promise, of whom God has said, "I will be their God, and they shall be my people?" I tell you no. You cannot change the purpose of the living God. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. ix. 18. Then is it not best for the church to stand still and see the salvation of God, as Israel had to do when they came to the Red Sea? The sea was before them, the Egyptians were behind them, and an impassable mountain on either side of them. What could they do but stand still? To go forward they would be drowned in the sea; to go backward they would die at the hands of the Egyptians. But the Lord delivered them in a way they had not thought nor heard of, by making a passage through the sea, so that the great army of over six hundred thousand men, the chosen people of God, Israel, walked through the sea on dry land, and not one was lost.

Now, brethren, consider Gideon's little army of men, and how the Lord delivered the Midianites into his hand. Read the whole account in Judges, seventh and eighth chapters.

The Lord delivered Israel out of Egyptian bondage. It was he also who fought their battles. Therefore, dear brethren, let us be still, and know that he is God, and besides him there is no Savior. Let us be patient in long suffering, and not deny him; for if we deny him, he also will deny us. Let us own him as our Savior and as our Lawgiver. As much as in us lies, let us try to faithfully execute his laws, which he has given unto his church, doing nothing by partiality, knowing this, that the church does not belong to us, but to the Master. We are only members of the body, to be governed by the head. He has given the church laws to be governed by, and we cannot change them. It is our duty to observe them. Obedience to his commands is the only safeguard, which he has thrown around his people, the church. Where has the Savior made any promise of salvation to any one except the faithful? Can we expect to have peace in the church of Christ if we neglect to execute his laws, which are unalterable? Although we may think, and may teach our brethren, that such and such things are small matters, and do not amount to much, and therefore we better just let them go, bear with them, for if we bring them before the church they will cause trouble, and it may be some good brother will be offended; this, dear brethren, is just the way to get trouble into the church, by neglecting to enforce the laws of Zion. We may throw wet blankets on the flames, and keep the flames down for a time, but they will burst out after a while. O what a shame that any Baptists should be so tied and bound unto the world as to be afraid to enforce the laws which Christ, the great head of the church, has given for her protection. Fear not, brethren, to enforce the law of Christ, for it is that which binds the brethren together in the church. You will only get rid of the chaff, and be the gainer by it.

Brethren Beebe, if you think this will be of benefit to the many readers of the SIGNS, publish it. I would ask the brethren to try it by the word, as we are all fallible beings.

Your little brother,

C. C. HEATH.

SOUTH LOWELL, N. C., March 21, 1893.

DEAR BRETHREN BEEBE:—Through the goodness and mercy of God I am yet spared, a living monument of his untiring mercies. I hope I have the desire to say with the psalmist David, "Bless the Lord, O my soul, and forget not all his benefits." He has spared my life to attain within a few months of seventy years. Though feeble, he yet gives me strength to be able to nurse and attend to my two helpless children. Were it not for them, how often I feel, O for wings to fly away and be at rest from these scenes of sin and earthly trials. Were it not for the blessed hope that when I shall fill

my allotted task here on earth I shall have a home in that house not made with hands, eternal in the heavens, I would sink in despair. Full twenty years of our shut-in lives have we been graciously supplied, cheered and comforted with our beloved medium, the SIGNS OF THE TIMES, bearing sweet truths from the sons and daughters of Zion, scattered over this land of ours. Words fail to express the sense of gratitude I feel to the Giver of all blessings, poor and dependent worm that I am, for so manifesting his love to me, inspiring the hearts of his children to remember me. Confined always at home, I seldom hear a sermon, only through the SIGNS. Longingly I look for it each week. Often when weary with care and watching, my soul filled with doubt and darkness, has it brought such words of comfort that I was made to cry,

"Dissolve my heart in thankfulness,
And melt mine eyes to tears."

Through the SIGNS I have been given a friend, a precious sister in Christ, Mrs. W. T. Clark, of Woodhull, Ill. For months has she been cheering our afflicted lives with sweet words of consolation, and also donated sixteen dollars. The Lord is good, and not slack concerning his promises. While misfortune has robbed us of all earthly possessions, and we of necessity have to look to others for support, we have never suffered. O blessed promises! I can say with dear Mary Parker,

"When a few more days are ended,
A few more scenes are o'er,
A few more griefs are tasted,
We shall fall to rise no more."

Dear brethren Beebe, accept my sincere thanks for the great kindness extended me; and may I hope to have an interest in your prayers, that I may have strength given me to bear whatsoever the future may have in store for me? May the God of all grace ever uphold you, and enable you to still wield "The sword of the Lord and of Gideon," in contending for that faith so ably defended by your father, the predestinating and electing love of God, the ground and pillar of the gospel.

Your unworthy sister, I hope, in Christ,

SARAH H. GARRARD.

OTEGO, N. Y., May 16, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I will send for your disposal a short but sweet letter from our good sister Cheney, which, I think, is the pure language of one born of God.

B. BUNDY.

DIX, N. Y., Jan. 8, 1893.

MRS. PARKER—MY DEAR SISTER IN CHRIST:—I seat myself with a heavy heart, to try to respond to yours received a long time ago. I thought when I received yours that I would answer it immediately; but my many cares, combined with the infirmities of age, afford me an excuse. My health is as good as I

have any reason to expect at my time of life, being seventy years old. Many times I am made to wonder at the goodness and mercy of God in bestowing so many blessings on such an unworthy creature as I am; for at times I see so much in my life to condemn, and even my thoughts are evil continually. O when shall I be rid of this sinful self? When I shall lay aside this mortality, shall I indeed put on immortality and awake with the likeness of the Redeemer? It seems too much for such a poor sinner as I am to hope for. Should this indeed be my happy lot, it must be through rich, free and sovereign grace. If indeed he has given me a surety wholly divine, and viewed all the merits of Jesus mine, he possibly may with it give me the kingdom. I hear no preaching at all. I have my Bible, but sometimes even that is to me a sealed book, while at other times I seem to find a blessing on every page I read. I read the SIGNS OF THE TIMES, and enjoy it very much; but my mind is so much occupied with worldly cares that I cannot retain what I read. While reading I sometimes think my experience is told by the dear children of the household of faith; and I feel my hope revive and my heart grow warm with love to God and the dear saints. But much of the time I walk in darkness and have no light. If I only could trust in the Lord and stay upon God all would be well; yet I have no confidence anywhere else. Now the inquiry in my mind is, Do I trust in the Lord, and is it true that I shall never be confounded? By the abounding mercy of the adorable High Priest and King, the God-man, the meek and lowly Jesus, I do hope in his mercy, that I shall come off conqueror through his blood and righteousness.

Remember me to the dear friends, and especially to brother Bundy. My love to yourself and Henry.

L. D. CHENEY.

IVEY, Ga., Aug. 7, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you inclosed two dollars in a registered letter for your paper, the SIGNS OF THE TIMES, which I have been reading off and on from my youth up; and if there has ever been any variation in the doctrine it has advocated and set forth I have never been able to detect it. It has set forth the doctrine that Jesus Christ is the Savior of sinners, the Head of the church, the corner-stone, the one that can shut and none can open, and open and none can shut. Brethren, in one month more, I left living, I shall enter my seventy-eighth year, but still need the prayers of the righteous; so, brethren, pray for one who still remains a poor sinner.

CHARLES IVEY.

MARRIAGES.

ON Wednesday, Aug. 9th, at the residence of the bride's father, in Kent Co., Del., by Elder E. Rittenhouse, Mr. Christian S. Martin and Miss Emma Sylvester, all of Delaware.

OBITUARY NOTICES.

DIED—In the city of Middletown, N. Y., on Feb. 24th, 1893, of general debility, Mrs. Martha Kirby, widow of Wm. Kirby. She was born March 16th, 1815, and was therefore in the 78th year of her age. Her husband died about seven years ago. She leaves an adopted daughter to mourn her loss.

Mrs. Kirby was baptized a number of years ago in the fellowship of the Middletown & Wallkill Old School Baptist Church, of which she remained a worthy member until called to her eternal home.

The funeral services were conducted by her pastor, Elder Benton Jenkins, at her late residence, on Feb. 26th; after which her mortal remains were laid to rest in Pine Hill Cemetery.

"O happy soul, who safely past
Thy weary warfare here!
Arrived at Jesus' feet at last,
And ended all thy care."

DIED—At Kelly's Corners, Delaware Co., N. Y., August 2d, 1892, after a long illness of heart disease, Mr. Norman Kelly, in the 65th year of his age.

Mr. Kelly was not a professor of religion, but was a Baptist in principle, taking no interest in any of the works of men for salvation. He was very patient in his suffering, which had been very great, and often expressed a desire to be at rest.

His funeral was very largely attended at the house, and a sermon was preached by Elder Fred W. Keene from Amos v. 8; after which a large procession followed his mortal remains to his last resting place.

He left my sister (his widow), two brothers and two sisters, with other relatives, to mourn. My sisters, three in number, are widowed. May God comfort the mourning ones.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

MY dear mother, Susannah Streight, departed this life July 5th, 1893, aged 80 years, 6 months and 21 days.

She had been afflicted for years with neuralgia of the stomach and side. She had been sick for some time with neuralgia in her side, and it went to her heart. My wife had just washed her face, and I asked her how she felt. She said she had been sleeping. She just moved her head, and said, "I am getting blind; I can't see," and died without a struggle. She was very willing to go. We believe and know that she has left a weary land to exchange for a land of rest. She took great delight in reading the SIGNS OF THE TIMES. None were more delighted in hearing the gospel preached, and to converse on the subject of salvation by grace. She was born in North Carolina, her maiden name being Corum. She moved with her parents while a child to Kentucky, lived there a number of years, then moved to Illinois, and there was married to Mr. Lucas. To them were born three children, of whom only one survives, Elizabeth Jones, now living in Des Moines, Iowa. She next married James Simmons, in Warren Co., Ill. To them were born four children, of whom only one survives, Bailey R. Simmons. My father died when I was small. We then moved to Iowa, where she married Ephraim Streight. She had been a widow for a number of years when she died. She joined the Old School Baptist Church when about fifteen years old, in Kentucky, and held her membership in Illinois and Iowa. Her last membership was at the Mt. Pleasant Church, near York, York Co., Neb.

The funeral services were held at our house on July 6th, conducted by Elders Cooper and Wagoner.

B. R. SIMMONS.

YORK, Neb.

DIED—July 7th, 1893, at her home, where she had lived thirty-seven years, sister Mary Brasel, daughter of the late Elder Ezra Stout, of Oregon, who formerly lived in Illinois.

Sister Brasel was born in Hamilton Co., Ohio, Nov. 25th, 1825. Her parents moved to Morgan Co., Ill., when she was young. She was married to brother Louis Brasel on March 4th, 1841. Unto them were born eleven children, seven sons and four daughters. She united with the Primitive or Old School Baptist Church called Barren Grove, in Henry Co., Ill., in 1870, where she lived an active member until called home. She was one that enjoyed church privileges greatly, and mourned the loss of them, as the church has not been able to hold regular meetings for the last few years, having grown weak from deaths and removals. She was deeply taught in spiritual things, often sighed over the plague of her heart, and often spoke of the depravity and deceitfulness of the same.

Her disease was tumor on the liver, from which she suffered greatly, being mostly unconscious for the last week; but a few minutes before death came she revived and knew all. Her eyes sparkled with unnatural light. The struggle with natural ties is over, the victory is given, as she died in the glorious triumph of faith. "Precious in the sight of the Lord is the death of his saints."

We extend our heartfelt sympathy to the bereaved family, and especially to brother Brasel, who is left in his old days to mourn his loss, being badly afflicted with paralysis, unable to walk without crutches, his speech and sight being also affected. May the God of all consolation comfort them in this sad dispensation.

The writer was sent for to attend the funeral, and tried in a feeble way to answer Job's question, "If a man die, shall he live again?" followed by some beautiful and touching remarks by Elder Smith Ketchum. Then the body was conveyed to its last resting place, there to remain until called forth, and the answer to that great question is demonstrated by the power of God, when all his saints shall be raised in the likeness of Jesus, their glorious Redeemer.

JOHN DOWNEY.

WENONA, Ill., July 29, 1893.

ELDER Benjamin Bradbury was born in Brown Co., Ohio, May 30th, 1813, and departed this life in the city of Abingdon, Ill., August 1st, 1893, aged 80 years, 2 months and 2 days.

The deceased was a son of Moses and Agnes Bradbury. He joined the Clover Lick Church of Primitive Baptists, in the same state, in January, 1833, and was baptized by Elder Aaron Sargent. In 1835 he came to Illinois, and settled in Knox County. He was united in marriage with Miss Mary Finley on March 12th, 1840, who died April 27th, 1841. On Nov. 1st, 1846, he was married to Miss Hannah Stevens, who became the mother of two sons, James J. and Levi A., who with their mother survive the Elder.

The subject of this notice was licensed to preach by the Cedar Creek Church in 1842, and at the request of the same church was ordained to the ministry in November, 1843, by Elders Charles Vandever and Wm. Martin. He preached for some years for two or three churches, and was for awhile a member of the Henderson Church. In August, 1859, he and his wife joined the New Hope Church, in Warren Co., Ill., by letter, where the deceased remained a beloved and highly esteemed member and an able defender of the faith until his death. Our beloved brother had sustained an unblemished character as a Christian for more than sixty years, and as a minister nearly fifty years, and never compromised the gospel of grace with the inventions of men. The writer of this notice was a member with him about thirty-four years, and

our fellowship has been unbroken. The Elder had for several years been very feeble with a complication of ills, and was not able to meet often with the church during his last days, but remained unshaken in the faith of the gospel. He finally sank down slowly, and fell asleep in Jesus in the triumphs of that faith on which he had so long lived.

On August 2d a large audience gathered at his late residence, and Elder Smith Ketchum, of Elmwood, Ill., opened the services by reading and prayer, and the writer spoke from 2 Timothy iv. 6-8; after which his remains were laid to rest in the city cemetery until God shall call for him.

The deceased read the SIGNS for many years. The Lord bless the bereaved family.

I. N. VANMETER.

MACOMB, Ill., Aug. 3, 1893.

ASSOCIATIONAL.

THE Roxbury Old School Baptist Association will convene, the Lord willing, with the Andes Church, Union Grove, Delaware Co., N. Y., on the first Wednesday and Thursday in September (6th), 1893.

THE fifty-third annual session of the Mount Pleasant Association of Regular Baptists will be held (the Lord willing) with the Sulphur Fork Church, near Campbellsburgh, Henry Co., Ky., commencing on Friday before the first Saturday and Sunday in September (1st), 1893.

Those coming by way of Lexington will change cars at Lagrange and get off at Campbellsburgh station, on the Cincinnati & Louisville Short Line R. R. Those coming by way of Cincinnati and Louisville will get off at Campbellsburgh, where all will be cared for.

A cordial invitation is extended to all lovers of the truth.

E. F. RANDELL, Church Clerk.

THE Nodaway Association of Primitive Baptists will meet with the First Nodaway Church, four miles west of Savannah, Andrew Co., Mo., on Saturday before the second Sunday in September, 1893.

Those coming from the south will come to Savannah, on the Maple Leaf R. R. Those from the north on the same road will come to Savannah. Those coming from the north on the Bluff R. R. will stop off at Amizona. Conveyance will be at each place. All are invited.

LUKE THORNTON, Clerk.

THE Sandy Creek Association of Predestinarian Baptists will hold its next annual meeting with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1893.

Those coming by the Illinois Central R. R. from the south will stop at Rutland, and those from the north will stop at Wenona. Those coming by the Chicago & Alton R. R. will stop at Evans, and those by the Santa Fe R. R. will stop at Toluca.

A cordial invitation is extended to the household of faith to attend with us.

JOHN DOWNEY, Clerk.

THE sixty-second annual session of the Spoon River Association of Primitive Baptists will meet, if the Lord will, on Friday before the first Sunday in September, 1893, and continue three days.

The meeting will be at the Mt. Zion Church, Fulton Co., Ill., seven miles east of Astoria, on the St. Louis Division of the C., B. & Q. R. R. Our brethren are invited to come and see us.

I. N. VANMETER, Mod.

THE Licking Old School Baptist Association, of Kentucky, will convene, the Lord willing, with the church at May's Lick, Mason Co., Ky., on Friday before the second Saturday in September (8th), 1893, and continue the two following days.

Those coming from the east will arrange to reach Maysville, Ky., at 4:25 p. m., on the C. & O. train (F. F. V.). Those coming from the west or Cincinnati will arrange to come over the same road, on the Huntington Accommodation, which reaches Maysville at 4:42 p. m., where they will be met and conveyed to May's Lick. Those coming from all points south will be met at Helena Station on Thursday at 10:00 a. m. and 8:00 p. m. All friends invited.

F. LAYTHAM.

YEARLY MEETINGS.

THE annual meeting with the church at Bryn Zion is appointed on the third Sunday in August, Saturday included.

Friends who can attend with us, and expect to come by rail, will please get tickets for Kenton, if coming from the northward, and come down the Delaware R. R. on the first train on Saturday. Saturday meeting at two o'clock p. m. Those coming from the southward get tickets for Clayton.

THE Cow Marsh yearly meeting will be held on the fourth Saturday, Sunday and Monday in September.

Those coming by rail will take the first down train on Saturday for Henderson, changing cars at Clayton. Those from the southward will take the first through train from Delmar for Felton, arriving at 9:20 a. m., where they will be met and cared for.

We hope for a good attendance, and that those who come will find it good to be there.

E. RITTENHOUSE.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Inclosed I hand you a list of appointments for Elder P. D. Gold in Kentucky, to wit:

Little Flock—August 26th and 27th.

Salt River—28th.

As brother Money may appoint—29th and 30th.

Pleasureville—31st.

Mt. Pleasant Association, with the Sulphur Fork Church—September 1st, 2d and 3d.

Sardis—4th.

Elk Lick—5th.

Mt. Sterling—6th.

Mt. Carmel—7th.

Licking Association, at May's Lick—8th, 9th and 10th.

B. FARMER.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 23, 1893.

NO. 34.

POETRY.

ISAIAH XLII. 16.

ALL the way seems dark before me,
But my Father holds my hand;
Though no pathway I can see,
On I go at his command.

Though my feet with thorns are torn,
Though I through a strange road go,
He who leads hath much more borne,
And doth all my pathway know.

He who saved me by his grace
Will, I know, keep me alive;
Where he hath for me a place
I shall in his time arrive.

Naught have I to call my own,
All I have must come from him;
Ere the world was he has known,
Though my path to me is dim.

If he, who is all in all,
In the pathway shall me lead,
Though I stumble I can't fall,
But shall in his pastures feed.

Then what could I ask beside—
I a weak worm of the dust?
May I in his love abide,
Only in his name to trust.

Are there idols in my heart?
Let them be cast far away;
Sooner would I from all part,
Than from God to stay one day.

AMY S. BRINK.

CORNWALL, N. Y., Jan., 1893.

HE KNOWETH THE WAY THAT I TAKE.

I KNOW not, the way is so misty,
The joys or the griefs it shall bring,
What clouds are o'erhanging the future,
What flowers by the roadside shall spring;

But there's one who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
"He knoweth the way that I take."

I stand where the crossroads are meeting,
And know not the right from the wrong;
No beckoning fingers direct me,
No welcome floats to me in song.
But my Guide will soon give me a token
By wilderness, mountain or lake;
Whatever the darkness about me,
"He knoweth the way that I take."

It is true that I cannot perceive him
If backward or forward I go;
He hideth himself, but he tries me,
That more of his love I may know.
And O that the gold may be purer
For the trouble that comes for love's sake!
I am not afraid of life's sorrow,
"He knoweth the way that I take."

Who knoweth? The Father who loves me,
The Savior who suffered for me,
The Spirit all present to guide me,
Whatever the future shall be.
So let me have hope and take courage,
This truth shall my joy-anthem make,
The Lord is my strong tower of refuge,
"He knoweth the way that I take."

And I know that the way leadeth home-ward,
To the land of the pure and the blest,
To the country of ever fair summer,
To the city of peace and of rest.
And there shall be healing for sickness,
And fountains life's fever to slake;
What matters beside? I go heav'nward;
"He knoweth the way that I take."

CORRESPONDENCE.

REISTERSTOWN, Md., Aug. 4, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—In a recent number of the SIGNS I see two requests for my views upon portions of the Scriptures. One was by brother J. A. Merryman, and the other was signed "E. O." I will say first that if I knew the address of the writers I would respond by private letter; but as I do not I will try to give such views as I have through the SIGNS, if you deem it best to publish what I may write.

The text named by brother Merryman is in Matthew xi. 12, and reads as follows, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Concerning this text I wish to make a few prefatory remarks first. In former years I associated these words with the language found in Luke xvi. 16, which reads as follows: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Formerly it was my thought that the evangelists were recording the same thing, only using different language in doing so; but after more carefully reading the connection I have come to the conclusion that I was wrong. The connection shows that Matthew and Luke could not have been declaring the same thing, because they were, in the connection of each text, writing of different scenes and times in the public ministry of the Savior. I desire also to say that I am well aware that much has been said and written upon these words, and much in them has seemed to many difficult to be understood; and in the few thoughts which I may here present I cannot hope to satisfy the minds of every one, and perhaps of no one. But nevertheless I will briefly present my present views, with the reasons that lead me to them, hoping that at least the text may not suffer violence at my hands; and that if my brethren shall differ from me they will at least throw the mantle of charity over my imperfections.

I understand the text to mean just what would at first glance occur to the reader as its meaning, viz., that the kingdom of heaven in the persons of its subjects suffers persecution and all manner of opposition from the rage and malice of its adversaries, and from the enmity of the prince of darkness ruling in the

hearts of the children of men; and that the followers of Jesus were taken by force and imprisoned, and delivered up to death. I will briefly give my reason for this view, and then try to answer an objection which may occur to the minds of others, as it formerly did to my own mind.

The connection of the text seems to me to clearly show that this must be its meaning. John the Baptist had been arrested and cast into prison by Herod, and was soon to lose his life, from the hatred of a woman whose iniquity he had rebuked. From his prison he had, as in this eleventh chapter of Matthew is narrated, sent two of his disciples to Jesus, asking the one great question, "Art thou he that should come, or do we look for another?" Jesus in reply sent him the testimony of his mighty works, with the cheering message, "And blessed is he whosever is not offended in me." Then, as they departed with the Master's message to John, Jesus began to discourse concerning John to his disciples. Read from the seventh to the eleventh verses for the wonderful testimony which Jesus bore concerning this man, who came in the spirit and power of Elijah. I will not pause to quote it all. Now bear all this in mind, viz., that John the Baptist had come as the forerunner of Christ, preaching the good news of the kingdom, and also that he was now hated and persecuted of men, and was suffering imprisonment as the direct result of the hatred of men to his ministry, and that all this had just been called to the attention of the Master and his disciples afresh by the coming of the two disciples of John, and it seems to me that the conclusion is irresistible that the words of the text, "the kingdom of heaven suffereth violence," &c., can mean nothing different from what I have named just before, viz., the persecution to which its subjects were exposed.

The question that may arise, and that was once in my mind, is this, Why say, "From the days of John the Baptist until now," unless something peculiar to that time is meant? Such a thing as persecution is common in all ages of the kingdom of heaven. The people of God had been persecuted from the beginning of time, and would be until the end of time. Why then say, "From the days of John the Baptist until now?" The answer, to my mind, is that the kingdom of heaven began to be heralded forth by John the Baptist, and

John the Baptist was now in prison suffering violence for his ministry, and John the Baptist had been the subject of the Savior's discourse; and therefore he continues right along in the same line of truth when he uses the words of the text. This language does not imply any denial of the fact that from the days of Abel he that is of the flesh has hated and persecuted him that is of the Spirit. On the contrary, the Savior's words assert that what has always been true is now also shown still more clearly to be true; for the kingdom of heaven itself is suffering violence, and the violent take it with carnal power.

The spirit of righteousness had always been in the world, but it had always been persecuted by the followers of the spirit of the world. So Cain persecuted Abel, and Saul persecuted David, and Jezebel persecuted Elijah; and now that, in a manner never seen before, the kingdom of heaven was set up on earth, the spirit of rage, enmity and hatred burst forth with renewed fury. One Herod had destroyed all the children in Ramah, another Herod had cast John into prison, and later beheaded him, and still later Jesus himself should be put to death upon false accusation; and in ages to come the blood of slaughtered millions should testify to the spirit of enmity in man against God and godliness. Always is it true that the kingdom of heaven suffereth violence, and the violent take it by force.

I want to call attention to the word "suffereth." It signifies to receive, or to endure. The violent inflict violence upon it. The thought in my mind is that the kingdom of heaven does not inflict violence, but endures it. The world is carnal, and uses carnal weapons, or weapons of violence. The kingdom of heaven is spiritual, and uses only spiritual weapons. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, says the apostle. Abel did not persecute or slay his brother, but Cain slew him. David did not persecute Saul, but was persecuted of Saul. John did not persecute Herod, but was persecuted by him. The Master did harm to no one, but was reproached and persecuted. In all ages the kingdom of Christ has suffered violence, but has inflicted none. A spirit of violence is always a mark of the world, and not of the kingdom of God. With the kingdom of God come love, peace, good will

to men, and an endeavor to live peaceably with all men; but a spirit of persecution marks any church as a church of antichrist. A persecuting spirit at once shows that a man is of antichrist, and not of Christ. The kingdom of Christ is a kingdom of love, which suffers long, and is kind.

I leave these remarks. I find that I have already written so much that I will leave the text mentioned by "E. O." to another time. I trust that what is written may not be wholly unsatisfactory to brother Merryman.

I remain your brother in the hope of the gospel,

F. A. CHICK.

THE LORD'S GOODNESS.

Exodus xxxiii. 12-23; xiii. 4-9.

How different the Lord's goodness is from the goodness of men. What is known as goodness among men is based upon natural affection, which is earthly and sensual, and is full of selfish pride and vanity, and is directed by human wisdom, which is foolishness with God; therefore this goodness is like the deceitful heart from whence it comes, unreliable. The Savior did not recognize it as entitled to be called goodness, and said, "There is none good but one, that is God." The goodness of the Lord comes forth from that everlasting love with which he loved his people, which is infinitely pure and holy, as is every attribute of his glorious and incomprehensible character; and it is prepared and manifested in infinite wisdom, and in perfect accordance with the claims of justice and truth. It is therefore spoken of in the Scriptures as great. "They shall abundantly utter the memory of thy great goodness." "O how great is thy goodness which thou hast wrought for them that fear thee, which thou hast laid up for them that trust in thee before the sons of men."

The Lord's goodness and his glory are one and the same. Moses asked to be shown the Lord's glory, and in reply the Lord said, "I will cause all my goodness to pass before thee." But Moses would not be allowed to look upon that goodness as it came toward him and passed along by. One look would have killed him. He must be hidden and securely covered while God's glory passed by, or he would have been swept away by it into everlasting destruction. That is the Lord's face, that approach of his goodness and glory to the favored subjects of it; and "no man," he said, "can see my face and live." There was but one place in all the world where Moses would be safely protected while the Lord's glory passed by, and that was and is a place by the Lord, sacredly near to him, a rock which even the wind that passed by Elijah and rent the rocks on Mount Horeb could not disturb. In that rock there was a cleft pre-

pared for Moses; and the Lord put him in there, and covered him with his hand, so that he was absolutely safe while the goodness of the Lord passed by. Then the hand of the Lord was removed, so that Moses could see the back parts of the Lord, could see the work after it was finished, the goodness after it was prepared and completed; but he could not see anything of it beforehand, nor understand the manner or time of the Lord's coming to him in his purposes of love and mercy. "My face shall not be seen."

But that was what Moses had asked to see; and we are all like Moses in that respect. He wanted to know all about the Lord's purposes concerning his people, what he was going to do, and how he was going to accomplish the work. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest." That was a blessed promise, and Moses' words show that he regarded that as an absolutely essential thing. "If thy presence go not with me, carry us not up hence." That ought, it seems, to have been enough; but still Moses wanted to see the Lord's way, to see his glory.

The manner in which the Lord answered and fulfilled this prayer of Moses shows how it is fulfilled in the gospel, and in the experience of all his children. Moses was alone with the Lord upon Mount Sinai when the Lord passed by before him, and proclaimed his name. In that name is all his goodness, all his glory; and it is expressed and made to appear when that name is proclaimed. A name is for others, not for the one to whom it belongs. It expresses to others his character and attributes and work. A name means to any one just what he knows of the one whose name it is. The revelation of the name of the Lord to any one is the revelation of his divine perfections. To proclaim that name is to proclaim those perfections, to make his goodness and glory appear. This is the name of the Lord that was proclaimed by the Lord as he passed by before Moses while he was hidden in the cleft of the rock and covered with the Lord's hand, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." What a most wonderful name this is, full of gospel

blessings, full of goodness and mercy and truth, and also of justice and judgment; and therefore it must pass by a sinful mortal as a strong and mighty wind that would carry him away like chaff. Who is there on the earth that could stand before that wind, "He will in no wise clear the guilty?" It would be to him like the wind that "rent the mountains, and break in pieces the rocks before the Lord," on Mount Horeb; and no hiding-place that he might find on the earth could save him from its terrible power.

But there is a place by the Lord, and a Rock is there, with a cleft which furnishes a hiding-place absolutely and eternally secure. "That Rock is Christ." The guilt of all his people was upon him, and on account of that the wrath of God fell upon him. The day of vengeance was in his heart. All his people were in him, died with him in a legal and mystical sense, and rose with him. They were hidden thus in him, and covered with the hand of God's infinite power, while his goodness was thus being prepared and his glorious name proclaimed. The guilty were not cleared, as the last syllable of that wonderful name declares they shall not be, but were cleansed from guilt by that glorious, atoning sacrifice, and were thus made holy as God is holy. They were covered by the powerful hand that raised Christ from the dead, and so were saved in that cleft, and are now enabled to see the goodness of the Lord after it has passed by. So the eight souls were saved in the ark from the storm which fell upon that, and were afterward brought out upon Ararat, and favored to look upon the wonderful work of salvation which had been wrought for them, and to see the rainbow against the cloud that had passed by, the token of God's covenant of peace with them.

In all the experience of the Lord's people it is always so: the back parts of the Lord only can be seen, the work that has been done, the way that has been trodden. We cannot see his face as he comes, nor know his way beforehand; but that makes no difference with his coming. He knew his way, though he would not show it beforehand to Moses. He had everything appointed and fixed, even to the wrath of his enemies, and the manner in which that wrath shall be expressed, and how much of it shall be restrained. "Forever, O God, thy word is settled in heaven." The work to be done upon the vessels of wrath, and the work upon the vessels of mercy, made from the same lump of clay, and fashioned according to God's purpose, all his works of every kind, were known unto him from the foundation of the world; but they are not known unto us until they are finished. Shall we then say that God does not know them beforehand because we do not? that he has not predestinated them because we cannot understand why he should have done so? Shall we say that if

all that transpires is according to his purpose, and if no one, not even Pharaoh, has resisted his will, that he has no ground to find fault? No. When his Spirit rules us we shall be glad to see his way when he is pleased to reveal it, to rejoice in his goodness after it has been finished, and to wait for him to unfold to us what is yet in store for us to see, knowing that he "worketh all things after the counsel of his own will," that he "does his will in heaven, in earth, and in all deep places," and that "all things work together for good to them that love God, to them who are the called according to his purpose."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug. 9, 1893.

BATH, Maine, Aug. 8, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I have enjoyed the inclosed letter from Elder Keene, and I send it to you to give to all the readers of the SIGNS if you think best. I felt that I ought to send it as soon as I had permission from him; but it has been a letter to me that once reading has not been sufficient, so I have very selfishly kept it. We have had the pleasure of another visit from brother Keene this summer. It was the Lord's will for him to come to Bowdoinham, and in the two sermons he preached the Lord gave him many good and comforting things to say concerning the salvation of our God. We are very few in number, but we can receive only Jesus as the Savior of sinners. This was clearly and forcibly done in both sermons; and the Lord gave us the hearing ear, so that we were strengthened, comforted and refreshed. I often wish the Lord would direct you and others to visit us, especially at the time of our association. God will bless and comfort his people, and will direct them in all their ways.

Your unworthy sister,

ATTIE A. CURTIS.

KELLY'S CORNERS, N. Y.

TO ATTIE A. CURTIS—DEAR SISTER IN THE LORD:—Your letter was very welcome, for I am ever pleased to hear tidings of the prosperity of the dear children of God. Sometimes tidings reach us concerning some portion of Zion, of distresses and desolations, and even of wars and fightings, and then our hearts are grieved: we mourn for Jerusalem. While such things prevail, like Nehemiah, our countenance may well be sad; but when under the reign of the Prince of Peace, from Dan even to Beersheba, the tribes of Israel dwell safely every man under his vine and under his fig tree, eating and drinking and making merry.—1 Kings iv. 20-25. O what a glorious and delightful state for the nation to be in! "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that

went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." It is therefore a matter of sacred pleasure to my soul to hear you rehearse the loving-kindnesses of the beloved Redeemer to your soul. As for myself, I have much reason to extol the grace of Jehovah. His mercifulness to such a poor sinner exceeds my powers to tell. His faithfulness as our covenant-keeping God is far beyond my highest thoughts. It reacheth unto the clouds, and is established in the very heavens. Each day and every season has its joys and sorrows, its adversities and prosperity, according to the purpose of our God. We may say, with David, "My times are in thy hand." Like Isaac of old, I have been out to meditate in the field at eventide. The field of Jehovah's faithfulness has been a precious field to meditate in. As one at the closing of the day would contemplate all that has transpired, so I feel it has been our beloved Emmanuel that has drawn forth my soul into this field, saying, "Come, my beloved, let us go forth into the field."—Song vii. 11. As I look over the field I find it is very large; indeed, no creature can measure it, for Jehovah's faithfulness is unto all generations. It reacheth unto the clouds. As I have roamed abroad in this field the covenant faithfulness of God the Father, the Son and the Holy Ghost, has been very sweet in my meditations. "The secret of the Lord is with them that fear him, and he will show them his covenant."

"Twas made with Jesus for his bride
Before the sinner fell;
'Twas signed and sealed and ratified,
In all things ordered well."

Consider, dear sister, the immutability of this covenant. Its stability rests upon the very character of Jehovah. "He cannot deny himself." The Father swears, and would not repent, saying in this covenant, "Thou [the Son of God] art a priest forever after the order of Melchisedek."—Heb. vi. 17-20. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." The Lord says, "My covenant will I not break, nor alter the thing that is gone out of my lips." He will be ever mindful of his covenant. Then again, our dear Redeemer, the incarnate Word, says, "This cup is the new testament in my blood, which is shed for you." Our Lord Jesus, that great Shepherd of the sheep, was brought again from the dead through the blood of the everlasting covenant. Then the faithfulness of God the Father is established in the very heavens; for in the fullness of time he sent forth his Son. The faithfulness of the Son of God is established, for he says, "Lo, I come to do thy will, O God." "A body hast thou prepared me." He "being in the form of God, thought it not robbery to be equal

with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He was the Surety of the covenant, and was faithful unto death. He died for our sins, and rose again for our justification.

"Amazing deeps! O love beyond degree!
The offended dies to set the offender free!"

"By his own blood he entered in once into the holy place, having obtained eternal redemption for us." O! the mercies of this covenant are sure, called "the sure mercies of David." The covenant is of force. "This is the new covenant in my blood." This is known in the established faithfulness of the Holy Ghost, called "the communion of the Holy Ghost." He is ever communing with the heirs of this covenant. Jesus says that the Comforter, the Holy Ghost, "will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."—John xvi. 13-15. We have tasted the forgiveness of sins, we have rejoiced in Christ's salvation, and by precious faith we have realized that we have peace with God through our Lord Jesus Christ; all of which declares the faithfulness of the Holy Ghost in the covenant ordered in all things and sure. The communion of the Holy Ghost is the earnest in our hearts.—1 Cor. i. 22; v. 5. We are "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 14. All the heirs in due time have the earnest, and the inheritance is sure to all the seed. Thy faithfulness, O God the Father, Son and Holy Ghost, shalt thou establish in the very heavens. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

I have been led to review of late some of the dealings of the Lord with me. I remember how in times of need my soul found a stay in the exceeding great and precious promises. I hoped in the word of the Lord, and based my expectations thereon. But sometimes, instead of the fulfillment of the promises, disaster and utter shipwreck of all my hope seemed ushered in; yet in my mournful, tried heart I still clung to his promises to my soul, as I sighed, "Doth his promise fail forevermore?" But in so many ways, and in such a multitude of providences, I have proved, and as I muse in this field I am constrained to say (while I hope

my heart is truly grateful unto God), "He is faithful that promised."

"His promise is yea and amen,
And never was forfeited yet."

All the tribes of Israel, gathered into this field of meditation, will say amen to king Solomon when he exclaimed, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." Then I have meditated upon the faithfulness of our Father in heaven; hallowed be his name. Yes, I hope I am a child of God, and that he has dealt with me as he deals with his children. It is written, "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm ciii. 13. How gracious he has been to a vile sinner like me. But though he has given me to enjoy many good gifts, and has sent forth the Holy Spirit, who has communed with my soul, telling me that I am a child, and if a child then an heir of God, and a joint heir with Christ, yet I have often been ungrateful; I have been wayward, and have transgressed his commandments. Has the Lord cast me off? Has he disowned me as his child? O no. Great is our heavenly Father's love; great is his faithfulness! What has he done then? Why, he hath chastened me betimes. He has said, "I will correct thee in measure." "No chastening for the present seemeth to be joyous, but grievous." So I have found it when it pleased the Lord to lay affliction upon my loins. I have grieved, I have smarted under the strokes of his hand, and I have sometimes rebelled against the rod. My complaints have been bitter; but God our Father did not spare the rod for my crying. He abideth faithful, all his chastenings are for our profit, and are at the time and in measure to work for our good. Yes, I have been made to hear the rod, and our God who appointed it.—Micah vi. 9. "The Lord hath chastened me sore, but he hath not given me over unto death." I have mourned over my ways, and have sighed over my own heart's abominations; and I have been able to feel, and in my heart I have acknowledged, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Look at the scene presented in Jeremiah xxxi. 18-20: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 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." All the while he remembered him, that he was his dear son, his pleasant child. Great is our heavenly Father's faithfulness!

In the field of the Lord's faithfulness I have meditated upon the faithfulness of our King. He reigns in righteousness; and of his people it is written, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Faithfulness is the girdle of his reins. He is King in Zion. Was there ever any one, the poor and needy, that perished in his sight? O no. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy."—Psalm lxxii. "He must reign till all enemies be put under his feet. The last enemy that shall be destroyed is death." His name is "called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."—Rev. xix. 11-14. We shall be more than conquerors through our King that loves us.

In this field of the faithfulness of the Lord of hosts I have oft meditated upon the bond of wedlock subsisting between Christ and the church. It is written, "Thy maker is thine husband." We are dead to the law by the body of Christ, and raised up with him; we are married unto him, even to him that is raised from the dead. "He hateth putting away" (Mal. ii. 16); and you remember that the very language of our Beloved in his betrothal of us was, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."—Hosea ii. 19, 20. When first the dear Savior declared these things in my soul how happy was I. Why did he love a poor sinner like me? I could not discover (neither have I yet been able) what there was in me that Jesus, the chiefest among ten thousand, could love. I am nothing but a poor, vile sinner. He drew me, and I followed after him in the wilderness, for there he sought and found and declared his love to my soul; and I loved the Savior of sinners, the altogether lovely one. It was the love of my espousals. But since then how fickle has seemed my love; how shamefully inconstant I have been; unfaithful. But our heavenly Bridegroom, the dear Lamb

(Continued on page 269.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 23, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

LIGHT IN DARKNESS.

"He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."—Psalm xviii. 11.

Not only in the inspired record of the Scriptures is the wonderful mystery of divine appointment declared, but in all the dispensations of the providential government of God the same great truth is manifested. In the very beginning of the revelation of the work of creation, darkness was brought into existence before light was developed. While this is doubtless true of the natural creation, it is more important that the subjects of salvation should be clearly taught that this is but the shadowy expression in a figure of the more glorious revelation of that new creation in Christ Jesus, for the manifestation of which all the natural creation was brought into existence. It is indeed an amazing exhibition of omnipotence that even natural darkness was created by the commandment of the self-existing God. Reason cannot understand how the darkness was dependent upon the sovereign word of God for its creation, just the same as was the light for its formation. Yet such is the testimony of God himself, and there can be no room for questioning the correctness of the record. Certainly it was in accordance with his own purpose that the darkness was included in his creation. It is an impeachment of his wisdom to assume that he created anything without a design, and if it does not fulfill the purpose for which he created it, the conclusion is unavoidable that his power is insufficient to secure the execution of his will. Such blasphemous reasonings cannot be accepted by those who have the fear of the Lord wrought in them by the Spirit of truth. The faith of the saints accepts the declaration of our God as unquestionably correct, even though the reason of their natural minds may be utterly unable to comprehend how such things can be. It is exclusively by faith that the things of the Spirit are received by the saints; and they can no more show that revelation to their own reason than to the carnal mind of their fellow-mortals. This is the ground where the unceasing conflict prevails in the experience of every one who is led by the Spirit of God. "It is written, The just shall live by faith." But reason belongs to the natural mind, and consequently it never can receive the conclusive testimony of that faith which is the

fruit of the Spirit. By faith the believer knows all things; but by reason he knows nothing, since reason cannot see that which is only spiritually discerned.

"He made darkness his secret place."

As natural darkness is adapted to the concealment of that which men would hide, so the inspired word uses that darkness as typical of the unsearchable mystery in which God has hidden the glorious purpose of his love and grace as bestowed upon the chosen vessels of mercy which he hath afore prepared unto glory. The darkness of that secret place is so intense that it forbids the possibility of its being so much as searched for. The great mystery of salvation is designated as "the unsearchable riches of Christ." No such safe retreat can be imagined by the power of reason. God has reserved this as his own secret place. But it is given to his chosen people to draw near to the presence of their God in their individual experience. In this great privilege they must encounter that darkness which is the secret place of the Most High. Indeed, they are favored to dwell in that secret place, and to abide under the shadow of the Almighty. But it is only when resting in the assurance of faith that they can find any evidence of the favor of God to them. The darkness of this secret place is such that no other power but the faith of the Son of God is able to behold the presence of God in it. But when the Comforter, whom the world cannot receive, neither knoweth him, is pleased to take of the things of Jesus and show it unto them that mourn in darkness, then they are made to rejoice with joy which is unspeakable and full of glory. There is no other way in which this marvelous and heavenly light can ever be revealed except by the personal and individual experience of that inexpressible darkness out of which God commanded the light to shine.

Only in darkness can the presence of God be revealed to his chosen people. In this appointment of divine wisdom the saints have occasion to rejoice, since it is when they are conscious of the power of darkness that they feel the need of light. There is no record of the manifestation of the light of life to one who was already in possession of some degree of ability to see the way of truth. "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."—Isa. ix. 2. It is not possible that those who are in such thick darkness should be able to see that they are led by the hand of the Lord; for in his presence all is light. So long as they see his face they are in the enjoyment of that light which ever glows in his countenance. But it is his pleasure that his dear disciples shall know the fellowship of his sufferings; therefore he has bestowed upon them the privilege of enduring affliction and

walking in darkness. Reason can see no evidence of infinite love in the heritage of darkness which is given to the saints in this world. Even the old patriarch said, as he looked upon the dispensations of providence surrounding him, "Joseph is not, and Simeon is not, and ye will take Benjamin away; ALL THESE THINGS ARE AGAINST ME." Consider what impenetrable darkness covered poor old Jacob when he uttered this sad and bitter cry of soul-felt grief. Famine drove him to surrender his cherished Benjamin to be taken into a strange land whose ruler seemed destitute of sympathy for his distresses. To retain his darling was to see him die of starvation; to send him with his brethren seemed to be parting with him forever. This painful alternative was aggravated by the remembrance that his brother Joseph had never returned from the errand on which he had sent him forth. Can we conceive of deeper darkness than that which hung over this beloved servant of God in this dreadful hour of trouble? Many times the trials which environ our pathway seem unendurable; they are beyond the power of nature to sustain; but there is nothing in all the experience of the afflicted saints more deeply veiled in darkness than was the way in which the Lord led Jacob in saving him and his family from the famine, and showing him the exaltation of his beloved Joseph. In all this experience the Lord was but working in his own way to bring to pass his mercy to his servant. "He made darkness his secret place." So, dear tried and afflicted child, he brings you by a way that you have not known, and blesses you to be partaker of the fellowship of the suffering of those who walk in darkness and have no light. In the very darkness under which you are now shut up, your faithful God will show you his loving kindness and tender mercy. He spreads his cloud upon the face of his throne, and in all the way by which you are led there is nothing but a trackless wilderness; yet every step is ordered by the Lord. Such is the darkness by which the way of truth is hidden from the sight of creatures, that all the road is directly contrary to that way which seems right to a man. Not only is it beyond the power of the natural mind to trace this way of the just; so utterly dark is the understanding of man that he can find nothing attractive in the description of this heavenly way even when it is portrayed in all its divine perfection. This awful secret of the Lord is confined to them that fear him; and they are exclusively those unto whom he will show his covenant.—Psalm xxv. 14. This secret place of the Most High is the dwelling place of all who have that fear of the Lord which is the beginning of wisdom. It is never known to any but those who hate evil. Such as are led by the Spirit of God

alone do bear this seal of the Spirit by which it is sure that they are the sons of God. In their very experience of darkness they have the evidence that they dwell in the secret place of God. When they have learned where their strength is, then the Lord will make their darkness bear witness as infinite light manifesting their unity with their Lord in all their suffering. Then they shall be personally prepared to testify that they know that salvation is of the Lord alone without the aid of men or created angels. This light shineth in darkness, and the darkness comprehended it not.—John i. 5. Only by the power of divine grace can any sinner ever see that light which shines in the darkness where reason sees nothing but condemnation and death. Here our Lord makes the very darkness the secret place where he reveals himself as the Savior of each ignorant and helpless subject of electing love. No mortal can ever discover the incomprehensible mystery of this secret place of our God.

"His pavilion round about him were dark waters and thick clouds of the skies." In this expressive illustration the saints will recognize their personal and experimental knowledge of the impossibility of finding the comforting presence of the Lord by any efforts of their own will. The idea of a pavilion presents the figure of a closely covered tent, whose curtains forbid the sight of him who is concealed within it. Of course, the thickness of the curtains defines the degree of concealment designed to be expressed by this pavilion. "Dark waters and thick clouds of the skies" are literally impenetrable to the rays of natural light. So the expression signifies that intense darkness of which Jeremiah complains when he says, "I am the man that hath seen affliction by the rod of his wrath; he hath led me, and brought me into darkness, but not into light."—Lam. iii. 1, 2. None can ever know such darkness as is represented by these dark waters but those who are partakers of the same affliction which the prophet was made to suffer. This is the fellowship of the sufferings of Christ. This secret place of the Most High was never seen by any but those whom God has hidden in that secure pavilion. Language and earthly illustrations are inadequate to the expression of those divine blessings to which the saints are called. The most forcible types fall short of declaring the inconceivable fullness of such divine blessedness. This pavilion is the same abiding place of our God which is represented as his throne, and the mountain of his holiness. There is no locality to which this pavilion is confined. Wherever one of his chosen people is found, whether in the barren wilderness, or the gloomy prison-house, there is the glorious pavilion in which is the abiding place of the God of salvation. He dwells "in

the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. lvii. 15. So Paul and Silas were made to pray and sing praises at midnight in the inner prison, unmindful of their bleeding stripes and fettered limbs. They were kept in the perfect peace of this sacred pavilion of their God. Yet to natural reason it was not manifest that they were thus secure. Even to the believing saint the way of the Lord is not revealed until it is the good pleasure of God to show him the purpose of his grace in its fulfillment. Often they are terrified by the dark waters and thick clouds of the skies which keep back from their sight the glorious face of his throne. It is only as they are led by the blessed Comforter into all truth, that the "dark waters and thick clouds of the skies" are made bright with the light of that infinite love of God, which gives them assurance to say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

One very comforting consideration should be specially observed in noticing the dark waters and thick clouds which are so familiar to the strangers and pilgrims who sojourn in this strange land. There is nothing in all the experience of the saints which so clearly and conclusively establishes the genuineness of their hope in the grace of God, nothing which so irresistibly opens the heart of the saints in sweet fellowship, nothing which proves so certainly that the Spirit of Christ dwells in the subject of it, as the fact that there is grief and sorrow resulting from the oppression of that darkness by which the light of the presence of God is shut out from the sight of the mourning one. None know anything of the dark waters and thick clouds but such as are blessed with life and sight by which they can enjoy the light. The dead know not anything. They are not even conscious that they are dead. Dark waters and thick clouds of the skies can give them no trouble. Therefore, it is conclusive evidence that one is a living subject of saving grace when clouds and darkness are felt as a source of trouble to him. The very dark waters and thick clouds attest the presence of that God who dwells in them; and when his presence is revealed the darkness is made light, and the clouds are the chariot of God, bringing deliverance to his afflicted and poor people. Thus in their most discouraging darkness the finger of their God records the clearest assurance that his presence is with them, and that they are still kept by the unsleeping vigilance of his all-seeing eye. There is not a cloud in all your skies, dear child of sorrow, but that your God has set his bright bow of everlasting love in the deepest darkness of that cloud. The darkness of the waters is but

the hiding place where inconceivable blessings are concealed from finite research. It is of our God the psalmist sings, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Then let the sorrows of the mourning ones be turned into joy, for our God is the God of salvation.

"Immortal light and joys unknown
Are for the saints in darkness sown."

MINUTES OF ASSOCIATIONS.

WE wish to call the attention of our brethren to the fact that we are prepared to print the Minutes of their associations, and solicit their patronage. We guarantee satisfaction as to workmanship and price. Among the Minutes we receive in correspondence we find a large proportion of them are printed by publishers of secular papers, who have not the slightest idea of what is meant by many of the peculiar expressions used by our order of Baptists, and consequently there often occur many ridiculous and grievous blunders in the business, as well as in the letters, Constitutions, Articles of Faith, Rules of Decorum, &c. It will cost but a few cents to mail the manuscript to us, and we will then send an estimate of the cost to print and mail the Minutes to any part of the country; and if not satisfactory we will remail the copy at our own expense, all of which can be done in a few days.

Brethren, please bear us in mind; and when your association is held present our proposition for consideration, and we will duly appreciate your kindness.

TO OUR DELINQUENTS.

WE are again compelled to call the attention of a number of our subscribers to their delinquency. We are publishing the SIGNS OF THE TIMES this year on more liberal terms than ever before, and really below what we can well afford. With many the neglect to send on their remittances is more from thoughtlessness than from intentional neglect. The inconvenience to us is just the same whether the payments are held back from inability to pay, or from indifference, or through carelessness. Will not our brethren and friends, every one when they read this notice, look at the date next to their name, and if they find it in arrears, please make a special effort to send on their subscription? We are furnishing more reading matter for the price of the paper than any publication of our order and at double the expense, and need the money to meet our liabilities falling due.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent

(Continued from page 267.)

of God, says, "I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." O thou precious Redeemer of poor sinners like me, truly I know that thou abidest faithful in this covenant of eternal wedlock. But, my sister, could you see what my condition has been sometimes you would say that his grace is abounding; while the children of Hagar would say that God had given me a bill of divorce-ment, and had cast me off. Instead of dwelling in the palace with the King, clothed by precious faith in wrought gold, I have been allured from the palace of the King, an evil heart of unbelief has plagued me, and I have, in wandering from the dear Savior, lost sight of the King in his beauty. Then O, how my own vileness has abounded! I have looked at myself, and all was deformity, loathsomeness and ugliness. How could the King love me? How could my name be called Hephzibah? All I could see and feel was that I was a loathsome, vile sinner, filled with misgivings, and tormented with questionings concerning the love of God to such a sinful wretch. I felt, instead of a sweet smell, there was a stink; instead of a girdle, a rent; instead of well-set hair, baldness; instead of a stomacher, a girding of sackcloth; and burning instead of beauty.—Isa. iii. 24. I have said, If I were a subject of the grace of God would I be thus, and so often in this dreadful plight? Unbelief has whispered this, Where are the evidences of the love of the King? How can it be possible that Jehovah can delight in such a miserable wretch? "The city shall be low in a low place."—Isa. xxxii. 19. I have been brought low; I have mourned over my vileness; I have lamented the meanness of my love to the Savior; I have truly been in the valley of Achor, and have longed to enter the palace once more, but could not. I had no strength; my faith was weak. Of the King's daughter it is written that she is "all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework."—Psalm xlv. 13, 14. But O! when in such places as I have been describing it would appear that God had stripped me of my glorious apparel, and all I could see was my own shame and nakedness, my utter vileness. The beautiful garments I had no power to put on; but O how my soul yearned to be thus by precious faith arrayed, that my poor, sin stricken soul might be comforted in the renewed evidences from my God of my lot and portion in the justifying blood and righteousness of the dear Lamb of God. Well, my dear sister, I have had proof upon proof that the betrothal is in faithfulness; for the King has sought me in this wilderness, and has spoken comfortably unto my soul. He has given me again beauty for ashes. My soul has sweetly realized that my beauty

in his sight is his own comeliness, which he put upon me. He has granted me fine linen, white and clean. He has girded me about with fine linen, covered a poor sinner with silk, and has most comfortingly said in my heart, "Thou art all fair, my love; there is no spot in thee." My hope, my joy, my beauty and gloriousness in his eyes is this, that he hath cleansed me with his blood, has erased every spot, healed all my blemishes; yea, he gives me immortal youth by his resurrection life. Christ "loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." He abideth faithful.

"E'en down to old age all my people shall
prove
My sovereign, eternal, unchangeable
love;
And when hoary hairs shall their temples
adorn,
Like lambs they shall still in my bosom
be borne."

Even in death our souls shall prove his loving-kindness and faithfulness. He will be our guide even unto death. When our souls are in departing, "When death is at hand, and this cottage of clay
Is left with a tremulous sigh,
The gracious Redeemer shall light all the way,
Saying, Be not afraid; it is I."

Absent from the body, we shall be present with the Lord; as our Redeemer said, "To-day shalt thou be with me in paradise." This cottage of clay, our mortal body, shall wait the appointed time, till our change come. "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job xiv. 15. "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 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." "And so shall we ever be with the Lord."

Thus, dear sister, I have gleaned in this field, and would still have my eye upon this field, and glean, and meditate upon the faithfulness of the Lord. My own faithlessness at times is appalling, and brings me into many miseries; and only that our gracious God abideth faithful I should perish by the way. O that I could love and praise my God for his wonderful love to a sinner like me! May the Holy Ghost, the Comforter, lead you forth into this field to meditate.

* * * "It will sweeten the hours
When sorrows all 'round you appear;
Will strew all the way to Mount Zion
with flowers,
And smooth the rough pathway of
care."

Let me hear of your welfare again,
and where you have been gleaning
in the field. With love to you, and
to all who love our Lord Jesus Christ,
I am, I hope, your brother,

FRED. W. KEENE.

NEWARK, N. J., April, 1893.

DEAR BRETHREN BEEBE:—I take
pleasure in sending you the inclosed
letter of sister Brewster's to me, re-
ceived a short time ago, which I
would like to see published in the
SIGNS at your convenience. I
have not asked sister Brewster's
permission, as the letter is now mine.
From my long and intimate acquaint-
ance with the dear sister, she has
always proven herself to be a sincere
and devoted Old School Baptist,
much loved and respected by other
members of the dear Otego Church,
all of whom, and many others of sister
Brewster's friends of long ago, will
be glad to hear from her once more.
She is the daughter of the late Ezra
and Lucy Stevens, members of the
Old School Baptist Church of Gil-
boa, Schoharie Co., N. Y., I believe.

Since I moved from Otego, last
November, to this place, I have met
with the little church at West 36th
St., New York, a few times, and
have much enjoyed the sermons I
have heard there; also the com-
panionship of the members of the
church, who seem to be of one mind
and heart, and to realize the great
blessings they are given to enjoy in
having the gospel preached to them
twice each Sunday by able ministers
whom the Lord has called and quali-
fied to do that work. I feel very
unfit and unworthy of such company,
but desire no other.

With much love to the faithful
hearted everywhere, I remain, very
unworthily yours,

SUSIE C. F. GUERNSEY.

OXFORD, N. Y., March 15, 1893.

DEAR SISTER:—Please excuse me
for not answering your good letter
before, as I intended to. I sym-
patize with you. I know what it is
to lose a dear christian mother, and
realize that there is no one in this
world that can take her place. It is
only a few days since I had such a
yearning feeling to see her; but I
have ever felt forbidden to mourn
for her, realizing that my loss is her
eternal gain; and I feel so about
sister French, your mother. Your
mother lived and died in the fellow-
ship of the church, and, I have no
doubt, has joined the church trium-
phant. We shall all miss her so
much. How fast the elderly saints
are passing to their home. Cousin
Mercy Van Valkenburg died in De-
cember. She too has gone home,
without doubt. She had a good ex-
perience. She told me when she ex-
perienced the forgiveness of her sins
that she was lying in her bed beside

her husband. She felt so happy
that she wanted to tell him; but the
passage "Cast not your pearls be-
fore swine," forbade her. If we did
not believe in the predestination
of all things we should have cause
to fear. I was reading to-day Elder
Beebe's editorial on Jude 4. It was
a comfort to me. I have so often
feared I was one who had crept in
unawares; but if so it was not with
the desire to deceive the dear saints;
for if I know my own heart I love
them above every earthly friend, for
the truth's sake, I hope. It is the
one heart, the one bride, the Lamb's
wife. In reading the trials and ex-
periences of the church all over this
continent, what a sameness there is
in all. Who can doubt the reality
of their hope? But for myself I
often fear.

"I am so vile, so prone to sin,
I fear that I'm not born again."

But I cannot deny that I hate sin,
and hope I sometimes hunger and
thirst after a righteousness which is
not our righteousness, which is as
filthy rags. I so often fear it was
home influences. I remember, when
very young, asking my mother about
her heart, and if mine was a heart of
stone, and feeling for the first time
the great distance between us. I
seemed to feel all those years that I
was so wicked. I feared the end of
the world was coming, which made
me quake and tremble. That was
the time of Miller's prophecy. He
was a cousin of my father, and I
probably heard more about it, as my
parents did not believe it. But I
thought it might be true, and what
would become of me? If I ever re-
ceived a hope it was years after,
when a young girl. For years I did
not tell it to any one. I knew I felt
different, but saw I was so sinful,
and so inclined to sin, I could not
help mourning about it. I would
not allow myself to think I knew
about divine things, but earnestly
hoped I might. I felt satisfied where
the true church was, and felt if I
was only a christian how happy I
would be in their dear company.
Sometimes when I heard gospel
preaching, before I knew it I would
be enjoying it; but I would start and
feel shocked that I was taking the
christian's bread. When I witnessed
the communion it seemed like such a
solemn, beautiful ordinance, and it
seemed as though their faces looked
heavenly. We moved west, and
back again, before I felt exercised
about going to the church. Then I
felt such a strong desire to be with
them. I remarked to a dear friend
in the flesh one day, as I looked out
and saw brother David Parsons and
wife going to meeting at Broome,
that they would have a feast. She
said, "If I felt that way, I would go." I
thought that what they would hear
would be better than the best meal
of victuals I could eat. I went soon
after that to the church, told a little
of my feelings, and was baptized by
Elder Fuller. It was over twenty
years after I received a hope. I felt

many fears that it was not genuine,
and that I had grasped the shadow.
I never had such powerful exercises
as I have heard others tell of. It
seemed a settled conviction of sin,
and such a feeling of gloom seemed
to settle over me. When the Lord
saw fit to remove the cloud, and give
me eyes to see my dear Savior on the
cross, saying, "Daughter, be of good
cheer: thy sins are forgiven thee,"
what a flood of happiness filled my
soul. My heart was filled with
thankfulness and love beyond ex-
pression. I went out in the open
air, and O how beautiful all nature
looked. Everything seemed to be
praising God. For some days I felt
in such a frame of mind, and then I
began to think it was imagination.
But I can look back from time to
time in all those years to little sea-
sons of enjoyment, when I was en-
abled to look with an eye of faith
beyond, and feel for a short time
such a blessed assurance, that I
could sing in those delightful mo-
ments,

Could I possess the spacious earth,
And the more boundless sea,
For one bless'd hour at thy right hand
I'd give them all away."

But those are only bright spots
in my wilderness life. I live the
most of my life in the dark, filled
with distressing doubts and fears,
sometimes so cold, and indifferent,
and dead, groaning and loathing
myself; yet I have never entirely
lost sight of my little hope. When
I look around me and see the popular
religious world, which is all around
me, of every persuasion, I think I
feel thankful, and hope that the
Lord has taught me, and not man.
I have no fellowship with them
whatever. It is the same Phari-
saical religion that was here in our
Savior's day. How cheering it is to
read in the SIGNS of one here and an-
other there who have seen the King
in his beauty, and cannot be satisfied
with husks. The word says, "one of
a city, and two of a family."

How glad I was to read in the
SIGNS the account of the Baptist
Convention held at Black Rock,
Md., in 1832, over sixty years ago,
and which I fully agree with in every
particular. Elder Durand's expo-
sition of the parable of the prodigal
son (Luke xv.), I believe to be the
true interpretation of the parable.
Excuse me, dear sister, for this
lengthy scroll. My mind seemed to
run on here in my room all alone,
and I almost seemed to be talking
with you. To-day I felt liberty in
writing you. You know I have no
one to talk with about divine things.

Yours,

LUCINDA BREWSTER.

GITTINGS, Md., July 9, 1893.

ELDER WM. GRAFTON—MY DEAR
BROTHER:—Being at home to-day,
with no one to talk to of the things
pertaining to the glorious kingdom
of our Lord and Savior Jesus Christ,
I feel impressed to pen a few
thoughts on some words found in

the book called Malachi, iii. 16-18.
"Then they that feared the Lord
spake often one to another; and the
Lord hearkened and heard it, and a
book of remembrance was written
before him for them that feared the
Lord, and that thought upon his
name. And they shall be mine, saith
the Lord of hosts, in that day when
I make up my jewels; and I will
spare them, as a man spareth his
own son that serveth him. Then
shall ye return, and discern between
the righteous and the wicked, be-
tween him that serveth God and him
that serveth him not." There is one
leading thought in my mind, the dif-
ference between the righteous and
the wicked. In this book is set forth
the wickedness of the children of
Israel, and the dealings of the Lord
with them. Their offerings were evil
before the Lord, inasmuch as they
offered the lame, the blind, the sick,
and polluted bread, upon the altar
of the Lord. While these were the
chosen of the Lord, and had received
many blessings at his hand, they be-
came weary of serving the Lord, and
went after strange gods, and "mar-
ried the daughter of the strange
god," and did not keep the ways of
the Lord, but became partial in the
law; they were not even aware that
they were doing wrong, and wonder-
ed that the Lord should deal harshly
with them. And when the Lord
charged them with robbing him, they
wanted to know wherein they had
robbed him. God tells them that
they had robbed him in tithes and
offerings. After cursing them with
a curse, he commands them to bring
all the tithes into the storehouse
(and there is only one), and he will
pour them out a great blessing. In
all their weariness in serving God,
in accordance with his law, there
were those that feared the Lord.
"Then they that feared the Lord
spake often one to another; and the
Lord hearkened and heard it, and a
book of remembrance was written
before him for them that feared the
Lord, and that thought upon his
name." This book of remembrance
was in the heart of his people. All
this was written, no doubt, for us
who are the children of the living
God. Although the members of the
visible church of Jesus Christ are
more united in love and fellowship
than any of the religious denomina-
tions of the world (in fact none but
the children of God love and fellow-
ship each other with the love of God),
yet there are those who are willing
to offer as a sacrifice upon the altar
of God that which they do not prize
very highly. They become weary in
serving, and want to court the
daughter of a strange god, if they
do not marry her, and for the time
being take great pleasure in it; and
they think that once in a while will
do to go to meeting with the saints,
as they must keep up an association
with the daughters of Babylon, or
they will be cast out of their society.
This is the truth; for I have been
there, and did not see any harm in

it. But O how widely my eyes have been opened to see the wiles and subtlety of Satan. During this spring and summer I have been led back over some years that have passed, and made to see how little I have offered upon the altar of the Lord; only the lame and blind and sick, which was not of much value. The glorious Lord has appeared in his glory, and enabled me, even in nature's sorrow, to see the nature of my offerings, that they were evil and wicked; and I have been made to fear the Lord, and to think on his great and glorious name. Not that I have been caught entirely away from this world; but it seemed that the Lord came down to where I was, and took me up, and showed me all these things, and then opened the windows of heaven and poured out a blessing that I have not room to receive. Wonderful, mysterious, out of the reach of all mortal eyes, ears or thought; and still at this writing it is so to me. Not that I would boast, for that is excluded. I am made the least of all. This is felt, not said; neither have I a doubt just now but what this is the work of the Lord in a poor sinner saved by grace; and now it seems to me I can see the impropriety of courting the favor of the daughter of a strange god, and the great importance of holding fast to our first love. "A son honoreth his father, and a servant his master." So will God spare those that are his, as a man spareth his own son that serveth him. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." This fearing the Lord, this speaking one to another, and thinking on his name, has been uppermost in my mind ever since the commencement of the spring associations. I shall never forget my visits to the Delaware and Warwick Associations, and also my visit in Philadelphia. It was to me a time of love, such as I had not felt for years. Everything seemed to be praising God for his wonderful goodness to the children of men. The preaching seemed to come directly from the throne of God. The speaker was lost sight of. But I must stop.

Yours in the fear of the Lord,
MILTON DANCE.

OZARK, Ala., July, 1893.

DEAR BRETHREN BEEBE:—I have just returned from a tour through Tennessee, Kentucky, West Virginia, Ohio and Indiana. I left home May 25th, and returned July 15th. I was so feeble that I could hardly be up when I left home; but I improved all the way, the water was so much better, and the air cooler than here. I am now much better than when I wrote you in the spring. I spoke nearly every day, but I grew stronger all the time, my heart was easy, and I got so I could sleep at night. But, thank the Lord, I am at home again, and my dear family

is tolerably well, for which my heart is made to feel glad.

I found many loving ones on my tour, who rejoice that salvation is of the Lord, and my poor heart was gladdened to know that the work of grace is still going on in bringing many dear ones to love the Lord; and while many hoary heads are passing away, God is raising up young ones in his precious vineyard. I was glad to see the love and sweet fellowship abounding among the saints in the north. Where there had existed a spirit of alienation heretofore, there now seems good feeling, and God's people have gotten rid of an element that clings to Arminianism, and the brethren seemed to be one. I have many reasons to feel thankful to that Being who is the Sovereign over all worlds for his preserving care. I shall never forget the faithful in Christ Jesus whom I met. Many times I could not refrain from tears when I was so kindly received among God's humble poor. I was glad indeed to reach my sweet little home, and find that the Lord had preserved my loved ones.

I was glad to visit once more the churches where I served, and to see evidences of a gracious work going on with them. I had the privilege of baptizing seven at one precious church I serve on last Sunday, and two more joined, one by experience and one by letter. Eight were baptized at one church in our association on the second Sunday. I have just attended a precious meeting where five joined. We hope we feel thankful to the Lord for manifesting his power in bringing his loved ones home. The poor christian, while in obedience, realizes that "a day in thy courts is better than a thousand." To-day, when I look back a few months, and think of the many chequered scenes of sore affliction through which I have passed, and the many precious saints I have met, and their acts of kindness toward me, my heart glows with love for them, and I can say, "The Lord is good, a stronghold in the day of trouble, and knoweth them that trust in him." Even my sore afflictions have caused me to appreciate the loving-kindness of the Lord and the sweet fellowship of his saints more and more.

I sometimes feel like I will not trouble the people of God with another poor scribble; but there is an impression to communicate my feelings to the dear brethren and sisters, and I find a rest in my poor attempts to tell my feelings. May God bless you, my dear brethren. If the Lord spares me, and it be his will to impress me, I shall visit you again as you request.

Yours in gospel bonds,
LEE HANKS.

CHURCHES CONSTITUTED.

ON Saturday before the fifth Sunday in July, 1893, the following Elders met at a meeting-house in Green Pond settlement, Polk Co., Fla., in compliance with a request of certain brethren and sisters who live in that vicinity, for the purpose of constituting them into a regular Primitive Baptist Church, if found sound in faith and in gospel order.

Elders Z. H. Bennett and J. W. Futch preached to a large and attentive congregation; after which the council was organized by choosing Elder Z. H. Bennett Moderator, and Elder M. L. Gilbert Clerk.

The names of Elders who met as council were enrolled as follows:

Z. H. Bennett, M. R. Rountree, T. J. McMullen, J. W. Futch, C. T. Simmons and M. L. Gilbert.

The members who desired to be constituted came forward with letters, which were read, and their names enrolled as follows:

S. S. Carlton, Mary Carlton, M. H. Dukes, C. A. Dukes, Sarah Hancock, E. L. Osteen, Bettie F. Fillman, John Raulerson, Rebecca Raulerson, Williford Smith, John Fillman, Adaline Fillman, Peter Byrd and Azaline Byrd.

John Raulerson was selected by the constituent members as their spokesman.

The Moderator led in questioning, and the answers were satisfactory to the council.

Their Articles of Faith were read.

The Moderator pronounced them sound in faith and in gospel order.

The council then extended to the church the hand of fellowship, and in turn the church extended to each other their hands as a token of their love one for the other.

The Minutes were read and approved, and the council dissolved.

Z. H. BENNETT, Mod.
M. L. GILBERT, Clerk.

IMMEDIATELY after the church was constituted it organized by appointing Elder Z. H. Bennett Moderator, and M. L. Gilbert Clerk.

Read and adopted the Covenant, and Decorum.

Adopted "LITTLE FLOCK" as the name for the church.

Fixed the days of church meeting on the second Sunday and Saturday before in each month, and the October meeting as the time for the yearly meeting.

Went into choice for pastor; whereupon M. L. Gilbert was unanimously chosen.

John Raulerson was chosen Clerk.

M. Homer Dukes was chosen Deacon, and the Elders present were petitioned for a presbytery in his ordination.

The Minutes were approved, and adjourned the conference until 10 o'clock Sunday morning.

ON Sunday morning the church and presbytery came together pursuant to adjournment.

Elder Bennett asked that the choice for Deacon be presented to the presbytery.

John Raulerson was appointed by the church as spokesman, and the Moderator asked him if certain characteristics and qualifications were found in M. H. Dukes, and also of his wife; all of which were answered affirmatively.

Then the presbytery proceeded to lay hands upon M. H. Dukes, with prayer, led by J. W. Futch.

Charge by M. R. Rountree; after which the presbytery and church gave the Deacon the right hand of fellowship.

The conference closed, and the ministers who occupied the stand preached much to the comfort of the saints and to the glory of our God.

Z. H. BENNETT, Mod.
M. L. GILBERT, Clerk.

ASSOCIATIONAL.

THE Old School Baptist Conference will be in session with the North Berwick Church, North Berwick, Maine, September 1st, 2d and 3d, 1893.

Visiting brethren may expect conveyance from the station at North Berwick to the meeting. Providence permitting, Elders F. A. Chick, F. W. Keene, and possibly Wm. J. Purington, will be with us.

THE Greenville Old School Predestinarian Baptist Association will meet on the 1st, 2d and 3d days of September, 1893, with the Refuge Church, at Spencerville, Ohio.

C. G. MILLER, Church Clerk.

THE Roxbury Old School Baptist Association will convene, the Lord willing, with the Andes Church, Union Grove, Delaware Co., N. Y., on the first Wednesday and Thursday in September (6th), 1893.

THE fifty-third annual session of the Mount Pleasant Association of Regular Baptists will be held (the Lord willing) with the Sulphur Fork Church, near Campbellsburgh, Henry Co., Ky., commencing on Friday before the first Saturday and Sunday in September (1st), 1893.

Those coming by way of Lexington will change cars at Lagrange and get off at Campbellsburgh station, on the Cincinnati & Louisville Short Line R. R. Those coming by way of Cincinnati and Louisville will get off at Campbellsburgh, where all will be cared for.

A cordial invitation is extended to all lovers of the truth.

E. F. RANDELL, Church Clerk.

THE Nodaway Association of Primitive Baptists will meet with the First Nodaway Church, four miles west of Savannah, Andrew Co., Mo., on Saturday before the second Sunday in September, 1893.

Those coming from the south will come to Savannah, on the Maple Leaf R. R. Those from the north on the same road will come to Savannah. Those coming from the north on the Bluff R. R. will stop off at Amizona. Conveyance will be at each place. All are invited.

LUKE THORNTON, Clerk.

THE Sandy Creek Association of Predestinarian Baptists will hold its next annual meeting with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1893.

Those coming by the Illinois Central R. R. from the south will stop at Rutland, and those from the north will stop at Wenona. Those coming by the Chicago & Alton R. R. will stop at Evans, and those by the Santa Fe R. R. will stop at Toluca.

A cordial invitation is extended to the household of faith to attend with us.

JOHN DOWNEY, Clerk.

THE sixty-second annual session of the Spoon River Association of Primitive Baptists will meet, if the Lord will, on Friday before the first Sunday in September, 1893, and continue three days.

The meeting will be at the Mt. Zion Church, Fulton Co., Ill., seven miles east of Astoria, on the St. Louis Division of the C., B. & Q. R. R. Our brethren are invited to come and see us.

I. N. VANMETER, Mod.

THE Licking Old School Baptist Association, of Kentucky, will convene, the Lord willing, with the church at May's Lick, Mason Co., Ky., on Friday before the second Saturday in September (8th), 1893, and continue the two following days.

Those coming from the east will arrange to reach Maysville, Ky., at 4:25 p.

m., on the C. & O. train (F. F. V.). Those coming from the west or Cincinnati will arrange to come over the same road, on the Huntington Accommodation, which reaches Maysville at 4:42 p. m., where they will be met and conveyed to May's Lick. Those coming from all points south will be met at Helena Station on Thursday at 10:00 a. m. and 8:00 p. m. All friends invited.

F. LAYTHAM.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Harford Church, in Harford Co., Md., commencing on Saturday before the third Sunday in September, at 10 o'clock a. m. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

Those coming by way of Baltimore will take train at North Avenue station on Friday before, at three o'clock p. m., for Long Green or Forest Hill. Those coming from the north will take train at Delta at 3:50 p. m. the same day for same stations.

NATHAN GRAFTON, Clerk.

THE Cow Marsh yearly meeting will be held on the fourth Saturday, Sunday and Monday in September.

Those coming by rail will take the first down train on Saturday for Henderson, changing cars at Clayton. Those from the southward will take the first through train from Delmar for Felton, arriving at 9:20 a. m., where they will be met and cared for.

We hope for a good attendance, and that those who come will find it good to be there.

E. RITTENHOUSE.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Inclosed I hand you a list of appointments for Elder P. D. Gold in Kentucky, to wit:

Little Flock—August 26th and 27th.

Salt River—28th.

As brother Money may appoint—29th and 30th.

Pleasureville—31st.

Mt. Pleasant Association, with the Sulphur Fork Church—September 1st, 2d and 3d.

Sardis—4th.

Elk Lick—5th.

Mt. Sterling—6th.

Mt. Carmel—7th.

Licking Association, at May's Lick—8th, 9th and 10th.

B. FARMER.

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
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NO. 35.

CORRESPONDENCE.

DEAD TO SIN.

"How shall we, that are dead to sin, live any longer therein?"—Romans vi. 2.

The apostle has been showing how the abounding of sin, and its reign unto death, has caused the display of the greater abounding of grace, and of its triumphant "reign through righteousness unto eternal life, by Jesus Christ our Lord." Then if sin is so useful as that, some would say, it must be a good thing to continue in it, that grace may abound. The apostle anticipates and rebukes this false and sinful deduction of the carnal mind by asking the pointed question, "What shall we say then? Shall we continue in sin, that grace may abound?" The exclamation which the impious and blasphemous suggestion calls forth shows the horror and revulsion of the spiritual mind at the very thought of seeking or allowing an excuse for sin: "God forbid." Then follows the question which answers the former, presenting in a most comprehensive and forcible way the great, broad, rich and glorious truth concerning the way of salvation, with the abiding power and blessedness of its experience in the soul by faith: "How shall we, that are dead to sin, live any longer therein?"

By nature all the race of Adam are dead in sin.—Rom. v. 12; Eph. ii. 1. Saul was in this state when he was alive without the law.—Rom. vii. 9. Those who are made to know and feel their sin by the entrance of the holy law of God are now dead under the law, which has reigned unto death in their experience. Saul was in this state after the commandment came. Every one in such a case, conscious of his just condemnation, is a subject of grace; for wherever sin abounds, there grace must much more abound. These are said to be dead with Christ.—2 Cor. v. 14; Rom. vi. 6-8. Such a legal relationship exists between them and him that when he died for them they were dead in that legal sense, the sentence of the law having been executed upon them in him. The law therefore can never regard them as involved in that sin any more which he bore for them, because they are dead with him; and "he that is dead is freed from sin." Now when they live again it is not the old life of sin under the law, but the new life (new to them) of Jesus above the law. The baptism into death made an end of sin and of the enmity of

the law, which was the strength of sin; and the resurrection showed all sin and guilt forever washed away from all the people of God. In that resurrection a new life is manifested, life and immortality are brought to light; therefore it is spoken of as a birth from the dead, as a regeneration of the church, redeemed from the law, released from its bondage by dying under it, and brought forth from that death by the resurrection of Christ, "to walk in newness of life." These are now manifest as "children of God, being the children of the resurrection," and "over them the second death hath no power."

The apostle in this and in other places dwells upon this fundamental doctrine with a great variety of illustration, as of the utmost importance. He also shows equal care in showing its experience by the Lord's people, and its effect upon their walk and conversation; and his earnest and faithful exhortations are in accordance with the doctrine thus clearly set forth. These explanations and admonitions are the more carefully presented because some who have never died under the law, and therefore are not dead to sin, but are still dead *in* sin, and alive to it, though having a profession of godliness, whose power they deny, are constantly using this glorious doctrine of gospel liberty as an occasion to the flesh, and as an excuse for a sinful course; and because this seems to be an important form in which the devil tempts the saints, as he tempted their dear Redeemer, "If thou be the Son of God, cast thyself down."

While the carnal professor presumes boldly and recklessly that these Scriptures show him to be free to carry out his sinful desires, and while the carnal mind of those among the Lord's people who are "unlearned and unstable" causes them to "wrest, as they do also the other Scriptures, unto their own destruction," those who are under the exercise of the Spirit of Christ are walking carefully before the Lord, in the bitterness of their souls, like Hezekiah of old, on account of the depths and blackness of sin they have discovered in their hearts, and treading tenderly in these sacred courts, searching themselves for evidences that they have ever died unto sin, and often questioning whether any evidence exists that they have had that work of grace wrought in them which makes it impossible for them to live any longer therein. To these

my mind is more particularly directed at this time, for such bitterness and searchings and questionings have filled much of my time since I received a hope; and I love to be able to show, as has often been shown to me, the clear distinction between those who are thus exercised, and those who are led by the bold and self-confident and presumptuous spirit of the flesh. I would also desire that a word of warning and exhortation might reach and stir up the pure mind of those children of God who are living after the flesh, and going in the ways of death; for I know the bitterness of such experiences, and am not ignorant of Satan's devices, nor of the strength of his temptations. But to every little child of God it can be said with confident assurance, "Greater is he that is in you than he that is in the world."

In connection with the explanation of this death to sin in doctrine and experience the apostle says, "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. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." To the Corinthians the same truth is presented in showing that the motive which animated the apostles in their work was the love of Christ: "For the love of Christ constraineth us [in all their ministerial work]; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14. He then explains that the old things of the legal covenant have passed away, and all things are become new in the gospel; and that they who are risen with Christ are new creatures, moved by a new life, and not dependent upon the flesh, not debtors to the flesh, but having it under control by the power of this new life in which we are favored to walk, which is simply the power of Christ, who is our life, and who is in us the hope of glory.

But here would seem to be a stopping place for all whose consciences have been made tender in the fear

of the Lord, unless there were further explanation by the inspired apostle; for the poor soul sees within his heart such depravity, such sinfulness, that he cannot see how any word or act or even thought emanating from such a source can possibly be acceptable to a holy God. It looks to him as though he could no more produce or bring forth a spiritual act than a dead man could act naturally; but when the Lord's time comes to interpret this experience (for he is the only Interpreter of his work) we shall find that the Scriptures have declared the very thing that we feel to be true of the Lord's people, and of no one else, that is, that none but quickened souls know and feel it. "If Christ be in you, the body is dead because of sin."—Rom. viii. 10. It is clear that the terms *body* and *flesh*, in such cases, include all that is born of the flesh, mind, heart, soul, as well as the literal frame. It is because Christ is in one as his life that he experiences this destitution of anything good; and that though his desires have led toward the things of the kingdom and to the house of God, he has not dared to go forward because he could not see that he had the right, or that such a movement on his part would be anything but vile. But now the way is made clear by the apostle, "But the Spirit is life because of righteousness." The Spirit is the life that raised up these desires in us; and because of the righteousness of Christ in paying the redemption price our bodies are his, and he has the right and power over them, to manifest the life of Jesus through them, though they are themselves "dead because of sin." We are not to be praised for any holy word we may speak, nor any righteous act we may do. The praise must go to the source, and that is Christ, who is our life. But how can the word or act be pure and holy if the body which thinks and speaks and feels and acts in the case is dead because of sin? The apostle makes this very plain in the next sentence by declaring that their mortal bodies are quickened or moved in these things by the Spirit of God which dwells in them; and the peculiar form of the sentence, referring to the resurrection of Jesus and the resurrection of Christ from the dead, suggests all the foundation of this blessed experience of truth and grace. But I will not dwell upon it now, having often spoken on this most interesting theme. I will only re-

mind those who have regarded this as referring to the resurrection of the dead that the body here referred to is not literally dead, and that the quickening spoken of is by the Spirit that dwells in them at the time the quickening takes place.—See Rom. viii. 10, 11.

Now the fact that sin is a trouble, is feared, is a source of misery instead of comfort when indulged in, is proof that one is dead to sin. This death is spoken of as a being crucified; and if one were on a cross every movement would cause pain. So in one who is crucified with Christ, who nevertheless lives, Christ living in him, every motion of sin will cause a feeling of pain and unrest. This to a living soul is not life, but death. The sense of a sinful nature, which every child of God feels more or less at all times, and which is a source of grief, but which will not prevent the sweet peace of God from dwelling within the heart, nor disturb the conscience which has been cleansed by the precious blood of Christ, nor keep the one who takes the yoke of Christ upon him from finding rest to his soul, is very different from a feeling of guilt and condemnation that follows a neglect of duty or an act of disobedience. The terror of the Lord is known and felt by living souls who disobey; the stripes are visited upon them. It is not for any one to say how they will come; but those who have experienced them will know when they do come, and can afterward speak of the terrible pain and desolation of soul.

The deeds of the body are to be mortified; for we are not debtors to the flesh to live after the flesh, and not dependent upon it for true riches or comfort. A Pharisee can mortify the deeds of the body from a fleshly motive, but a child of God is enabled to do it through the Spirit. In that case he lives, though he may have much suffering in the flesh. If one can go on in a way that is sinful and foolish, and find enjoyment in it, and not realize painful checks of conscience that spoil the expected joys of the flesh, and feel powerful desires to be kept back from the vanity, what evidence is there of life? One may say, "It is the old man, and he cannot do anything but sin;" or, "It is predestinated that I should do this, and I cannot help it." But this is not the language of the exercised soul. I would have to reply, "I will not dispute what you say, but will add that it was predestinated that you should thus manifest the falseness of your profession, and undeceive those who had received you as a child of God."

When exhorted by the apostle to a sobriety and gravity in walk and conversation, such as becomes the gospel of Christ, and to an avoidance of levity and trifling, shall we answer that it would be hypocrisy to keep back our thoughts, that it is no worse to speak the jest than to think of it, that the Lord is no better pleased with a long face than a cheer-

ful one, and that any keeping back of pride or levity from our words or acts, and trying to hide it, would only be acting deceitfully and with feigned humility? That would be true of a natural man who is only making a show of a profession, but is not true of a living soul, but is grossly false, and a terribly injurious device of the devil to lead away unstable souls from the path of wisdom, "whose ways are ways of pleasantness, and all her paths are peace."

It is not hypocrisy, but the work of the Spirit, when the deeds of the body are mortified, the spirit of pride and vanity repressed, vain and foolish talking and jesting avoided, as not convenient, anger and wrath put off, with all the deceitful lusts of the old man, and the new man with all his righteous and truly holy desires and ways put on. "I keep under my body," said the apostle, "and bring it into subjection, lest having preached to others, I myself should be a castaway." Many have become castaways from the fellowship of the church because they did not take heed to this; and many, while yet enjoyed as ministers, have become castaways so far as any usefulness was concerned because their life did not become their profession, nor adorn the doctrine they preached.

What power would the solemn exhortation of Paul and Peter have upon us if we could think of them as meeting together with some others, and perhaps some of the world, and engaging in vain and foolish conversation and jesting, to say nothing farther; and if they should say, "Of course this is all worldly and sinful, but then our flesh is all evil, and no good thing dwells in it, and we cannot make it love holiness, and it is predestinated that it should be so;" and then go on in evident enjoyment of the vanity and foolishness? Perhaps it is wrong even to suggest such a supposition, though I do it for our plainer sight of the terrible delusion. Does one who is dying feel in a trifling spirit? Does an experience of the bitterness of sin leave such a relish for it? Does it not make us cry, "Turn away my eyes from beholding vanity?" I cannot myself turn my eyes away from beholding vanity, nor keep under my body in any sense; but that makes me the more grave and anxious and persistent in my cries to him who can do this for me and in me. And is he that is in me greater than he that is in the world? Then he can and will do these things, and will work in me that which is well-pleasing in his sight, and enable me to work out that salvation thus wrought in me with fear and trembling.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug. 13, 1893.

PSALM CIV. 20.

"O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

It seems that in view of God's glorious character, as exhibited in his works of creation and providence, the mind of the psalmist was deeply moved with reverence and admiration; for in the beginning of this psalm he exclaims, "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests; as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they

gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust."

The above language presents a lustrous, grand and sublime view of the creative power, wisdom and providential benignity of the great builder, director and kind preserver of universal nature; all of which, being but different modifications of being and action, form one vast system in the great scale of being and action, each part occupying the place and performing the offices of their different spheres of action, and thereby mutually conduce to the preservation of the whole, subserve the purpose and speak forth the praises of their Creator. If the qualities or instincts of the great diversity of objects in the material universe, of both animate and inanimate matter, are so modified and adapted to their respective spheres of being and action so as by mutual co-operation to praise and glorify God, by running in the channels and performing the offices assigned to each, then, I ask, is it reasonable to suppose that rational man, who sustains a correlative and mutual relation to the whole fabric of universal nature, both as to existence and action, will by his acts introduce confusion and discord? If man's acts will not introduce discord, then man as amenable to his Creator is subject to the same rule and directed by the same power and unerring wisdom in the great scale of being as any part of the system. Again, all the elements and modifications of matter that compose one grand system of universal nature must move in harmony, in order to the preservation of the whole. For instance, we find the wind and clouds water the beasts, the birds, and the almost infinite variety of tribal existence occupying their respective places, and performing their respective offices in the scale of being and action. In the planetary world we find the different bodies that compose it acting in perfect harmony. The sun with his great heat and light, the moon to give light by night, and for signs and seasons. These all, in relation to this earthly ball we inhabit, perform their several offices and thereby minister to the divine will in the preservation of order in their movements. In this sense the material "heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."—Psa. xix. 1, 2. Then, I ask, in man's relation to this stupendous system, is he or is he not subject to the same laws or principles of order as other component parts of one vast system? If he is, then he is not endued with independence of will or act, and of consequence is directed or controlled as other parts of the system. But if he is not subject to the same rules of order, but is en-

dued with independence of will or act, then the system would not be perfect, and so God's purpose in it might fail of accomplishment. Again, if man does not possess such liberty of will, then his acts, whether morally good or evil, are as much under the divine control and direction as the sun, moon, stars, earth, or any other material substance whatever. Many other arguments of a metaphysical character, both affirmative and negative, might be offered here as to God's absolute and universal sovereignty over his creatures; but I will pass on and notice some other portions of the inspired word.

In Nehemiah we read in the prayer of the Levites, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipeth thee." These are all preserved, and worship or praise God by running in the channels and performing the offices assigned to each in their different spheres of being and action. So when in the purpose of God the time was approaching for the rebuilding of Jerusalem, he stirred up Nehemiah to pray for what he had determined to accomplish. But as links in the chain, and in order to the final event, it was necessary that some of Nehemiah's brethren should go from Jerusalem to Babylon, and that Nehemiah should inquire after the welfare of his brethren, and that they should acquaint him with their miserable state, being in great affliction and reproach. At this news it was necessary that Nehemiah should sit down and weep and mourn, fast and pray, before the God of heaven, recounting in pathetic strains the sins and rebellions of himself and his fathers, and God's mercies to them, and wind up by beseeching the Lord to give him success with the king. It was further necessary that he should be the king's cup-bearer, and that wine should be before him, and that he should give the wine to the king, and that his heart should be sad, and that it should never have been so sad before in the king's presence. It was also necessary that this sadness should attract the attention of the king, and that his wife should be sitting by him. We see this was all the work of the Lord; for Nehemiah said, "The king granted me, according to the good hand of my God upon me." Then it seems self-evident that Nehemiah was fully assured that the Lord wrought upon and inclined the heart and will of this wicked king to favor and second his design in his enterprise. So this king's heart being in his hand, God turned or inclined it as the rivers of water, to accomplish his purpose in rebuilding the temple; in doing which he did not force the king, nor do violence to his will, but secretly

influenced and inclined his will in a pleasant, gentle way, to further his ends, of which the king neither knew anything nor cared for; and so it is of all intelligent creatures. The Lord inclines or moves them to this or that, as he will, in the accomplishment of his purposes. But as we do not feel the hand that holds the chain that binds, nor the force that moves us, we suppose we act or move independently, as being free to act at will, independent of all extraneous circumstances. So we see that none of the captives at Babylon went up to build at Jerusalem, except those the Lord raised to go up; and all those he did not raise to go up remained where they were; yet as he did not call them out by an audible voice, or use such force as they could witness, they doubtless thought they went up of their own accord, entirely free from divine control. But this all occurred according to, and was but unfolding the eternal counsels of heaven. For we are informed that, as is supposed, over a century before Cyrus was born, the Lord said to Jerusalem, "Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof." "Saith of Cyrus, He is my shepherd, and shall perform all my pleasure." "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."—Isa. xlviii. 26-28; xlv. 1-4. We see the Lord made known his counsel as to rebuilding the temple a considerable length of time before its accomplishment, by announcing that Jerusalem should be inhabited, and calling Cyrus, his shepherd, to execute his counsel, in order to which he holds his right hand to subdue nations; looses the loins of kings to open the two-leaved gates; goes before and makes the crooked places straight; breaks in pieces the gates of brass, and cuts in sunder the bars of iron. So it seems clear that the Lord was the sole author of the whole, and connected every link in the chain of events from beginning to end; and though Cyrus was executing the behests of his Sovereign, yet he was governed by an ambitious and sordid desire after worldly honors and the spoils of conquest; and his vanity, like other so-called great men, led him to believe that it was his own

skill or prowess in military affairs that crowned him with almost unprecedented success; for he neither knew nor cared for God's purposes in the matter; but, like other great men of the world, he was seeking the gratification of his ambition after worldly honors and emoluments; yet he undesignedly accomplished the will of God. And it was as fully embraced in the purpose of God that Israel should go into captivity, as that they should be delivered from captivity; and so the Lord was the author of every link in the whole chain of events, through agencies of his own choice, from the time he called out Abraham to be the head of the Israelitish nation, until their re-establishment at Jerusalem. Even so was the final overthrow of their nationality, and dispersion among the nations of the earth, a determined event. And although Cyrus, in executing the behests of his Sovereign, entailed misery in its various forms, and carnage, destruction, desolation and death followed in the train of his wonderful and marvelous exploits among the nations of the earth, as he was styled monarch of the world, yet the Lord girded and strengthened him, removed all obstacles, opened the two-leaved gates before him, loosed the loins, or weakened or unnerved the kings or rulers of the nations, so as to render his conquests certain. And as in God's government over his creatures there are mutual relations and dependencies of event upon event, in effecting his purposes, so if God did interpose in this instance in executing his will, so he does in every other instance, or there would be a chasm and consequent discord in human affairs. But we should know that without this harmony the world would not stand an instant. In unison with this view, Pope says, "All nature is but art unknown to thee; All chance, direction thou canst not see; All discord, harmony not understood; All partial evil, universal good; And spite of pride, in erring reason's spite, One truth is clear, whatever is, is right." That is, nature's laws, or divine providence, are as harmonious in their operations as those of art; and what we call chance is perfect order, as being directed by God; and what we suppose is discord, is perfect harmony with God; and what we regard as evil, as embracing the wicked acts of men, as they conduce to the good and preservation of the whole, is called universal good. Therefore, in that sense, whatever is, embracing even the wicked acts of men, as conducing to the final event, is right. But some suppose that this view involves the horrid idea of God being the author of sin, and impeaches the holiness of his character. But "who art thou that repliest against God?" or who can dive into the secret and sovereign counsels of eternity, and formulate a plan of government for his Sovereign, to which he must conform in order to be just? So Watts, the poet, has these beautiful lines,

"Lord, we adore thy vast designs,
The obscure abyss of providence;
Too deep to sound with mortal lines,
Too dark to view with feeble sense."

Then how vain, futile, and even blasphemous, for us, poor, weak and sinful creatures of a day, to challenge God's sovereign right to do as he pleases with his own, or according to his will in the army of heaven and among the inhabitants of the earth, all of whom are reputed as nothing.

I intended quoting several of the numerous passages of Scripture which teach the absolute, universal and everlasting sovereignty and supreme dominion of God over all his creatures; but this is more lengthy now than I designed, and yet is a very imperfect sketch of the subject of which it treats, or even of what was on my mind. The glorious character of our Sovereign is seen in all his works of creation, providence and salvation, and is in perfect accord with the whole tenor of Scripture teaching.

This has been written a little at a time, on account of my eyes. I send this as it is for you to dispose of as you please.

Yours,

JAMES WAGNER.

BLANCO, Texas, July 4, 1893.

LA MONTE, MO.

G. BEEBE'S SONS—DEAR BRETHREN:—This gloomy winter morning, all nature seeming dormant, the sun, obscured from mortal vision by the thick, misty clouds that intervene between it and the cold, ice-covered earth, very fitly represents the cold, gloomy, barren state of this dull mortality as we journey through this wilderness of sin and sorrow. I feel this morning like a ship on a strange sea, without rudder or sail, carried about by every breeze, without a pilot, running I know not where. So in the language of Nathaniel I ask, "Can any good thing come out of Nazareth? By the mercies of God there may; for I realize this morning my weakness, and that my sufficiency and my strength is all of God. Surely, then, if I am permitted to say anything that might be comforting to God's humble poor in this world of sin and sorrow, may the God of all grace be praised. "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." But by and through the mercies of God I am what I am, to whom be glory for ever and ever. By the mercies of our God I am made to hope that through the precious blood of his Son Jesus I am made an heir of God, and a joint heir with Jesus Christ. We hope therefore, by faith, which is the gift of God, that we have peace with God through our Lord Jesus Christ. So then, though we have tribulation, let us go on rejoicing, "knowing that trib-

(Continued on page 277.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 30, 1893.

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OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

A GREAT WHITE THRONE.

"AND I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."—Rev. xx. 11.

Without any desire to controvert the views of those who have in the past commented upon this expression of inspired truth, it is our purpose to present some thoughts which have been comforting to us in our personal experience, in which the application of this and some similar portions of the word of truth are considered in their relation to the present need of those strangers and pilgrims for whose benefit it is commonly understood that all scriptural revelation is given. Doubtlessly there is ample assurance contained in this record for the support of the hope of eternal blessedness with their Lord in glory, by which the saints are sustained under the heavy burdens of their earthly pilgrimage; but there is much of that which is generally regarded in the world as referring to the glorified state of the church, in which God has been pleased to instruct his people concerning their experience in this wilderness of tribulation. It is in this present evil world that the consolation of the gospel is needed by the afflicted and poor people, who are only wandering sojourners here, as all their fathers were. When they shall have been delivered from the bondage of mortality, they will have no occasion to be assured of their fellowship with the glory of their exalted Savior. Being perfectly conformed to the image of the victorious Captain of their salvation, they will then see as they are seen, and know as they are known; therefore, there can be no darkness or doubt to be dispelled by the testimony of revelation in that world. The first announcement in this book of the Revelation of Jesus Christ declares it to be the exhibition unto his servants of "things which must shortly come to pass." This seems to confine its fulfillment to this temporal state of the church, since in eternity there can be no time, either long or short, whether past or future. All is an inconceivable and immutable present of infinite glory and bliss beyond what eye hath seen, or ear hath heard, or any thought which hath entered the heart of man.—1 Cor. ii. 9. Such perfection cannot be subject to changing times.

Although the wonders of this revelation of Jesus Christ are veiled in such sublime imagery as blinds the

sight of reason, it is as easy for the natural mind to receive the things here written as to grasp by the blind power of finite intelligence any other portion of the inspired Scriptures. Not even that portion of the record which states the history of literal events can be understood as the testimony of Jesus except it be applied by the Spirit of truth in the personal experience of each saint who is taught of God. Thus are the things of God effectually hidden from the investigation of the wise and prudent, while they are revealed to helpless and ignorant babes. Such instruction is well adapted to the necessity of those who have no power to study for the attainment of that knowledge of which they feel their need. While in acquiring the wisdom of this world there is very manifest advantage in favor of the intelligent and studious, it is not so in the kingdom of divine grace. Strange as it appears in the estimation of the natural mind, the most completely educated Saul of Tarsus could no more easily receive this living and life-giving truth of God than could the ignorant fishermen of Galilee, or the unborn John the Baptist. Nor is this a deplorable fact by which the grace of God is restrained. "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."—Luke x. 21. It is important to notice that this is not presented as a mere permission on the part of the Father; it is according to his own determinate counsel and purpose of grace. This was the ground of the thanksgiving of Jesus.

"And I saw a great white throne." The specific description of this throne is important as signifying the immaculate purity of every decree which is declared by the authority thus revealed in vision to this enraptured servant of our Lord. Not only is it shown to be an emblem of unlimited power and authority, as a great throne, but its being white is indicative of that absolute perfection of righteousness which characterizes every divine appointment. This is one point by which every doctrinal sentiment must be tested. Nothing can be truth unless it recognizes both these perfections in the sovereignty of the God of salvation. Certainly that is not a great throne whose dominion is in need of the assistance of mortals in order that its authority may be recognized by finite creatures. Nor is it consistent with the confession of its infinite purity to regard the decrees which emanate from the throne as subject to the approval of a higher standard erected by the imagination of mortals. Created beings are indeed under obligation to observe such laws as are established by the authority of their Creator; but their accountability is the limit of their

sovereignty. No such limit can be applied to that sovereignty of God which is itself the supreme standard of holiness. His throne is unlimited in righteousness as it is in omnipotence. It is well to observe that this sight of the throne is not a common vision to which natural intelligence may attain. Nothing less than the same revelation by which it was shown to John can ever make manifest this wonderful view of the holiness of God. Whenever this glorious truth is seen by any sinner it is certain that it must be by the direct will of God, by whose Spirit alone it can be revealed. Under the darkness of nature it is impossible that any sinner should see the throne of God as being so great as to be above the measurement of that law which God himself has given for the manifestation of sin to his creatures. Hence it is not uncommon for opposers of this truth to say that if God has not done what they commend, he is not just. There is no possibility that argument or even the positive demonstration of unequivocal scriptural testimony should convince those who are dead, so that they may know the truth; but for those subjects of divine grace who are entangled by the deceitfulness of their carnal heart, there may be profit in considering the record which God has given concerning the greatness and spotless perfection of this eternal throne. There is a vast difference between the confession that God is just, as measured by the standard of human judgment, and the recognition of the truth of inspired testimony, that "Our God is in the heavens; he hath done whatsoever he hath pleased."—Psalm cxv. 3. So great is the throne of his majesty that his will is the infinite standard of his own spotless righteousness. The perfect glory of his throne is not the result of his will being conformed to any rule by which the works of creatures are measured. So Elihu says to Job, "I will answer thee, that God is greater than man; why dost thou strive against him? for he giveth not account of any of his matters."—Job xxxiii. 12, 13. Because reason cannot grasp this glorious perfection of divine holiness, even the saints are often bewildered by their own failure to understand the mystery of the providential government of God. It certainly cannot be denied that all the attributes of deity are gloriously magnified in causing the wrath of man to praise him, and in restraining the remainder of wrath.—Psalm lxxvi. 10. While man is not at liberty to kill his fellow-man, God is just in remanding all the sinful race to the death which he appointed as the penalty of transgressing the law which was given to Adam in the garden of Eden. There is no unrighteousness with God in sweeping to destruction the whole of that guilty world on whom he poured the flood; nor is he chargeable with unjust discrimination in saving Noah

and his few companions in the ark. Yet there can be no reason assigned for the favor bestowed upon Noah but that which Jesus assigned as sufficient. "Even so, Father, for so it seemed good in thy sight." While the inconceivable majesty of God in his sovereignty is well expressed by the simple figure of a great throne, the spotless justice and unswerving judgment which are the habitation of that throne, are well symbolized by the designation of pure white as the dazzlingly glorious appearance of that awful judgment-seat, from whence the voice of God declares the destiny of all worlds. However it may be impossible for them to see how salvation can come to them from such an inflexibly holy throne, those who are led by the Spirit of God are made to adore that very justice by which they feel themselves condemned.

"And him that sat on it." It is plainly asserted by our Lord that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." It cannot be, therefore, that this one who sat on the throne is any other but the Son in whom dwells all the fullness of the Godhead bodily.—Col. ii. 9. This is the high and holy place where he has chosen to dwell forever, giving no reason for that choice but that he has desired it for a habitation. Only by faith can this dwelling of the Son in his chosen temple be seen by those to whom he is revealed by his holy Spirit. When thus enabled to see the King in his beauty they always see him in his identity with his body, the church, of which he is the Head. Neither the throne nor its divinely exalted occupant was ever revealed to any except those to whom it is granted to know the things which are freely given us of God. In seeing the throne and him that sat on it, the favored recipient of that vision has the assurance that he is included in the effectual prayer of Jesus, by which he is given to sit with him in that throne of his glory. Then there is deep and vital importance in the subject under consideration for every one who is interested in it. Let it not be forgotten that by this throne in our text is represented in him that sat on it, absolute power to fulfill all that he has purposed to do. Nothing short of this could constitute his seat a throne. Evidently this does not signify that popular idol, whose admirers say that he has done all that he can for the salvation of sinners, and is not able to secure his design unless men will bring their power and resources to his assistance. It would be mere mockery to represent such a helpless one as sitting on a throne. Our victorious Redeemer has finished the work which he came to do. He has saved that which was lost. He has cleansed his people from all iniquity, washing them in the fountain of his own precious blood. His victory is complete

in their salvation not merely from the punishment due to their transgressions, but also making them holy and without blame before God in love. Truly this is well portrayed in the symbol of one who sat on a "great white throne." He said to his apostles, after his resurrection, "All power is given unto me in heaven and in earth." On this authority he sent them forth to teach all nations. He still sits on the throne with no less power than that which he then claimed. The fact that he is described as sitting on his throne implies that he has done all his purposed work. So Jesus is presented as the author and finisher of our faith; "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii. 2. There is strong consolation for the saints in the truth that our Jesus has finished his work, and is set down on his throne.

"From whose face the earth and the heaven fled away; and there was found no place for them." This cannot be understood as indicating the removing of the heaven of eternal glory. It must signify the taking away of the legal heaven and earth, of which it is written, "He taketh away the first, that he may establish the second."—Heb. x. 9. Before our Lord could be revealed sitting in the throne of his glory, he must be manifested as a servant under the condemnation of the law, bearing the sins of all his members in his own body on the tree. That legal earth and heaven could not flee away until all was fulfilled in the perfect satisfaction of every demand of divine justice. When Jesus had effectually put away sin by the sacrifice of himself the old covenant with all its requirements did flee away, and there never can come any demand of justice against one of those for whom Jesus died; because his resurrection is the receipt in full from the throne of God, certifying that there is no further demand against any member of the body of which Christ Jesus is the head and life.

There is found in the gospel heaven no place for any part of that dreadful earth and heaven whose clouds and darkness inspired terror in all who heard them, causing even Moses to acknowledge that he did exceedingly fear and quake. Whenever any of the saints attempt to render service under that legal system they are fallen from grace.—See Gal. v. 4. Instead of rejoicing in that liberty of the sons of God into which they are called by grace, they are seeking the slavish justification of an obedient servant. Notice that it is the one who is justified by the law who is fallen from grace. The popular doctrine of our day distorts the text as if it were those who failed to be justified by the law who were fallen from grace. As this is the only place in the Bible where this much abused expression is found, it is plain that it can make no room for

legal bondage in the presence of the throne of our Redeemer. "Therefore if any man be in Christ a new creature, old things are passed away; behold, all things are become new."—2 Cor. v. 17. The supplied words are omitted as changing the meaning of what the apostle wrote by inspiration. The throne of our Lord Jesus is not a mere branch of Judaism; it is not dependent upon Moses. Jesus Christ is himself the One who sat on that great white throne; from whose face the earth and the heaven fled away. In his new and everlasting kingdom there is no place found for those elements of terror and death. Where he is on the throne, there is no more death. He is emphatically and exclusively the Prince of Peace, the Lord of Life, and the God of salvation. Unto the Son God says, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."—Heb. i. 8.

MINUTES OF ASSOCIATIONS.

WE wish to call the attention of our brethren to the fact that we are prepared to print the Minutes of their associations, and solicit their patronage. We guarantee satisfaction as to workmanship and price. Among the Minutes we receive in correspondence we find a large proportion of them are printed by publishers of secular papers, who have not the slightest idea of what is meant by many of the peculiar expressions used by our order of Baptists, and consequently there often occur many ridiculous and grievous blunders in the business, as well as in the letters, Constitutions, Articles of Faith, Rules of Decorum, &c. It will cost but a few cents to mail the manuscript to us, and we will then send an estimate of the cost to print and mail the Minutes to any part of the country; and if not satisfactory we will remail the copy at our own expense, all of which can be done in a few days.

Brethren, please bear us in mind; and when your association is held present our proposition for consideration, and we will duly appreciate your kindness.

BOOK NOTICES.

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G. BEEBE'S SONS,
Middletown, Orange Co., N. Y.

(Continued from page 275.)

ulation 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. For when we were yet without strength, in due time Christ died for the ungodly." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." We find that Paul charged Timothy before God and the Lord Jesus Christ, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." He also admonished him, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Our Savior said, "I have overcome the world." Then how is it possible for his dear bride to ever again be brought under the dominion of sin, or any portion of her be lost? For he has conquered her last enemy, which is death and the grave. Then surely all other enemies are already under him. What a glorious, faithful Husband! Surely such love was never known, such faithfulness, such long-forbearance, such tender compassion, such unreserved sacrifice, such magnificent wisdom, such gigantic power, and last, but not least, the grandest of all victories. So grand and glorious was the victory that there was darkness over all the earth. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." What a wonderful event! "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Then, Timothy, preach the Word, which is Christ; for he is the Word as well as the Truth (John xiv. 6); for "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." Then ye cannot serve God and mammon; neither can ye serve two masters. If God be God, serve him to the exclusion of all things else. O how it makes our poor heart bleed to see some, whom we have reason to believe "have tasted the good word of God, and the powers of the world to come," seem to be led off by things of this world, seeking popularity all the time with the world, and the fashions and follies of this world, desiring more to please man than God, thereby denying the doctrine of our Lord and Savior Jesus Christ. It is worth more to me to be right, and by the mercies of God to serve the

true and living God, than to be held in high esteem by the world, and serve mammon and the institutions of men. Then, if it be God's will, let me not be ashamed of him or of his humble servants in this poor world of ours, even though all the world forsake me or persecute me; for if I have Christ in me the hope of glory, I have all the wealth I crave. What of a few persecutions in this world, which legacy we are promised? It will soon be over, then what of the world's vanities, and what becomes of our persecutions, if so be we are the children of the true and living God?

Dear brother or sister, let us not be ashamed of the glorious doctrine of our Lord and Savior Jesus Christ, but be proud of it; and if the world rejects and forsakes and persecutes us, we have the greater assurance; for the same was done to our glorious Head. Then let me "exhort you that ye should earnestly contend for the faith which was once delivered unto the saints," and thereby "strengthen the feeble knees."

How solemn the admonition, "Preach the word;" not only to Timothy, but to all the true servants of God. No wonder the true servant of his Master should shrink from such a glorious and responsible calling. "Woe is unto me if I preach not the gospel;" and woe is unto me if I do preach, and then bring reproach upon the glorious cause of my Master. What a difference between the called and true shepherd, and the wolf in sheep's clothing. One is made willing of his Master, and goes to his work with fear and trembling; and the other, without the fear of God before his eyes, volunteers, eagerly seeking whom he may devour.

Then, "Preach the word; be instant in season, out of season." O what a glorious and responsible calling! Tell the poor tempest-tossed child of God what the dear Savior has done for poor, undone sinners. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." I am so glad it is not for my good works, for I see sin mixed with all I do. I am so poor, so vile, not even able to control my thoughts; ten thousand talents in debt, and not a farthing to pay. But "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished," instead of telling the poor, downcast sinner, who feels a deep sense of his vileness, yea, that even thinks he has sinned away his day of grace, that he must grow more burdened, that he must grow more sorrowful, and that he must not resist the Spirit that is wooing and beseeching him, but grow more earnest, and get more anxious, lest he drive away the Holy Spirit. Miserable, miserable comfort is that.

The poor writer has experienced this poor kind of comfort. But, on the contrary, go to them with the blessed message that they have already received at the hands of their adorable Lord double for all their sins; that their deep consciousness of sin is certain evidence of their acceptance with their dear Lord. Then if you feel a great weight bearing your poor heart down, and almost crushing it, and your sins rising before you like mountains, remember that you have received at your blessed Lord's hand double for all your sins. What comfort! Who can realize it? The poor, cast down soul that feels his awful condition in the sight of his God can see a hope for all but poor self; but surely he feels that his is a hopeless case. How can the dear, just and adorable God justify such a rebel as I, and still be just? Dear one, think what a blessed message; for all those fearful sins of yours, you have received double at your dear Lord's hand. If you mourn, you shall be comforted. If you are poor, you shall be made rich. If you are cast down, you shall be lifted up. If you hunger and thirst after righteousness, you shall be filled. If you are poor in spirit, yours is the kingdom of heaven. If you are persecuted for righteousness' sake, blessed are you. Then what a blessed message for the true servant to carry to the poor, downcast, disconsolate soul.

"Preach the Word." Tell to the hearing ear that Adam transgressed the just and holy law of him who said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die;" and he fell under the just penalty of the violated law, whose demand must be met; that the Word was with God, that the Word came down from heaven, and was made flesh, and dwelt among men; that the Word, to whose coming all the holy prophets pointed, bore the sins of his people, and the penalty of the law was visited upon himself. The Word said, Let mercy be extended; for this is my beloved bride, and the punishment is greater than she can bear. Poor, forlorn, deplorable is her condition, ten thousand talents in debt, without a farthing to pay; but I, the Word, am rich and abundantly able, and the entire debt shall be met. O blessed message! "she hath received of the Lord's hand double for all her sins." Instead of having to work to bring the dear Lord under obligations, the debt is already paid. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Then see him coming, "as a cart is pressed that is full of sheaves," bearing our sins in his own dear body; and all the days of old he carried them. He

left the courts of heavenly bliss, and took this awful burden of sin in his own body, to save his dear bride. He comes down into this poor world of ours, to suffer, "that we might be made the righteousness of God in him." He suffered, the just for the unjust. He was rejected of men, suffered in every avenue that we poor mortals have to suffer, endured all the shame, all the poverty, all the suffering, and forever put away our sins. Hear him cry, "I thirst!" and see them dip the sponge in vinegar and gall, and put it to those dear lips. Hear him cry out, "It is finished!" Salvation is complete. He fully finished the work the Father sent him to do. He fully overcame sin, satisfied the demands of the law, paid the last farthing against his beloved bride, yea, drank the awful consequences of sin to the last dreg, even down to the vinegar and gall. Hear him pray, "Father, the hour is come; glorify thy Son, that thy Son may also 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 have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." What a glorious message for Timothy to take, to feed the humble poor of the true and living God. Our dear Savior had conquered death and the grave. Light had forever overcome darkness. The king's seal had been rent asunder. The Lord himself had come, bearing our sins in his own body on the tree, and gone into the lonesome tomb, and become the first fruits of them that slept. His was the first resurrection that broke death's seal, and turned loose the sleeping saints that had gone on before. Glory be to God on high, he has forever broken death's seal, so that our resurrection is also sure. Then what more could we ask? what better message could Timothy ask? Could the dear humble poor, then or now, ask anything better? It is bread and meat to the dear saint; it is all his poor soul requireth; it is enough. But O that my poor soul could ever feel worthy of such a grand message, of such a true Friend, of such a glorious Head. But O! this poor soul so often brings reproach on its glorious Head. This member, if one at all, of his dear bride, seems so often to be a disgrace to the body as well as to the Head. How often I feel like asking my dear brethren to erase my name from the church-book. But how lonely I would then feel; for where could I go, or what could I do? I know of no genuine or lasting comfort aside from what I get with these precious people of God. I know they are poor and afflicted, but it is sweet to be with them, and go where

they go, and suffer all the vile accusations, all the persecution, all the contempt, all the scoffs and sneers of the world. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Bless his holy name, they trust in him alone.

In much tribulation, your unworthy brother in faith,

J. A. TEAGUE.

BLACK LICK, Ohio, May 17, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Once more my trembling hand grasps my pen to try to write a few lines, although I feel my ignorance and my inability to write anything of much importance; but I write to ease my mind. This is the last I ever expect to write, for my days are fast drawing to a close. I lack a few weeks of being eighty-four years old. I am failing fast. My eyesight is failing, but may it please God to give me sight to read my Bible and my paper, for how can I think of giving them up? If it be God's will I would rather die; but then I must say, Thy will be done, not mine. I sometimes think I am ready and willing to go from this world of sin and sorrow, where sin besets on every hand. I travel through darkness as well as light. I sometimes feel that I am one of the least of God's people, if one at all. I sometimes think, Is there anyone like me? Can it be that I am deceived? At times all seems dark and drear and wild, and I mourn an absent God, and wonder when light will come again. With sighing I say,

"Return, O heavenly Dove, return,
Sweet messenger of rest."

Then again I break out singing,

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

I then can say,

"How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrows, heals his wounds,
And drives away his fears."

Yes, of all names the name of Jesus is the sweetest. It cheers our drooping mind. He entered these low grounds of sorrow, to suffer and bleed, to save his people from their sins. They were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. How often the question arises in my mind, Am I one of that number? Well, God knows all things. He knows his people, and not one of them can be lost; for if Jesus died to save them their salvation is sure as the throne on which he sits. Not one drop of that precious blood was shed in vain. Jesus said that he came to save that which was lost. His sheep hear his voice and follow him; but a stranger will they flee from, for they know not the voice of strangers. May we ever be enabled by the help of God to follow the good Shepherd of the flock, the

only begotten of the Father, full of grace and truth. He bore our sins in his own body on the tree. He said, "It is finished," and gave up the ghost. He finished the work he came to do. It is a complete salvation; no half-way work. He doeth all things well. He created all things, and for his pleasure they are and were created. All glory to his holy name.

May the Lord spare the dear editors of our paper many years, who contend so earnestly for the faith which was once delivered unto the saints.

I send this to you to do with as you see fit. It looks weak to me.

As ever, yours in hope,

LUCINDA ROCHELLE.

EDITORIAL NOTICES.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscriptions to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

OBITUARY NOTICES.

G. BEEBE'S SONS—DEAR BRETHREN:—Please record the death of sister **Dilla Ann Virts**, who was born March 1st, 1853, and died July 4, 1893.

ALSO,

The death of Sister **Lucinda J. Burch**, who was born July 8th, 1823, and died August 12th, 1893.

Sister Burch was the mother of sister Virts. They lived together in the town of Leesburg. Not another member of the family is left. Both were baptized by the writer in the fellowship of the New Valley Church. They were beautiful examples of christian love and christian fortitude, calm, gentle and patient, with feelings of pity. They respected the views of everyone, but with loving devotion adhered without changeableness to the doctrine of salvation through the cross of Christ. We miss them, and we who knew them as sisters of the Valley Church will ever mourn their loss to the church; but we do not mourn as those who have no hope of the church triumphant. We shall meet again. To our beloved sister Laura Titus, and to each member of the family, we extend our heart sympathy.

Your brother, I hope,

E. V. WHITE.

LEESBURG, Va., Aug. 17, 1893.

DIED—At the home of her son, Gabriel Wells, in the city of Middletown, N. Y., on Sunday night, Aug. 20th, 1893, **Mrs. Mary Wells**, age 94 years lacking five days.

Sister Wells was born Aug. 25th, 1799, near Slate Hill, Orange Co., N. Y., and was the oldest daughter of Robert Hunt-

er. At the age of seventeen years she was married to Abner S. Wells, who died August 5th, 1865. After his death sister Wells lived with her children in this city and vicinity. She was baptized at the age of fifteen years, by Elder Ball, in the fellowship of the Brookfield Church, where she has ever since had her membership, a period of nearly eighty years. She was the mother of thirteen children, seven of whom survive her.

The funeral services were held at the house where she died, on Tuesday, 22d, when Elder Benton Jenkins delivered a discourse from Psalm cxxv. 1, the deceased having requested that said Scripture be used as a text on the occasion. Her mortal remains were laid by the side of those of her husband in the "Holbert Cemetery" near Slate Hill, but a short distance from the place where nearly eighty years ago she was buried in baptism.

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

DIED—Near Fair Oaks, Orange Co., N. Y., on Sunday, April 30th, 1893, Mrs. Jane E. Nichols, wife of Mr. Hiram Nichols, aged 63 years and 10 days.

She had suffered for a long time with stomach trouble. On the day of her death she prepared as usual the noon meal, and partook of the same with her family, and at about five o'clock p. m. suddenly expired.

Sister Nichols was born in the town of North East, Dutchess Co., N. Y., April 20th, 1830. She was a daughter of Dr. John and Henrietta Egeleston. On Nov. 16th, 1853, she was united in marriage with brother Nichols; and on Sunday, Nov. 24th, 1867, they both were baptized by the late Elder Gilbert Beebe, in the fellowship of the Middletown & Wallkill Old School Baptist Church, where she remained a highly esteemed and beloved member until the time of her departure from the militant state.

She is survived by her bereaved husband, our dear brother, with three daughters, who mourn their loss of a dear wife and mother. She is also survived by one brother and five sisters.

The funeral services were held at her late home, and were conducted by her pastor, Elder Benton Jenkins, using as a text the words, "They that sow in tears shall reap in joy."—Psalm cxxvi. 5. The interment was in the cemetery of the New Vernon Church.

"There is a home of sweet repose,
Where storms assail no more;
The stream of endless pleasure flows
On that celestial shore.

"There purity with love appears,
And bliss without alloy;
There they that oft had sown in tears
Shall reap again in joy."

DIED—At his late residence on Indian Creek, in Union Co., Oregon, August 8th, 1893, Deacon John Huffman, aged 80 years, 5 months and 25 days.

Brother Huffman was born in Graceir Co., Va., Feb. 13th, 1813. On Oct. 20th, 1839, he was united in marriage with Priscilla Harris. They emigrated to Sullivan Co., Mo., in the year 1842, and settled on Yellow Creek, and a few years later settled on Locust Creek, where he united with the Primitive Baptist Church in February, 1852, and was baptized by Elder Caleb Colyer. Himself and family emigrated to Oregon in 1865. They made the long trip across the plains with ox-teams. Soon after he arrived here he selected him a piece of land, and made him a house, where he lived until called away by death.

Brother Huffman and wife, and a few others of the Primitive Baptist faith, were here several years without church privileges, and took much comfort in

reading the SIGNS OF THE TIMES, which paper they have been readers of for a great many years. In May, 1878, a church was constituted in Grand Ronde Valley, and soon afterward brother Huffman was chosen to be the Deacon. I have known him fifteen years, and I never heard an idle or foolish word fall from his lips. His communication was truly yea, yea. If I ever knew a man that could be called an Israelite in whom there was no guile, it was brother Huffman; and brethren who have known him forty years say that he was always the same. He was a living epistle of godliness, known and read of all. I feel sure that all who knew this dear old brother will say that what I have said of him is not flattery. Notwithstanding all this, brother Huffman well knew the weakness of the flesh, and had no confidence in it. How sadly will the little church miss him; for while able he was always present at the meetings, and took great delight in singing the songs of Zion.

Many friends assembled at his burial to pay their last respects to one whom all loved, and the unworthy writer spoke on the occasion from the words of Paul, "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ;" after which the mortal remains were laid in the grave to await the resurrection morn, when Jesus shall come with the voice of the Archangel and the trump of God, and shall awaken his sleeping saints.

Brother Huffman left his aged companion, who has shared the cares and trials of this life with him for more than half a century; also three sons and four daughters. May the Lord in mercy sustain them, be a husband and father to them, and reconcile them to his will.

G. E. MAYFIELD.

OUR dear father died at his home in Normal, McLean Co., Ill., May 2d, 1893. He was born June 29th, 1812, near Gratiot, Licking Co., Ohio. He was the oldest son of Edward and Elizabeth Hursey. He was joined in marriage Oct. 29th, 1835, to Miss Mary Melick, daughter of Wm. and Martha Melick. He leaves an aged wife, four daughters and two sons to mourn his departure.

Last winter a year ago father had a spell of "La Grippe," from which I do not think he ever entirely recovered. He never made a public profession of religion, but was a strong and firm believer in predestination and election by grace, and always enjoyed going to Baptist meeting whenever it was so that he could; but living so far from any Baptist Church it was seldom that he heard preaching, except what he read in the SIGNS, which he enjoyed very much. He felt resigned and ready to go, for he said to me one day, "O how I long to leave this world." I feel the sweet assurance and faith that he is joined in spirit with the regenerated family in the paradise of God. He has finished his work, ended his suffering, and gone to rest. May God in his great mercy enable our dear aged mother to bear up in her affliction, and sustain her by his grace. God will soon call her home, to praise Jesus forever and ever. O that God would comfort the afflicted in their bereavement, and finally bring all of them to the knowledge of the truth, is the prayer of your unworthy sister, if one at all.

ALSO,

Mary Ellen Hursey, daughter of Adam S. and Mary Hursey, died at her home in Normal, McLean Co., Ill., April 1st, 1888. She was born May 7th, 1841. She had been a great sufferer from childhood from curvature of the spine, caused by a fall when about seven years old. Her death was caused from tumor and dropsy of the bowels. She was confined to her room about six months. For several months before her death the only way she could get any rest was by lying face

foremost on her knees and elbows, or standing on her feet. When standing, some one or two would have to stand by her to support her. She was standing on her feet when her spirit took its flight from the tenement of clay to bask in the sunshine of her Redeemer's love, and to drink forever at the fount of heavenly bliss.

In all her sufferings she was never heard to murmur or complain. Her friends and neighbors she always received with a smile of welcome. Her lovely disposition and kindness of heart won her many friends. Words fail us to speak of her as a dear sister. She was not a member of any church, but her daily walk and conversation proved to her friends and acquaintances that she had passed from death unto life. She expressed herself as having no fears of death. Why then should we mourn as those who have no hope? for she has left those lasting impressions upon our minds that she is at rest with Jesus.

Her remains were taken back to Ohio and laid to rest by the side of an infant sister (Martha), who died in 1836. The funeral services were conducted by Elder Ephraim Barker and G. Burley, at the Baptist church-house called Poplar Fork, near Gratiot, Licking Co., Ohio.

ELIZABETH H. SCROGGINS.

Mt. PULASKI, Ill.

ASSOCIATIONAL.

THE Big Spring Primitive Baptist Association will hold her next annual session with the Blue Ridge Church, in Champaign Co., Ill., commencing on Friday before the third Sunday in September, 1893, at 10 o'clock a. m., and continuing three days.

Brethren and sisters are heartily invited to visit us and behold our order. We would like to see several of our ministering brethren present. Those coming by way of the Peoria & Indianapolis Division of the Big Four R. R. will be met at Mahomet, Ill., and conveyed to the meeting and entertainment. Those coming by way of the Rantoul Branch of the Illinois Central R. R. will stop at Fisher, where they will be met and entertained. The association will be held about six miles north of Mahomet, and four miles south of Fisher.

P. S. BEALS, Clerk.

THE Lexington Old School or Primitive Baptist Association is appointed to be held with the Lexington Church, at Lexington, Greene Co., N. Y., on the third Wednesday and Thursday (20th and 21st) in September, 1893, when we hope to meet not only our brethren and sisters of this association, but as many as can come from other associations that are in fellowship with us, especially ministering brethren.

As we are eleven miles from the railroad, we will say that we will meet any and all at Shandaken, on the Ulster & Delaware R. R., who will write requesting us to do so; and that any communications directed to me at Lexington, N. Y., will receive prompt attention. Also, that there is a daily stage, except Sunday, that connects with the morning trains from either way.

FLETCHER MACKEY, Clerk.

THE Maine Old School Baptist Association will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, September 8th, 9th and 10th, 1893.

Friends coming from the west by rail will leave Portland, Maine, at 1:20 p. m., reaching Gardiner about 3:30, where they will be met by friends and cared for.

J. C. CLARK, Clerk.

THE Old School Baptist Conference will be in session with the North Berwick Church, North Berwick, Maine, September 1st, 2d and 3d, 1893.

Visiting brethren may expect conveyance from the station at North Berwick to the meeting. Providence permitting, Elders F. A. Chick, F. W. Keene, and possibly Wm. J. Purington, will be with us.

THE Greenville Old School Predestinarian Baptist Association will meet on the 1st, 2d and 3d days of September, 1893, with the Refuge Church, at Spencerville, Ohio.

C. G. MILLER, Church Clerk.

THE Roxbury Old School Baptist Association will convene, the Lord willing, with the Andes Church, Union Grove, Delaware Co., N. Y., on the first Wednesday and Thursday in September (6th), 1893.

Those of the same faith are invited to meet with us. Union Grove is thirteen miles from Arkville, on the U. & D. R. R. The a. m. and early p. m. trains will be met at Arkville the day before our meeting.

J. A. HUNTLEY, Clerk.

THE fifty-third annual session of the Mount Pleasant Association of Regular Baptists will be held (the Lord willing) with the Sulphur Fork Church, near Campbellsburgh, Henry Co., Ky., commencing on Friday before the first Saturday and Sunday in September (1st), 1893.

Those coming by way of Lexington will change cars at Lagrange and get off at Campbellsburgh station, on the Cincinnati & Louisville Short Line R. R. Those coming by way of Cincinnati and Louisville will get off at Campbellsburgh, where all will be cared for.

A cordial invitation is extended to all lovers of the truth.

E. F. RANDELL, Church Clerk.

THE Nodaway Association of Primitive Baptists will meet with the First Nodaway Church, four miles west of Savannah, Andrew Co., Mo., on Saturday before the second Sunday in September, 1893.

Those coming from the south will come to Savannah, on the Maple Leaf R. R. Those from the north on the same road will come to Savannah. Those coming from the north on the Bluff R. R. will stop off at Amizona. Conveyance will be at each place. All are invited.

LUKE THORNTON, Clerk.

THE Sandy Creek Association of Predestinarian Baptists will hold its next annual meeting with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1893.

Those coming by the Illinois Central R. R. from the south will stop at Rutland, and those from the north will stop at Wenona. Those coming by the Chicago & Alton R. R. will stop at Evans, and those by the Santa Fe R. R. will stop at Toluca.

A cordial invitation is extended to the household of faith to attend with us.

JOHN DOWNEY, Clerk.

THE sixty-second annual session of the Spoon River Association of Primitive Baptists will meet, if the Lord will, on Friday before the first Sunday in September, 1893, and continue three days.

The meeting will be at the Mt. Zion Church, Fulton Co., Ill., seven miles east of Astoria, on the St. Louis Division of the C., B. & Q. R. R. Our brethren are invited to come and see us.

I. N. VANMETER, Mod.

THE Licking Old School Baptist Association, of Kentucky, will convene, the Lord willing, with the church at May's Lick, Mason Co., Ky., on Friday before the second Saturday in September (8th), 1893, and continue the two following days.

Those coming from the east will arrange to reach Maysville, Ky., at 4:25 p.

m., on the C. & O. train (F. F. V.). Those coming from the west or Cincinnati will arrange to come over the same road, on the Huntington Accommodation, which reaches Maysville at 4:42 p. m., where they will be met and conveyed to May's Lick. Those coming from all points south will be met at Helena Station at 10:00 a. m. and 8:00 p. m. All will come on Thursday. All friends invited.

F. LAYTHAM.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Harford Church, in Harford Co., Md., commencing on Saturday before the third Sunday in September, at 10 o'clock a. m. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

Those coming by way of Baltimore will take train at North Avenue station on Friday before, at three o'clock p. m., for Long Green or Forest Hill. Those coming from the north will take train at Delta at 3:50 p. m. the same day for same stations.

NATHAN GRAFTON, Clerk.

THE Cow Marsh yearly meeting will be held on the fourth Saturday, Sunday and Monday in September.

Those coming by rail will take the first down train on Saturday for Henderson, changing cars at Clayton. Those from the southward will take the first through train from Delmar for Felton, arriving at 9:20 a. m., where they will be met and cared for.

We hope for a good attendance, and that those who come will find it good to be there.

E. RITTENHOUSE.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Inclosed I hand you a list of appointments for Elder P. D. Gold in Kentucky, to wit:

Little Flock—August 26th and 27th.
Salt River—28th.
As brother Money may appoint—29th and 30th.

Pleasureville—31st.
Mt. Pleasant Association, with the Sulphur Fork Church—September 1st, 2d and 3d.

Sardis—4th.
Elk Lick—5th.
Mt. Sterling—6th.
Mt. Carmel—7th.
Licking Association, at May's Lick—8th, 9th and 10th.

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

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WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 6, 1893.

NO. 36.

CORRESPONDENCE.

Ghent, Ky., Aug. 11, 1893.

DEAR BRETHREN BEEBE:—Our Lord said, "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit."—Luke vi. 43. This language presents to the saints a contrast to which in their daily experience they often in sorrow look. They are often made to inquire, "Am I his or am I not?" But when they look to their earthly nature they find no evidence which enables them to answer that question in the affirmative, and to say with David, "The Lord is my rock, and my fortress, and my deliverer;" and with Job, "Though he slay me, yet will I trust in him." The afflictions of that ancient saint caused him to trust in the Lord Jehovah, and not in earth, or that which pertained to earthly things; and he could have appropriately said, "In the Lord Jehovah is everlasting strength." David had suffered from the persecutions of Saul; but the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. One of the words used to define the name "Saul" is death; hence David was delivered from that death to which Saul desired to consign him. But his delivery was not secured to him by his own strength. He had not defeated Saul upon the sanguinary battlefield, nor had he slain him with the smooth stone from the brook, as he did Goliath of Gath; but the Lord had delivered him from the fury of Goliath and the persecutions of Saul. He did not trust in the armor that Saul had caused to be put on him; but he trusted in the God of Israel, and afterward could appropriately say, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." They that trust in the Lord have that faith which is defined to be a firm belief of God's testimony and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation. That was the faith of Job and of David, and is the faith of all the regenerated sons and daughters of the Lord Almighty. To them the apostle says, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised. To him circumcision was a sign of the

righteousness of faith. It was not the righteousness of faith, but was a sign of that righteousness. The apostle says, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Then circumcision did not make Abraham the father of the faithful, but it was a sign and seal of the righteousness of faith. It was an outward sign. So the tree that brings forth good fruit presents the sign which clearly indicates the nature of the tree, that it is good; but the good fruit that it bears does not change the nature of the tree, but is evidence of its character. So faith is the evidence of the indwelling of God's Spirit in all his saints. It is a sign that God is dwelling in them the hope of glory. That hope is an anchor of the soul. It "entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec." It will be observed that he was not a priest after the order of Aaron, who had continually to be making offerings in the temple service; but he was a priest after the order of Melchisedec, whose priestly office was without beginning of days or end of life. That hope which entered that veil, the veil of death, where he (Jesus) had entered to make one great and final sacrifice for sin, reached within that veil. Then the temple service ceased. The offerings under that service pointed to that one great offering; and when he who was that offering entered into death those types and shadows ceased, and the old heaven was rolled up as a vesture. No more could the fiery law proclaimed from Sinai's smoking summit awaken fear and dread in the hearts of those whose hopes reached to that within that veil, and whose faith took hold of that great offering which was Jesus—that offering which forever perfected them that are sanctified; because they were sanctified by God the Father, preserved in Jesus Christ, and called. They were preserved in Jesus Christ, whose offering forever perfected them; and they are kept by the power of God through faith unto salvation, ready to be revealed in the last times. They are kept by his power, and not by man, nor anything that pertains to earth.

But perhaps some will inquire,

Why these thoughts, when we are considering the nature and character of the tree which bringeth forth good fruit? The answer to that inquiry is, "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us."—Isaiah xxvi. 12. Faith is a good work, and God is the author and finisher of the faith of his saints. He was the author and finisher of the faith of Abraham, and by faith he rejoiced to see the day of the Lord; and he saw it, and was glad. By faith he looked through the long vista of years between his sojourn in the land of promise as in a strange country, and that glorious period when the Messenger of the covenant suddenly came to his temple. That Messenger was Christ, and he was the good tree; the only good tree that had appeared on the earth from the day that the Lord placed the flaming sword and cherubim in the east of Eden. Perhaps some will say, Abraham was a good man, a good tree. If so, why were his descendants corrupt, whose corruption culminated in the crucifixion of the Lord of life and glory? Faith is one of the graces of the Spirit, and is the gift of God, and was given to Abraham as fully and clearly as it is given to any of us little ones in this remote day from his sojourn on earth; and his good works were as fully wrought in him as are the good works in any of the dear saints who now live upon the earth. We have said that Christ was the good tree. He hath said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." He also says, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Then their good works are evidently wrought in them. He hath said, "Without me ye can do nothing." The figure of the vine and the branches presents the unity of Christ and his people. The apostle says, "And he [Christ] is the head of the body, the church, who is the beginning, the first-born from the dead." Again, he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." His people were chosen in him before the foundation of the world, and were blessed in him with

all spiritual blessings, even "before the mountains were brought forth, or ever thou hadst formed the earth or the world." He is from everlasting to everlasting, and says by the psalmist, "Lord, thou hast been our dwelling-place in all generations."—See Psalm xc. They were ever with him, for he bare them and carried them all the days of old. They being partakers of flesh and blood, he took part of the same; and in that unity he suffered and paid the penalty which rested on them by reason of their transgression of the divine law; and when in mournful accents he said, "It is finished," that penalty was forever removed. When he arose from the tomb they were one with him. He says by the prophet, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is the dew of herbs, and the earth shall cast out the dead." Then surely in that unity he was the resurrection and the life, as he said to the weeping sisters of Lazarus. When he arose from the tomb all that was needful was accomplished by him to remove the penalty of the law, which was death. As it was needful that he take part of their flesh and blood to fit him for the sufferings of Calvary, so it is needful that they have his Spirit, that they be born of the Spirit. In their natural birth they are born of a corruptible seed; but in their spiritual birth they are born of an incorruptible seed. That which is corruptible must perish; but that which is incorruptible liveth and abideth forever. Thus he said, "I give unto them eternal life; and they shall never perish." That eternal life is given to them by the Spirit in the great work of regeneration. Our Lord said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." By that spiritual birth the saints are fitted for a place in his kingdom here below, and for the joys of that eternal kingdom where sin, sorrow, pain, disease and death are feared and felt no more.

"A good tree bringeth not forth corrupt fruit." Christ is in all his saints the hope of glory, by reason of the new and spiritual birth. He is spiritual, and seeketh such to worship him as do worship in spirit and in truth. Surely he will not be mistaken; for all his saints are created in him unto good works, which God

hath before ordained that they should walk in them. Then evidently the good tree represents the saints in their unity with Christ; and all their good works are by reason of the indwelling of God's Spirit in them. Nothing can result from the work of the Spirit but that which is good. It was that to which John referred when he said, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." That seed is Christ in him the hope of glory. He is the true foundation on which the hope of all the saints rests, and their good works are wrought in them; for their faith and hope reach to that within the veil, whither he hath for them once entered. When he entered that veil he despoiled death of its sting and the grave of its victory, for he arose a triumphant conqueror over all the powers of darkness; and he brought all his sheaves with him—all his chosen, all his redeemed people. He had gone forth weeping. He had passed through the sorrows of Gethsemane, and now in triumph could 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 them for my glory." Having created them for his own glory, he worketh in them both to will and to do of his good pleasure; and he says to them, "Because I live, ye shall live also." Then surely they bring forth good fruit; but it is all to the honor and glory of his great and exalted name.

But the text says, "Neither doth a corrupt tree bring forth good fruit." Having meditated for awhile on the beauties and glories that shine forth in the great and ever-glorious character of the great I Am, where infinite perfection and holiness reside, let us turn our thoughts to the residence, home and character of those who bring forth corrupt fruit. It was said to Adam, "In the day that thou eatest thereof thou shalt surely die." He did eat of the forbidden fruit. Then the Lord said to him, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Death was the penalty of that law, and that penalty has reached and will continue to reach his then unborn posterity to the end of time; for the wages of sin is death. That death reaches farther than the dissolution of these mortal bodies. It was a death to all uprightness, to all holiness; therefore the apostle says, "There is none that doeth good, no, not one. They are all gone out of the way; they are together become

unprofitable." This is a condition, and not a theory, as our statesmen would say; and this condition has reached all of Adam's race. The psalmist says, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good." Although the apostle Paul was called, qualified and sent forth to preach the everlasting gospel, he in his experience as a minister of the gospel fully attested the truth of those mournful truths presented by the psalmist when he said, "In me (that is, in my flesh) dwelleth no good thing." Was he different from all the other saints in that particular? Evidently not. That apostle died, as well as have all the saints from the dawn of time, except those who are now living on the earth; and they too must soon lay aside these habiliments of clay. Death is the wages of sin, and all have died because of the indwelling of sin in their mortal bodies; but God's dear people are made spiritual because of the indwelling of the Spirit in them. They are natural because of their relation to the first Adam, who was a natural man; and the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.—1 Cor. ii. 14. When our Lord was upon the earth he was in a condition to die, and did die. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death," &c. In him dwelt all the fullness of the Godhead bodily; and his saints possess two natures: the natural, which is theirs by reason of their descent from that natural man; the spiritual, by reason of their being born of the Spirit. Here arises the warfare in which they will be engaged while clothed with mortality; the flesh lusting against the Spirit, and the Spirit against the flesh. The apostle, while engaged in this warfare, breaks forth in this language, "For we know that the law is spiritual; but I am carnal, sold under sin." Evidently in using the pronoun "I" in that text he refers to his flesh, in which he says there dwelleth no good thing. This is evidenced when he says, "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." He closes these solemn declarations by crying out, "O wretched man that I am! who shall deliver me from the body of this death?" Then in holy triumph he is enabled to 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." It was with that spiritual mind which was given him when he was born of the Spirit that

he served the law of God; and it was in that flesh which he had by reason of his earthly relationship that he served the law of sin. Our Lord said, "Neither doth a corrupt tree bring forth good fruit." This language clearly applies to all in their relation to the first Adam. They are all of the earth, earthy; and in that relationship they are carnal, sold under sin. They have carnal minds, which are enmity against God. That enmity has been clearly made manifest through all the past ages since the dawn of time; but it was made (perhaps) more manifest in the crucifixion of our Lord and in the martyrdom of his apostles than at any other time.

Then, dear reader, if you are clad in the robe of righteousness, it is not because of any earthly relationship that you may claim. If you have done any good works it is because God hath worked in you to will and to do of his good pleasure. If you love God and his dear saints it is because he first loved you, and sent his Son into the world to suffer and die, that you might be crowned with glory. If you are saved from sin and all its direful consequences it is not by works of righteousness that you have done, but because God in the plenitude of his power and the riches of his grace hath provided a ransom for you adequate to all the demands of law against you. That ransom was the glorious Son of God, who gave himself for you, to redeem you from all iniquity. If you mourn over your poverty in spiritual things, you should remember that your glorious Lord became poor, that you might be made rich in the fond and glorious assurance that he by grace has secured to you an unfading inheritance amidst the glories of his eternal kingdom, and that you are kept by his power, ready to be revealed in the last time; that great and glorious period when he will come without sin unto salvation, call you from the cold confines of the tomb, clothe you in an ever-glorious immortality, and take you to dwell with him in the sweet companionship of all the redeemed of every land and clime, and join them in heavenly anthems of praise to him throughout a never-ending eternity.

In sadness these poor thoughts have been written, and the brethren editors will dispose of them as they may deem best, and believe me affectionately theirs,

H. COX.

REISTERSTOWN, Md., May 16, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you the inclosed letter; if you deem best, publish it. I found it very suggestive. If published, I have no doubt that others also will enjoy it.

I remain your brother in hope,

F. A. CHICK.

SPRINGVILLE, Ventura Co., Cal.

ELDER F. A. CHICK—MY DEAR BROTHER IN THE LORD:—Grace,

mercy and peace be multiplied to you, and to the dear saints everywhere dispersed. The dear old SIGNS of April 19th, current volume, is at hand, containing your, to me, very interesting article on John xi. 37. On the second page, first column, you say, "From this there are to be learned some lessons suited to our daily need, that I desire to briefly allude to." First, the low estate of Zion, with gloomy forebodings to us, followed by that same questioning, and is dark. But I see that a little light has been let in, to give you a solace in believing that our God has something better in store for us than a present answer to our most fervent prayer. Now, I am not going to criticise, nor do I profess to teach you the way of the Lord more perfectly; but as I trust I fear the Lord, I will speak to you of these things.—Mal. iii. 16, 17. My present position among mankind in general, and the religious world in particular, may have had something to do with my reflections on this same line of thought. But be that as it may, I have had the same thoughts and questionings, and have been sick at heart when reviewing the low estate of Zion, and have searched diligently for some clew or evidence in the written word to direct my understanding to an answer to these questionings; for, as you say, it has seemed to me that God has in store for Zion something more glorious at the latter end of this militant state than was at the beginning of the gospel day; for the law dispensation closed with the bringing in of the gospel by its fulfiller and magnifier, which gave to it a glory far superior to that of Moses' countenance; and the law dispensation is generally accepted as a type of the gospel dispensation, by those who fear the Lord. In my search I have felt to some extent rewarded by what seems to me to be a solution of the mystery, as light has been given. I will here present a synopsis of the matter to you, hoping it will comfort you as it has me.

There are two parallel subjects to be presented, to give the full force and meaning of either; one is Christ, and the other is antichrist. By referring to the Revelation we find both in bold relief brought to view; first, Christ Jesus, the faithful and true witness, is brought to view with all his attributes, which are those of the true God and eternal life, addressed to the seven churches in Asia. Here is much food for thought and comment; for here we can read our own experience, and that of the church through all the vicissitudes of time, the present not excepted. We will pass to the fourth chapter. Here we have a description of him that sat on the throne, and of its surroundings. The fifth chapter gives us an account of the book sealed with seven seals, and of the one found able to open the same, and the praise which is his due. The sixth chapter begins with the open-

ing of the seals. Here again is a portrayal of all time. The seventh chapter gives another description of the gospel dispensation. The eighth chapter begins with the opening of the seventh seal, and the beginning of sorrows described as brought on mankind for sin. The ninth and tenth chapters are a continuation of the same, portrayed for all time. With the beginning of the eleventh chapter is one of the grandest visions of the book, as touching the church, and also the unbelievers, here called Gentiles. You will observe that the same period of time is given to the Gentiles, in the outer court, that the two witnesses shall prophesy; and these two witnesses have power to shut heaven that it rain not, and to bring all manner of plagues on the earth, during the days of their prophecy; and they stand before the God of the earth—not heaven. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." It is notable that they have finished their testimony before they are killed. To my mind these two witnesses are the Spirit of Christ and the Comforter promised by Christ to his disciples. Then, you ask, how can they be slain? I answer, as we by experience know, that we have this treasure in earthen vessels; so these vessels are the bodies that are not put in graves, for their natural lives are intact. But the beast has killed the influence of these witnesses by his superior power to save souls, by the application of the various modes and machines of the times. But the greater miracle is to be that the Spirit from God enters into the witnesses, and they stand upon their feet, and hear a voice from heaven saying, "Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them." All nature is convulsed, and by it men are slain, and men are affrighted, and give glory to God. Here I see the present low estate of Zion in our day, drawing near the close of their prophecy, and the short space of time till a greater blessing is bestowed.

I have only touched the subject at intervals thus far, but will take up antichrist briefly, as portrayed in the following chapters. The twelfth chapter introduces the subject with a wonder in heaven—the legal heaven. The third verse presents another wonder in heaven (the same legal heaven), a great red dragon, having seven heads and ten horns, with crowns on his heads. This is the great pagan beast of the world at the time of the birth of Jesus Christ; and Herod, as a personification of this monster, caused the great lamentation in Ramah. But we will pass to the war in that same legal heaven, when the powers of antichrist were arrayed against the Anointed of God; and when he was slain, the people wagging their heads

said, "He saved others, himself he cannot save." When they had sealed the tomb and placed a guard, they felt assured of victory. But they, as usual, have to cover up their weakness with money. The dragon prevailed not, and finally his place was found no more in heaven, he and his angels being cast out into the earth. Having great wrath, the dragon persecutes the woman, and she flees to the wilderness from the face of the serpent. He casts out a flood (false doctrines) to carry her away; but the earth helps the woman (church) by swallowing up the flood. O what a blessing to the church! But the dragon still makes war with her seed. I would say that this dragon is figurative of the barbarous idolatry of that age.

The thirteenth chapter begins with a description of another beast, with seven heads and ten horns, with crowns on his horns, and the names of blasphemy on his heads. He was like a leopard, with feet like a bear, and a head like a lion. Here we still have all the marks of a heathen idolatrous beast, and more; for this beast forms a union of Paganism and Christianity, and thereby is the embodiment of antichrist in every sense, having the power, the seat, and great authority of the dragon. And all the world wondered after the beast, and worshiped the dragon, saying, Who is able to make war with the beast? He has the same lease of power, as to time, that the witnesses are to prophesy; and he blasphemes the name of God, and his tabernacle, and them that worship therein. His power is over kindreds, tongues and nations; "and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear." This same beastly spirit exists to-day, and is accomplishing the purpose of our God in the world. But owing to the advanced civilization of our day we have him with two horns like a lamb. Say they, "We will eat our own bread, and wear our own apparel; only let us be called by thy name [Christian], to take away our reproach." He speaks as a dragon, and exercises all the power of the beast before him; and he causeth the earth, and them that dwell therein, to worship the beast whose deadly wound was healed; and he has power to work miracles in the sight of the beast, and thereby deceive men, saying to them that dwell on the earth that they should make an image to the beast that had the wound by a sword, and did live. And he had power to give life to the image of the beast, and that as many as would not worship the image of the beast should be killed. And he causeth all, both rich and poor, free and bond, to receive a mark; and that none might either buy or sell, save he that had the mark, either in the right hand or in the forehead.

I understand these are all the same beast; but the varied names, characteristics and variations given of his work are only intended to lead us into a more full and comprehensive view of the one antichrist, the devil and Satan, the prince of the power of the air, the "king over all the children of pride."—Job xl. This is the beast that ascendeth out of the bottomless pit, that shall make war, overcome and kill the witnesses; not as is understood in the common mode of expression; but, as I understand, not having the mark of the beast, they will not be allowed any civil or religious liberty, and hence not have any influence, and so be virtually dead, as witnesses to the truth of God and Christ. This beastly image is now being formed by a union of the Papal beast and the Protestant beast, with its educational horns. Knowledge is power; and so do horns represent power. There is no lack of schools. One is known as "free school;" the other, or religious, beginning with the Sunday School. All are being educated to worship Sunday. Many of these United States are in a state of concubinage with antichrist, and it is only a question of time, and short at that, when all the so-called civilized nations will have laws regulating the "Sabbath" question for all; and so all republics will marry the antichristian church. This done, the image will be complete, the witnesses slain, and gifts will be sent one to another, and rejoicing will be heard throughout the earth because these two prophets no more torment them. It is the boast of the silly dupes of this beast that the Old School Baptists are about all dead, that only a few old ones are left, and no young ones are coming on to take the places of the old ones. They say it boastingly, and I have no doubt that at heart they do rejoice in hope of the verification of their boasting; and it is no marvel to me that they do, else how could the Scriptures be fulfilled?

Now the greater blessing must follow this idolatrous state of things, else the Scriptures cannot be fulfilled. The creature is the god that is adored, be it man or his works; for all draw nigh to God with their lips, while their hearts are far from him. While all this is true of antichrist, I do believe there are many of God's children in Babylon. Yet it is a mystery how it can be so, when we observe that all whose names are not written in the Lamb's book of life from the foundation of the world shall worship the beast, and the image of the beast; but those whose names are written in the book of life shall, after the spirit of life from God enters into them, ascend up to heaven in a cloud, and their enemies shall behold them. The earthquake, the falling of the city of antichrist, and the slaying of the appointed number (seven thousand), causes the remnant to give glory to the God of heaven.

Thus we see the greater blessings in store for Zion; and it is well for all to watch, for we know not in what hour our Lord cometh. It is well that we pray for support under all these trials; for Satan has no greater glory than to deceive the very elect, if it were possible.

This is now submitted to you for approval or disapproval, as may seem good to you.

Yours in hope of a better resurrection,

A. H. HAGANS.

MACOMB, ILL., July 12, 1893.

DEAR BRETHREN BEEBE:—Please apply the money inclosed on my subscription, as my time has expired, and I do not feel like I could do without the dear old SIGNS as long as I can pay for it. I do not think the price too high, and I do hope and trust that the brethren and all who love the truth will do all they can to help keep our dear family paper a weekly. Many, perhaps, like myself, are not blessed with an abundance of this world's goods; yet I would rather be deprived of something else, even have less to eat, than do without the SIGNS OF THE TIMES. I believe the child of God hungers and thirsts for spiritual food, as the natural man does for natural food; and when deprived of the spiritual food the soul becomes lifeless, cold and indifferent to the things pertaining to the kingdom of God. I believe the source of all our true enjoyment spiritually comes from above; yet while we live in this world of sorrow how much comfort we take from the precious letters and communications of our dear brethren and sisters, expressing the joys as well as the sorrows of the poor, tried ones, many of whom, like myself, seldom get to meeting; so the SIGNS is doubly precious and dear to me. May all true Old Baptists pay up their dues; and thus, while benefiting ourselves, we will also be helping brethren Beebe in their arduous labors.

While sending in my remittance I feel a desire to write a few lines to the household of faith. It has been a long time since I have penned anything for our paper. Many times I have thought of doing so, and it is not for lack of interest; but our paper is so ably filled each week that I feel I could say nothing more. My best efforts are so poor and imperfect, and seem so cold and comfortless, that I can but seldom make up my mind to write, or send what I have written. I have no encouraging news to write of myself. I seem to have grown no better during the last ten years, or since my unworthy name was added to the church-book. I see each day more and more the sinfulness of my heart, and know that of myself I can do nothing, not even the things that I would; but I am continually doing what I should not, and mourn daily over my hard and deceitful heart, and my wretch-

(Continued on page 285.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 6, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

BLESSED MOURNERS.

"BLESSED are they that mourn; for they shall be comforted."—Matt. v. 4.

To those who are led by the Spirit of God there is no need of worldly arguments to sustain the truth and inspiration of the revelation which God has given in the Scriptures. Religious scientists have to resort to various devices in the effort to make their theories acceptable to the reason of carnal men; and after they have brought to bear every cunning invention they utterly fail to show to the natural mind the great mystery of godliness. Indeed, it cannot be discovered even by those unto whom it has been revealed, except as the blessed Comforter is pleased to take of the precious things of Jesus and show unto them. Nor can the most carefully cultivated intelligence which may be bestowed on the natural mind, with all the moral training suggested by solicitous affection, succeed in teaching a tender child to know God. Much less can the wisdom of this world attain to the hidden things of the kingdom of God by devoted study and strict observance of the requirements of morality. Certainly none can exceed the legal attainments of Saul of Tarsus, who was as "touching the righteousness which is in the law [of Moses] blameless."—Phil. iii. 6. It will not be claimed by any adversary of the truth in assailing the faith of the saints, that any other standard of righteousness could be more conclusive than that by which Saul was judged. He had every advantage which could be afforded to any man. None could be his superior in natural birth, in moral training, nor in the diligence with which those advantages were cultivated. Yet he was taught that by the works of the law there was no justification. When the commandment came, at once sin revived, and Saul died. Instead of having room to claim merit in himself he had to confess, "I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but to perform that which is good I find not." This was the constant grief of Paul, as it was of all the saints whose experience is left on record in the Scriptures for our learning. When oppressed under the consciousness of their own sinfulness they could not refrain from crying out in deep sorrow. This is the mourning by which our gracious Lord is pleased to mark those upon whom he pronounces the benediction in our text. It is as exclusive as it

is positive; and it can never be extended to include one more than those specified, nor can it be so restricted as to leave out one of those whom our Lord has blessed.

It should be carefully observed that the blessing is not offered as an inducement to persuade any one to mourn so that he may be blessed; the character is definitely marked by the fact that this mourning already controls him. The same peculiarity is seen in all the other descriptions specified in connection with this one in our text. When one is "poor in spirit" the blessing already rests upon him; for the kingdom of heaven is his. This cannot be distorted to authorize the flattering and false theory that the kingdom of heaven is presented as a reward to any sinner who will be poor in spirit. It is manifestly absurd to suppose that this peculiarity can be subject to the will of the one whom it identifies. But it should be equally evident that it is no less impossible for one to mourn at the instance of his own will than that he should voluntarily be poor in spirit. None can bear these sure marks of the divine blessings unless they are sealed unto the day of redemption by the holy Spirit of God.—Eph. iv. 30. It is not because they mourn that they are blessed, but their mourning manifests the fact that the blessing of God rests upon them. There is strong assurance for these mourners in the knowledge that none bear this mark unless they are included in the blessing pronounced by our Lord. When the Comforter takes this truth of Jesus and shows it unto the mourning one, his mourning is immediately changed into heavenly joy. But this joy cannot be attained by any efforts of the mourner. Often the saint who walks in darkness is found trying to produce some light by the remembrance of former comforting experience. Under the gross darkness he can see no gleam of light in the brightest display of divine grace experienced in the past. Unbelief will charge that all such assurance was but a delusion. Then reason adds the weight of its testimony in assailing the faith which abides in the believer. The evidence on which his hope is based never was satisfactory to his natural mind. Of course, when darkness hides the assurance of faith, reason is ready to assert its conclusion, which is always to the distress of the tried believer. Where is the disciple who has been long walking in the hidden way, who has not encountered the cruel question as to whether his brightest experience was not all a mere nervous delusion? Then he was obliged to confess that he never had been able to satisfy his unbelieving natural mind on that point. But for the present deliverance of the sure testimony of the faith of Jesus Christ, every such assault of infidel reason would drive the trembling saint to utter despair.

When thus tried, the adversary

has power to bring surrounding circumstances to confirm the charge of unbelief. Even in the events of temporal providence he will show that the love of God cannot embrace one whom the Lord so severely afflicts. This is consistent in the estimation of the natural mind. The tried disciple is so honest that he is easily deceived by the apparent consistency of this suggestion, since it is incredible to reason that the infinite justice of God could be honored in the salvation of one so polluted and guilty as he feels himself. Especially when oppressed with unbelief, and when suffering under temporal adversity, the afflicted soul is unable to resist such assaults of the cruel tempter. But the result of the trial is to produce the mourning by which the subject of this divine blessing is identified. There can be no room for doubting the reality of this mark which it has pleased the Lord to set upon his chosen people. While it is difficult to believe that his glorious assurances of the favor of God are genuine and true, he cannot doubt the reality of his distress, and the mourning which is the effect of that suffering. This is the most unquestionable and conclusive testimony in confirmation of the hope of the saints. Those who thus mourn are already blessed of the Lord; and thereby it is proven to be certainly an established fact that they shall be comforted. In no other way is this consolation of the gospel of Christ revealed in any believer but through the fellowship of the sufferings which were his portion while he was manifest in the flesh as the Redeemer of his people. His dying blessing assures his loved followers, who are favored as joint heirs with the Lord Jesus, that in the world they shall have tribulation. Nothing can fulfill this word of truth but that experience under which they are compelled to groan and cry unto God for deliverance. Such mourning is not merely a temporal grief; for time will heal all such sorrows. Either the cause of tears will be removed, and the mourning cease for that reason, or the strength of nature will sink under the trouble, so that death will bring rest from it. But these mourners have sorrows to endure for which time can bring no solace, nor can death promise them repose. No relief can come to them while they feel the burden of their own evil heart and guilty conscience of rebellion against the holy requirements of the commandment of the Lord. Those who have only the fear of future punishment to restrain them from sin, and whose only motive in the pursuit of righteousness is that they may attain to a state of happiness in eternity, are evidently not subject to the mourning designated in our text. Only the love of self is manifest in such desires. Those who are mourning indeed, who are in need of the comfort here spoken by our Lord, are not merely troubled in apprehension of

future consequences of their sins; the present sense of bondage under the power of corruption is the occasion of their mourning. In this is summed up all the grief by reason of which they mourn. All their temporal sufferings and sorrows would be esteemed but light affliction if they did not regard them as bearing witness against the genuineness of that hope in the salvation of God by which they are enabled to endure all things in the present transitory world. Not even all the distresses of Paul in the loss of all earthly treasures and honors, with the endurance of severe persecution, could be worthy of comparison with the glorious privilege of attaining to the fellowship of the sufferings of Christ. The apostle could glory in the deepest tribulation by which the grace of God was revealed as working in him conformity to the image of his suffering and crucified Redeemer. While mourning under these depths of anguish, he was by grace made to realize that his sorrows were evidences of his unity with Christ, and the present assurances of his ultimate victory over sin and sorrow through the blood of Jesus. Therefore he could count it all joy when he fell into divers temptations, that is, trying seasons; knowing that these conflicts brought him more closely into the experience of unity with his suffering Redeemer. The faith by which this was revealed in the tried apostle did not prevent his endurance of the trial as a severe conflict. He could know the fellowship of his Lord only in the feeling of every sorrow in his own experience in which he was favored to be partaker of the suffering of Christ. This could be known in no other way but by passing through the darkness of the trial without seeing the face of his triumphant Redeemer. Under such darkness the tried saints are prepared to understand the unspeakable riches of Christ as the fullness of grace from which their every want must be supplied in time as well as in eternity.

In the gracious words of Jesus as recorded in our text it is not merely the suffering ones who are blessed; only such sufferers as mourn can claim any part in this benediction. So Paul declares the distinction between these two kinds of suffering. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."—2 Cor. vii. 10. The sorrow of the world is exemplified in Cain, and in Esau, and Judas Iscariot. There is no mourning in that sorrow, since it was only regret that their wickedness has been defeated. In the cases of David, Jeremiah and Peter there was that godly sorrow which worketh repentance to salvation from their transgressions, which can come from no other source but the grace of our Lord Jesus Christ, who is exalted with the right hand of God "a Prince and a Savior, for to give repentance to Israel, and for-

givenness of sins." The justice of God can recognize no other repentance but that which is the gift of this exalted Savior; and there is no shadow of an intimation in the Scriptures of truth to authorize the expectation that this repentance will ever be given to any but the Israel of our God. Neither is it possible that he shall fail to give it to every one of those who are included in the covenant of grace, for all such are the Israel for whom this precious gift of God is prepared. If they could see this sure provision of grace for them, they could not mourn. But their mourning is the mark by which it has pleased the Lord that they shall be made manifest as the subjects of this blessing. Every one who is led by the Spirit immediately recognizes this seal of the Spirit in those who bear it; and fellowship embraces such mourners with as much assurance as it feels for those who are rejoicing to read their title clear to everlasting bliss through the redemption which is in Christ Jesus. Indeed, for those who mourn there is a peculiar tenderness felt, by which they seem drawn more closely into the fellowship and love of the saints for the very depth of their trials. There is a divine sympathy in the sorrows of the pilgrims and strangers, which is not less an evidence of the reign of grace in those who feel its power than in the mourning ones embraced in its tender emotion of love.

Unbelief would rob the mourner of the sweetness of this assurance by suggesting that the comfort promised by the Lord is only to be received at the end of the mortal pilgrimage of the saints. This perversion of the truth could afford no strength to those who mourn under a sense of their present need of support. It can be of little benefit to one perishing in a trackless desert to be assured that he is the rightful heir to a large estate in a land of broad rivers and streams, while yet he must starve amid the barren sands. The blessing which Jesus bestows not only secures the eternal salvation of those whom he has chosen, but in that blessing is included also every good thing for time, as well as their presence with him in that glory which he had with the Father before the world was. It is the present conflict of the saints under which they need to be strengthened and comforted. For this cause all the consolations of the gospel are recorded in divine wisdom and love; and the tempter deceives the tried believer when he persuades him that all his comfort is reserved beyond this temporal state of afflictions. So wonderful is the grace revealed in the present deliverance of the saints that they are made to draw joy out of every sorrow, light out of their most gloomy darkness, and victory out of their most overwhelming defeats. Since they are blessed in mourning, and made to rejoice in suffering, it is clear that they must

ascribe all the glory to the present help of the victorious Captain of their salvation. Thus are they qualified to unite in the new song in which the ransomed myriads ascribe praises to the Lamb, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. v. 9, 10. Since they who mourn are the only characters upon whom the great grace of our God is bestowed, well may they be specified as the people whom the Lord has blessed.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

ERRATA.

SOUTHAMPTON, Pa., Aug. 30, 1893.

DEAR BRETHREN BEEBE:—Please notice a typographical error in my communication in the SIGNS of this date, page 274, second column, second paragraph. For *enjoyed* read *engaged*. I did not mean to say that a minister's work in the ministry is enjoyed by the church of God when his walk and conversation are not such as becometh the gospel of Christ, for I do not believe it.

Your brother in the hope of the gospel,

SILAS H. DURAND.

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(Continued from page 283.)

ed, depraved nature. Many times my pathway is shrouded in gloom, darkness hovers around me, and not a ray of light appears for many days; and I lose hope, and sometimes almost sink in despair. My way has led me through many trials, afflictions and temptations, and the Lord has seen fit to hide his smiling face, and left me to wander alone in darkness.

"So far from God I seem to be!

O! is there any one like me?"

So you see, dear friends, I have only a doleful story to tell. I am only a poor, stumbling sinner yet, and I am sure it will never be any better with me if I am left to myself to perform something good to bring me into favor with God; for I know that all my best efforts are nothing, and less than nothing, in his sight. I feel that all his chastisements are for the best, and I richly deserve his sore displeasure; yet I fear I do not bear the cross uncomplainingly, but sometimes murmur and complain, and groan under the chastening rod. I do not go singing and rejoicing on my way, as many others seem to; yet I am glad that all the dear children of God are not down in the valley, but some are on the mountain-top rejoicing. Sometimes when reading our dear paper I come across one who is low down, and then it is that I feel I have company; and do you not know that I have a stronger feeling of fellowship for those than for one whose life seems all sunshine? I do so pity the poor and afflicted, and especially the Old School Baptist ministers, whose lives, many of them, seem filled with privation and sorrow. Trials without and within beset them on every side; yet they feel they must go, for "Woe is unto me if I preach not the gospel." May God bless them, and may they lack for nothing.

I visited my dear father, Elder I. N. Vanmeter, this week. He has just passed his seventy-eighth birthday; and though lamed considerably with rheumatism, yet he is able to attend four churches and other meetings, and does a great deal of reading and writing. After more than fifty years of preaching he feels to be nothing but a poor sinner saved by grace, and all his dependence is in God. Yes, indeed, where can a poor sinner look for help but unto him who hath the words of eternal life? Nothing less than this will do a poor, tempest-tossed child any good, or drive away his doubts and fears. The religionists around me say that you must not have doubts and fears, dark seasons, trials and afflictions, and that you could help yourself if you would; but, dear friends, as little as I believe in Arminianism, I find myself trying to do better, but find I make a failure. All my good resolutions are broken; and were it not for the restraining grace of God I know not what I should do. So it is by grace we are saved, not for any merit in ourselves.

May we not be entangled and carried away with the world, or with the religion of the present day; but may we come out and be separate, not be afraid of the truth, nor ashamed to be numbered with the poor and afflicted children of God. One much greater than we chose rather to suffer with the people of God than to enjoy the pleasures of sin for a season; and one much greater than all hath said, "I will leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the Lord." Would we not rather be numbered with them, whose trust is in the Lord, than with those whose dependence is in man, and whose works must fall? Although "He maketh the clouds his chariot," and sometimes the clouds are very heavy and dark, and not a ray of light appears, yet it is written that it shall come to pass that at evening time it shall be light. I have thought that though our journey through this life may be fraught with much suffering and sorrow, and the days be long and dark and dreary, and some, like dear sister Mary Parker, suffering almost beyond all human endurance year after year, so that we in our blindness and unbelief cannot see or understand why all these things must be, yet we by faith can believe that at evening time there shall be light. Then when the last pain has been endured, the last trial passed, in the evening of our lives the light of the glory of God shall shine about his saints, causing them to rejoice even in death, saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Could I but claim these promises as mine, then indeed I could go on my way rejoicing; but alas! it is only a little ray of light now and then that I see, here a little and there a little, a crumb now and then, just enough to keep me. I have thought much of this passage, "By their fruits ye shall know them." I would be pleased if Elder Beebe or others would write a few thoughts on this Scripture. I often fear that I have only proved a hindrance and stumbling-block to the church. As I live at such a distance, and having poor health, I can only meet with my brethren and sisters once or twice a year; and when I think that "By their fruits ye shall know them," I feel often that I show forth none of the fruits of the Spirit, which should characterize a child of God.

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?"

Yes, do I love him as I should? Do I walk in his commandments? Do I love his statutes? Do I do my duty by my brethren and sisters, helping to bear the burdens of the church? Do I show by my daily walk and conversation that I have been with Christ and learned of him? These are questions which trouble me every day, and cause me to look

around and search in the valley for my little hope. Then it is sometimes I feel that I love the brethren; and it is my chief joy to meet with them, and join them in singing the sweet songs of Zion, and listen to the glad tidings of salvation. Thus our hope, which is renewed day by day, keeps our feet from slipping, and our hearts from fainting by the way.

Dear brethren and sisters, write on, and cheer and comfort the scattered saints; and may you take this as a token of love and remembrance from me, that I have not forgotten those who have requested me to write, but have not done so on account of my ignorance and incompetency.

Dear brethren Beebe, I have looked over this scrambling, disconnected letter, and feel almost ashamed to send it; but I have written it just as the thoughts came to me, and will leave it to you to do with as you think best. I do not suppose that I would do better should I try, though it is not as I would like to have it. I pray that the Lord may be with you, and with us all, causing us all to do our whole duty, and walk as children of the light.

With best wishes for the SIGNS OF THE TIMES, I remain yours very unworthily,

SARAH E. RUNKLE.

CANADA, Ky., April 8, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of my kind and loving sister, Sarah E. Bolt, I will try to write my experience, or what I hope the Lord has done for me. I do not feel that it will be of much comfort to any of God's dear children. I feel so little in the sight of God that it seems too much for me to attempt to write anything about it. Perhaps I can tell you a little of what troubled me.

I always tried to live as best I could in the way of a moral life. At about the age of eighteen years the Lord took hold of me, and made me see and feel how sinful I was; and what I now relate I can never forget. I love to talk about it, and it never grows old. I always have to shed tears when I think about Jesus and his love, and how merciful he has been to poor sinful me. He brought me low. One Sunday evening after I had returned from meeting, my sins like mountains appeared before me. O what trouble I had! I thought I could not live if I did not find some relief, for I could not sleep at night nor rest in any way. I would get up and try to pray, but could not find any relief. I would go back to my bed, thinking I would not live to see another morning. I was teaching school at the time, and was taken sick. I thought I would go home and stay until I got better; but I grew worse, and thought I was going to die. I told my mother that I was about gone, and could see no chance of being saved. I told her I wanted her to send for my dear uncle, a min-

ister of the gospel. He was sent for and came, and I told him that I had no hope of myself. O what trouble I had! I thought I could not bear it much longer. I then thought if God would only forgive me I never would want or ask for anything else. I thought I would give the world, if it were mine, if I could be a good christian, for that was all I asked or wanted. When I thought no one would see me I would get my Bible, to see if I could find any promise for me; but none could I find. O my burden! how heavily it pressed upon my poor heart. I would try to ask God to have mercy on me, but my burden of sin grew heavier all the time, until it appeared that I could not carry on my duties in the school-room. I went on for some time in this condition, until at last I gave up all hope, and thought I was going down to the dreadful lake. I felt I was one of the vilest sinners that ever lived. If it had been left to myself I surely would have been gone. At last I gave up myself into the hands of my dear Savior, and was willing for his will to be done. If I were lost I felt it was just; and if I were saved it was alone by the mercy of God. I then left my room and went out to a shady grove, and if ever I prayed it was then. My heart was filled with love. I raised up; and O how beautiful everything appeared. My heavy burden of guilt was gone, and I was made to praise the Lord. O how I wanted to tell some one about it. The Scripture came to my mind, "Go home to thy friends, and tell them what great things the Lord hath done for thee,"—Mark v. 19. I then thought I never would have any more trouble; but after a short time I began to have doubts. I thought it might be that the Lord had not had anything to do with it. I would go out by myself and pray, and the tempter would flee for awhile, and this would give me some relief. I had a desire to tell the church what I thought the Lord had done for me, but could not have the courage to do so. I went for a time, but did not say anything about it. I was afraid I was deceived. But I went to meeting on the fourth Saturday and Sunday in September, 1881, and when the invitation was given to those who felt like talking to the church I tried to relate what I thought the Lord had done for me, a poor, sinful worm. I received the right hand of fellowship from my dear brethren and sisters, and was baptized on the fourth Sunday in October, 1881, by Elder J. W. Smith. I then thought all the work was finished, and that my troubles were all over; but I have had many doubts and fears, dark and dreary seasons since then; yet I trust the Lord is able to deliver me, and will give me grace to conquer. We hear Paul 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."—Eph. ii. 8, 9. I feel poor and unworthy, the least of all saints, if a saint at all; yet I have a little hope which I would not give for all the world. If I am saved, I feel to say that I am a poor sinner saved by grace. I understand that Christ died for his church only, which is the only people that are saved.

Dear brethren, you may look over what I have written, and if you think it worthy you may give it a place in the SIGNS; but if not cast it aside, and all will be right with me.

Salvation! O the name I love,
Which came by Christ the Lord above;
Surprising wisdom, matchless grace,
That reached my low and helpless case.

When I was sinking in despair,
And filled with awful, gloomy fear,
My Savior came to my relief;
He eased my pain, he bore my grief.

Immediately was I made whole;
I felt the witness in my soul;
My burden went, I knew not where,
And gone was all my guilt and fear.

And now I want my Lord to stay,
And be in me from day to day,
And guide me in this world below,
Direct in all I speak or do.

And when the messenger shall come,
May I be ready to go home;
And lean my head on Jesus' breast,
And with my dear Redeemer rest.

Your unworthy sister, if one at all,

MARY A. BEVINS.

OLD MEN'S HOME, PHILADELPHIA, Pa.

MY DEAR BROTHER COULTER:—It is in much fear and trembling that I attempt to write to you at this time. There is at times with me a desire to write of some of the blessings of God, as I hope, which have been manifested to me. Then again the thought comes, You had better be still; you will only expose your ignorance and weakness in spiritual things. Well, I do know that I am, of myself, perfect weakness, and that in my flesh there dwells no good thing. This may be my last attempt at trying to write anything concerning my experience and understanding of the Scriptures, if indeed I have a spiritual understanding of them. Of late my mind has been much exercised with the subject of faith, which is the substance of things hoped for, the evidence of things not seen. I have been much perplexed, as brother Walton said on Sunday last that he had been, with that saying, "Catching at the shadow, and missing the substance." In reading your letter this week in the SIGNS, and also the Scriptures, I trust that in measure I was comforted of God in the things pertaining to the way of life and salvation through him. It now seems to me that there is much benefit derived from a shadow. We read in the Scriptures of truth, "Our days on earth are as a shadow, and there is none abiding." "My days are like a shadow that declineth." "Man is like to vanity; his days are as a shadow that passeth away." "How excellent is thy loving-kindness, O God! Therefore the

children of men put their trust under the shadow of thy wings." "Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

Now, dear brother, as I hope, I have received some consolation and comfort, being permitted to dwell under the shadow of the Almighty, in whom we trust. We read in the record, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." We read in the same book that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."

Now I find I am drifting into deep waters, and can only say with one of old, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" But still I desire to lay hold by faith on the hope set before us, looking unto Jesus, the author and finisher of our faith; which faith is the substance of things hoped for, the evidence of things not seen. We do not hope for the things we see. So when we see a shadow we do not hope to see it, but are led to the substance; but without a substance and light there can be no shadow naturally. So I believe it is in a spiritual point of view, that if Christ be in us the hope of glory, then, and not until then, shall we reflect his image in our daily walk and conversation. This I fail to see in myself. But when I can see and hear the saints tell of the wonderful loving-kindness and mercy manifested to them by the blessed Lord and Savior Jesus Christ, then do I see in them the image of Jesus, manifested by the fruit they bear, even the fruit of the Spirit. How beautifully are all the works of the Lord arranged, and for the comfort and edification of his people, the church, in the many gifts given to his church, for the building up of the little ones who hope in his salvation, in that they do grow in grace, and in the understanding of the Scriptures. I have been learning for many years, but I feel how little I know. How often do I look back to the time when I was made to see myself a lost and

condemned sinner in the presence of the holy and just God. O how ignorant I was; yet I could see the justice of God in my condemnation. That was my first lesson, I trust, in the school of salvation. It seems to me now, in the way I have been taught, that it has been line upon line, precept upon precept, here a little and there a little. It comes in that way yet; and yet how ignorant I feel myself to be. I feel ashamed of myself. But my faith and hope is in what the Lord has done, and not what I have done.

I will close this long, imperfect letter in the belief that you will throw the mantle of charity over all its imperfections. With love to all, your unworthy, weak brother,
S. G. SUPPLEE.

NAVAJOE, Oklahoma.

G. BEEBE'S SONS:—I will send you a letter from my daughter, and if you see fit you may publish it. It might be a comfort to some one.

J. F. DALE.

WAVERLY, Neb., May 8, 1893.

DEAR FATHER:—I reckon you think it about time I was answering your letter. The delay has not been because I have not thought of you much the past winter, for I have thought of you more and wanted to see you more, it seems to me, than I ever did. But I think I have been made to see that not until we have tried every earthly help, and all has failed us, that we do look to the Lord alone, and are made to see that he is a present help in every time of need. Our little church is, it seems, on the brink of destruction, and God alone knows what the end will be. But this I know, that when Israel of old prospered they began to bring idols into their camp, and to intermarry with the "ites" around them, and to want a king to rule over them. Then the Lord afflicted them, and let their enemies in upon them, and they were scattered, and were made to mourn over their sins; and when the friends they had made for themselves in the days of their prosperity had all failed them, then they turned again to the Lord, and he fought their battles, and destroyed their enemies. So I believe it is in the antitype. "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." I know that the Lord alone can bring us out of this trouble, and that it will be for our good and his glory. I hope and trust that the time will speedily come for each one of us that we can say, "It was good for me to be afflicted; for before I was afflicted I went astray." I know by my past experience that this darkness cannot always last; yet I cannot remove it, nor can I see through it, neither can I get away from the presence of the Lord. Like one of old, "If I take the wings of the morning, and dwell in the uttermost parts of the sea,

even there shall thy hand lead me, and thy right hand shall hold me." "If I make my bed in hell, behold, thou art there." As I came home from the last meeting the words of the prophet Jeremiah came to my mind, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." I feel that the Lord will and does visit our transgressions with the rod, and our iniquities with stripes; yet his loving-kindness will he not utterly take from us, nor suffer his faithfulness to fail.

I hope you will write to us, and pray for us, that God will make us submissive to his will in all things; that his name may be glorified, and our pride be humbled.

From a poor, unworthy sinner, who has no hope but in the mercy of God.

FANNIE.

NAVAJOE, Greer Co., Oklahoma.

DEAR BRETHREN BEEBE:—I will drop a line to let you know that the SIGNS comes to me regularly, and I appreciate it very highly. As I am out in the west, where I have not seen a Baptist for four months, my Bible and the SIGNS furnish the most of my comfort. I hope I shall be able to find some Baptists in this country, and would like very much to get you some subscribers. Some brethren seem to think the SIGNS is high at two dollars, who at the same time will take two or three newspapers. As far as I am concerned I would rather pay five dollars than do without it. The last number was a feast to my poor soul. The writings of the brethren and sisters are edifying to me, as they are all guided by the same spirit of love. God is love, and he that is born of God loveth his brother. John says, "This is the love of God, that we keep his commandments." "We know that we have passed from death unto life, because we love the brethren." No man can love God, whom he hath not seen, and hate his brother, whom he hath seen. Why? Because the children of God are all born of the same Spirit, and that is the Spirit of love. The apostle says, "Let brotherly love continue." How? By doing what God has commanded us to do, keeping our body under subjection. But some one will say, I am so weak. Well, Paul has said, "When I am weak, then am I strong." How? In the Lord. Let us watch and pray; and let him that thinketh he standeth take heed lest he fall. Brethren, think it not strange when fiery trials come upon you. They will work for you a far more exceeding and eternal weight of glory. Pray for me; for if I am a saint I am the least of all.

If there is a Baptist in Greer County who takes the SIGNS I would like to hear from them.

J. F. DALE.

EDITORIAL NOTICES.

PLEASE STOP MY PAPER.

At least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

MARRIAGES.

AUGUST 27th, 1893, at the residence of the bride's father, near Henderson, Md., by Elder E. Rittenhouse, Mr. Willard S. Cabbage and Miss Lena W., daughter of Wm. W. Meredith, both of Henderson.

By Elder A. B. Francis, May 31st, 1893, Philip D. Sowers and Annie C. Adrain, both of Loudoun Co., Va.

By the same, Aug. 24th, 1893, James M. Parker and Della F. Adkins, both of Wicomico Co., Md.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—By request I send you a notice of the departure from this mortal state of Mrs. Mary A. Quackenbush.

She had been living with her daughter and son-in-law, Mr. and Mrs. F. W. Waterbury, of 107 West 127th St., New York, and since last September had been unable to go out. I called to see her on June 6th, and had a very pleasant interview. She could then walk slowly across the room, and could talk clearly, though slowly; and her conversation was about the things of the church and kingdom of God, as it had always been since I first knew her, which was in 1865. She was a spiritually minded woman, and clear and firm in the truth. She was baptized by Elder James C. Goble in October, 1848, in the fellowship of the Mt. Zion Church, in the city of New York, and in May, 1858, united with the Ebenezer Church, of which she remained a faithful and consistent member during her mortal life. Her age was sixty-nine years. She passed away peacefully, but after very great suffering, on Tuesday, July 18th. The funeral was at the house on Thursday night, and was attended by many relatives and brethren and friends. The words used as a text were from John xi. 46: "Whosoever liveth and believeth in me shall never die."

Our dear sister will be greatly missed by the little band of brethren and sisters with whom she stood in church fellowship, although she had not been able to meet with them of late. She was held in high esteem and warm affection by them. She left four daughters, three of whom are members of the visible church, as is also one of the sons-in-law, brother Waterbury, who all feel their loss greatly.

She had fulfilled her appointed days, and is fallen asleep in Jesus. It is a good ending of a sorrowful life here, and we must rejoice for those who thus go from darkness to light and joy eternal; but we must feel sad and lonely as we see the dear kindred we have loved so, and with whom we have worshiped, so rapidly leaving our little companies here below. Yet the Lord is bringing in his redeemed, and will so bring them in, and try them and feed and nourish them here, and then take them in their turn to himself, until the last one shall be gathered to his heavenly fold.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug. 22, 1893.

ASSOCIATIONAL.

THE Big Spring Primitive Baptist Association will hold her next annual session with the Blue Ridge Church, in Champaign Co., Ill., commencing on Friday before the third Sunday in September, 1893, at 10 o'clock a. m., and continuing three days.

Brethren and sisters are heartily invited to visit us and behold our order. We would like to see several of our ministering brethren present. Those coming by way of the Peoria & Indianapolis Division of the Big Four R. R. will be met at Mahomet, Ill., and conveyed to the meeting and entertainment. Those coming by way of the Rantoul Branch of the Illinois Central R. R. will stop at Fisher, where they will be met and entertained. The association will be held about six miles north of Mahomet, and four miles south of Fisher.

P. S. BEALS, Clerk.

THE Lexington Old School or Primitive Baptist Association is appointed to be held with the Lexington Church, at Lexington, Greene Co., N. Y., on the third Wednesday and Thursday (20th and 21st) in September, 1893, when we hope to meet not only our brethren and sisters of this association, but as many as can come from other associations that are in fellowship with us, especially ministering brethren.

As we are eleven miles from the railroad, we will say that we will meet any and all at Shandaken, on the Ulster & Delaware R. R., who will write requesting us to do so; and that any communications directed to me at Lexington, N. Y., will receive prompt attention. Also, that there is a daily stage, except Sunday, that connects with the morning trains from either way.

FLETCHER MACKEY, Clerk.

THE Maine Old School Baptist Association will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, September 8th, 9th and 10th, 1893.

Friends coming from the west by rail will leave Portland, Maine, at 1:20 p. m., reaching Gardiner about 3:30, where they will be met by friends and cared for.

J. C. CLARK, Clerk.

THE Nodaway Association of Primitive Baptists will meet with the First Nodaway Church, four miles west of Savannah, Andrew Co., Mo., on Saturday before the second Sunday in September, 1893.

Those coming from the south will come to Savannah, on the Maple Leaf R. R. Those from the north on the same road will come to Savannah. Those coming from the north on the Bluff R. R. will stop off at Amizona. Conveyance will be at each place. All are invited.

LUKE THORNTON, Clerk.

THE Sandy Creek Association of Predestinarian Baptists will hold its next annual meeting with the Salem Church, in Marshall Co., Ill., on Friday before the second Sunday in September, 1893.

Those coming by the Illinois Central R. R. from the south will stop at Rutland, and those from the north will stop at Wenona. Those coming by the Chicago & Alton R. R. will stop at Evans, and those by the Santa Fe R. R. will stop at Toluca.

A cordial invitation is extended to the household of faith to attend with us.

JOHN DOWNEY, Clerk.

THE Licking Old School Baptist Association, of Kentucky, will convene, the Lord willing, with the church at May's Lick, Mason Co., Ky., on Friday before the second Saturday in September (8th), 1893, and continue the two following days.

Those coming from the east will arrange to reach Maysville, Ky., at 4:25 p. m., on the C. & O. train (F. F. V.). Those coming from the west or Cincinnati will arrange to come over the same road, on the Huntington Accommodation, which reaches Maysville at 4:42 p. m., where they will be met and conveyed to May's Lick. Those coming from all points south will be met at Helena Station at 10:00 a. m. and 8:00 p. m. All will come on Thursday. All friends invited.

F. LAYTHAM.

YEARLY MEETINGS.

THE Otter Creek Church of Regular Predestinarian Baptists will hold a yearly meeting at Oelwein, Iowa, commencing on Saturday before the first Sunday in October.

Oelwein is accessible from all points, being a railroad town.

All lovers of the truth are cordially invited to attend.

SARAH A. GARRETT, Clerk.

A YEARLY meeting is appointed to be held with the Harford Church, in Harford Co., Md., commencing on Saturday before the third Sunday in September, at 10 o'clock a. m. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

Those coming by way of Baltimore will take train at North Avenue station on Friday before, at three o'clock p. m., for Long Green or Forest Hill. Those coming from the north will take train at Delta at 3:50 p. m. the same day for same stations.

NATHAN GRAFTON, Clerk.

THE Cow Marsh yearly meeting will be held on the fourth Saturday, Sunday and Monday in September.

Those coming by rail will take the first down train on Saturday for Henderson, changing cars at Clayton. Those from the southward will take the first through train from Delmar for Felton, arriving at 9:20 a. m., where they will be met and cared for.

We hope for a good attendance, and that those who come will find it good to be there.

E. RITTENHOUSE.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Inclosed I hand you a list of appointments for Elder P. D. Gold in Kentucky, to wit:

Little Flock—August 26th and 27th.
Salt River—28th.

As brother Money may appoint—29th and 30th.

Pleasureville—31st.

Mt. Pleasant Association, with the Sulphur Fork Church—September 1st, 2d and 3d.

Sardis—4th.

Elk Lick—5th.

Mt. Sterling—6th.

Mt. Carmel—7th.

Licking Association, at May's Lick—8th, 9th and 10th.

B. FARMER.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 37.

CORRESPONDENCE.

DAVID AND GOLIATH.

1 Samuel xvii.

THERE must be a gospel meaning in the battle between David and Goliath, and in every important feature of it, even to the peculiar weapon that David used. David we know is a type of Christ. Goliath then must represent the great enemy whom Christ came to overcome and destroy in order to deliver his people from his power. That enemy was death, which is the outcome and result of sin, and of the law, which is the strength of sin. As Goliath stood for all the hosts of the Philistines when he defied the armies of the living God, so death embodies in itself all the enemies of the Lord's people. Saul represents the law, with all the ordinances of divine service which belonged to the first covenant and that worldly sanctuary. He, as the king of Israel, given them in God's anger, and taken away in his wrath, was ever fighting against the Philistines, who seem to have been the most persistent and powerful and inveterate of all the enemies of Israel; but he never delivered Israel from them. The only two battles ever mentioned as going in favor of Israel under his reign were gained by Jonathan. So the law, with all its works and ceremonies, never could take away sin nor deliver from death. It was given to Israel to express the wrath of God against sin; and its rigid rule was well represented by the reign of Saul, who was, as foretold by Samuel, a stern and unmerciful ruler of Israel.

When David came into the camp the giant had presented himself before Israel forty days, and challenged them to fight him. The forty days confirms the view of him as representing the law of sin and death. Forty days the rain was falling, which represents the wrath of God against sin; forty days Moses was in the mount each time when he received the law "written and engraven in stones" for Israel, which "was a ministration of death;" forty days Elijah went in the wilderness without eating, as he fled from the wrath of Jezebel, till he came to the mount of God; and Jesus was forty days and nights in the wilderness without eating, tempted of the devil, thus showing that he was the one to whom these types pointed. Saul and all Israel fled before the cham-

pion of the Philistines every day; and yet every day they came back to the same position, and trusted in the same armor. So under the dominion of the law there is continual bondage, and constant fear and fleeing, on the part of the Lord's people under the law; and yet they constantly return to the fight upon the same ground, setting themselves in array for battle, only to flee again when the dreaded champion again appears and defies them. Yet when David came into the camp, and began to inquire about this uncircumcised Philistine, and express wonder that he should defy the armies of the living God, and showed a disposition to go and fight him, his brethren were angry, and derided him. Eliab was a man of soldierly appearance, and had been thought by Samuel to be suitable for a king. Although he had been running away from the giant every day for forty days, yet he seems to have been very proud of his position and character as a warrior, as are all legal characters; and he looked upon his youngest brother with anger that he should presume to talk of fighting the one that had made all the hosts of Israel flee. So when Jesus appeared among his own people he was looked upon with anger by them, and his declarations that he would deliver his people derided; and he was taunted with his lowly origin, as David was taunted by his brother as to his proper place with the "few sheep in the wilderness," instead of being there to see the battle. But this did not quench his zeal, nor hinder him from speaking. Jesus continued to assert that he would die and rise again.

David was already a servant of Saul, and had been engaged in his service, as Jesus was a servant of the law, to do its bidding. Saul was the appointed ruler of Israel, and David could not fight the enemy except by his command. When Saul looked upon him he seemed astonished at his boldness and confidence in saying, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine;" and Saul said, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." Then David told him about the lion and the bear, and how he slew them, and delivered the lamb out of their mouth. "David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw

of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee." So it was with the full approval of the law that Jesus went into the battle to do "what the law could not do, in that it was weak through the flesh."

But the law could not provide a suitable armor for Jesus in which to fight against sin and death. The armor of Saul was put by him upon David, but he put it off again before he met the giant. Jesus took the armor of the law upon him, but he put it off before he overcame the enemy. The sacrifices and offerings of the first covenant wrought no perfect work. They went on year by year, but they never could put away sin, and therefore they had no power against death. Jesus said, "Sacrifice and offering thou wouldst not." "Then said I, Lo, I come to do thy will, O God." He put off the legal armor when he died, and in that valley of death he gathered the weapon with which to destroy death.

The enemies of Israel were gathered at Shochoh, which belongeth to Judah, and encamped between Shochoh and Azekah, in Ephes-dammim. The literal signification of these names would strengthen the view of this as figuratively representing the stronghold of sin and death, in the earthy tabernacles of the Lord's people. David and Goliath met in a valley between the mountains, where the two opposing armies were arrayed for battle. It was likely the valley of Elah, one of whose meanings is said to be "curse." Jesus met death in the valley of death; and his own death for his people's sins was the weapon with which he overcame that great adversary.

David was of small stature, a stripling, while the giant was of terrible size and strength, and thoroughly armed. David could not have fought him with a sword or a spear, as though they had been of equal size and strength. He must use a shepherd's weapon, a sling and stone. But that stone with four others he gathered carefully on his way to the giant, out of the valley, as the margin reads; and these stones are in his scrip when he reaches Goliath. From the time that David started and ran on to meet Goliath he must have been regarded by all the hosts of Israel as certainly going to his death. Who could have seen any prospect of his returning alive from such an unequal encounter? How well then he thus pre-

sents the death of Christ in a figure. How could that death be more suitably represented by one who must not really die, because he must be alive to complete the type by actually killing the giant? David met the giant, and was delivered out of his hands by the Lord. Jesus met death, and was delivered from death by the Lord. "He was saved from death, in that he feared." Death took hold of him, but had to deliver up his prey again, and was himself destroyed. Well might the women of Israel sing, "David hath slain his tens of thousands;" for in slaying the champion he devoted the whole army of the Philistines to destruction. By his death Jesus overcame every enemy of his people forever.

And how could the death of death at the hands of Jesus by his own death have been more wonderfully represented by the work of a man who must still live than by the manner in which David fought the giant? An Israelite upon whom sin was found must be stoned with stones till he was dead. Achan is a notable example of this. He was stoned to death in the valley of Achor, or the valley of trouble. The sins of all his people were laid upon Jesus, and the law found them there. Then he must be stoned to death by all Israel. He was not actually stoned to death, yet he is the antitype of those who were legally put to death in that manner.

But why did David gather five stones? Was it so that if one missed he would have a second to throw? Not by any means. The same faith which made him say to Eliab, "What have I now done? Is there not a cause?" assured him now that he would not miss the giant's forehead with the first stone. But one stone would not represent a legal death of a transgressor under the law. One man alone could not legally kill another with a stone; but five would give a legal character to the representation of a death inflicted in this manner. I do not know why the number five was taken to represent the execution of a legal sentence here; nor do I know why the rich man when in hell spoke to Abraham of only five brothers, when all the legal characters throughout the world and through all time were meant.

My suggestion, then, is that the five stones gathered by David in the valley and put into his scrip represent the death of Jesus, after having put off the armor of a law righteous-

ness, and having become a curse for his people, making himself of no reputation by taking the sins of his people upon him; and that one stone sent with the sling represents the effect of that death upon death, who fell before Jesus, as the giant fell before David when that stone from his unerring sling struck him in the forehead. In Jesus' death the law was satisfied, and so the strength of sin was taken away, and sin came to an end; and as there can be no death where there is no sin, death was abolished by that wonderful death of Jesus. Goliath's sword was a good one: David said afterward that there was none like it. So death had a sword that was of the best kind, made according to the holy law of God; but as soon as the stone that represents Jesus' death strikes him down, his sword is his no longer. David has the right to it now, as the lawful victor, and uses it to cut off the giant's head. Jesus now holds that "sore and great and strong sword" of death; and in his hand it is effectual to take the head or dominion from death, so that death hath no more dominion over him or his people. The devil has the power of death, as its head; and Jesus pierced Leviathan with that terrible sword wrested from the hand of death, and with it destroyed "him that had the power of death, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage."—Isa. xxvii. 1.

Since then Israel, as the spiritual people of God, have been favored to pursue their enemies, and to shout in victory. Often one finds himself in the valley alone, with the terrible giant of death apparently ready to destroy him. O what an unequal contest this seems! How the poor soul trembles and shrinks, and cries out for fear! But the dear Savior, who met and overcame that enemy for us, is ever near in such a great and terrible day; and suddenly the poor, trembling soul, who cannot fly, who cannot and would not turn back, finds in his hand the wonderful sling of David, the faith of the Son of God, with a stone ready prepared; and at once the courage of that holy faith fills all his soul, as the powerful word of truth strikes full in the forehead of the great enemy, and he falls before us. Five loaves fed five thousand; and the five smooth stones in the shepherd's bag will be enough for the use of all the people of God. One will never be wanted by any one who enters that valley to meet that dread enemy at any time during their warfare here in time, nor at the close of their mortal pilgrimage. At the time of extremity the poor soul, who is so sorely beset by fear and doubt as he enters upon so unequal a contest, will find the staff of God that was David's support in his hand, and the sling and the stone with which he overcame his enemy, and will feel the mysterious power of a conqueror, as death itself yields up

into his hand the mighty sword with which it was itself long ago bereft of all power, and will join the innumerable company who in this wonderful way are taught to sing, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Aug. 11, 1893.

PROVENCAL, La.

DEAR BRETHREN:—I was born in Holmes County, Mississippi, January 25th, 1853. When I was small my parents moved to Jackson Parish, Louisiana, where I was raised to womanhood. My maiden name was McBride. My parents were Primitive Baptists, but they would arrange for us children to go to hear all denominations preach. I believe my father and mother were christians. I was a great lover of dancing, but when the protracted meetings came round I would get very good and would be a mourner all the time; but when I would think about joining the church, I knew when the party season came on I would want to dance. My mother told me when a person experienced a work of grace they would not have any love for such things, and they were not fit to be members until they had such an experience. I thought a person could bring that change about by doing good. I thought that I only lacked one thing, and that was to stop dancing, and when I married I would stop that and would be good enough to join the church. I thought people got very good before the Lord would do anything for them, and then he would pardon their sins, and they would get better and better as they grew older. I knew my father and mother did not talk like they thought they were very good. In 1870, the 15th of September, I was married to Mr. L. T. Hawthorne. My husband was a member of the Missionary Baptists when we were married, and thought I would join them, but I did not. In 1876 my husband joined the Primitive Baptists. I was very glad he did, because my people belonged to that church. I thought they must be right, but could not understand that experience of grace they all told, for it seemed to me they told how bad they felt, and what great sinners they felt to be. I liked to go to their meetings, for it seemed they loved each other so much. In the fall of 1879 we moved to Natchitoches Parish, La. There were no Old Baptists there, and my husband would go to his church; but it was seventy miles from where we lived, and he could not go very often. He tried several times to get some of the preaching brethren to come, but it seemed as if there was something in the way. When the Farmers' Union was organized my husband joined them, and was excluded from the church. It troubled me to think he had left the church he had loved so well.

In September, 1888, my husband and myself went to meeting together. He did not tell me he was going to join, and I did not know that I would either; but when the door of the church was opened, to my great surprise my husband went with several others, and I too joined at the same time. I do not know why I did, for I did not want to, and no one told me to. My husband talked to the church a little, and they received him. I was to be baptized, but I put it off until the next meeting, while the truth of it was that I did not want to be baptized at all, and had often said in my mind I never would be a Missionary. The time of the next meeting I had the measles, and had a good excuse; and the longer I waited, the farther I seemed from being baptized. I did not know what to do. I thought I would do just as my husband said, as he knew I was in trouble. So the next meeting, it being November, and cold, he told me he was afraid to have me go into the water; and that just suited me, for I knew I had no right to be baptized. I cannot tell how much trouble I was in. My husband saw I was in trouble, and told me if I did not want to be baptized not to go. So I was never baptized by the Missionaries. Although my husband stayed with them about twenty-two months, he would contend for the Old Baptist doctrine, so there was war and fighting between him and his brethren all the time he was with them. He did not find a home with them, so he left them in 1891. My troubles increased. I did not know what ailed me, but thought perhaps it was because I was not very well. But one thing I did know, and that was that I was not as usual, and it seemed that all I could think or say was, "Lord, have mercy on me." On September 23d, my husband fell and broke both of his arms; and then I thought that all my previous troubles were but indications of my husband becoming a cripple. But no, my trouble grew worse and worse, until it seemed that even the day was dark to me. November 28th, 1889, was the darkest day I ever saw; everything looked black to me. I never shall forget it. I was just able to go to the cook-room and cook a little. I had no appetite to eat myself. In the evening, while in there cooking supper, I had a wonderful vision which caused me to think that I was going to die, and my very breathings were, "Lord, have mercy on me." As soon as I could I went into another room and fell on my knees on the floor, and if ever I tried to pray I did then. I felt that I was going to die; but my prayer was that I might live to raise my children. I felt willing to bear anything if only I might live. My husband was not at home, but I wished for him to come, that I might tell him what I had seen; but when he came I was not able to tell him a word of my vision. We ate sup-

per and went to our room to retire for the night. I was afraid to go to bed and have the light put out, as I thought I would die before morning. After we had retired, and the light had been extinguished, and my husband had gone to sleep, I had another vision of my Savior on the cross. I sometimes hope that I did die that night, but not in the way that I thought I would. I did not sleep any that night. The next morning dawned as beautiful as I ever saw, and it appeared to me that everything was happy and praising the Lord. It seemed as if I loved everybody and everything. I told my husband that I was going to get well, and that I was hungry. He sent for grandmother Richey, and when she came it seemed that she was the happiest person I ever saw. I thought my troubles were all over; but how soon doubts began to rise. At 12 o'clock my baby was taken very sick, and I then thought that all I had passed through were but tokens that he was to be taken from me. While we were working with the baby something seemed to say to me, "You said you were willing to bear anything if only you might live." I felt to say from my heart, "Not my will, but thine be done." I was made to rejoice, and if it had been the Lord's will to have taken my baby from me then I do not think I could have shed a tear. Soon my mind was exercised on the subject of baptism. Something seemed to tell me that I must be baptized. I picked up the Testament, that book that had seemed so dark to me before, and it looked beautiful and plain to me now. It seemed that every promise was for me. Then I began to think where I could go to be baptized. I would not go to the Missionaries, and I did not know of a Primitive Baptist in the Parish. My husband believed the Primitive Baptists were the church of God, but he would not talk to me. It was no comfort for me to talk to him, and I had no one else to talk to; for when I would talk with the Missionary sister it seemed that I was speaking in an unknown tongue to her, for she did not understand my speech. I felt that if I could only see some Old Baptists and talk with them they could tell what ailed me. I could not talk to my husband on the subject, for he would not talk to me. I could not understand his conduct, for I would hear how he would talk to others. But I told him I would remain just as I was; that I never would join any church if I could not join the Primitive Baptists. In March, 1891, he withdrew from the Missionaries. There was no thought then of there being an Old Baptist church in this country. Sometime during that year a confusion arose among the Missionaries regarding a preacher and church order, which led some of their members to inquire of my husband regarding the order of the Old Baptists. At about the

same time my husband was conducting a singing-school at a place about eight miles from where we lived, and he found there were some Old Baptists there. When he came home and told of this people I rejoiced; for I had been praying for a church; and when there was no one at home but myself I would spend most of the time reading and crying. I wanted to do something to get a church, but I found it was a weak arm to trust in. I remember one day I was troubled; I had been studying how to get help. I picked up my Bible, and when I opened it I read, "Stand still, and see the salvation of the Lord." I closed the book. I could see and realize that the Lord worked all things after the counsel of his own will, and that the Lord would work, and none could hinder, and he did not need my help. The church did not trouble me then, for I was satisfied if it was the Lord's will we would have one. Now my husband would talk to me, and he told me that the reason that he would not talk to me before was because he wanted to try my faith. Soon after we went to visit those Old Baptists where my husband had taught singing-school; and although we were not acquainted with any of them before, we enjoyed ourselves very much. During the visit we talked over the best way of getting some preacher to come and visit us, and when we returned home my husband wrote to my father and to the church, and let our wants be known. It was not long until we received an answer. They said they were willing to do all they could. My husband sent to the church of which he had formerly been a member, and was restored to their fellowship. At the June conference it was arranged to hold the next meeting with us, on the Saturday and third Sunday in July. We sent word to our friends, and they rejoiced with us at the good news. On Thursday before the third Sunday in July, 1891, Elder E. R. Roberson, with three other members of the same church with my husband, came to our place. So they had five members here; and we could not tell how many would join, but thought some would. On Friday morning Elder Roberson, my husband and the other brethren went to the place where we were going to hold our meeting, and though they were not expecting us until the next day they assembled together and had preaching. I could not go until Saturday. When we met, and after preaching by Elder Roberson, the door of the church was opened, and seven came forward, myself among the rest, and told what we hoped the Lord had done for us, and were received for baptism. It was no trouble for me to go into the water this time; I did not want to put it off. On Saturday evening we met at one of the neighbor's house and had preaching. On Sunday we met at the water, and Elder Roberson

baptized us. Then we met at the house, and he preached to a large congregation, after which the meeting closed. My father and his companions stopped over night with us on their return home. Brother John Forshee, my husband and myself attended the district meeting of our church in August. There we met many precious brethren and sisters, and heard much good preaching which we enjoyed very much. We called for our letters, and on the Saturday before the first Sunday in October, 1891, met a presbytery composed of Elder Craft and brother Hall, from Vernon Parish, Elder White, from Bienville Parish, and deacon Finby, from Oak Grove Church, this parish, and were constituted a church. My husband went with a petitionary letter from our church to the Louisiana Primitive Baptist Association, and was received into that body in October, 1891. We called Elder J. J. White to preach for us; and although he lives about seventy miles from us, he comes as often as he can. Six have been added to our church since we were constituted. We now have fourteen members.

If this is ever put in print, and any one gets one word of comfort from it, give God the praise. I feel to be one of the most ignorant of God's children, if one at all. I feel to say that if I am saved it is by grace, and grace alone, and not because of any good that I have done.

I will close, as it seems that my letter is about as imperfect as the writer. I never would have written but that I have felt impressed for some time to do so.

FANNY HAWTHORNE.

CANADA, Ky., April 18, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Being requested by some of the brethren in Christ, I will try to write my experience, or what I hope the Lord has done for me. It was ten years ago, yet I hope I never shall forget the time when, as I believe, my blessed Jesus spoke peace to my soul. I feel so little in the sight of God, and so sinful, that it seems quite a task for me to attempt to write anything about the work of the blessed Savior. Paul prayed that the thorn might be removed out of his flesh. The answer of the Lord was, "My grace is sufficient for thee."

I was nursed by a Methodist mother. My father did not belong to any church. When I was a child I tried to obey my parents. The passage of Scripture would often come to my mind, "Children, obey your parents." I thought if I obeyed what the Bible taught the Lord would save me. I always had a desire to be a christian, and I began to try to pray when I was very young; but I grew worse all the time. I went on in this way for several years, until at last I gave up all hope, and thought I should be

plunged in that awful lake prepared for the devil and his angels. There were monthly meetings held about a mile from where I lived, and I went to the meeting on the fourth Saturday and Sunday in August, 1881. I became so deeply interested that I thought I could not leave the place. At last I went to my parents and told them I wanted a meeting at our own home. They consented, and they made an appointment for the fourth Saturday and Sunday in September. I wandered about in the lonesome grove, seeking help from the blessed Lord. When the time came for preaching at my father's house it was a beautiful Saturday morning. The friends and relatives gathered from miles around, and all the brethren and sisters seemed to rejoice in the God of their salvation. On Sunday morning there was a large assembly, and I, a poor, wretched sinner, was weighed down with sin. These words of Scripture came to my mind, "The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores."—Isa. i. 5, 6. While they were preaching about the goodness of the Lord, and of his wonderful mercies toward the children of men, a light shone around me that was above the radiance of the natural sun. I was so rejoiced that it seemed as though I could almost fly to the arms of my blessed Jesus. I remember speaking to the brethren and saying, "Behold, what a glorious light." When the invitation was given to those who felt like talking to the church, I tried to relate what I believed the Lord had done for me. I was received by the loving brethren and sisters into the church. But before I was baptized doubts and fears came upon me, and I was made to think that the probability was that I was a poor, deceived being, and that the Lord had not had anything to do with me. But when it pleased the Lord to bless me with the presence of the Holy Spirit I could witness with David of old, "The Lord hath done great things for us, whereof we are glad."—Psa. cxxvi. 3. I was baptized on the fourth Sunday in October, 1881, by Elder J. W. Smith. I then thought all my troubles were ended; for I could see by the eye of faith my blessed Savior upon the cross bleeding for poor me.

Some time after I was baptized I had a dream which gave me great comfort. I dreamed there was a great destroyer in the land, and there was a great rock, which was my only refuge. The rock was square, and of great height, and all who got upon that rock were saved. I went to the rock, and it looked impossible for any natural man to climb it. O how amazing was the sight! When I reached the rock I was at no loss, but went straight up to its smooth surface. When I reached the top of the rock I met

some of my precious brethren whom I knew. Then I awoke from my sleep, and was constrained to glorify God, who is worthy of all praise and adoration.

Dear brethren, I do not feel that it was because of anything good that I had done which caused the Lord to send his comforting Spirit into my heart. The Lord says, "Therefore mine own arm brought salvation unto me."—Isa. lxiii. 5. I believe it was the alone work of the all-wise God that wrought this work in me. "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us."—Isa. xxvi. 12. I understand that all God's children are drawn by the power of God. We hear him saying, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jer. xxxi. 3. If I were going to build a house I certainly would make my own selection of the timber, and build accordingly. I believe that unless God does choose the material, and prepare the same for his kingdom, the work is all in vain; for we are informed in the Scriptures, "Except the Lord build the house, they labor in vain that build it."—Psa. cxxvii. 1. It is not to make you sons, "but because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. I understand that the natural child has to be born before it can cry naturally. Just so it is with God's children; they have to be born of the Spirit before they can cry spiritually; and that life which they receive is hid with Christ in God. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 3, 4. I understand this address was alone to the church; and the life referred to is that spiritual life which he alone gives to his redeemed family, whom he has purchased with his own blood. I believe the Lord alone prepares the hearts of his children, and imparts life to whom he will. There are some who claim that all the Adamic family can obtain this life if they will work for it. I do not understand that this life is purchased by the sinner. When the Lord made Adam he was a lifeless being until the Lord breathed into his nostrils the breath of life; then man became a living soul. So the poor sinner to-day receives spiritual life in the same manner; it is alone the work of God. The wise man Solomon says, "The preparations of the heart in man and the answer of the tongue is from the Lord."—Prov. xvi. 1. If God prepares the heart, and gives the answer, how can man claim any part of the work? The works of the flesh is sin. The first man is of the earth, earthy; the second Adam is the Lord from heaven, a quickening Spirit. The Lord says by the prophet Ezekiel,

(Continued on page 293.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 13, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

INFIDEL BAPTIST DOCTRINE.

OUR attention has been called to an article in the New York *Examiner*, which claims to be "By many thousands the most widely circulated Baptist newspaper in the world," which fully equals in heaven-daring blasphemy the most extravagant assumptions which have ever emanated from avowed infidels. Although it is not our custom to comment upon the extravagant ravings of those who have rejected the inspired rule of the Scriptures, it may be well to call upon those who love the truth of the gospel to consider the boldly avowed pretension of this eminent New School Baptist authority, and see whether it is surpassed by the most glaring assumption of Roman Catholic or Pagan opposers of the doctrine of the gospel of Christ. It must be observed that this is not the irresponsible utterance of an excited fanatic; it is paraded in the columns of the most popular organ of the Missionary Baptists as the wonderful production of one of their most highly esteemed teachers. The caption is as follows: "HOW CHRISTIANS MAY HELP CHRIST. By Rev. O. P. Eaches, D. D."

Taking the figure of the Vine and the branches, as spoken by Jesus to his apostles, and applying the branches as representing the members of the churches in general, and reasoning from the truth that where the Spirit of Christ dwells it will be manifest in the fruit borne by the branch, the writer deduces the conclusion that it is only as the disciples will allow him to use them as branches, that the Lord Jesus has power to save those sinners for whom he shed his blood. While we do not feel justified in imposing upon our readers the whole of this effusion, it may be well to quote some portions in which the denial of divine power is most emphatically concentrated. The writer says, "The aim of the saved life is not peace, or joy, or rest, or happiness, or satisfactory emotion, but fruit. Usefulness is commensurate with the Christian life. Jesus says of the Father (Luke vi. 35), He is kind. The word rendered kind is defined by Liddell and Scott to mean useful. Nothing brings so much of satisfaction to the heart of God as the outgoings of his own helpfulness to others."

If there are any of the Lord's afflicted and poor people among the readers of this very pretentious embodiment of Fullerite Baptist doctrine, how must their hearts be crushed by this Egyptian message

of heavy bondage! Surely the gracious Redeemer intimated nothing of this perpetual servitude when he proclaimed that gospel which says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Where in the record of his own teaching can be found anything to authorize the thought that he has need of the assistance of mortals for the accomplishment of his sovereign will? There is no revelation from our God to show that he derives more satisfaction from the execution of his will in one particular than in another. That must be a very advanced college from which the "Reverend Doctor" learned to discriminate between the emotions of "the heart of God." If there is one thing more satisfactory than another, then there must be less satisfaction in other things than in that thing. But there can be no less than infinite satisfaction in any action of that God who says, "Remember this, and show yourselves men; bring it again to mind, O ye transgressors. 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."—Isa. xli. 8-11. Perhaps the institution from which the "Rev. D. D." received his title does not recognize the authority of the book from which we quote; but those who look for salvation from their sins through the blood of Jesus Christ, must confess that they have no hope but in the omnipotence of that God who speaks in truth and righteousness in the inspired language quoted. The only sure foundation for the confidence of the subjects of electing love is in the ability of God to fulfill his gracious will in the accomplishment of his own purpose. If all the opposition of earth and hell can prevent the salvation of any sinner, then there is no hope for those who must say with Paul, "I am chief of sinners." According to this "Rev. D. D.," the Lord Jesus was mistaken in promising rest to the weary, since he was calling for able bodied laborers to help him do the work which he claimed to have come to finish, and which he declared with his dying breath that he had finished. Surely that work which overtasked omnipotence, as claimed by this writer, could not be the rest which is given to those whom Jesus calls unto himself. It must be another Jesus to whom the writer refers as calling for the aid of mortals in bringing to pass the good pleasure of his will. In the salvation of his people from their sins there is no help of creatures either needed or called for by their mighty Redeemer.

The writer describes the branches as representing the disciples of Christ, while Jesus is himself the Vine. Then he says, "The branch can do nothing without the vine. The vine can do nothing without the branch. Jesus Christ is the head of the church, is the only source of salvation, is the intercessor with God, is a guiding providence among men, is the strong Son of God. But whatever Jesus does, he does in and through his disciples. When Cornelius was saved, it was not Jesus alone, but Jesus plus Peter. When the inquiring treasurer was brought into the light, it was not Jesus alone, but Jesus plus Philip. When Saul was brought into an assured hope it was not Jesus alone, but Jesus plus Ananias. Back of all conversion is Jesus; but the clusters of fruit always hang on the human branches. Jesus Christ does not get to men except through men."

If the authority of the Scriptures were admitted as reliable testimony on the subject, it might be asked, Through what men did God speak to Abel, to Abraham, and to Moses? Or, if it is claimed that he has not the power to speak now as in those early days, it may be pertinent to inquire by what men he spoke to John and Peter and James. The Holy Ghost did not tell Ananias that it rested with him to complete the conversion of Saul. He was converted from a persecuting Pharisee to a praying Paul when the Lord sent Ananias to put his hand on him, not that he might be "brought into an assured hope," but that he might receive his sight. So thoroughly was Saul converted before Ananias was sent to him that he was praying, instead of breathing slaughter. In the case of the Ethiopian treasurer it is not recorded that Philip preached unto him that he was himself an essential power in bringing that already earnestly seeking sinner to the life by which he was made to ask of an humble traveler for instruction in regard to the truth which he read. He preached unto him only Jesus. Cornelius was a sinner whom God had cleansed before Peter had even seen him. It was as wonderful to Peter that God had also to the Gentiles granted repentance unto life, as it would be to this "Rev. D. D." if that grace should be shown him by which he should see that "Salvation is of the Lord." In that case he would never again be found teaching that either Peter, Philip, Ananias, or any other created being, is rendering assistance to that Savior of whom it is written, "I have trodden the winepress alone; and of the people there was none with me." "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury it upheld me."—Isa. lxiii. 3, 5. The Holy Ghost moved Peter to declare of this Jesus, "This is the stone which was set at nought of you builders, which is become the head

of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 11, 12. In perfect accord with this apostolic teaching, the song of the redeemed as heard by John ascribes salvation to the Lamb of God alone, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. v. 9, 10. What harsh discord would disturb this heavenly song if it were mingled with ascriptions of praise to the works of men as the channel through which the blood of the Lamb was made effectual in the salvation of the sinners for whom it was shed! It does really seem that it would be an advantage to introduce the sacred Scriptures as a book of occasional reference in the course of instruction in those institutions which confer honorary degrees upon their graduates. Then possibly they might avoid direct contradiction at least of the letter of inspired truth in their utterances.

But this article consistently goes on with clearer assertion of the dependence of the Lord upon the aid of men. In another sentence we are told, "Jesus Christ wants China and Japan; he gets them when his people permit him to work through them. He desires that his kingdom of righteousness may dwell on the earth; he is helped or hindered by his disciples. In any given community a church by discord and unholy living, by inaction and frozenness, may tie the hands of Christ so that he can do nothing. In any community a hundred holy men and women, consecrated in life, full of wisdom and earnestness, may do almost anything for him."

There can be no difficulty in determining whether this declaration ascribes controlling power to Christ or to "holy men and women." With his hands tied it is evident that the Christ of this "Rev. D. D." is as helpless as any heathen idol; but the omnipotent sinners having united in a band of one hundred, "may do almost anything for him." Of course this mighty combination of men and women might be just as effective in opposition to this helpless Christ. Should he not be very grateful to them for their kind assistance in gratifying his desires? Surely none who know God as the Spirit of truth reveals him, can be deceived by so open a contradiction of the whole record which is given by inspiration. Where is the truth of that God who has said to our Redeemer, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom?" With all power in his possession, in heaven and in earth, where can the church get their power to "tie the hands of

Christ," so that the will of God is defeated? Can one who ever did know the power of God be so blinded as to receive such glaring blasphemy? Incredible as it seems, there are doubtless some of the subjects of saving grace who know Jesus as their Savior, yet who remain identified with that people who hold the false doctrine embodied in this God-dishonoring tirade. It would be well for such to give heed to the commandment of the Lord, saying to them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. Not even the boldest infidels have ever uttered more blasphemous falsehoods in denial of the perfection of our God, than this professed teacher of Missionism has embodied in this article.

After a passing tribute to the modern leaders of carnal religion, in which he says, "Carey begot the foreign mission idea," and "Raikes begot the Sunday school idea," he tells how "Not alone these discoverers help the ascended Savior, but every one who lives in a patient, gentle, winning, Christlike way, who makes life easier for others, who stands a helper of the helpless classes. How large this makes the humblest Christian life! He may say, in all trueness and honesty, "I am helping the Lord to get hold of the world. I am trying to widen his kingdom. I am planning to make righteousness rule in the world among men." "Is there any method by which Jesus can reconstruct society, purify all the influences in the world, get hold of the organized agencies among men, except through the help rendered by christian men and women? The supreme test of the christian life, therefore, is usefulness and service. It has been finely said, Jesus Christ alone can save men, but he cannot save them alone. Jesus Christ needs help; he cannot get along without it."

If this mookery of God had been uttered by an avowed atheist its horrible blasphemy would have startled every reader who had even natural regard for the truth of the Bible. But here it is published as the most approved declaration of New School Baptist Christianity. "The humblest christian life" can do for Jesus Christ what "he cannot get along without." Not a word of the dependence of sinners upon the power of Christ for salvation; only the utter helplessness of Christ even to secure possession of the world which was made by him, unless "his people permit him to work through them." It is hardly necessary to lament the darkness of China and Japan, and waste sympathy upon the benighted heathen of Africa, while professed christians in our own land accept such teachings concerning the God whom they claim to worship. There is no more idolatry in worshiping an idol of gold or of wood, than in ascribing divine honors to a Jesus who can do nothing

without the help of dying worms. Surely no conscious sinner can trust for salvation in such a Jesus as can do nothing without the consent of mortals. Rather would we trust in that Jesus who saves to the uttermost all who come unto God by him.—Heb. vii. 25. He says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."—John vi. 37, 44. This includes all the election of grace. Our Jesus has saved them from their sins, and they are kept by the power of God unto salvation; and that power is sufficient without the aid of men or angels.

Very appropriately the "Rev. D. D." ascribes glory to the names of "Judson, of Mackay, of Paton, of the men and women in the college settlements, of Moody." The glory which he would wrest from the Lord Jesus, he confers upon these gods of modern will-worshippers. Then in conclusion he cites from the revised version of 2 Peter iii. 12, in support of the claim that the coming of the day of God may be hastened by the "holy living of the people of God." While there is nothing in this effusion but what has been implied in all the system of Arminianism, and in the foundation of modern Missionism, it has not commonly been so unblushingly stated by those who are held as authority by the worldly order of professed Baptists. Let those who hope in the grace of an omnipotent Savior, who may be numbered among the New School Baptists, solemnly consider whether the Savior in whom they trust is the helpless idol described by this teacher of popular Baptists. If they can hope in such a dependent Jesus as he describes, they should remain where they are; but if they can hope only in that Jesus in whom dwells all the fullness of the Godhead bodily, then they should hasten to leave the company where his name is reproached by such blasphemy as is embodied in this article, which bears the approval of their "Most Widely Circulated Baptist Newspaper."

Craving the forbearance of our patrons for the space devoted to the antichristian effusion from which we have quoted, we leave the subject to the reflection of those who may be unaware of the dreadful degree of error in which modern Fullerism has engulfed the popular order of Baptists. May the grace of God deliver all his chosen people from the deceitful allurements of this system of falsehood, and enable them to see its hideous blasphemy against the sovereignty of our Savior!

(Continued from page 291.)

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezek. xxxvi. 27. The language of the prophet shows that our works are all wrought in us. John says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Paul says, "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. "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, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior."—Titus iii. 4-6.

My dear brethren, this is the first time I ever tried to write of the goodness of God. If after you have examined it you find anything worthy of printing, you may give it a place in the SIGNS; and if not cast it aside. Pray for me, that I may be reconciled to the will of my Savior.

Your brother in hope of heaven,
T. J. BEVINS.

WOODSTOCK, Mich., April 8, 1893.

G. BEEBE'S SONS—ESTEEMED BRETHREN:—Another year has run its round, with its many cares, trials, sorrows, afflictions and tribulations, and I am still a cumberer of the ground that the great Creator of all things cursed for man's sake. We all know that the great cause was sin. Man sinned. "In the day thou eatest thereof thou shalt surely die." The happy pair were soon hiding, in the cool of the day. But their offended God knew all. O how soon came an excuse. "The Lord called unto Adam, and said, Where art thou?" "And the woman said, The serpent beguiled me, and I did eat." "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." They were in a very lamentable condition. No wonder they wanted to be screened from the all-seeing eye. They who had fallen so low soon commenced to fix up a garment which was very flimsy indeed. It would not do. No, a fig leaf apron cannot screen one from the eye that neither slumbers nor sleeps. How many are trying to sew fig leaves for aprons at this advanced age. Ah, the poor writer of this knows full well that no such garment can stand the discerning eye of him that spake, and there was light. How well it is remembered when in great anguish a cry went up, in hopeless despair, to be clothed with his righteousness, after all hope had been given up of ever fixing the varied forms and garments. After trying all the brittle fig leaf aprons, I hope the dear and merciful Redeemer clothed me, even me, with his blessed robe, and cast it all around. What a glorious

clothing? We read, "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. The virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace." Truly the poor, tried ones who have been brought to know and feel their utter nothingness and their destitute condition, are the only ones who are made to rejoice in the blessed garment that Jesus, the kind and compassionate Master, clothes them with. Only when he gives them to see the glorious dress can they rejoice in the finished work on the terrible hill Calvary, and the wondrous morning when he arose a mighty, victorious King. No wonder Pilate should say, when the chief priests of the Jews said to him, "Write not, The king of the Jews; but that he said, I am king of the Jews," "What I have written I have written." Truly he was King of kings and Lord of lords; and O how this poor stammerer would like to extol his most glorious name and his powerful arm; but how can a poor, sinful one like me do so? Sometimes I feel to cry with bitterness of soul to him who is so lofty, and I so low down in in the rubbish of sin and pollution. My cry is, If thou wilt thou canst remove all the dross, and wash and make me clean. But ah, fear often takes hold of me, and my cry, I fear, rises not to the great white throne. Yet a glorious hope possesses my poor being, and fills my soul with gladness, that Jesus, the great Captain, knows my very heart, and the great conflict with the flesh, and the great forces of the king of darkness against the truth, and all my sore trials in regard to his glorious gospel. His promise is sure, and no power can ever overrule his sovereign will and power to rule. How glad we should be, if our name is cast out as evil, that he knows all the same; for he was cruelly condemned, and suffered, and his name was a reproach, so that even his own dear disciples dared not own they ever knew him; for one even cursed and swore; but his speech betrayed him. The loving, compassionate Jesus looked on him, and he went out and wept bitterly. O how many have been the compassionate looks upon me, I trust; and my weeping, I do hope, has been like that of poor Peter. He did not realize the weakness of the flesh when his divine Lord and Master was talking with him.

In conclusion I will say, I know full well my inability to write to the edification of the dear and tried readers of our dear family paper; but one dear, old, tried one has often asked me to write. Also I want to let the dear correspondents and editors know that I ever hope to remain a reader and subscriber, so long as I live and remain the same, and the

SIGNS remains the same good paper it ever has been, which I am quite sure will ever be.

Yours in hope,

M. P. LEWIS.

MEADOWVILLE, W. Va., May 7, 1893.

DEAR BRETHREN BEEBE:—I seat myself this beautiful Sunday morning to write some of my travels from my childhood to the present time, hoping the Lord may direct my pen.

I was born in Tucker County, West Virginia, on May 5th, 1861. When quite young my father died and left my mother with six small children. She was not able to keep us together, so we were scattered to do for ourselves. I went from place to place, and it seemed that I had no certain place to lay my head. When I was about eleven years old I went to live with my grandfather, who was an Old School Baptist. I remained with him until he died, when again I was left without a home. I would often look at children who had living parents to care for them, and would think, O! if I only had some one to care for me.

From my earliest recollection I had serious thoughts about death and judgment, and often dreamed of the end of the world, and often awakened very much frightened. When I was about fifteen years old I had a severe spell of sickness, which brought me, as I thought, very near the grave. But for some purpose the Lord spared me. I would often think, What if I had died? What would have become of me? for I felt I was not fit to die. A burden seemed hanging over me that I could not get rid of. I could not enjoy myself as I once had. I would go into young company and try to be cheerful; but while others would be enjoying themselves I could hardly keep from crying out in despair. Some time after this I married; yet it seemed that I had no friend on earth nor in heaven. My health was bad, and it seemed to me that I could not live much longer. The distress I was in no tongue nor pen can tell. I walked out one day across a little run by our house wondering what was the matter with me, when these words came to my mind,

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

My trouble partially left me, as I then hoped, never to return; but after some time it returned worse than ever. It seemed that I was one of the most distressed beings that ever had lived. I thought I was going crazy. My health was yet bad, and it seemed that my time must be short. I would look at my husband and little children, and it seemed that my heart would break. I would look at the sun when it was setting, never expecting to see another day. I would beg the Lord to have mercy on me, yet it seemed that my prayers did me no good. I would have exchanged places with the creeping things of the earth;

for I thought they had no soul to be punished, while I had. I gave up all hope, thinking I was in the hands of a just God, and he could do as he pleased with me. One of the Old Baptist ministers came to see me, and his talk seemed to give me some little hope, as I found there had been others troubled as I was. It seemed that my trouble mostly left me, and that I had a greater love for the Old Baptists than ever before. I was wondering why it was so, when these words came to my mind, "We know that we have passed from death unto life, because we love the brethren." My burden mostly left me, and I wanted to be baptized; but I felt too unworthy to join the church, so I put it off for more than a year. But these words would be in my mind, "If ye love me, keep my commandments." While at meeting one day I thought I would leave the house and go home, when these words came to my mind, "Whosoever shall be ashamed to confess me before men, of him will I be ashamed before my Father." I was received and baptized. I then thought my troubles were over, and all my sorrow, and that joy, peace and pleasure would be my lot alone. But I find many troubles and trials to contend with. My health has been bad, and I have not got to meeting very often, which has been a great trouble to me. The word says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I see many lonesome days, and can say with the poet,

"Like one alone I seem to be,
O is there anyone like me?"

ELIZABETH PHILLIPS.

PALESTINE, Texas, August, 1893.

DEAR BRETHREN BEEBE:—I am impressed to-day, from some cause unknown to myself, to write you what I hope are the Lord's dealings with me. I want to say to God's dear children that Jesus is all my hope, for within myself I can do nothing.

For several years I lived in the so-called Methodist Church; and, like Paul, I verily believed I was doing God service, until about one year ago, when I hope the good Lord began to show me the true church. He said to Peter, "Upon this rock I will build my church," &c. My husband being an Old Baptist, the brethren would often be with him, and they would talk of the goodness and mercy of God. Something would say to me, "You are in the wrong place." I would get up and go off by myself, and in my weakness would try to pray to the good Lord that if I were wrong he would show me the true church; and, bless his holy name, I believe he did. I cannot tell you what were my feelings at times, as my dear mother was in the Methodist church, and I thought I could not forsake her; still I loved the Old Baptists, and felt, as did Ruth, "En-

treat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God." Yet I did not want them to know that I loved them, and the thought of leaving my dear mother was more than I could bear. O how hard it was, until the blessed Jesus showed me that I did not have to give her up naturally; for this Scripture would come to me, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." I told some of the brethren and sisters of my feelings. I thought, O if I were only good enough to be numbered with them; for they all seemed so much better than I was. Still I had a desire to be numbered with them. I can say of a truth that the things I once hated I now love; for I did once hate the Old Baptist doctrine, and now I love it for the truth's sake. When I had the desire to join them I told my husband they would not receive me, for I could not tell them anything. On Saturday before the fourth Sunday in April, 1893, I went forward. I do not remember word for word what I told them, but they received me, and I was baptized the next day. I could then sing, "I'm not ashamed to own my Lord." I was happy for about one week, and since then I have had doubts and fears; for

"I am so vile, so prone to sin,
I fear that I'm not born again."

Sometimes I fear I have deceived the church.

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, O leave me not alone;
Still support and comfort me."

It seems like I have written nothing besides what I read in the dear old SIGNS. It does my soul good to read it there. There are many good pieces written in our dear family paper. Your editorial in reply to my request for your views on Isaiah v. 14 was a feast indeed to me. I hope sister Attie A. Curtis will write again, for her letters are a feast to my soul. Brother J. H. Yeoman's letter made me rejoice and shed tears of joy; but when I read how our dear brother Crask suffers, then I say, How thankful I ought to be to our God for his goodness and mercy to such a poor, unworthy worm as I am; for I am blessed with good health, and yet I murmur so much, and cannot say at all times, "Thy will be done." Within mine own self I cannot do anything. When I would do good, evil is present with me.

In conclusion I would say to all my dear kindred in Christ, Write on to our dear old paper; for I feel the time is drawing near when we will not have the sweet privilege of meeting one another in peace and sweet communion. But if our blessed Jesus be for us, who can be against us? Dear brethren and sisters, my

poor heart swells within me when I think of these things. This is all I have. Pray for me, a poor sinner, in hope of eternal life.

JENNIE STORKES.

OPELIKA, Ala., Aug. 9, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—The readers of the SIGNS in Texas desire to hear from me through this medium; but I do not desire in this article to make any personal allusions, but to try as near as I can to write in a general way for the instruction and comfort of others besides the brethren in Texas.

I rejoice to say that the gracious Lord blessed me in my visit among the brethren, preserved my family, and brought me home safely, for which I was made to say, "Bless the Lord, O my soul; and all that is within me, bless his holy name, and forget not all his benefits." I wish also to acknowledge thanks to the brethren for their kind remembrance of me, and their liberality to me. The only trouble was a deep sense of my unfitness to receive it, not feeling worthy of their kind remembrance of me.

I was in Texas through the month of July, having reached Hillsboro on the 28th of June. I found the brethren in good spirits, and they seemed to enjoy the meetings. It is perhaps known that there are differences of opinion on some points of doctrine. Predestination seems to be the leading bone of contention. As some have said, there is no need of quarreling over it, because there is no meat on it; but it must be remembered that it is full of marrow and fatness to those who know how to crack it. The marrow is in the bone, and it must be broken; but alas! some say, I go down into the garden of nuts. They indeed go into the garden, and get the nut of predestination, and try to crack it; but the nut slips, the hammer hits fingers, and down go the nut and hammer; and they say it is not of God, because their fingers are hurt by it. Hold firm, and learn how to strike, and then a different verdict will come. The nut must be broken before the rich kernel is eaten and enjoyed. I visited brethren whom I had never seen before, and they enjoyed my visit and the preaching, and I failed not to sound the word of God upon the subject. I hope the brethren will not stand apart, but will come together and speak the same things.

One trouble in Texas is, some seem to have elected themselves regulators, and their peculiar views are the standard by which all others shall be measured. This is not right, and I do hope that God will deliver his people from such, and enable his ministers to emulate the noble example of Paul when he said, "Who is Paul, and who is Apollos, but ministers by whom ye believed?" Not leaders of factions, but uniters of the scattered brethren. "Behold, how

good and how pleasant it is for brethren to dwell together in unity." It is like the ointment poured upon Aaron's head, that ran down to the skirts of his garments. "Be of one mind," said Paul. The remedy for the existing evil of division is found only in Jesus, the life and unity of his people. Preaching Christ cures the wounds and heals the bruises, and that only will bring the needed health and peace in Zion. God grant to clothe his ministers with that power and unction that will bring peace and union. "Preaching peace by Jesus Christ; he is Lord of all."

Since I reached home I have attended our three days' meeting at Andersonville. Brother J. R. Green was baptized on Sunday morning, and brother Kemp and wife were received by letter. Having filled forty-two appointments in Texas in July, and after traveling twenty four hundred miles, I am now trying to rest. I did not feel the effects of my labors until I reached home, when I felt prostrated; but God, who gives us strength, is able to strengthen us, and prepare us for every work that he will have us do.

I will now close, hoping the blessing of the Lord may rest upon the dear brethren in Texas and elsewhere.

Yours in hope,

W. LIVELY.

BATAVIA, N. Y., July 30, 1893.

DEAR BRETHREN BEEBE:—Some time ago I listened to a discourse on a funeral occasion from these words, "Mark the perfect man, and behold the upright; for the end of that man is peace." The speaker labored to convince his hearers that the aged man who had recently died was this perfect man alluded to by the psalmist, and that his faultless life and christian walk were well worthy of imitation; and notwithstanding the apparent fact that he had sometimes overreached in his dealings with his fellow-men, he was the perfect example for others to follow.

Recently a lady in this vicinity died who had reached the remarkable age of ninety-three years. On the occasion of her funeral the speaker in his sermon alluded to her as one who had lived a perfect christian life, and a fit example for others to follow, both as to her natural and christian virtues.

I have on several occasions listened to discourses on the life and character of the apostle Paul. In each of the sermons the speakers have mentioned the fact that Paul was liberally educated, and spent much time to show what great advantage his brilliant intellect was to him in his work as an apostle. He was also clothed with all the virtues and perfections of this life, and his perfect walk as a christian was well worthy of imitation by all men; but I have sometimes wondered what men would say if Paul were alive and could speak for himself. What he did say by the inspiration of the Spirit was

this, "I know that in me (that is, in my flesh) dwelleth no good thing." He also says, "As it is written, There is none righteous, no, not one." Paul knew from experience, as he wrote, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." He would be the last man to set himself up as an example to follow in the flesh, so long as he felt and realized that he was the chief of sinners. In regard to the use which Paul made of his education he says, "And my speech and my preaching was not with enticing [in the margin, persuasible] words of man's wisdom, but in demonstration of the Spirit and of power." "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Paul also writes by the inspiration of the Spirit, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

However much we may think of our departed relatives and friends, and love them for their kindness of heart and righteous lives, as the people of this life understand them, yet the children of God know that we must look to Jesus Christ alone for a perfect example in righteousness and true holiness. But it is good news to know that the elect children of God, by virtue of their eternal vital union with Christ, are clothed with his perfections; as Paul has written again, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." If we are included with that blessed number who are bought with the precious blood of Christ we must certainly be perfect and complete in him; "for by one offering he hath perfected forever them that are sanctified." If by faith we can get an assurance of this perfection in Christ our Savior, we can rejoice with joy and thanksgiving, ascribing all the glory of our salvation to Christ our Redeemer.

Your brother in hope of eternal life,

B. F. HAMILTON.

EDITORIAL NOTICES.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

LENGTHY OBITUARY NOTICES.

WHILE we feel to sympathize with those who are called to part with near and dear relatives and friends in death, yet we must request that in writing obituary notices they will be as brief as possible. A little reflection on this matter will, we think, be sufficient to show how unnecessary are long accounts of the minor incidents in the life of the deceased. Aside from the immediate friends of the subject of the notice they are not of general interest; and those to whom they are of any importance are about all acquainted with the facts without publishing them. A short notice is more likely to receive early insertion in the paper, as our obituary department as a rule is very much crowded; and it frequently occurs that owing to the extreme length of the notices, the publication of some are delayed for two or three numbers.

BOOK NOTICES.

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OBITUARY NOTICES.

DIED—Of consumption, August 10th, 1893, in Union Grove, at the home of her parents, our dear granddaughter, **Nellie May Elmendorf**, aged 14 years, 4 months and 28 days.

She was born March 13th, 1879, and was the only daughter of H. B. and Laura Elmendorf. She leaves father, mother, brother and many relatives to mourn her early departure. She was laid in the silent tomb in Grove Hill Cemetery.

Farewell, dear Nellie; we give thee up;
'Tis God's most holy will;
Though hard it was to part with thee,
Yet may we all be still.

Why should we mourn or grieve or pine
For what the Lord has done?
He took our Nellie to himself,
Where all the saints shall join.

MRS. L. S. ELMENDORF.

MORRISON, Ill.

Mary Mollott was born Oct. 12th, 1812, and died Aug. 25th, 1893.

She was baptized by Elder Moses Starr, in the fellowship of the Sidling Hill Church, Pa., about fifty years ago, at which place I preached her funeral last Sunday, Aug. 27th. She left three daughters and two sons, one of whom is our beloved brother, Elder Ahimaz Mollott. All her children were present at her funeral. She had been terribly afflicted for the last fifteen years. Looking upon her calm and sweet face, I could but think what a blessing death is. It kills all pain, all sorrow, all affliction. Those who have suffered the least have no advantage over those who have suffered the most. Besides, it is God's way and time

to give to this body eternal life. May the truth of the gospel comfort and sustain the church that has lost a precious sister, and the children who have lost a dear mother.

E. V. WHITE.

LEESBURGH, Va.

DIED—At the family residence in Upshur Co., Texas, July 4th, 1893, **Mrs. S. C. Arnold**. She was born in the state of Alabama, April 22d, 1849, and was therefore 44 years, 2 months and 11 days old.

She was married to J. B. Arnold in March, 1866. They moved from Alabama to Texas, I think, about the year 1882. Sister Arnold was baptized by the writer in the fellowship of the Bluff Springs Church on the third Sunday in September, 1887, and lived a consistent member of that church until her death, always filling her place in her church meetings when not providentially hindered as long as she was able. She was confined to her bed about two years before her death with a complication of diseases, but the immediate cause of her death was said to have been typho-malaria. She leaves a mourning husband, nine children (three sons and six daughters), together with a host of relatives and friends, to mourn their loss. May all be comforted with the thought that our loss is her great gain. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 13, 14. This is enough. She is not dead, but sleepeth, and shall ere long awake in the likeness of her glorious Lord.

"O happy soul, who safely past
Thy weary warfare here,
Arrived at Jesus' feet at last,
And ended all thy care.

"No more shall sickness break thy rest,
Nor pain create thee smart;
No more shall doubts disturb thy breast,
Nor sin afflict thine heart."

H. B. JONES.

HORACE, Texas, Aug. 30, 1893.

ASSOCIATIONAL.

THE Juniata Association of Primitive or Old School Baptists will convene, the Lord willing, with the Providence Church, in Bedford Co., Pa., on Wednesday, October 4th, and continue three days. A cordial invitation is given to all of our faith and order.

Those coming by railroad will come to Bedford on Tuesday, where they will be met. Those coming had better write to George W. McClellan, Rainsburgh, Bedford Co., Pa.

AHIMAAZ MELLOTT.

THE Big Spring Primitive Baptist Association will hold her next annual session with the Blue Ridge Church, in Champaign Co., Ill., commencing on Friday before the third Sunday in September, 1893, at 10 o'clock a. m., and continuing three days.

Brethren and sisters are heartily invited to visit us and behold our order. We would like to see several of our ministering brethren present. Those coming by way of the Peoria & Indianapolis Division of the Big Four R. R. will be met at Mahomet, Ill., and conveyed to the meeting and entertainment. Those coming by way of the Rantoul Branch of the Illinois Central R. R. will stop at Fisher, where they will be met and entertained. The association will be held about six miles north of Mahomet, and four miles south of Fisher.

P. S. BEALS, Clerk.

THE Lexington Old School or Primitive Baptist Association is appointed to be

held with the Lexington Church, at Lexington, Greene Co., N. Y., on the third Wednesday and Thursday (20th and 21st) in September, 1893, when we hope to meet not only our brethren and sisters of this association, but as many as can come from other associations that are in fellowship with us, especially ministering brethren.

As we are eleven miles from the railroad, we will say that we will meet any and all at Shandaken, on the Ulster & Delaware R. R., who will write requesting us to do so; and that any communications directed to me at Lexington, N. Y., will receive prompt attention. Also, that there is a daily stage, except Sunday, that connects with the morning trains from either way.

FLETCHER MACKEY, Clerk.

YEARLY MEETINGS.

THE Otter Creek Church of Regular Predestinarian Baptists will hold a yearly meeting at Oelwein, Iowa, commencing on Saturday before the first Sunday in October.

Oelwein is accessible from all points, being a railroad town.

All lovers of the truth are cordially invited to attend.

SARAH A. GARRETT, Clerk.

A YEARLY meeting is appointed to be held with the Harford Church, in Harford Co., Md., commencing on Saturday before the third Sunday in September, at 10 o'clock a. m. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

Those coming by way of Baltimore will take train at North Avenue station on Friday before, at three o'clock p. m., for Long Green or Forest Hill. Those coming from the north will take train at Delta at 3:30 p. m. the same day for same stations.

NATHAN GRAFTON, Clerk.

THE Cow Marsh yearly meeting will be held on the fourth Saturday, Sunday and Monday in September.

Those coming by rail will take the first down train on Saturday for Henderson, changing cars at Clayton. Those from the southward will take the first through train from Delmar for Felton, arriving at 9:20 a. m., where they will be met and cared for.

We hope for a good attendance, and that those who come will find it good to be there.

E. RITTENHOUSE.

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THOSE wishing to procure copies of No 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1892, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

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NO. 38.

CORRESPONDENCE.

GALATIANS III. 11.

"The just shall live by faith."

This is a positive declaration, as are all the declarations of God as presented in the testimony of the Scriptures. The shalls and wills of Jehovah are irrevocable, and even more lasting than the hills and mountains of his creation. When we read the words as recorded thus, "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people," we realize that the words of the testimony of Jesus were spoken with emphasis, and that there is not one idle or unnecessary word in all the Scriptures. Each one is full of meaning, yea, and full of bread and water to the hungry and thirsty soul; and as we are enabled to receive the testimony of the word of truth, so also we do know that the shalls and wills of our God are forever fixed in our inward parts, and indelibly written in our hearts. The combined powers of darkness can never erase them. False doctrine may come, and indeed will come, and gnaw at our inward parts, causing great ugly bruises and sore boils, from which we suffer night and day. It pecks at the heart also, and wounds it, until the poor soul knows not how nor where to turn; he is sorely tried. But the law of the Lord is protected by the life, and is the life which we have in Christ Jesus. The bounds of the power and strength of false doctrine are eternally fixed and set. The decree of the Lord has gone forth, as in the life and trial of Job, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." There is no power (save the power of God) that may touch the life of the saints in Christ Jesus; for he is their life, and that life is secured in him before the world's foundation. Finite man may use the words "shall" and "will" in order to enforce his determination upon his fellow-man, and mostly without avail; but the law of God's determination, as written in the heart, is accompanied by a power from on high, which is sufficient to fulfill every word that goeth out of his mouth. Therefore to the saved sinner it is not any wonder that the word "salvation" presents itself to him, having vital protective power,

and means walls and bulwarks to his thankful, happy soul.

There are many questions that arise in my own mind when I read such passages of Scripture as the one I have had given me (as I hope) to write upon, "The just shall live by faith." Among them are such as these: Who are the just? How are they justified? What are the marks that distinguish them from the rest of mankind? How, in my blindness and ignorance, am I to ascertain? At once I find myself utterly lost, and insufficient for such knowledge. But if I am a subject of that salvation which has surrounded the children of the living God as walls and bulwarks, the power of that salvation will also reveal to me the sweet and sacred mysteries of justification by faith, as we are enabled with the eye of faith to behold the things which God hath prepared for them that love him. We may sum up the whole of the doctrine of the justification of fallen man in the one word, "Jesus." Then who are the just?

The angel of the Lord said to Joseph, the husband of Mary, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." His people are they whom his Father had given him in eternity. Jesus said, "No man can come to me, except the Father which hath sent me draw him." Again he said, "And I, if I be lifted up from the earth, will draw all men unto me." His people, whom his Father had given him, were given him as a bride given unto her husband; which bride in the gift became his own, bone of his bones and flesh of his flesh, whom, and whom alone, he had the right to redeem. They were his bride just as much while they were in the chamber of death as they were after he had redeemed them; but they were not yet justified. Jesus fulfilled the law in them, and made it honorable, by complying with all its requirements, even to the shedding of his blood, and the going down into the bowels of the earth, from which he arose for their justification. These are the just. None others are in that condition, because none are just before God save those who are presented before him faultless and spotless through the perfect righteousness of Christ. Then how are they justified? By the perfect obedience of Christ their head, in fulfilling every jot and tittle of the broken law under which they were sentenced. What are the marks that distinguish them

from the rest of mankind? None visible to the world; none visible to the natural mind. A tree is known by its fruit. The fruit yielded by this peculiar people is not visible to the natural eye; therefore it is manifest only to those of like precious faith. Those having Christ abiding in them have the knowledge and understanding which cometh by faith, and not by sight; and faith reveals the just as justified, and distinguishes them as a people separate from the world, having desires and aspirations, the source of which is beyond the alpha and omega of this mortal life. Each one manifests to all the rest the life they now live in the flesh, which is by the faith of the Son of God; and each can say from his own experience, with the apostle, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." The marks, then, are the marks of Jesus, always bearing about and manifesting in their body his dying. All that he suffered in the body we also suffer, but in measure only; while the grace given unto Christ was without measure: "For God giveth not the spirit by measure unto him." Although we are blind and ignorant, we may ascertain (by looking out through the windows of faith into the deep and mysterious beyond) who are the just, how they are justified, and by what marks we may distinguish them; and all these most wonderful manifestations are vouchsafed unto the poor sinner saved by grace. "The just shall live by faith." By the resurrection of our gracious Redeemer this peculiar people have entered into a new and living way. They no more desire to follow the well beaten path which once they did delight to tread. Having become dead to sin, they cannot, neither do they, live any longer therein. By the cross of our Lord Jesus Christ is the world crucified unto them, and they unto the world. Crucifixion means death. The world therefore is dead unto the people of God, and they are dead to the world, which is death to sin. But they still live; and the apostle explains how they live, and our own experience bears witness to it. He says, "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." How different, then, is the life which we now live from the life which we lived before the floods came and overwhelmed us; by which floods we were made to see the exceeding sinfulness of sin, and through which we now glory in the cross of Christ. "And you hath he quickened, who were dead in trespasses and in sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 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," &c. We live by faith, because faith is the exercising power by which we are governed. We are no longer our own—we are bought with a price; and faith keeps before our view the redemption price, which is Jesus. Heaven is the portion of the just, for in them is the kingdom of heaven. With all our blood-guiltiness, our load of sin, and our multitudinous transgressions, we cannot even start to go to heaven; but as we sink beneath our load of sin and guilt, and become conscious of our lost condition, then the kingdom of heaven cometh unto us by the faith of the Son of God, and we rejoice in a living Savior.

The experience of the Lord's people teaches them that they can in no wise direct their own steps; and this is the teaching they receive in the life of faith. In the old life, under the legal heavens, we verily thought our destiny was, to a great extent at least, in our own hands. The inherent and established principle in the Adamic creature is the basis of a system of creature efforts, by which we may at will work out our own salvation, and so obtain God's favor at little cost. This is the substance of that life which is directly opposite to the life by faith; and now the life we live by faith is no fantasma of a disordered mind nor an impaired digestion, but is a deep and lasting reality. After perhaps several weeks that my mind has been barren and unfruitful, apparently no life, no zeal, no thought, empty and careless, void of spiritual interest, and alto-

gether unprofitable, I have asked myself, Is this the life by faith which you publicly profess to live? Where is the manifestation of a work of faith in all these barren, wasted weeks? I am cast down, but not destroyed; for faith speaks, and calls to my remembrance the deeper things of my heart, and proposes another question, to wit, In all these weeks, amidst the mists and darker clouds which obscured your brighter, clearer sky, have you not had a constant desire by night and by day to walk worthy your high vocation, and to meekly and with lowliness of heart follow in the footsteps of your Lord and Master? O ye of little faith, is not this a living faith within you, which sustains you, and keeps your face toward the gates of Zion? The success of our natural life is based upon the fruition of our natural hopes and desires. The things upon which our hearts are set we with our might endeavor to obtain. So also in the spiritual life, or life by faith, our joy and happiness, our soul comfort and consolation in the Lord, depend upon the fruit yielded by or through a work of grace in the heart. Because the Lord's garden of fruits is planted in this sin-cursed earthly tenement of ours, it needs be that the working out of our salvation is with fear and trembling, through deep waters, great tribulation, sore trials and heavy afflictions; and so the apostle has warned us, saying, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." This is the work of faith, by which we go on hoping even against hope. It is our very living; and faith is a living principle. Therefore the just shall live by faith. If faith is not in lively exercise within our mortal bodies we die, and cannot come forth in the nurture and admonition of the Lord. We die to the joys of the Lord's salvation; and in such dire straits the very first cry of faith in our soul is, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." To our everlasting joy, faith's cry is never in vain. In the cold and dreadful night-time, when our meat and drink is wormwood and gall, we set our faces toward the east, whence come the east winds of our night-time experience, laden with the vapors from a deceitful and desperately wicked heart. We groan, being burdened with groans beyond our utterance. Still through it all faith supported by hope keeps our faces still set toward the east; and anon in the set time, which the Lord has fixed to favor Zion, the welcome Sun of our glorious righteousness arises in the east (where we least expect it, right out of our tribulations) with healing in his wings, and, behold, we are healed. In every phase of our experience faith restrains and sustains us. If we are injured, offended or persecuted, in consequence

of which our anger arises, and with carnal weapons we proceed to resent the insult, all at once we do realize that our life is by faith. The resentful arm drops harmless, the lips are closed, and we tremble; not with fear of man, but the fear of the Lord in our heart. We are subdued. We thank God that a power beyond our own restrains us. Faith has assumed her great prerogative, and pointed out to us that whoso liveth after the flesh shall die. The life and suffering and lowliness of Jesus is our example and our rule. He was reviled, and reviled not again. He was meek and lowly of heart, and he is the author and finisher of our life of faith. Truly then the life we now live in the flesh we live by the faith of the Son of God; and although we cannot at all times behold the author of our faith, yet by the light of the life which we live we are ready to testify in the same light also of an experience of grace in our heart, that "The just shall live by faith."

B. F. COULTER.

PHILADELPHIA, Pa., Sept. 4, 1893.

CANADA, Ky., March 15, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Elder W. J. May requested me, some time ago, to write of my travels for publication in the SIGNS; but I have put it off from time to time, feeling I could not write anything that would benefit the readers. If it is the dear Lord's will I will now make the attempt; for without him we can do nothing.

My father and mother were members of the Old School Baptist Church. I often heard people talk about the bad world, and I was made to wonder. I thought I could not bear to go to that place. Thus I went on until I was about fifteen years old, often going to meetings. I visited a protracted meeting held by the Methodists, and they tried to get me to go to the mourner's bench; but I was ashamed to go. At the close of the meeting they would ask me if I wanted them to pray for me, and I answered yes. I did thus a few times, but found no relief. I grew worse and worse, so I did not go often. I asked my father if it was right to go and hear them, and he said there was not any good in them. I was made to study and was troubled, and thought I would work out my salvation. I thought if I would do my part, the Lord would do his. I was as zealous as I could be, but would fail after a short time, and would grow worse. Often did I try and fail. I was troubled, and did not know what to do. I would often promise God that I would do better, but would soon break over, and would be worse than ever. I would roll on my bed at night, and bathe my pillow with tears. I continued in this way until I was about twenty years old, when I left my home, and thought my troubles would now leave me. At times I would be at ease, but O how sudden trouble would come. I have

often, while traveling, sought lonely places, to try to pray to God to save me before it was too late. One night as I was traveling along a lonesome road Satan tempted me, trying to make me curse. I have never followed such a vain habit, so I tried to pray and ask God to remove him, and I found relief. I was troubled more or less all the time for several years. A Methodist lady visited a place where I was staying, who inquired after my belief, and said she would not be an Old Baptist, for they were the old foggy, short sighted people. She had infringed on my principles, and I replied to her, saying, I would rather be an Old Baptist than a Methodist, always falling from grace. I have always contended for the Old Baptists, whether at home or abroad. I often tried to pray, but only grew worse, and got so bad that I could not ask God to bless me. I have seen the time when I would have been glad for the blackest African to have prayed for me. I grew worse all the time until February, 1891, when my troubles were so great that I thought I could not stay with my earthly friends. Suddenly a light shined around me, and the loveliest object I ever saw appeared before me. I was made to rejoice in the dark hours. I thought it was my blessed Savior, whom I loved so well. I thought I would not tell my wife, and so tried to keep it a secret. Some time after this Jesus came to me, and I went with him through the darkest place I ever saw. We went up until we got to the throne, and I saw Jesus take my wife by the hand, and into heaven. I felt bound to tell my wife the good news, and some time after this she told me her experience. We both went to the Big Creek Church on the third Saturday in May, 1891. I did not expect to join the church that day, as I was afraid I would deceive the church; yet I wanted to join. I felt too unworthy to be with such good people. When I entered the church-house I could not keep from rejoicing. I thought the happiest people I ever saw were there. When the invitation was given I could not withhold my hand. My wife went rejoicing, and told what the Lord had done for her. The good old Elder asked me if I wanted to talk to the church. I told him I felt too unworthy. He said they all felt that way, and such were the ones to come. I was heartily received. I then thought I was done with trouble. One month later we were baptized by Elder Pinson and Elder May. I then thought I could live without so much trouble. Soon after this I was made to study about God's word, for I could not see or understand the true doctrine. I wanted to know the truth as it is in Christ Jesus. I thought of the Scripture that says, "If any of you lack wisdom, let him ask of God." I saw myself in a helpless condition, and tried to ask God to give me

understanding of the Scriptures. At last I saw a heap of trouble. I could not understand what the Scriptures did mean. I tried to read, and was taken with sore eyes. I could only go to God in prayer, and ask him to show me the right. Jesus was revealed to me, and he told me to lay everything at his feet, and from that time I began to understand the true doctrine, which is election and predestination, salvation by grace. I had thought a carnal man could please God, and that such were the ones to repent; and if they did not repent, God would not pardon their sins. But I do not believe so now. I understand as Paul says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." We must first be brought into the spiritual kingdom before we can either pray or repent or worship God with divine acceptance. It takes the new birth to bring us into this kingdom. Jesus said to Nicodemus, "Ye must be born again." "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." Then we become subjects of the spiritual law, and can please God; but not until then. Now we see, as did the apostle, a law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members. We are free from the law of sin and death. The law of the Spirit of life in Christ Jesus has made us free from that law, so that we cannot be brought under it. But we cannot escape this law in our members, which is always in our way; for when we would do good, evil is present with us. It will remain so until death. "The last enemy that shall be destroyed is death." I understand that the carnal mind remains in us, and is never subject to the law of God. That is why we do so many things that are wrong. "If ye live after the flesh, ye shall die;" that is to the love and fellowship of the church; not eternal death. For Jesus said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." "If ye through the Spirit do mortify the deeds of the body, ye shall live;" that is, in this gospel kingdom. We cannot die until we have life; nor can we live until we are made alive. "Your life is hid with Christ in God," and he gives it to his chosen as it pleases him. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." We cannot do anything to inherit eternal life. It is alone by Christ's obedience we are saved. It is not according to our works. If it were, we would all miss heaven. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ

Jesus before the world began." All the gifts and calling of God are without repentance. We do not have to repent in order to receive eternal life, but because we have life. When we see something wrong we have done, and become sorry for it, then we repent. I do wrong daily and try to repent. God gives repentance unto Israel. If he does not give it we cannot repent. Godly sorrow worketh repentance, that needeth not to be repented of. "The preparations of the heart in man and the answer of the tongue is from the Lord." We cannot prepare our heart. God says, "I will take away the stony heart out of your flesh, and will give you a heart of flesh." He gives his children life, and a new heart, and gives them wisdom, and gives them the kingdom. "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?" Jesus fought the battle for us, and all we are to do is to obey our Captain. A man cannot violate a law until he is given a law; so we only violate the natural law until he writes his laws in our heart, and stamps them in our mind. And we shall all know him, from the least to the greatest. They will not need any neighbor to teach them, for they shall all be taught of the Lord. Jesus says, "No man can come to me except the Father which hath sent me draw him." We must be drawn by the cords of that everlasting love.

I will bring my scribble to a close, asking you to remember me, a poor, helpless sinner, at the throne of grace. I remain your brother in hope of eternal life,

W. L. BOLT.

BROOME CENTRE, N. Y., Aug. 16, 1893.

DEAR BRETHREN BEEBE:—A short time ago I met a brother whose views were so different from mine in regard to the sovereignty of God, and the predestination of all things, and the will power that Adam possessed before the transgression, and also the figure or relation that he bore to the Redeemer, that I took occasion to write to a very dear brother for his views, which I most heartily indorse. Inclosed I send them to you, and, if you think best to publish, please withhold the name and address.

It is so hard for our nature to give up its idol, Arminianism. O that I might live, with all God's people, so near our God that we might forget earth and earthly things. May God keep us from temptations.

D. M. LEONARD.

AUGUST, 13, 1893.

DR. LEONARD—DEAR BROTHER:—Yours was received, and as I seated myself and read it some thoughts passed through my mind, which have continued, and I am seated today to write some of them.

The question you ask in regard to Adam's will power has been debated for many years, and still seems to trouble the saints. The question to me seems quite plain, and yet, I may add, difficult in attempting to explain. None but our Lord can open the understanding.

Sometimes in explaining things to his disciples our Lord answered them with the wisdom of this world, and with spiritual wisdom at the same time, and often took the most common figures to illustrate the greatest truth. I often overlook these things, and go hunting afar for some testimonies which are worthless when I get them. Now let us take what comes to hand, and ask a very easy question to start with. Can a man do a thing and not do it? Impossible. Well, man did take and eat. Is it unreasonable for me to conclude that he could not have done otherwise? When Eve presented the forbidden fruit to Adam the situation was thus: Eve had eaten, and come under the power of death. Let us state facts, and use reason first; then we will bring Scripture for proof. Adam was confronted with the fact that Eve was separated from him. His reasoning that there was but one way to be united to his wife again has never been impeached by any wisdom, neither human or divine, since that time. The reasons why Adam could not resist, but took and did eat, are not so insignificant as some may suppose. Death or separation; and for how long? Let the one who thinks the decision so easy to render think a little. Solomon says, "Love is strong as death." Then do we not state a fact when we say, The stronger will prevent? There can be no otherwise about the matter. When two opposing forces meet, whether they be in a man's mind or before his eyes, I state but the fact when I say that the stronger will prevail, and it is impossible to be otherwise. So much for reason. Let us now take Scripture.

It is said in Rom. v. 14, that Adam is the figure of him that was to come. I think we all agree that the one who was to come was Christ. The next thing to be considered is, How was he made a figure? Who made him a figure? And was there any power given him to resist being a figure? When we can determine these questions aright we will be at the point that we sought, viz., Could Adam have refused to eat of the forbidden fruit? Now let us take the record of Adam in Genesis, his manner of being formed, with his bride in him; the same life animating both; one flesh and bone; the separation and the fall; Adam taking the forbidden fruit, coming under the power of death, and so uniting himself with Eve again; taking all the consequences of a broken law, for the great love wherewith he loved her, even while she was dead in sin. Are we right in the figure? Well, then, who made the figure?

And was there power in Adam, or anywhere else, to spoil the figure? If we answer, There might have been, then we impeach the wisdom of the Almighty. If we say, as do the world, that his body was in shape as God, his figure as a man was like Christ, as the son of Mary, and there the likeness ended, then we might as well unite at once with the Arminians, and become as popular as we can. When the reckless imagination of man (I will not call it reason) breaks over the determination of God, and puts in, "There might have been," where will you stop such madness? It is worse than man's original sin; for there is consolation in the thought that there was a purpose in the figure of the transgression and fall. But take away the predestinating hand of Almighty God and pandemonium itself is let loose, and will not stop till it has swept reason and hope out of the human breast. Surely there is a God that worketh "all things" after the counsel of his own will. The lines are drawn, the bounds are fixed. How else could we say, "He hath done all things well?"

Very likely, if you succeed in reading these lines, you will say, He has used some strange language. Well, I have; and when one feels so utterly helpless as I have for some time, they cannot help mocking, as Elijah did, when they see anyone calling upon a god that cannot answer, namely, the power of man to resist the purpose of God.

I unite with you in the prayer that the God of all grace may keep us from such folly.

O that I might be free, in measure, from my worldly cares. "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

J. A. M.

THE DAYSMAN.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST JESUS:—I have concluded to pen a few thoughts about the daysman spoken of by Job, the servant of God. It is a rare text, for it occurs in the Bible but this one time (Job ix. 33), and reads as follows: "Neither is there any daysman betwixt us, that might lay his hand upon us both." The secret in this text lies, in a great measure, in who is meant by the pronoun "us," which I will notice by and by. The narrative of Job is too extensive to enter into, in a detail of the particulars; but I will make a few remarks in a general way about Job; and first, I believe Job was an eminent type of Christ; and his afflictions of body, from the sole of his foot unto the head, represent the intense suffering and dreadful afflictions that Christ bore for his people; for "In all their afflictions he was afflicted." "The Lord hath laid on him the iniquity of us all." "With his stripes we are healed." "The chastisement of our peace was upon

him." I have no desire to controvert the views of those who have written, or may write, on this text. The general idea, so far as I have heard it expressed, is that the daysman is Christ in his mediation between God and his people; that as the Mediator between them he might lay his hand upon both the offended and the offender, and reconcile them; that Job could not see or realize Christ as a mediator or daysman between himself, a vile transgressor, and an offended God, until he (Job) was born again; that then he could and did see Christ as the daysman between them. Now, I do most assuredly believe that Christ in his mediatorial character or person did have power with God and power with man, and did everything on the part of God, and everything on the part of man, that the law required and justice demanded for reconciliation; that he was perfectly God and perfectly man, and "mediator between God and man, the man Christ Jesus, who gave himself a ransom for all [all under consideration], to be testified in due time." In his divine nature he was equal with God, and in his human nature he was equal with man, yet without sin. Both these natures were united in the person of Christ, that he might reconcile us to God and be the author of eternal salvation. Hence he is called the root and the offspring of David, the bright and morning star. In dignity and glory he is the root of David, the everlasting Father, in whom all fullness dwells. In obedience and suffering he is the offspring of David, the Son of man, the High Priest of our profession, the man Christ Jesus. I say, all these things I believe; but the question in my mind is, Is this the proper view of the text under consideration? Is this what Job meant when he was moved by the Holy Ghost to pen the words of this text, in which there can be no mistake? Nor do I believe it to be an ironical expression, but a positive declaration of the fact of inspiration. I am inclined to believe the Scriptures mean just what they say, and say just what they mean, to the character addressed and the subject under consideration. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Then, as I have said, the secret of this text is measurably wrapped up in who is embraced in the pronoun "us" in the text. If it means an offended God and his offending and transgressing people, at variance, and Christ a daysman betwixt them, to lay his hand upon both the offended and the offender, to reconcile them, then Job said one thing and meant another. But if by the pronoun us we are to understand stern justice and Christ, the sin-bearing victim, then Job said just

(Continued on page 301.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 20, 1893.

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G. BEEBE'S SONS.

CONDEMNATION AND JUSTIFICATION.

"THEREFORE as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. v. 18.

However men may cavil over the scriptural account of the introduction of sin into the world, there is no room to question the fact that all men suffer under its dreadful consequences. In the immediately preceding context the apostle has given a clear and unanswerable demonstration presenting the universal prevalence of death as evidence that all men have sinned in the first transgression of the commandment of the Creator. The unavoidable conclusion from this fact is that death has already passed upon all men, for that all have sinned. Not only is this consistent and legitimate in a logical point of view, but what is far more important, it is expressly so declared by the inspired testimony of the writer of this epistle. In this fact is contained the refutation of every theory of salvation for sinners which rests upon conditions to be fulfilled by mortals. It cannot be just that one who is already condemned should yet have power to propitiate the favor of that law which he has transgressed. If the first offense left room for compromise, where would be the justice of closing that way of conciliation against the second, or any succeeding transgression? But there is no necessity for argument concerning the effect of that offense by which condemnation came upon all men, since death reigns universally by reason of that one condemnation. This effect of sin is too manifest to admit of denial. Not even the most incredulous skeptic can doubt the dominion of death. No speculation of science has suggested a more consistent explanation of its origin than that which is revealed in the Scriptures. While many of those who are regarded as eminent in worldly wisdom have disputed the truth of the inspired record, none have been able to produce a theory by which to consistently explain the existence of the things which are seen in the material universe without building upon that foundation. Much less can all the efforts of reason produce any explanation of the existence of sin and death, except by the light of that revelation which God has been pleased to give. Reason is itself unreasonable in every device which it has invented in the endeavor to account for this undeniable truth of the power of death over all the race

of man. Hence it is needless to bring arguments in refutation of the "profane and vain babblings and oppositions of science falsely so called."—1 Tim. vi. 20. The only result which can be attained by controverting the testimony of inspiration, even if it could be successfully conducted, would be that the universal dominion of sin and death would be shown to be unlimited; and the hope of life and deliverance from guilt would be cut off. So that every argument against the validity of the revelation which is written in the Scriptures is but an effort to overthrow all the hope of immortality which has ever cheered the gloom of this sinful world. The testimony of Scripture is not necessary to the fact that sin has reigned unto death, since that fearful truth is manifest even to the unwilling eyes of all rational men. The glad tidings of the gospel show the assurance of life as triumphant over death, and of righteousness and peace as being victorious over sin and hell. Even the opposition of carnal reason but gives additional testimony to the authority of revealed truth, since that opposition is declared in the very record of inspiration itself. Thus the wrath of man is made subservient to the declaration of the glory of our God; and the wickedness of the enemies of righteousness contributes to the display of divine glory in that perfect righteousness by which the subjects of electing love are justified freely by the blood of Jesus as their Redeemer. This salvation is not merely deliverance from the penalty due to their transgressions; it makes them free from condemnation as being cleansed from the guilt of sin.

It is important to observe carefully the letter of our text as well as the whole context. The true condition of the saints is recognized throughout this connection as being under the dominion of sin, and incapable of rendering any satisfaction to that law whose condemnation is recorded against them. This agrees with the declaration of our Lord in which he says, "The Son of man is come to save that which was lost."—Matt. xviii. 11. This is contrary to the doctrine of the popular order of religious teachers in the world. They teach that there is danger of men being lost if they do not embrace the opportunity to compromise with justice by accepting overtures of mercy. They know of no salvation to preach to them who are already lost. Herein is the peculiar glory of the gospel of God our Savior. It embraces none but those who are dead in trespasses and sins, and it saves to the uttermost everyone who is enabled by the Spirit of God to know the death which reigns over him. There is none who can be taught the grace of God in salvation from sin without knowing the exceeding sinfulness of sin in himself. Thus the justice of their condemnation is revealed in the experience of

the saints no less clearly than the justification which is by grace.

In the text under consideration, the manner of the condemnation which rests upon all men is presented as the exact illustration of the way in which the free gift unto justification of life came upon all men. The text does not declare that the subjects of this condemnation are all included in the free gift. The illustration is confined to the manner in which all men are involved in the condemnation which passed upon them in the offense of one. When Adam transgressed the commandment of God, and thereby brought sin into the world with its consequent condemnation, he was the embodiment of all his undeveloped posterity; so that each of them committed in him all the sin which he committed. The effect of that sin has been manifest in all who ever have been born of the flesh, since they have been without exception subjects of sin and death. It is not necessary that each child of Adam should individually transgress the law of God in order that they may be condemned as sinners. Having fallen under the curse of the law in their earthly head, their sinful actions only show that they are still under the control of sin, and thus demonstrate the justice of that curse which passed upon them in their original act of rebellion against the commandment of their Creator. The wicked conduct of men now only proves that they are the servants of sin; they do not become sinners by committing sin, but the commission of sin is the evidence that they are sinners. Stealing does not make a man a thief; it only shows that he is a thief. One who is really honest has no inclination to take that which is not his own. So it is because sin has dominion over the children of men that they are ever ready to manifest their subjection to its power by yielding obedience to its direction. Thus it is evident that by the one offense of Adam, in the first sin, all his race were made subjects of condemnation; and that sentence of divine judgment was just, because the sin was the act of all whose life was in him. Herein is the similitude presented in our text.

It is "Even so," just exactly in the same manner, that "the free gift came upon all men unto justification of life." There can be no question but that Christ Jesus is the one by whose righteousness this justification of life came. Now, applying the illustration given, it is only those who were embodied in the sinning Adam who were brought under condemnation by his offense; and even so, the righteousness of one, Jesus, secures justification of life to every one who is embodied in him. The illustration is definitely limited to this one point. In this particular it is exactly perfect.

The apparent difficulty involved in the use of the words "all men" in the text will be explained by observing the

general object of the argument in the whole of this epistle. It must be remembered that the Jewish disciples were controlled by the traditional sentiment that God had cast off all the Gentiles, and that no blessing of the the gospel could embrace them in its benefits. To refute this legal theory, in which the carnal pride of the Jewish disciples was encouraged, it was frequently needful that the apostles should be very explicit in declaring the gospel as embracing in its blessings the whole family of man, including Gentiles as well as Jews. So John says of Jesus Christ, that "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Yet in the same epistle he writes, "We know that we are of God, and the whole world lieth in wickedness."—1 John ii. 2; v. 19. Certainly the saints who are cleansed from all sin by the blood of Jesus Christ, are included with John as being of God, whether they be Jews or Gentiles according to the flesh. Those who are thus cleansed are not included with the "whole world" which lieth in wickedness; they are made free from sin by that full propitiation which is found in Jesus. In their relation to the earthly Adam they are by nature the children of wrath even as others; but as being freed from guilt in the propitiation for sin which is in Christ Jesus they are made holy and without blame before God in love. In this infinite display of sovereign grace our Redeemer has no regard for the distinction between Jew and Gentile, nor for the difference between the most depraved criminal and the proudest Pharisee. The grace which was abundantly poured upon the expiring thief on Calvary, was not bestowed upon the boasting Israelite who had no consciousness of guilt before the throne of divine justice. The righteousness which is of God in Christ Jesus is not a mere supplement to the merits of men. It is still true that "As many as are of the works of the law are under the curse." The righteousness which may be obtained by obedience to the commandments of the law can never be anything more than that of an obedient servant; and he who stands approved on that ground is not entitled to any reward for his service. He has only paid the obligation which rested upon him; and which must still be continually obeyed. If salvation had been by the works of the law there could have been no sinner saved, for the law could afford no place for repentance. Its first transgression incurred the penalty of death. Not even finite law can compromise with the guilty transgressor; it can be satisfied with nothing less than the full penalty which it demands. Much less can the infinite justice of God accept any sacrifice at the hands of a condemned sinner. Death is the penalty which the holy law has decreed; and the proposal to compromise that just

sentence is itself an additional act of rebellion against divine holiness. This principle is very manifest when applied to the laws of men which can be grasped by finite thought. That criminal who should offer to purchase the favor of the law by any service he could render, would be considered as offending against the honor of the court. Is divine justice less pure than the laws of men? From the very perfection of the holiness of God it is impossible that he should clear the guilty, or justify the wicked. Hence without the complete satisfaction of justice no sinner can be saved from that condemnation which spreads a dreadful gloom over all the family of man. It is not a matter yet to be determined whether this condemnation shall rest upon any mortal. The awful sentence is recorded against the whole family of man. "By the offense of one judgment came upon all men to condemnation." The reign of death defines the limit of the pollution of sin, for "The sting of death is sin." Where there is no sin death has no power. This is the condemnation.

As has been abundantly shown, the universal condemnation of sinful men results from the just judgment of their own evil deeds. In some sense this justice may be seen by the natural mind, although it is by revelation alone that the purity of the divine law can be made manifest. But no natural mind can see the glorious display of divine grace in the justification of the ungodly. The highest conception of the natural mind can grasp no more than the release of the guilty from the penalty due to transgression. This is the basis on which all rational theories of salvation are founded. But God has confounded the wisdom of the wise in the revelation of that grace by which he justifies the ungodly. Not that the omnipotence of God has wrested the sword from his own justice in saving his people from their sins. This would be no justification, since the guilt of sin would not be removed by the remission of the penalty. But that sinner who has been taught of God, loves holiness; therefore he could not rejoice even in deliverance from death in which the truth and justice of God should be violated. Those who receive the justification of life in Christ Jesus are not saved by the sacrifice of justice; on the contrary, divine justice is magnified in the deliverance of every subject of electing grace. The redemption which is in Christ Jesus makes every vessel of mercy holy and without blame before God in love. Certainly against such freely justified sinners there can be no charge maintained. Therefore it is true that they are delivered from condemnation through the redemption that is in Christ Jesus. Thus the purpose of God in election is accomplished in presenting them to himself "a glorious church, not having spot or wrinkle, or any such

thing; but that it should be holy and without blame before him in love."—Eph. v. 27. This is well called "justification of life" since there is neither any life without this perfect justification, nor yet any freedom from guilt without the infinite gift of life in Christ Jesus, by which guilty criminals are freely justified from all things from which they could not be justified by the law of Moses. While the glory of immaculate justice shines in the law under which all men are condemned, that glory is itself tributary to the glory revealed in the justification of sinners through the redemption that is in Christ as the Savior of his people from their sins. This is that justification which is by the grace of God revealed in the face of Jesus, the Lamb of God, that taketh away the sin of the world whom he came to save.

TO OUR DELINQUENTS.

WE are again compelled to call the attention of a number of our subscribers to their delinquency. We are publishing the SIGNS OF THE TIMES this year on more liberal terms than ever before, and really below what we can well afford. With many the neglect to send on their remittances is more from thoughtlessness than from intentional neglect. The inconvenience to us is just the same whether the payments are held back from inability to pay, or from indifference, or through carelessness. Will not our brethren and friends, every one when they read this notice, look at the date next to their name, and if they find it in arrears, please make a special effort to send on their subscription? We are furnishing more reading matter for the price of the paper than any publication of our order and at double the expense, and need the money to meet our liabilities falling due.

MINUTES OF ASSOCIATIONS.

WE wish to call the attention of our brethren to the fact that we are prepared to print the Minutes of their associations, and solicit their patronage. We guarantee satisfaction as to workmanship and price. Among the Minutes we receive in correspondence we find a large proportion of them are printed by publishers of secular papers, who have not the slightest idea of what is meant by many of the peculiar expressions used by our order of Baptists, and consequently there often occur many ridiculous and grievous blunders in the business, as well as in the letters, Constitutions, Articles of Faith, Rules of Decorum, &c. It will cost but a few cents to mail the manuscript to us, and we will then send an estimate of the cost to print and mail the Minutes to any part of the country; and if not satisfactory we will remail the copy at our own expense, all of which can be done in a few days.

Brethren, please bear us in mind; and when your association is held present our proposition for consideration, and we will duly appreciate your kindness.

(Continued from page 299.)
what he meant. He meant in reality that there was no medium or daysman between them to evade or diminish one farthing of the wrath of divine justice from being wreaked upon Christ when he made his soul an offering for sin, and cried out in agony of soul, "Eli, Eli, lama sabach thani? that is to say, My God, my God, why hast thou forsaken me?"

The word daysman means umpire, arbiter, or third person, to whose sole decision a controversy or question between parties is referred. Inasmuch then as I have said that Job was an eminent type of Christ, and I am running on that line, I will further say that in the text under consideration Job was personating Christ and stern justice. In the preceding verse he has intimated that the justice of God cannot be compromised, saying, "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us," &c.

In violations and transgressions in this life we can compromise with man—with one another; but we cannot compromise commonwealth's affairs. The law shows no mercy; but its demands must be met and canceled to a jot and tittle. So also is the inflexible law of justice. It cannot be compromised; but every farthing of the penalty of the transgression of God's people must be met and canceled by Christ, the sin-bearing victim. No daysman between. The cup cannot pass, but Jesus must drink the bitter cup. He must tread the wine-press alone. Of the people there was none with him. No daysman between; but all the billows and waves of the wrath of divine justice were poured out upon the Lamb of God when "deep called unto deep, at the voice of thy water-spouts," and he cried out, "It is finished." Then he saw of the travail of his soul, and was satisfied. The prophet Zechariah seems to allude to the same awful moment. "Awake, O sword, against my Shepherd [Christ], and against the man [the man Christ Jesus] that is my fellow, saith the Lord of hosts: smite the Shepherd," &c.—Zech. xiii. 7. This seems to represent the cry of justice that awoke to assert its awful and eternal rights upon Christ, the loving Lamb of God who suffered for us, the just for the unjust, that he might bring us to God; not merely make a way for us to come. "Ought not Christ to have suffered these things, and to enter into his glory?" Strange as it appears to many, Christ ought to have suffered everything that he did suffer. The truth of the matter is so positively asserted in Luke xxiv. 46, that it cannot be defaced; for it says, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." The word "thus" means in this manner, or in the same manner; and in this text

it means that Christ suffered precisely in the manner it was written or pre-determined for him to suffer, and precisely as it was necessary or right for him to suffer; for "Truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed."—Luke xxii. 22. Forasmuch then as Christ ought to have suffered just as he did suffer, all things that were done unto him ought to have been done unto him just as they were done. The fact is it could not have been otherwise; for thus it was written of him, and thus it behooved him to suffer, and to be made sin for us, that we might be made the righteousness of God in him.

Then, if there had been a daysman betwixt the justice of God, as plaintiff, and Christ, the Head and Surety of his people, the cup might have passed. But these things must needs be; for it is written, "He shall drink of the brook [cup] in the way."—Psa. cx. 7.

Yours in hope of eternal life,

W. J. MAY.

PINSONFORK, Ky., June 6, 1893.

CIRCULAR LETTERS.

The Roxbury Old School or Primitive Baptist Association, in session with the Andes Church, at Union Grove, Delaware Co., N. Y., Sept. 6th and 7th, 1893, to the several churches in our fellowship, sends christian salutation.

DEARLY BELOVED BRETHREN:—In sending to you our annual epistle of love we would invite your attention to the consideration of a portion of the word of inspiration contained in Heb. xii. 23. Therein it is declared ye are come "to the general assembly and church of the first-born, which are written in heaven." There are many precious, and glorious things wrapped up in this declaration of the Scriptures, "the church of the first-born," that we shall be able but very briefly to touch upon them within the limits of a Circular Letter.

Our Lord Jesus Christ is the first-born. "Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."—Rom. viii. 29. The church of the first-born shall all be conformed to the image of the only begotten Son of God. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." Our God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of

thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i. 2, 3, 8, 9. He is the chiefest among ten thousand. Of him the Holy Ghost, speaking in the psalmist, saith, "I will make him my first-born, higher than the kings of the earth. In all things he hath the pre-eminence. In his eternal Godhead and in his humanity the only begotten Son of God is the altogether lovely one. Our beloved Emmanuel in this appellation, "The first-born," is revealed to his church as the heir of God; yea, whom God the Father "hath appointed heir of all things."—Heb. ii. 2. Our Savior, the first-born of many brethren, is the head over all things to the church, which is his body, the fullness of him that filleth all in all. Under the old dispensation were given some precious revelations concerning the pre-eminence and portion of the first-born. Thus it is written in Deut. xxi. 15-17, "If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born; but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the first-born is his." Israel, when he blessed Ephraim and Manasseh, said unto Joseph, "Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." When therefore the tribes of Israel were come into the land of Canaan, "the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel. And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power; thou shalt not have one lot only; but the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine; for

thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong."—Joshua xvii. 14-18. The double portion, the portion of the first-born, was theirs.—1 Chron. v. 1, 2. Thus Jehovah declares, "I am a father to Israel, and Ephraim is my first-born."—Jer. xxxi. 9; Exod. iv. 22. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1, 2. This is the lot of the first-born. Again, the Lord speaks concerning Christ and the church, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."—Zech. ix. 11, 12. This is the inheritance of the church of the first-born. What is this double portion? It is that we have forgiveness of sins through the blood of the Lamb.—Eph. i. 7. Yea, more; justification also. "Being justified freely by his grace through the redemption that is in Christ Jesus."—Rom. iii. 25. It is grace and glory. "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."—Psalm lxxxiv. 11. It is that we suffer and reign with Christ, the first-born.—2 Tim. ii. 12. In him we are made unto God our Father kings and priests.—Rev. i. 6. We have the promise of the life that now is, and of that which is to come.—1 Tim. iv. 8. If children of God, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Rom. viii. 17. Life and immortality is ours in the first-born among many brethren. All things are yours, O church of the first-born which are written in heaven; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's.—1 Cor. iii. 21-23. Have we a precious hope that we are come to the general assembly and church of the first-born which are written in heaven? Then the portion of the first-born is ours—the double portion. We are joint heirs with the Son of God. No power in earth or hell can erase our names that are written in heaven.

"My name from the palms of his hands,
Eternity will not erase;
Impress'd on his heart it remains,
In marks of indelible grace."

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

May the Holy Ghost bless us, and cause us to ponder these things in our heart, and favor us with health and peace in Christ Jesus, by whose grace we have hope that we are

come to and are numbered among the general assembly and church of the first-born which are written in heaven.

J. D. HUBBELL, Mod.

JAS. A. HUNTLEY, Clerk.

The Maine Old School Baptist Conference, met with the church at North Berwick, York Co., Maine, Sept. 1st, 2d and 3d, 1893, to the sister associations and meetings with whom she corresponds, sends greeting in the Lord.

DEAR BRETHREN:—Another year has gone swiftly by since we last addressed you, and we have once more met in annual conference. The many (to us) sad changes which the years bring cause us to more constantly remember and turn in heart and feeling to him who knows no change, and whose word to his erring children is, "I am God, I change not; therefore ye sons of Jacob are not consumed." Of him it is also declared that we owe all our blessings to his unchangeability; for the apostle James declares that every good gift and every perfect gift cometh down from him, with whom there is no variableness nor shadow of turning. Of Jesus, who was God manifest in the flesh, and who is declared to be the express image of his person, it is said that "having loved his own which were in the world, he loved them unto the end;" in other words, that his love did not change. We say that the changes of this life but lead us to remember the unchangeable God; for while here we can find no rest nor abiding place, since changes are so swift, and we are driven for rest to him who changes not.

If in this letter, brethren, we speak to you about any divine thing, it must be concerning this one essential attribute of our God, his unchangeability. To our short sight there seem to be many changes in the ways and works of God, both in the world and in the kingdom of his Son; but we are assured from the testimony of many infallible Scriptures that with Jehovah it is not so; that with him all is moving on in pursuance of one divine plan, in which there has been no change, and in which there can be no change. In serene and awful majesty he rules over all the universe which he has created and formed. All things do his bidding, and all fulfill his purpose; and of this purpose we are told that it is his eternal purpose, formed before the world was. Such unchangeability is not comprehensible to our finite minds, but yet it is one of the things revealed for our strength and comfort. Though beyond all our comprehension, yet it becomes at times our joy to meditate upon it, even as we meditate upon all the other incomprehensible attributes of the God whom we adore, but whom, if we could comprehend him, we could not adore.

Out of this truth of the unchange-

ability of God grow up necessarily other truths which we must believe and rejoice in. This God who is unchangeable must of necessity therefore be omniscient, omnipresent and omnipotent. If not, then there would be room for growth or declension; and growth or declension is change itself. To see more or less at one time than another is change, to be more or less present at different times or places is change, and to increase or decrease in power is also change. Therefore we can but rejoice to ascribe to our God these three attributes, even as he has also said in his word by repeated testimonies. It must ever be a peculiar joy to the believer that his Protector always sees him, is always with him, and is always possessed of all power in earth and heaven. How can he perish with such a Guardian and Guide!

As our God claims to be unchangeable, therefore we know that he must be unchangeable in knowledge. If there has ever been a period when our God knew less or more than at another period, then unchangeability is not his attribute. We feel at a loss for proper terms to use concerning the God we worship, since times or periods do not pertain to him, for eternity is his dwelling-place; and our words as we speak of him are but halting and crippled at best. But still we may use the language in which he has been pleased to speak to us in the Scriptures, and say that he foreknew all things, since he has declared the end from the beginning, "saying, My counsel shall stand, and I will do all my pleasure." While we may not attribute succession of time or events to him who inhabits eternity, yet we are not wrong when with the Scriptures we declare that he foreknew all things.

Out of this unchangeability of knowledge grow up other grand truths. One of them is that what he foreknew must of necessity come to pass. Nothing can go beyond nor come short of his foreknowledge. Admit his foreknowledge of any given thing or event, and that thing or event must be. We have often wondered why any of the Lord's people should question the predestination of all things, since every argument that would disprove his predestination would also disprove his foreknowledge; and going back a step farther in the argument, would also disprove his unchangeability.

O how wonderful and glorious and far-reaching in its conclusions is this truth that our God changes not! Why, brethren, should we not rejoice and rest in it? since because of it our sins have not long ere this swept us away.

We desire to say that we have met in peace and love. The word preached has comforted our hearts. We desire a continuance of your correspondence, and hope to see your faces among us when you can come.

We have appointed the next meeting to be held on Friday, Saturday and Sunday before the first Monday in September, 1894.

F. A. CHICK, Mod.

J. C. HATCH, Clerk.

CORRESPONDING LETTERS.

The Roxbury Old School or Primitive Baptist Association, in session with the Andes Old School Baptist Church, at Union Grove, Delaware Co., N. Y., Sept. 6th and 7th, 1893, to the associations and corresponding meetings with which we correspond, sends christian greeting.

BELOVED BRETHREN:—Through the tender mercy of our heavenly Father we are again privileged to address you, and feel to humbly hope that our labor of love will not be in vain in the Lord; for we know that only in the Lord will our favors meet, as we are dwelling together in one spirit, as one body, though in different parts of the earth located. The body of our Lord Jesus Christ is one, though it has many members, and all are called with the same blessed voice of love, and admonished to continue in the same, which works no ill to its neighbor. We cannot too highly appreciate it, for by it alone all our interest is developed, and all minor differences are overcome, and the fervency of our heart is shown. Truly we may continue the ancient maxim, See how good and pleasant it is for brethren to dwell together in oneness of heart and judgment. We wish ever to remember what we are saying by our expression to you. By our works shall we be justified, and by our works shall we be condemned. If they are not by a "Thus saith the Lord," they are bad, and will not stand, and our condemnation will be written in the foolishness of our act. But if we have a "Thus saith the Lord" for our foundation and action, then we need not fear what earth or hell can do. It is therefore with pleasure that we hail the returning session among the brotherhood, and we do deem it a high privilege to be able to address the holy kindred in the earth, believing ours is not a false name, and we may come to you of like precious faith. The King of Zion is on his throne, and all his subjects fear to depart from his law; yet not as anti-christ fears and acts, but with love and reverence for his holy name, which to us is above all other names; for his is the only name that is salvation itself.

Dear brethren, while another year has passed, and the truth of the Scripture has been realized, in that we have heard of wars, and rumors of wars, and earthquakes in divers places, and men's hearts have failed them for fear of things that are coming upon the earth, and calamities almost without precedent, of various natures, have been realized, yet Zion remains unmoved.

"Her Founder's love has ever proved
Like Salem's mount, which ne'er was
moved;

'Tis fix'd on this eternal base,
The grace of God, and gift by grace.

"Oft has this city's strength be tried
By mighty foes on every side;
But all in vain it yet has been;
She baffles Satan, hell and sin."

And we are glad to say to you, dear kindred, that so far as we know or hear there are more signs of brethren in general being settled in all the cardinal points of the doctrine of God our Savior; proving to us that the winds of doctrine, with all the adverse scenes, are of profit to those who are rooted and grounded in the truth, and only those that cannot be shaken from a steadfastness in the faith will remain.

Our hearts are also gladdened to know that the servants of our God are lifting up their voice against all ungodliness and craftiness of men, and saying to Zion, "Thy God reigneth."

Our session has been one of harmony and peace, and we have been comforted by the coming of your messengers, and the preaching of the word by the servants of our God, who have come to us in the fullness of the blessing of the gospel of Christ, for which we feel thankful to God, and desire a continuance at our next session, which, if the Lord will, will be held with the Second Church of Roxbury, at Roxbury, Delaware Co., N. Y., the first Wednesday and Thursday in September, 1894, commencing at ten o'clock a. m.

J. D. HUBBELL, Mod.

JAMES A. HUNTLEY, Clerk.

EDITORIAL NOTICES.

PLEASE STOP MY PAPER.

At least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

MARRIAGES.

By Elder W. Lively, on August 30th, 1893, in Opelika, Ala., Mr. B. F. Murphy and Miss Anna B. Story.

By the same, on August 31st, 1893, in Phoenix City, Ala., Mr. E. J. Bartlett and Miss Lydia Rogers.

By Elder W. M. Mitchell, on Sept. 7th, 1893, at the residence of the bride's father, Elder W. Lively, in Opelika, Ala., Mr. J. P. Webb, of Kellyton, Ala., and Miss Elba B. Lively.

OBITUARY NOTICES.

DIED—At the residence of Mr. Jeff Bulger, near Murchison, Henderson Co., Texas, sister **Mary Martin**, relict of Elder John R. Martin.

Sister Martin was born in Warren Co., Tenn., Sept. 16th, 1837. Her maiden name was Lively. She was married to John R. Martin Feb. 7th, 1852, moved with him to Texas in 1853, professed a hope in Christ in 1872, united with the Cool Springs Church of the Primitive faith and order in Henderson Co., Texas, on the fourth Sunday in August, 1873,

and was baptized by Elder John Owens.

Sister Martin's home was in Van Zandt Co., Texas; but she was taken seriously ill with erysipelas in her face while attending a three days' meeting in Henderson Co., and died away from home, but among devoted relatives and friends. Her remains were removed to the Bethel grave-yard, near her home, for interment, and were met by a goodly number of weeping relatives and friends. After the writer had tried to comfort the living from the text, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly," her remains were laid beside those of her husband, who had preceded her about eleven years.

She leaves three sons and six daughters, together with the church and many relatives and friends, to mourn their loss. May the God of all grace reconcile us to his dealings with us in all things, and make us able at all times and under all circumstances to say from the very depth of our hearts, "Thy will be done," is the sincere desire of the writer.

FRANK LODEN.

CANTON, Texas, Sept. 3, 1893.

Peter R. Parsons departed this life June 3d, 1893, at his home near Pittsville, Wicomico Co., Md.

Brother Parsons was born June 3d, 1814, and was baptized in the fellowship of the Old School Baptist Church at Indiantown on Dec. 21st, 1844. I have been intimately acquainted with this dear brother about twenty-two years, being pastor of said church about that length of time. Notwithstanding he had been connected with the church by a profession for nearly half a century, I never have heard of the least thing that reflected upon his christian character. Great indeed was the grace by which he first believed.

Thus the Lord is removing the shining lights from his church militant to the church triumphant. We miss our dear brother very much; for if he failed to attend our meeting we might readily suppose something was the matter. We would still bow at the hand of the Lord, knowing that he does all things well. May God help us all his pattern to pursue.

Elder A. B. Francis was present and attended the funeral services. The remains were laid away in the old family burying-ground to await the voice of God.

We sympathize greatly with his aged companion, who has shared with him through the hard struggle of an industrious life. She does not sorrow without hope. She shared with him in his church privileges also. May the Lord be her stay and strength.

He leaves three daughters, all members of the same church, and one son, not a member. May the Lord so teach us to number our days that we may apply our hearts unto wisdom.

T. M. POULSON.

NEW CHURCH, Va., Sept. 10, 1893.

DIED—At his residence in Tyler Co., Texas, about six miles from Woodville, on July 27th, 1893, **Lewis J. Rigsby**, at the advanced age of 90 years.

"Uncle Lewis," as he was called by almost every one, was known to be one of the best citizens in this country. Although he had not made a public profession by putting on Christ in baptism, yet we have every reason to believe that he was born again. He often spoke of the comfort he received while listening to gospel preaching. I have often thought, while trying to preach Christ to the church, that I could see that dear old saint's bosom glow with love. The last two or three years of his life here he was confined at home, but his desire was

great to hear preaching. He died as he had lived, in the faith. I was sent for and attended his funeral, using for a text Job xiv. 7.

ALSO,

DIED—**Mrs. Mary Rigsby**, at the residence of her daughter, Mrs. Jennie Milner, in the town of Jasper, Jasper Co., Texas, aged 77 years, 3 months and 2 days.

She was born in Wilkes Co., Ga., Feb. 1st, 1816, and moved to Monroe Co., Ga., where she was married to Lewis J. Rigsby on Jan. 9th, 1831, and with him moved to Angelina Co., Texas, in 1840. After one year they moved to Tyler Co., where she spent the remainder of her life, except a short time before her death, which occurred May 3d, 1893.

These two old people had raised a large family of children, fifteen in number, twelve of whom lived to be grown. Her remains were brought to the old home in Tyler County, and interred in the old family burying-ground. This dear old sister in Christ joined the Mt. Pleasant Primitive Baptist Church in Monroe Co., Ga., about the year 1835. She was a Predestinarian Baptist in full, and died in that faith. She was firm to the last, giving glory to God. A more instructive and interesting talker I never met. In her death society has lost one of its brightest pearls, and the church one of its best members. She had sixty-four grandchildren and eighteen great-grandchildren. To her only sister in the flesh, Mrs. E. A. Ferguson, I would say, Weep not, for she has gone to the mansion on high, to ever be with the Lord. To the children I would say, Try to follow the precepts and examples left you by your mother, for her words were fitly spoken.

I tried to speak on the occasion, using for a foundation Isaiah lxiii. 7. May we all be prepared to meet death, and to say, as she did, "I am happy."

Yours in hope of eternal life beyond the grave,

B. F. STEWART.

G. BEEBE'S SONS—DEAR BRETHREN:—Please insert in your next issue the death of your dear brother, **Joseph Ar buckle**, who died in Memphis, Tenn., Sept. 2d, at the advanced age of 87 years.

He was confined to his room more than three years with paralysis. He was a patient sufferer, and his hope and faith were his light until his life was ended.

MRS. SUE ARBUCKLE.

ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will be held, the Lord willing, with the church at Indiantown, near Powellville, Wicomico Co., Md., to commence on Wednesday, Oct. 18th, 1893, and continue the two following days.

Those who contemplate attending this meeting will get tickets for Pittsville, Md., via Salisbury. Those coming from New York, Philadelphia and Wilmington will take the early train on Tuesday, so as to connect with the train on the B. & E. R. R. which leaves Salisbury about 1:00 p. m. for Pittsville, where they will be met and conveyed to places near the meeting. Those coming from and by way of Baltimore can either take the Enoch Pratt or the B. & E. boat Tanquer. Both leave Baltimore about 4:30 or 5:00 p. m. The Pratt will not arrive in Salisbury until about 9:00 a. m. Wednesday, while the B. & E. train arrives at Pittsville about 11:00 p. m. Tuesday. I think it would be better to come on the B. & E. Those who are not acquainted with the route will go down on the steamboat wharf on Light Street, pier 9, and board the B. & E. street boat Tanquer, which leaves (if no change by then) at 4:30 p. m., and will land at Clabourn about 8:00 or 9:00 p. m. Then take the train, which will arrive at Pittsville

about 11:00 p. m., where they will be met by friends in and near Pittsville.

We hope to see a goodly number of the friends and kindred in Christ, those who are not hunting for gold, but for the hidden treasure which is found nowhere but in the Lord's sanctuary. A cordial invitation is extended to all lovers of the truth, especially ministers.

Done by order of the church.

L. A. HALL, Clerk.

THE Juniata Association of Primitive or Old School Baptists will convene, the Lord willing, with the Providence Church, in Bedford Co., Pa., on Wednesday, October 4th, and continue three days. A cordial invitation is given to all of our faith and order.

Those coming by railroad will come to Bedford on Tuesday, where they will be met. Those coming had better write to George W. McClellan, Rainsburgh, Bedford Co., Pa.

AHIMAAZ MELLOTT.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Columbia Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October, 1893. A cordial invitation is extended to lovers of the truth.

Those coming from the north and east will be met at Napoleon; those from the south and west at Woodstock.

WM. L. BROWN, Clerk.

THE Otter Creek Church of Regular Predestinarian Baptists will hold a yearly meeting at Oelwein, Iowa, commencing on Saturday before the first Sunday in October.

Oelwein is accessible from all points, being a railroad town.

All lovers of the truth are cordially invited to attend.

SARAH A. GARRETT, Clerk.

THE Cow Marsh yearly meeting will be held on the fourth Saturday, Sunday and Monday in September.

Those coming by rail will take the first down train on Saturday for Henderson, changing cars at Clayton. Those from the southward will take the first through train from Delmar for Felton, arriving at 9:20 a. m., where they will be met and cared for.

We hope for a good attendance, and that those who come will find it good to be there.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

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NO. 39.

CORRESPONDENCE.

GHENT, Ky., Aug. 19, 1893.

DEAR BRETHREN BEEBE:—The psalmist says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. cxxvi. 6. This language evidently presents our Lord in his humiliation and exaltation, and in his unity with his people. From the cradle to the tomb he was a man of sorrow and acquainted with grief. He went forth weeping. Gethsemane attested his sorrows, and Calvary his suffering. The prophet says, "His visage was so marred more than any man, and his form more than the sons of men." He declared his poverty, so far as earth and earthly things were concerned, when he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." For the comfort of the saints the apostle says, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." His poverty, his sorrows and his sufferings were all fixed in the eternal mind before time began; and his prophets were inspired from on high to declare those great and wonderful things, that his beloved, chosen people in this gospel day might have two witnesses, one foretelling his humiliation and suffering, and the other declaring in the four evangelists the complete fulfillment of those promises. He said to the two mourning disciples as they journeyed from Jerusalem to Emmaus, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself." Then evidently the saints while in their earthly pilgrimage have these two witnesses to strengthen their faith and buoy them up amidst these scenes of darkness, gloom and sorrow, which are often their companions. But, dear follower of Jesus, he passed through all those scenes of humiliation, sorrow and suffering, that you might reign with him in glory; that you might be brought into the glorious inheritance of the saints. That inheritance is not secured to you by works of righteousness which you have done, but because he trod the winepress alone. He declares, "Of the people there

was none with me." "I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me." His salvation from the powers of death and the grave secured the salvation of all his redeemed from the sting of death and the victory of the grave, because of his unity with them. The apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Then, surely he was bearing precious seed; bearing them who were chosen in him before the foundation of the world, who were loved by him with an everlasting love. Love cannot exist without an object on which it rests, an object beloved. The bride says, "My Beloved is mine, and I am his. He feedeth among the lilies." What a sweet and heavenly emotion is that love which permeates the hearts of saints and enables them to sing, "My Beloved is mine, and I am his." Then in the sweet exercise of precious faith they are enabled to say, "He feedeth among the lilies." Our Lord said to his disciples, "Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. He compared his saints to the lilies. He feeds among them. He feeds them on the sweet manna of the gospel. He is among them, and says to them, "I will never leave thee nor forsake thee." They are to him a precious seed. He bare them and carried them all the days of old. He said to his disciples, "Yet a little while and the world seeth me no more; but ye see me. Because I live, ye shall live also." The apostle says, "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." Then they surely were a precious seed. "A seed shall serve him; it shall be accounted to the Lord for a generation," is the language of inspiration. For that seed he went forth weeping. For that seed he suffered the tortures of Calvary. For that seed he arose from the tomb. For that seed he ascended up on high, and ever liveth to make inter-

cession for them. It is written, "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous." But he shall doubtless come again with rejoicing, bringing his sheaves with him. He leaves this strong assurance on record to remove any doubts in the mind of his saints as to his second coming. He has said to his redeemed, "Because I live, ye shall live also." He said to John, "I am he that liveth, and was dead, and behold, I am alive for evermore, Amen, and have the keys of hell and of death." Then surely to that seed is secured that eternal life of which he spoke when he said, "I give unto them eternal life, and they shall never perish." But he has the keys of hell and of death. The word hell in this text means the grave, and the death of the mortal bodies of his saints. He has the keys, and he will unlock them both. He was dead, but now is alive for evermore; and they shall be like him, and see him as he is; see him in his ascended body, that body which is made all glorious by being clad in immortality. It was that immortality in which he ascended on high. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 10, 11. Evidently he was received by a cloud of witnesses from the fairer worlds on high. But he shall doubtless come again with rejoicing, bringing his sheaves with him. Then he will come, not as a man of sorrow and acquainted with grief, not to suffer on Calvary, not to rest in the darkness of the tomb; but he will come in holy triumph, bringing his sheaves with him; bringing all for whom he suffered, all who were chosen in him before the foundation of the world. They were given to him in the everlasting covenant. He says, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." "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." No land or clime so remote as to escape his omnipresence, or to be overlooked by

his all-seeing eye. Of the bodies of the saints the apostle says, "It is sown a natural body, it is raised a spiritual body." And he says, "As is the earthy, such are they also which are earthy; and as is the heavenly, such are they also which are heavenly." Adam was a natural man, and was earthy, and he and all his numerous descendants were and are subject to death. It is written, "As in Adam all die." They die because they are sinners, and the wages of sin is death. Sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned. But if sin and death had never entered into the world, there could have been no glorious resurrection, and our Lord could not have said, "I am the resurrection and the life." That was his language at the grave of Lazarus, and it was declarative of his great and wonderful character. He is immutable; therefore he was the resurrection and the life before time began, and that life which was treasured up in him from the very ancients of eternity was secured in him for all his redeemed, all who were called by his name. He created them for his glory. He had suffered the penalty of the law which they in their natural head had violated. That penalty was death. He had arisen from the tomb, he had ascended up on high, and he doubtless will come again, bringing his sheaves with him; bringing all his chosen and redeemed family. Then, as they have borne the image of the earthy Adam, which is ruined by sin and death, they shall also bear the image of the heavenly, which is Christ. That image bears the index of life eternal. "Because I live, ye shall live also," is his language. He says by his inspired servant, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory." The victory is that to which Paul refers in his letter to Titus, saying, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The apostle says, "So Christ was once offered to bear the sins of many; and unto

them that look for him shall he appear the second time, without sin unto salvation." They that look for him are that seed that shall be accounted to him for a generation. They are those sheaves that he will bring with him when he comes rejoicing. He rejoiced when he went forth from the tomb proclaiming to an astonished world, "Mine own arm brought salvation unto me." O how wonderful and glorious will be that rejoicing when he comes with all his holy angels, and calls from the dark confines of the tomb all his redeemed. "Awake and sing, ye that dwell in dust," is the language of the prophet. O how sweet and melodious will be that song of everlasting triumph, that song of the redeemed as they come forth from their long sleep. They have in all ages, climes and lands fallen asleep in Jesus; but when that great and glorious day shall have fully come, they will awake in the likeness of their glorious and risen Lord, and come forth rejoicing. As he rejoiced when he came forth from Joseph's new tomb, so will they; for they are one with him. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing." If there is no doubt as to his coming, surely there can be no doubt of his bringing his sheaves with him. The apostle in holy triumph said, "Now is Christ risen from the dead, and become the first fruits of them that slept." As he, when he arose from the dead, was clothed in glorious immortality, so will his redeemed come forth from the darkness of the tomb clothed in immortality; for they shall be like him, and shall see him as he is. He is alive for evermore; so will they be. You and I, dear saints, will in a few more days rest in the tomb; but our hopes all center in Jesus, and our faith looks to him as the resurrection and the life. But if in this life only we have hope in Christ, we are of all men most miserable. Our faith is vain and our hope is perished if Jesus came not from the tomb. But by faith his saints behold him as their glorious risen Lord, their triumphant Redeemer, no more to go forth weeping, no more to bear the sorrows of Gethsemane and the tortures of Calvary. The angel said to John, "Come hither, and I will show thee the bride, the Lamb's wife." That bride constituted the whole redeemed family, all those sheaves that he will bring with him. What a great and glorious vision was that which John had when he beheld all the glorified saints, from Abel to the last one that will ever tread the plains of this sin-cursed world. The Bridegroom says, "My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her." "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" This is the bride, the Lamb's wife, which John in that great and wonderful vision

saw. She is the sheaves which her glorious Lord will bring with him when he comes the second time, without sin unto salvation; when he comes to gather his jewels and take them home to dwell with him throughout eternity. To his name be all the glory.

The brethren editors will please dispose of these thoughts as they may deem best, and believe me affectionately theirs in deep humility,
H. COX.

NEW HOLLAND, Ohio, Sept., 1893.

ELDER BENTON JENKINS — MY DEAR BROTHER IN CHRIST:—I beg you to pardon my delay in acknowledging the receipt of your dear welcome letter. It was impossible for me to do so during the hot weather, which seemed to prostrate me so that I could scarcely hold life in me, and at times caused me to seem almost as much dead as alive. But thanks be to the dear Lord, who is indeed the author and giver of all good, since the cool autumn days have come, with their lovely shadows, soft, mellow sunlight, and invigorating breezes, I seem to have more animation and life, and feel at times like again taking up the half broken thread of life, and once more taking some interest in the life struggle, and the things that make up this temporal life of ours. Yet I feel that I have little to do with the ambitions and aspirations of this earthly life; for truly I seek a country, a city which hath sure foundations, whose builder and maker is God; and I desire that though still in this painful body of flesh my life may be truly hid with Christ in God, and that the sweet secret of the Lord may have indwelling within my soul. So entirely cut off from all mingling with the world as I am, it would almost seem that no evil minds, no trail or hiss of the serpent, could come near or annoy me. But O! there seems no place under this natural sun where his satanic power cannot be felt, where his fiery darts cannot sting. How he lies to me, and tortures me with painful questionings, causing me to doubt, not the existence of the mighty God, but his wise purpose in all things, especially in this trial of my life, and the afflictions that no earthly power can control. But as in Job's afflictions and trials Satan could go just so far as the Lord Jehovah gave him leave, so I trust in my own life, through the grace of God I am sometimes lifted above all doubts, above the thrusts of the enemy, above my very self, and made to rejoice in hope of the glory of God.

I cannot tell you, dear Elder Jenkins, how very glad and grateful I felt, how thankful to my blessed Lord, for the helpful sum your letter contained. Will you do me the favor to tender my heartfelt thanks and my christian love to the dear brother and sister who thus kindly remembered me in my sore affliction? Whilst I do not wish to burden the

dear ones with my burdens, I am most thankful when they thus remember me, and help to lift the weights that grow very heavy at times. At no time during my sickness have my expenses been heavier than during the past trying season. How I could have met them had it not been for Elder Durand's efforts in selling my books, and the assistance and patronage rendered by other dear ones, it would be impossible to tell. O how thankful I feel to them all, and I trust I am also thankful to him who feeds the sparrows, who causeth the lily to grow, and who is all our strength in weakness, our friend and helper in times of sore trial and need.

This is "the Lord's day." I choose this day to answer your precious letter, because it is of all my days the most quiet and free from callers and interruptions. I presume you are at this hour assembled with the dear saints and proclaiming to them the dear, unsearchable riches of Christ. How deep, how rich, how unsearchable indeed it all is. As man by searching cannot find out God, neither can mortals by searching find out the depth, the riches, the power, of salvation, nor be able to understand the workings of the Holy Spirit. We often experience seasons of great darkness and doubt, with a painful sense of spiritual sorrow and desertion. How vain it is for us to try in our own human strength to rise above it, or to bring about a feeling sense of the dear Savior's love shed abroad in our hearts. But as Jesus often appeared noiselessly and miraculously to his disciples when they sat in silence and sorrow, with the door of their chamber shut, so he appears to us when the door of our spiritual utterance is shut, and all sense of the warmth of his love is gone.

Elder Durand paid me a brief visit on the 7th of this month. All the night previous to his coming I felt bowed to the dust with a sense of sin, and the loss of the presence of that dear Friend who loveth at all times. I felt unfit to meet or converse with a dear servant of the most high God. But after the dawn of day such a flood of spiritual light and warmth filled my soul, such a sense of the Lord's goodness and love to me always, filled my whole being as I am unable to express. So happy did I feel that my cheeks became flushed, my eyes brightened, and when the Elder came he remarked again and again that I looked so well. He was to preach at two o'clock that afternoon; but on the way down he took such a violent attack of hay fever, from which he got no relief, that he had the appointment recalled. But so full did my soul feel to be with the sweet song of redeeming love that I felt none of the keenness of disappointment at the recall of his appointment. I thought nothing about the peculiarity of my feelings at the time; but just at the hour of noon I suddenly

became very sick and cold, and before an hour elapsed, I think, I was in one of my bad chills, and unconscious to all about me, save when I was spoken to and aroused. I scarcely knew the Elder was here until a short time before he left. Still I felt peaceful and content, with no hungering for the preached word until some days after, when my sister sang these lines,

"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints."

Then it was that a flood of sweet, tender memories swept over me. I felt keenly what I had lost by not hearing the Elder tell the dear old story, so old, yet ever new, of Jesus and his love; and I longed, O so tenderly and earnestly, to be once more permitted to assemble with the dear saints. But O! dear Elder Jenkins, can you not see the goodness and tenderness of our dear Jesus in giving me a foretaste of the heavenly joys, in handing me great clusters of purple fruit from his ever bountiful hand on that morning, before I became so ill? And does it not show us what power he has to feed and care for his little ones, independent of the ministry of his under-shepherds? O! wonderful indeed is his power; deep, unfathomable and unsearchable are his riches, and truly are his ways past finding out. How sweet, how restful, to be sometimes taken into his banqueting house, where his banner over us is love; and when this banner of love unfurls itself about us how boldly can we say, "Get thee behind me, Satan;" and how instead of being filled with hatred and a desire to speak evil of our kindred, are we filled with good will toward all, and fervent love toward those of the dear household of faith. O! I would that we could all sit oftener under this delightful banner; that the sweet, divine cords might draw us all closer and closer together, uniting us also more closely to Christ Jesus, our glorious Redeemer and King. "One of the evidences that we are brought from nature's darkness into the glorious light and liberty of the gospel is that we love the brethren." O! we cannot love one another in this spiritual sense too much; we cannot be too tender, too discreetly loving in our intercourse in this blessed spiritual relationship. Pray for me, dear Elder Jenkins; and O! if it is the Lord's will to keep me here during the change to another season, may he give me grace to bear the burden, the pain of so painful a life. I dread the cold of winter quite as much as the heat of summer. I will have to keep a very warm fire day and night, or my sore bare feet and limbs, out of which so much water drips, constantly keeping everything about me wet, will surely freeze in cold weather. O that it would please the Lord to send the blessed summons calling the weary one home. "Home, sweet, sweet home." Sweet indeed to the

weary tried soul will be rest and home. In his own good time he will call us all. May our lamps be filled and trimmed, and may the glorious Bridegroom find us indeed ready, adorned as a bride for the husband.

In deep affliction your sister,
MARY PARKER.

SCHOHARIE, N. Y., Aug. 14, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—The inclosed letter from Elder F. A. Chick to me, in partial answer to my request for his views on a portion of the sixteenth chapter of the prophecy of Ezekiel, will explain itself. Although a private letter, and not intended for publication, nor having Elder Chick's consent to publish it, I submit it for a place in the SIGNS, if you have space for it. Please accept thanks for your editorial on the first part of the same chapter. I think I have been more than paid for my inquiries, and I trust you will have patience with me in my inquiries after the truth; and should they become tiresome, no offense will be taken should they find a place in the waste-basket. Knowing my own ignorance and inability to teach, I feel out of my place in making the attempt, and am content to share with the readers of the SIGNS in the many messages of love and comfort that appear in its columns from time to time from those who have been qualified to instruct in spiritual things; and though once a despiser of the paper and the doctrine for which it contends, I now find it a welcome weekly visitor at my fireside.

Hoping that its columns will continue to overflow with counsel and instruction, I remain yours in fellowship of the gospel,

P. S. KINNEY.

REISTERSTOWN, Md., Aug. 3, 1893.

MR. P. S. KINNEY—DEAR BROTHER IN CHRIST:—In this week's number of the SIGNS I see a request from you, which Elder Beebe has complied with, and also one that is addressed to myself; and I feel to-day like writing you a private letter, in which I desire to give expression to a few thoughts by way of a partial answer to your request. I take this way of responding, because it might be some time before I could write for the SIGNS, and because I do not feel that I could write anything upon this subject of sufficient value to go into its columns. Of course, in the few things which I may write I cannot go into any extended remarks, because the chapter itself would fill up the amount of an ordinary letter.

It seems to me that in the whole chapter our God is expostulating with Israel; and I will say right here (that I may not be misunderstood) that Israel in all things is a type of the church now, and all that I shall say of Israel belongs to the church as well. If I do not stop in this letter to make the application, I hope you will understand me to mean it so.

In the first part of the chapter, to verse fourteen, the Lord their God recounts the favor he had shown them, and adds to the force of this by showing them how vile and helpless they were before he found them, and raised them up, and married them to himself. Then, commencing at the fifteenth verse, and on to the thirty-fourth, he shows to this, his bride (for whom he had done so much), how they had requited him. They had been unmindful of his favors, totally ungrateful to him, and had gone after other lovers. Instead of worshiping him as the giver of all their mercies, they worshiped idols, and ran after all manner of wickedness, totally disregarding his commands. This would have been inexcusable had she been married to him as an equal; but how greatly was the offense magnified, since she had been raised up from such a low place. Then, from verse thirty-five to forty-one, the outraged husband declares what he will do to them in chastisement, until they repent and turn again to him. God deals with his people, when they sin, as with children; and his chastisements are not intended to destroy, but to heal them.

Then, from verse forty-four to fifty-nine, he shows that this wrong which they have done is not from the new man and new nature which he had given them, but from the earthly nature, which was allied to her sisters after the flesh, Sodom and Gomorrah; for the bride of Christ is by nature the same as those who perish, children of wrath; and in her wrongdoing men shall say that they are just like their mother and sisters. Men cannot see the hidden tie which binds them to God in spite of their lewdness; and so men will laugh at their claim to be the people of God, and will regard the judgments of God as sent in anger to destroy rather than to heal.

In the last five verses our God declares that after all he will remember his covenant with them. How closely this agrees with the words in Psalm lxxxix. 30-37. Now, this was all for Israel. The nations around had no part in it. It all was from love, which showed itself in chastisement as well as in comforts. "For whom the Lord loveth he chasteneth," &c.

Each verse of this chapter contains enough for a sermon, but of course I have only suggested the general outlines of the chapter. In individual experience our God deals the same way with his people now. Each of us was an alien, cast out in our blood, and naked. Each of us was found by him. Each of us was raised up, bound up, clothed, and married to him. We have all gone too often astray. We have all been chastised and brought back, and each of us has found that his covenant has not failed. Our only hope is that he will remember his covenant. Thanks be to God, he does remember it.

I leave these few hasty thoughts

with you, hoping they may afford you some satisfaction.

I remain your brother in a precious hope,

F. A. CHICK.

ST. EDWARD, Neb., June 18, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—As I have derived so much comfort from reading our dear family paper, the SIGNS OF THE TIMES, I thought I would pen a few lines to its readers. I want to talk a little while to the poor of the flock; to those who, like myself, are deprived of hearing the gospel preached, and are cast in a desert land, and hungering and thirsting for spiritual food. It has been two years since we heard a gospel sermon. There are no Old School Baptists nearer us than twenty-five miles, to our knowledge. There is plenty of preaching here, but it is no food for me. All the preaching we get is through the SIGNS. We feel lonely at times, and long for the company of the people of God. But I feel unworthy to take even the lowest seat, my heart feels so much of the time like a sink of sin. I find that in my flesh no good dwells. The good that I would, I do not; but the evil that I would not, that do I. It is with me a continual warfare. But if I am one of the chosen, one of God's children, I can do all things through our Savior, who will strengthen us. He says in his word that it is not the noble and great of the earth he came to call, but the humble, the poor in spirit, sinners, those who are pressed down with their sins. The question often comes into my mind, How do you know you are a child of God? Then I look around for some evidence, and the thought will come, Why do you hunger and thirst after righteousness, and long to be free from your sins, and to be holy? The Scripture says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." I have a faint hope that I am one of the poor of earth; and our Savior has said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We read that our Savior was a man of sorrow and acquainted with grief. If we are God's children we will have to suffer with him. We read in his word that he has all power in heaven and earth, and none can stay his hand, or say unto him, What doest thou? I feel to rejoice at times while contemplating the goodness and mercy of God. How unsearchable are his judgments, and his ways past finding out! He says that heaven is his throne, and earth is his footstool, and all the nations are as a drop in the bucket. Where is boasting? What can poor, finite man do, whose breath is in his nostrils? They say here that they are working for Jesus. But our Jesus has completed his work which his Father gave him to

do. He cried, "It is finished." So I believe God's people will all be saved with an everlasting salvation. Not one will be lost.

I was greatly edified in reading sister Abbie Coddington's letter in the SIGNS. Write again, dear sister. If I were as gifted as are some of my brethren and sisters, I would not fear to write for our family paper. But we all feel our weakness, and are dependent upon God for all things, both temporal and spiritual. It is written in God's word that David was a man after God's own heart; yet he felt his weakness. He prayed, saying, "Create in me a clean heart, O God, and renew a right spirit within me." "Preserve me, O God, for in thee do I put my trust." My dear kindred, is not this the prayer of every heaven-born child? David said, "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord."

Brethren Beebe, I will commit this scribble to your better judgment. I have penned these few thoughts as they came into my mind.

Your unworthy sister,

ANNA M. CLARK.

EDITORIAL NOTICES.

MINUTES OF ASSOCIATIONS.

WE wish to call the attention of our brethren to the fact that we are prepared to print the Minutes of their associations, and solicit their patronage. We guarantee satisfaction as to workmanship and price. Among the Minutes we receive in correspondence we find a large proportion of them are printed by publishers of secular papers, who have not the slightest idea of what is meant by many of the peculiar expressions used by our order of Baptists, and consequently there often occur many ridiculous and grievous blunders in the business, as well as in the letters, Constitutions, Articles of Faith, Rules of Decorum, &c. It will cost but a few cents to mail the manuscript to us, and we will then send an estimate of the cost to print and mail the Minutes to any part of the country; and if not satisfactory we will remail the copy at our own expense, all of which can be done in a few days.

Brethren, please bear us in mind; and when your association is held present our proposition for consideration, and we will duly appreciate your kindness.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 27, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

FRUITS.

"By their fruits ye shall know them."
—Matt. vii. 20.

In her letter in the SIGNS for September 6th, our esteemed sister Runkle, of Macomb, Illinois, expresses the wish that this text should be made the subject of remarks by us and some of our correspondents. While uniting in her request for the views of others, we are willing to submit such thoughts as are given to us, in the hope that something may be presented which shall be of comfort to her and to other readers who may have been tempted with such suggestions of the adversary as she has encountered. In this way the tried and bewildered little children of the kingdom of heaven may be of mutual assistance in bearing one another's burdens, and so fulfill the law of Christ. There is no device of the adversary more effectual in destroying the comfort of the saints than the suggestion of some portion of Scripture which seems to forbid their trust in the salvation which God has revealed in Christ Jesus. For the accomplishment of this crafty and deceitful end he frequently challenges the victim of his attacks to compare his own works and conversation with the perfect rule found in the law of Christ. Since every conscious sinner must confess that in himself dwells no good thing, it is not strange that they are easily deceived by this cunning falsehood, so that they cannot resist its cruel power. Their own natural mind is ready at all times to join with the tempter in bearing witness against the hope in which is all their strength. Our sister is not alone in her anxiety upon this vital point. It is not probable that any true child of God has ever been long at a time without this very discouraging doubt of the reality of his own evidence of the work of grace in his heart. The temptation to question the ground of his hope is always supported by the very manifest difference between the daily deportment in which he must confess that he can claim no merit, and the law of Christ to which he earnestly desires to be conformed. So important is the matter in the estimation of the troubled believer that he dreads above all things the thought of being deceived. Taking advantage of this weak point in the mind of the saints, the destroyer of their peace easily persuades them of the absurdity of such vile sinners hoping in the grace of God for justification of life. Were they left to defend themselves by their own abil-

ity, they would be overcome in the first onset of this strong attack upon their hope. They could never get the victory over this enemy in their own valor and strength. Even the inspired apostle Paul could only cry out for deliverance from the body of this death. He had not power to overcome in the struggle, even though he could remember the wonderful revelation which he received when on his way to Damascus. The great grace which enabled him to glory in the cross of Christ, must bring deliverance to him in every conflict while he remained in the body. So every follower of Jesus must have the present assurance of his Spirit to secure the victory over those persistent enemies which beset their pathway through this dark valley where the gloomy shadow of death shuts out from their sight the clear manifestation of the victorious banner of the triumphant Captain of their salvation. They know that God is able to save to the uttermost all whom he has ordained unto eternal life; but their earnest and anxious desire is to find assurance that they are included in that election of grace by which the heirs of immortality are chosen in Jesus Christ. Every indication by which reason would be guided bears testimony against their hope in the mercy of God; therefore their natural mind can never receive the truth of that election. But by faith they know that they have passed from death unto life, because they have the abiding witness in themselves. This testimony does not consist in self-confidence, by which they can boast of their own merits and despise others. It is the only hope of those who are taught of the Lord, that the blood of Jesus Christ has cleansed them from all sin; yet they are the only characters who are constantly mourning because of the consciousness of their bondage under the vanity of the law of sin which is in their members. When they would do good, evil is present with them. Such evidence as this could never show to the natural mind that they have a right to recognition as genuine disciples of Jesus. For this cause it is the common experience of such as see themselves sinners that they would abandon all hope if it were subject to their own judgment. But since they are kept by the power of God through faith unto salvation, all the testimony of reason cannot shake their confidence in the faithfulness of the witness which abides within them.

But they who are led by the Spirit of God must love righteousness; and when they find the bondage of corruption still holding them in its power they sink in unbelieving doubts. They carefully examine their own evidences, and finding in themselves nothing but evil, they remember the words of our text, and reason concludes that they must be mistaken in their hope. Now, there is one point which is worthy of spe-

cial attention in the consideration of this subject, and every troubled one should carefully consider it. None but those who love righteousness can ever mourn on account of their own sin. Hence our Lord, in the same discourse from which our text is taken, says, "Blessed are they that mourn; for they shall be comforted." He defines the mourning ones as those who hunger and thirst after righteousness. They shall be filled. This constitutes the blessedness of these mourners. Certainly there can be no such thing as mourning, hungering, and thirsting, and suffering persecution, by the choice of those who suffer. They who bear these marks are not blessed because they endure the afflictions specified; the blessing is manifested in the fellowship of the suffering of their Redeemer. In thus following Jesus they bear fruit as his disciples, and glorify him in their body and in their spirit which are his. The adversary often accuses them because they are not able to rise above their sufferings, and charges their groaning as rebellion against God. So Job was accused under his severe distress. The suffering which he endured was regarded by his accusers as evidence that God was punishing him for great wickedness, although they could not find any charge against him. For the comfort of the afflicted it is recorded that before the great trial of Job the Lord declared that there was "none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." It is often tauntingly charged by the adversary, that the sufferings of the saints are because of their sinfulness. This adds to the bitterness of their anguish, since they are conscious that evil still dwells in their natural heart; and they often fear that they have no other principle in them but that which originates in the carnal mind. Here they have need of the guidance of the Comforter to take of the things of Jesus, and show unto them. The very sorrow which is wrought in them by the law of sin which is in their members, is itself the heavenly mark set on them by the Spirit, which proves conclusively that they are led by the Spirit of God; and all such are the sons of God. This is that godly sorrow which worketh repentance to salvation not to be repented of, and is in contrast with the sorrow of the world, which worketh death.—2 Cor. vii. 10. Being produced by the Spirit of Christ in the saints, it is the fruit which identifies those in whom it is developed as being the children of God. Such fruit cannot be found in the carnal heart, which seeks only the advantage of self. The natural mind never mourns on account of sin, nor can it produce the desire to be holy. There is no more satisfactory evidence that God works in a sinner than the sorrow which is felt on account of the bondage of sin. Every one who thus mourns is born of God.

While it is true that the evil thoughts and desires which trouble the saints are not fruits of the Spirit, it is also true that they do not trouble any others as they do those who are led by the Spirit. It is because of their hunger and thirst after righteousness that they mourn their subjection to the corruption of sin. Therefore their fruits are unto righteousness and meet for repentance; such fruits can never be produced by the corrupt tree of sinful nature. To mark the distinction between the fruit of the Spirit and the works of the flesh there is so clear a line revealed that they are as opposite as light and darkness, as good and evil, as love and hatred, as heaven and hell. Nor is this contrast stronger than what is required by the bewildered children of grace; for they are often so severely tried by the devices of their cunning adversary that they are at their wits' end; and with all the assurance of divine truth to sustain their hope they are scarcely saved from despair. Unbelieving reason never seeks such fruit as the Spirit produces; but demands something which could gain the approval of the natural mind. The pompous benevolence of the rich Pharisee commands the admiration of the world, while the simple ministration of love to the suffering man who was half dead, is not commended, because the Samaritan has no rank among religious will-worshippers. So the popular estimation of the abundant contributions of pride always places them above the humble mites of penury; because men judge only the outward appearance, but God judges the heart. Nothing can be acceptable in his sight but that which is wrought in his children by his own Spirit. The fruit which is produced by the Spirit is named by the apostle, and no other fruit can declare the glory of God. He says, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. v. 22, 23. This is presented in contrast with the works of the flesh, which are enumerated in the immediate connection. There is nothing in all the statement of the divine fruit which can afford an occasion for the saints in whom that fruit is found to claim any of the glory of its production. It is evident that they are but the favored plants which bear the fruit as the Spirit of Christ develops it in them. They are made continually to feel that in themselves they are barren and unfruitful; so the Lord by his servant says to his chosen people, "Ephraim shall say, What have I to do any more with idols? I have heard him and observed him; I am like a green fir tree. From me is thy fruit found."—Hos. xiv. 8. Well may his people respond to this word of their Redeemer, "Lord, thou wilt ordain peace for us; for thou hast wrought all our works in us."—Isa. xxvi. 12. These works which are

wrought in the saints by the Spirit of God are the only fruits by which God is glorified. Only his own works praise him; and only his saints bless him.—Psalm cxlv. 10. The fruit of the Spirit is all the fruit which manifests the “trees of righteousness, the planting of the Lord, that he might be glorified.” In the bearing of this fruit the saints are not left to depend upon their own will or power. It is God that works in them both to will and to do of his good pleasure.—Phil. ii. 13.

The expression to which our sister calls attention is applied by our Lord to those whom he calls “false prophets” and “ravening wolves,” and for their detection this text is given. As corrupt trees they cannot bring forth good fruit. This is not to be understood as referring to the outward conduct of those to whom it is applied. So far as that is known to men the evil trees make a fair show, and appear to bear better fruit in the estimation of the world than the true followers of Jesus. Even our Lord was accused of being a wine bibber and a friend of publicans and sinners. No wonder that similar charges are brought against his disciples. These accusations are not brought by outward enemies alone. If that were all, they might be avoided by escaping from the company of such accusers. But there is a more cruel enemy dwelling in the flesh of every saint, who can find fault with the very thoughts of the heart, even though they have not been uttered. The evil heart of unbelief constantly accuses the trembling soul, and calls for works by which the evidence of the genuineness of his hope may be seen by the natural mind. It is impossible for the fearful saint to deliver himself from the power of this accuser. He is compelled to cry out of utter weakness to the Captain of his salvation, and then he realizes the truth that it is by grace he is saved in daily experience, as well as in deliverance from the condemnation and death where that grace was first revealed to him. The effect of this perpetual dependence on the arm of the Lord for present salvation is to teach him that he has no other refuge but in the power of God for every good gift and every perfect gift. Then he must render the full tribute of praise to the God of his salvation from whom we must receive constant supplies of righteousness and strength. There is a very manifest difference between the boasting which can claim to have borne fruit to the glory of God by doing what God has not commanded, and the suppliant cry, “Lord, help me!” with which the poor woman of Canaan worshiped Jesus.—Matt. xv. 25. No richer fruit was ever produced by any plant in the garden of our God than this ascription of omnipotent grace to him who gave himself for the sins of his people. The more deeply conscious of sin and vileness a suppliant may be, the

greater the tribute of praise to that grace whereby salvation from sin is extended to such an unworthy object. The saints can never have fellowship for those who come to them boasting of their own works as fruits by which they have earned the favor of God. Such fruits at once expose their origin in the pride of the corrupt heart of those who know not God. Every teacher who bears such fruit is a false prophet, of whom the saints are to beware. They come to deceive, and destroy the comfort and peace of those whom they profess to love. The good tree of faith in the Lord Jesus always bears the good fruit of ascribing all the glory of salvation to our Lord exclusively, and leaving no confidence to be placed in the flesh. They who mourn their total pollution and weakness, always bear the good fruit of trust in the Lord, and such shall never be moved. No room is left in the heart of such destitute ones for trusting in themselves as being righteous. Hence they all bear the fruit of self-abhorrence, and in themselves can find no good thing. Such fruit shows that it is produced by the only really good tree, which is the Spirit of Christ in you, the hope of glory.

CIRCULAR LETTERS.

The Licking Old School or Particular Baptist Association, in session with the church at Mays Lick, Mason Co., Kentucky, to the churches of which she is composed, sendeth love in the Lord.

DEAR BRETHREN:—We trust we feel that the Lord has given another proof of his boundless love in bringing us together again. We cannot say *permitted* us to come together, for permission is not enough, for that would still leave us as helpless as ever, without his power; but we know that the same hand that spread the feast has sweetly drawn us in. How peaceful and contented we feel when we see his hand, and know that everything was included in the plan, and must be as God our Father wills it. When it is given us to see him as the all-powerful God, and at the same time a God of love, we feel secure, and willing to rest in his promises. With what fearlessness, and a feeling of security, we can then sit in heavenly places and smile with pity on poor, little, sinful men trying to change the belief of a little child of God, or trying to prove that his salvation depends on the puny arm of man. How firm and sure this seat, this place in Christ Jesus, seems to us; how gladly and trustingly the poor, tired, heavy burdened, worn out lamb lies down in the green pastures of his love; more especially if he has been climbing the mountains of unbelief, worn out by stumbling-stones, almost ready to die of thirst, after wandering in the desert of worldly religion. With untold joy he sees the still waters, and is ready to cry, Great

Father of love, is it all for poor sinners? Yes, for those having the life in Christ Jesus. Then, have we life in him? It must be so; for if we had not spiritual life we could not see spiritual things in a spiritual world. We could know nothing of a world we had not seen, and could not believe if we had not seen by faith or in reality. Then, if we have spiritual life it must have been given by him that hath life; for how can he that is dead in sin give or get it? If you have this great gift, how humble and thankful you were made to feel when God revealed it to you. When this light shines in our hearts, how thankful this spiritual world appears. We cannot tell it, but can only stand still, wonder and rejoice, pitying those who are kept out of the fold and away from the feast. Many do not understand it, and laugh, because they cannot bear the sweet songs of praise that spring from the deep fountains of the heart, making a melody that is heard only in the courts of the King. The world cannot hear them; but to those in the kingdom they are so grand and full of harmony and love that they are contented to sit and listen, while from each breast the melody flows in streams too sweet for the voice of man, and in thoughts that cannot be uttered. Then what peace fills the heart; and the cares and strifes of the world appear to us as things working together for good to those who love him. When it was first given, did you not feel that nothing could disturb that sweet trust in the Lord? Let us pray that this peace may continue to rest upon his church, and may we realize that his providence is guarding and building it, as he has in the ages past. What a beautiful thing is this temple, the church of the living God. We are lost in wonder and admiration when we think of it and see it by the light of the Spirit, in all its beauty. For years it has been building, and yet is complete in the Lord, and is the temple of the living God. It is a mystery too deep for the mind of man. It is a temple not made with hands, although we hear much about people helping to build it. Would you not think strange of a man saying, “Come and help me build a temple for a king. I have the plan as he wants it built, but you all come and help, and each can build in his own way, or do as he thinks right?” But even that would be more reasonable than for him to say to dead men, Come and build. Would he not have to give life first? And they are dead in sin, yet call upon them to come and help the Lord in his great work. But, brethren, we know that the plan was made in eternity, and every stone must be in its place prepared for it, and all must come together without the sound of the hammer or the saw. He speaks, and it is done. He commands, and it stands fast. Each part is moved by his Spirit; and those parts are

as unable to move until he speaks, as a block of wood or stone. But how quickly they should answer to those sweet words, “If ye love me, keep my commandments.” When called together, they ascribe all power and all glory to him who said, “Little children, love one another,” and at the same time put love in each heart. Well, each one knows that if he had been left to his choice, without spiritual life, he would even now be in nature’s darkness. The nature is not changed, but the light of the Spirit is here to show what we are by nature, and that we must be fashioned like unto his glorious body. We do not claim to know all this great mystery of the Father of love; only a very little of it; but we are content to wait upon the Lord, knowing that he will strengthen our souls. Let us not find fault with a brother because he cannot see just as we do, but speak to him in fear and trembling, lest we find ourselves wrong. Let us pray to be kept in peace.

Now, a little more of the temple. How beautiful is the building of it. We can only see as through a glass darkly, and fragments at times; but now and then as we journey on through the world a ray of spiritual light reveals something of it to us. It may be a stone, a precious stone, that the Master workman has lifted from the earthly darkness and marked it for its place in the temple. Day by day and year by year we see them separated from the world, and they seem to grow more and more fit for the temple, until they are lifted from earth and go to fill their places prepared for them eternal in the heavens. Some have left us in the years that are past, but let us thank God that it was his pleasure to reveal them to the people, and trust him to raise up others to tell of his goodness and mercy, and to stir up our pure minds, and also to exhort us to strive for the things that make for peace. May we not only be blessed with able ministers, but also with those who sit by the fire-side and tell of God’s love; those in whom we can see the Spirit of God revealed. May that Spirit guide us in the footsteps of our Shepherd, and keep us under the banner of love, that we may continue to dwell together in unity; not recounting another’s faults, or lack of understanding, but may we be led to throw over all the mantle of forgiveness and brotherly love. We may expect trouble and storms, for the winds must come, and the rains descend; but never fear, for our house is built upon a rock. His flock may seem few and cold, but fear not; he is faithful that promises; and each one, no matter how small he may feel, is included in the plan; and the plan is perfect, as he is perfect. It is a comfort to know that salvation is of the Lord; for we know how weak the works of men are. You have

doubtless trusted in those works, only to fall down in the dust at his feet, to hear those sweet words, "Ye are of more value than many sparrows." A mother may forget her child, but he cannot forget you. He who led the murmuring host through the wilderness, will lead us home over the predestined way, to the place at his right hand, where we shall see him as he is. May he keep us strong in the most holy faith, that we may be reconciled to his will, and love each other, is our prayer, for Jesus' sake.

H. COX, Mod.

J. W. WALLIS, Clerk.

J. T. McCOUN, Ass't Clerk.

The Powell's Valley Primitive Baptist Association, convened with the church at Big Spring, Clariborne County, Tennessee, Friday, September first, second and third, 1893.

VERY DEAR BRETHREN:—In compliance with your order of last year, we now endeavor to write to you in form of a Circular Letter. We call your attention to the words of our Savior recorded in John xix. 30, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." It is said again, "They gave him vinegar to drink, mingled with gall." This cup of death was a bitter cup to drink. This Jesus who was crucified on the Roman cross was the Son of God, and sent by his Father into this sinful world to do the will of his Father. This Jesus was the Christ of God, the promised seed. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Yes, indeed, he was the seed of the woman that should bruise the serpent's head. It was through death that he did it; for it is written in the second chapter to the Hebrews, "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." So we see our Jesus from his birth to his crucifixion, a man of sorrows and acquainted with grief. It is said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." But if any one should ask what the eternal Father sent his well beloved Son into this world to suffer all these things for, we would answer, Because "without the shedding of blood there is no remission." This is the one "that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength. I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me; for I will tread them

in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me."—Isa. lxiii. 1-5. "When Jesus therefore had received the vinegar, he said, It is finished." What is finished? Why, salvation is now complete. He had fulfilled the law (in point of suffering); he had done all that his Father had spoken concerning him by his holy prophets. So he bowed his head and gave up the ghost. The prophet Isaiah, by an eye of faith, could see the suffering of this Jesus, and what this suffering should accomplish, and cried out in this language, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 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. He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." We should remember that "The Lord's portion is his people, Jacob is the lot of his inheritance." "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Here it is said, "He shall see his seed." It is the elect seed, or the members of his body. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin many, and made intercession for the transgressors." This Jesus came here to do what the angel said he should do. What was that? "He shall save his people from their sins." How did he do that? By bearing their sins in his own body

on the tree; and he put them away by the sacrifice of himself. Then surely it is finished. Salvation is complete. The year of his redeemed had come, so he redeemed his people from the curse of the law, being made a curse for them. We understand that the law demanded the life of the transgressor; and this Jesus was the life of his people, who had transgressed the law, and so all their transgressions were laid upon Jesus, their elder Brother; and he being their life, he yielded it up. He bowed his head and gave up the ghost. In this he spoiled principalities, and brought in everlasting righteousness, and redeemed his people to God by his blood. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Now we want to notice who his people are in a scriptural or spiritual sense. We understand them to be of the family of Adam. "And were by nature the children of wrath, even as others." But notwithstanding by nature they are the children of wrath, they are the children of God, by virtue of that choice that was made in Christ Jesus before the world began; reckoned as "elect according to the foreknowledge of God the Father." Jesus said, "I am the good Shepherd: the good Shepherd giveth his life for the sheep." Then again, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." The church is who his people are; and Jesus, the great head of the church and Savior of the body, gave himself for the church, "that he might sanctify and cleanse it with the washing of water by the word." Then, no wonder Solomon could sing of this Jesus and his church, saying, "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight; and his fruit was sweet to my taste. He brought me to the banqueting-house, and his banner over me was love." So then, Jesus can never change; and having loved his own, he loveth them to the end. And it was his great love where-with he loved us (the elect), even when we were dead in sin, that caused Jesus to receive the vinegar mingled with gall; yes, to drink the bitter cup of death. That love never has nor ever will abate, which Jesus has for his body, the church. He loved her well enough to die for her, and redeem her from all her sins and iniquities; and that is all he died for. The sins of his church is all that he put away by the sacrifice of himself. This is what he meant when he said, "It is finished." Now, we think we have shown who his people are, and that the death of the Son of God accomplished their redemption, so that we

can in truth say, "Though thou hast lain among the pots, yet shalt thou be as the wings of a dove covered with silver, and her feathers of yellow gold."

We want now to notice for a moment the unity or oneness of Christ and his church. We are glad to know that this doctrine is believed and preached much to the comfort of the peculiar and tried people of God. It still remains the truth that "both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Heb. ii. 11. It still remains the truth that "no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones."—Eph. v. 30. And it is said, "A bone of him shall not be broken." The Scripture teaches that Adam was the figure of him that was to come; and we hear Adam say of Eve, "This is now bone of my bones, and flesh of my flesh," &c. So the elect, the bride, the Lamb's wife, must be one in him; yes, chosen in him before the foundation of the world, that she should be holy, &c. Then they have been one from of old; yes, he (Jesus) bare us and carried us all the days of old. Then, brethren, fear not, for our Jesus has said, "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."—Isa. xliii. 6. So in due time his sons and daughters will be brought from a far country; yes, from the wilderness of sin; and they shall sit down under his shadow, as the shadow of a great rock in a weary land. She will certainly come up from the wilderness leaning upon her Beloved; for Jesus not only died for her, but rose for her justification; and he, like Joseph, reveals himself to his brethren, makes known to them their oneness and heirship with Jesus, their elder brother, so that they joy in God, by whom they receive the atonement. Brethren and sisters, we hope that you in an experimental knowledge have received the benefit of that finished work; and if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you.

Brethren, the limits of this Circular Letter will not allow us to dwell at length on the oneness of Christ and his church; but we will quote this verse of poetry, as it dropped upon our mind,

"One in the tomb, one when he rose,
One when he triumphed o'er his foes;
One when in heaven he took his seat,
While seraphs sung at hell's defeat."

Now, brethren, we exhort you to steadfastness to Jesus, the only being to whom you owe allegiance. Let the heathen rage, and the peo-

ple imagine vain things. We hope to be able, while life shall last, to contend for the truth here set forth, with all its kindred truth. Now we commend you to God, and to the word of his grace, which is able to build you up. May the grace of our Lord Jesus Christ be with you all. "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Farewell,

JAMES C. WALTON.

CORRESPONDING LETTERS.

The Powell's Valley Primitive Baptist Association, while in session with the church at Big Spring, Clariborne County, Tennessee, on Friday, the first of September, 1893, and following days, sendeth christian salutation to the sister associations with whom we correspond.

VERY DEAR BRETHREN IN THE LORD:—It is again that we have been blessed with the privilege of meeting in an associated capacity, to hear from the Zion of our God, and to meet with your messengers, and to hear from you again. We have nothing of importance to write to you, more than that we are at peace among ourselves, for which we feel thankful to our God. Brethren, we desire to keep up a correspondence with you, and we have chosen these our beloved brethren, whose names you will see in our Minutes, to bear this our epistle of love to you, when convened at your places of meeting, whom we hope you will receive to sit together with you in all your godly consultations. Our next association will be held with the church at Holston, Grainger County, Tennessee, which begins on Friday before the first Saturday in September, 1894, where we hope to meet with you by letter and messengers. Brethren, pray for us. This done by order of the Association while in session.

JAMES McDONALD, Mod.

JAMES C. WALTON, Clerk.

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POETRY.

GENESIS V. 24.

"AND Enoch walked with God: and he was not; for God took him."

I sometimes turn me from the page of glory,
The tales of heroes, and the paths they trod,
And think upon him of whose life-long story
Is simply told us that he walked with God.

No record of his deeds, if great or lowly,
No roll of battles fought nor triumphs won:

He walked with God, and in that presence holy
Whatever deed he wrought was nobly done.

No record of the task of his fulfilling,
Whether he watched with shepherds on the plain,
Or labored patiently, the rich soil tilling:
He walked with God, and could not toil in vain.

No record of his wealth, if little earning,
Or if the flocks on all the hills were his;
He walked with God, and to him daily turning

For daily need, was heir to all that is.

No record of his fame, if to him bending
Men crowned with homage all his length of days;

Or humble and unknown to his life's ending,
He walked with God, and could forego 'man's praise.

No record if his path were bright or dreary,
If through the barren waste or pleasant vale;

He walked with God, and howsoever weary,
He leaned upon an arm that could not fail.

We know not if men followed his meek leading,
If human feet kept pace beside his own,

Or if he walked where all passed by unheeding;
He walked with God, and could not be alone.

We do not know what were the dreams he cherished,
What fond affections round his heart did cling,

How oft his hopes along the wayside perished;
He walked with God, and lacked for no good thing.

We do not know what bitterness oppressed him;
We do not know what secret tears he shed;

We cannot know what griefs and ills distressed him:
He walked with God, and so was comforted.

We do not know how oft his footsteps stumbled,
How oft he faltered on his journey's length,

How oft he fell, and lay abased and humbled;
He walked with God, and he renewed his strength.

We do not know what danger loomed before him,
How oft he quailed at some unlooked-for foe;

He walked with God, and while that arm upbore him,
Where'er it led he might not fear to go.

We know not if he always felt that guiding,
Or if no shadow ever dimmed his sight;

He walked with God, and in his care abiding,
Was safe with him in darkness or in light.

We think he found cool streams and shades to cheer him,
And resting-places for his tired feet;
And often when no earthly friend was near him
His soul communed with God in converse sweet.

We think the daily manna still was given;
We think each raven brought its needed dole;

No fountain failed him, and the peace of heaven
Lay like the dews of Hermon on his soul.

He walked with God, and no man knows the closing
Of that calm walk, nor how the ending came.

Did his soul pass upon God's breast reposing,
And knowing naught of death except the name?

Or, one day, with the vail of flesh unbroken,
Did God but draw him closer to his side,

The shining of his face the only token,
And so pass with him over Jordan's tide?

We know not; or if, with or without warning,
Upon his earthly walks the silence fell;

Or if it were at evening, or at morning:
We know he walked with God, and it was well.

And what if joy or sorrow shall betide thee,
If smooth or rugged ways thy feet have trod?

What matter by what way his hand shall guide thee,
So it be said of thee, "He walked with God?"

OBITUARY NOTICES.

DIED—August 29th, 1893, of paralysis, Mrs. Hannah B. Bishop, daughter of Henry Winchell, and widow of C. B. Bishop, in the 70th year of her age.

The deceased was born in the town of Olive, Ulster Co., N. Y., where she resided many years. She was a constant reader of the SIGNS OF THE TIMES beyond the memory of her children, and was a firm believer in the doctrine of the Old School Baptist Church. She lived a life that endeared her to all who knew her, and was ready and waiting for the great change that came so suddenly. She was a most devoted mother, and is sincerely mourned by the children she has left, whose consolation is that their loss is her great gain.

She was borne to her last resting-place at Shokan, N. Y., and laid by the side of her husband, who had preceded her nearly fifteen years.

"Dearest mother, thou hast left us,
And our loss we deeply feel."

MRS. E. B. GWINN.

BRETHREN BEEBE:—By request I send you a notice of the death of Sarah A. Van Velsan, which occurred July 1st, 1893, aged 43 years and 6 months.

The subject of this notice was an invalid about thirty years, being afflicted with rheumatism when quite young. She experienced a hope in Christ and desired to be baptized when about eighteen years old. She was baptized Oct. 18th, 1868, by the late Elder J. A. Badger, in fellowship with the Olive & Hurley Church, from which time she enjoyed meeting with them whenever she could get there. The scene at her baptism will long be remembered by those who witnessed it. She was carried from her father's house to the water in a chair, about ten rods from the house, and carried into the water by the Elder, assisted by the Deacon of the church. Several years ago the family went to Garnet, Kansas, from which time she had no church privilege, but often

wrote to the church of which she was a member. She suffered very much in her last sickness with neuralgia of the stomach. As there was none of her faith there, she requested that there be no services at her burial.

J. V. WINCHELL.

OLIVE, N. Y., Sept. 15, 1893.

DIED—At his home in Manassas, Va., May 24th, 1893, Mr. Francis J. Cannon, aged 69 years, 4 months and 24 days.

Mr. Cannon was a man of fine business attainments, and during an active life had amassed a comfortable fortune. Of sterling integrity, he had the respect and confidence of the entire community in which his life was spent. Though he never made a public profession of religion, I feel assured that he had for a number of years a good hope through grace, which supported him through a long illness, and to the end. He was a regular attendant at the meetings of the Bethlehem Church, and manifested much interest in the preaching of the word and in the welfare of the church. I asked him one time why he never united with the church. His reply was that he was not fit. I gained fellowship for his experience, and felt to encourage him to confess his Lord in baptism; but, like many others, his doubts and fears concerning himself kept him away from the privileges of the church. He leaves an aged widow and several children, with many neighbors and friends, to mourn their loss. May the Lord of all comfort and consolation console the afflicted.

J. N. BADGER.

ALDIE, Va., Sept. 14, 1893.

ASSOCIATIONAL.

THE Corresponding Meeting of Virginia will convene, the Lord willing, with the Ebenezer Church, Loudoun Co., Va., on Wednesday, October 11th, and continue the two following days. A cordial invitation is extended to our brethren and friends.

Those coming by railroad will be met at Round Hill on Tuesday (10th) and conveyed to places of entertainment. The train leaves the Sixth Street depot, in Washington, D. C., at 9:10 a. m., and reaches Round Hill at 11:40 a. m.

THE Salisbury Old School Baptist Association will be held, the Lord willing, with the church at Indiantown, near Powellville, Wicomico Co., Md., to commence on Wednesday, Oct. 18th, 1893, and continue the two following days.

Those who contemplate attending this meeting will get tickets for Pittsville, Md., via Salisbury. Those coming from New York, Philadelphia and Wilmington will take the early train on Tuesday, so as to connect with the train on the B. & E. R. R. which leaves Salisbury about 1:00 p. m. for Pittsville, where they will be met and conveyed to places near the meeting. Those coming from and by way of Baltimore can either take the Enoch Pratt or the B. & E. boat Tanquier. Both leave Baltimore about 4:30 or 5:00 p. m. The Pratt will not arrive in Salisbury until about 9:00 a. m. Wednesday, while the B. & E. train arrives at Pittsville about 11:00 p. m. Tuesday. I think it would be better to come on the B. & E. Those who are not acquainted with the route will go down on the steamboat wharf on Light Street, pier 9, and board the B. & E. street boat Tanquier, which leaves (if no change by then) at 4:30 p. m., and will land at Clabourn about 8:00 or 9:00 p. m. Then take the train, which will arrive at Pittsville about 11:00 p. m., where they will be met by friends in and near Pittsville.

We hope to see a goodly number of the friends and kindred in Christ, those who are not hunting for gold, but for the hidden treasure which is found nowhere but in the Lord's sanctuary. A cordial invi-

tation is extended to all lovers of the truth, especially ministers.

Done by order of the church.
L. A. HALL, Clerk.

THE Juniata Association of Primitive or Old School Baptists will convene, the Lord willing, with the Providence Church, in Bedford Co., Pa., on Wednesday, October 4th, and continue three days. A cordial invitation is given to all of our faith and order.

Those coming by railroad will come to Bedford on Tuesday, where they will be met. Those coming had better write to George W. McClellan, Rainsburgh, Bedford Co., Pa.

AHIMAAZ MELLOTT.

YEARLY MEETINGS.

A YEARLY or two days' meeting will be held (the Lord willing) with the Clovesville Old School Baptist Church (of the Roxbury Association) on the first Saturday and Sunday in October, beginning at 11 o'clock on Saturday.

We anticipate a good meeting. All lovers of the truth are cordially welcome. The morning trains east and west will be met at Fleischmann's, on the Ulster & Delaware R. R.

A YEARLY or two days' meeting will be held (if the Lord will) with the Second Church of Roxbury (of the Roxbury Association) on the second Saturday and Sunday in October, beginning at 11 o'clock on Saturday.

The trains arrive at Roxbury from the east too late to get to the meeting in time, so those coming will do well to come the evening before. We welcome all.

A YEARLY meeting is appointed to be held with the Columbia Church, Jackson Co., Mich., commencing on Saturday before the first Sunday in October, 1893. A cordial invitation is extended to lovers of the truth.

Those coming from the north and east will be met at Napoleon; those from the south and west at Woodstock.

WM. L. BROWN, Clerk.

THE Otter Creek Church of Regular Predestinarian Baptists will hold a yearly meeting at Oelwein, Iowa, commencing on Saturday before the first Sunday in October.

Oelwein is accessible from all points, being a railroad town.

All lovers of the truth are cordially invited to attend.

SARAH A. GARRETT, Clerk.

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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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D. L. Blackwell June 93

CORRESPONDENCE.

LAMONTE, Mo., Jan. 28, 1874.

ELDER GILBERT BEEBE—DEAR FATHER IN ISRAEL:—It is with fear and trembling that I take my pen in hand to address you and the many readers of the SIGN OF THE TIMES, should you think my poor, disconnected writing worth publishing. I have often had a desire to address you in particular, and the readers of the SIGNS in general; but my unworthiness has prevented me from attempting it until now, and it remains to be seen whether I send this or not. I will give you a short sketch of my christian experience, if indeed I have an experience of grace. I will leave your ripper judgment to decide whether I have or not. If I have, it is all through free and sovereign grace from beginning to end, and not from any good that I have ever done or can do; for if it is only the work of my carnal nature, then I am nothing but a mocking Ishmaelite. The Lord forgive me, if I am deceived, for ever blotting the church book with my name; for I do not want to deceive his people, nor bring reproach on his holy name.

My parents, Elder James and Prudence Teague, were professors of the Old Baptist faith, but did not unite with the church until after we left our native state, North Carolina. I was a mischievous child, always in some mischief, to the no little discomfort of my parents, who tried to the best of their ability to bring their children up to moral and useful lives. In the fall of 1846 my father moved to Missouri with his family, and settled in Pettis County, where he engaged in farming and teaching school. Subsequently he united with the Virginia Grove Church. This is the first time that I can remember seeing the rite of baptism administered. A while afterwards my mother also united with this church, and I had the pleasure of seeing her baptized.

Time passed on without any serious incident with me until the fall of 1850. Father was teaching school, and I was in attendance, when on the 21st of November it pleased the Lord to lay on me the cross of affliction, which rendered me a cripple for life, and I have never walked a step since. My disease proved to be scrofula. For six weeks they did not think that I would live. What I suffered with the bones bursting off and abscesses forming, none will ever know except those who have

had this painful disease. Many pieces of bone were discharged from the abscesses. I have never been free from these tumors since the first one was lanced, and never expect to be in this world. But I wish to be submissive to the will of God in all my afflictions. No doubt they are for my good and his glory. My life passed on and I, poor sinner, never thinking of the goodness of God in sparing my unprofitable life, until May, 1852, when a Missionary preacher came home with my parents. He got to talking with me, and asked me if I ever prayed, and said if I would I might get better. He and some of my cousins stayed all night with us, and they all got to singing, and mother got to shouting and praising the Lord. She looked so happy that as I lay on my bed and looked at her I felt bad, and wished I was a christian and as good as she was. But this impression did not last long. When I would be worse I would try to pray (if it could be called prayer) the Lord to relieve my sufferings. One night I dreamed the world was coming to an end, and O how bad I felt to think that I could not go to heaven with my parents; for I thought I was not prepared to die, and must be separated forever from my dear parents. This dream rested on my mind and caused me such distress, for I feared my life would terminate as it did in my dreams. One day my aunt was reading the experience of Elder Peter Long, and I thought it so good that I could scarcely keep from weeping while she was reading. One night, during meeting at our house, father was exhorting, and it seemed as if he was speaking every word to me; for he seemed to describe my feelings so fully that I could not keep from shedding tears, though I did not want any one to see me. In the spring of 1853 the Methodists held a meeting close by us, and after the meeting closed some of my cousins received a hope. They stopped at our house on their way home, and one of them was talking to my sister, when my grief overcame me, and I wept aloud. My cousin asked me if I wanted her to pray for me. I told her I did. She engaged in singing and prayer, but it did me no good. When father returned from meeting the next night he said that two more of my cousins had received a hope. This only added to my grief, for I thought there was mercy for all but me. I felt like one alone, without hope. On the 5th of March,

1853, I was still laboring under a load of guilt and sorrow. My aunt and some of my cousins were visiting us. When dinner was ready I could not eat, for my heart was too full of sorrow. After dinner they were standing around my bed, singing, when my load of guilt left me, and I felt perfectly happy. I felt as if I could sing, and I believe I did try to. Father being from home, I told them I felt as if I could run and meet him on his return. The hymn,

"Amazing grace! how sweet the sound!
That saved a wretch like me,"

was sweetly applied to my mind the next day. Father advised me to read the Testament and see which church I thought was right, according to its teachings, which I did, and came to the conclusion that the Old Baptist was the true church of Christ; and though only an ignorant child at that time, I have never seen any cause for changing my mind. On the contrary, the more I read the Bible the stronger am I

founded in the doctrine of free and sovereign grace; not of works, lest any man should boast. Not by works of righteousness which we done, for our righteousness is but filthy rags, or as the fig-leaf clothing of our first parents. "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands." Woe unto them that take the glory unto themselves that belongs unto God; for he declares, "I am the Lord, that is my name, and my glory will I not give to another." Our dear Redeemer on the cross cried, "It is finished;" and when he expired on the cross the salvation of his people was completed. Nothing could be added to or taken from his work. "For the redemption of their soul is precious, and it ceaseth forever." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But O! am I one of the least grains in his sheaves? It does not seem possible that the glorious Son of God should suffer the agonizing death on the cross for a poor, sinful worm of the dust as I feel myself to be; for I come very far short of living as I think a christian should; and I never had the deep conviction of sin, nor the great dread of hell, that so many have, but rather a dull sorrow for sin, and a desire for the pardoning mercy of God. Neither did I ever experience

the bright and soul-reviving hope that so many have, but rather a faint glimmering ray of hope, as if reflected from some bright fountain just in spiritual sight, but beyond my reach. Yet, small as my hope is, I have never been able to throw it away; and if it is a genuine hope it is above price to me. Pardon me for letting my mind run away with my pen, and I will return.

On the second Saturday in May, the arm of the Virginia Grove church held meeting at our house, and when the door was opened for the reception of members something seemed to urge me to go forward in the discharge of my duty; so I related my little experience, and after some questions by Elder Corder, was received. I then felt that I had done my duty; but the next morning I feared I was deceived, and had deceived the church, and I wept bitterly. I continued in a dark state of mind until a few days before I was baptized, and told mother if I did not get better satisfied I would not be baptized. On the second Sunday in July they took me to meeting, and after preaching we repaired to the water. After singing the hymn,

"Constrained by love we come,
To imitate God's only Son,
The christian's only guide,"

I was baptized in my chair by brother Martin Corder. Brother Justin Mills assisted in taking me in and out of the water. Some said it would not be safe to put me under water, but it did not hurt me in the least.

On December 14th, 1856, it pleased the Lord to again lay the heavy hand of affliction on me, and I lost my hearing. So you see I have to depend on the medium of the pen for all the preaching that I get, and I am indebted to the correspondents of the SIGNS OF THE TIMES for many a pleasant hour of reading. The letters of sister Bessie Durand and her brother Silas are always very comforting to me, and your editorials are always encouraging to my poor, doubting heart.

Dear brother Beebe, if you think this will be of any interest to the readers of the SIGNS, you are at liberty to publish it after correcting mistakes.

Wishing to be remembered at the throne of grace, I am, if a sister at all, less than the least of all,

ELIZABETH C. TEAGUE.

DEAR BRETHREN BEEBE:—A feeling of my inability to write for publication, and also my doubts of the foregoing being a christian expe-

rience, kept me from sending it to your dear father; and even now I fear it is not fit to publish; but as we are commanded to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," and as my brother wishes to send it with the experience of our brother-in-law, I have concluded to send it.

I will say to dear sister Mary Parker that her book was a great comfort to me. I have drank much of the bitter cup that she has, but it has never pleased the dear Lord to bless me with the sweet joy of his love as he has her. No doubt the fault is in my hard, sinful heart. I always look for her name in the SIGNS.

May the Lord sustain you in the defense of the truth, is the wish of your little sister,

E. C. TEAGUE.

SIDNEY, N. Y., June 12, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I should be pleased to see the inclosed letter published in the SIGNS OF THE TIMES. It was written in reply to my request for her views or understanding of the text recorded Luke xiv. 26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." In consenting to its publication sister Jones says (with characteristic self-denial), "If in anything I ever write there may chance to be one little crumb of heavenly manna, that is not mine to withhold, but to share among the faithful." The tone and substance of this letter is so very different from the worldly religion with which I am surrounded that I do not wish to enjoy it alone.

In christian love and fellowship, your brother,

JAMES BUNDY.

ARGENTINE, Kansas, April 30, 1893.

MR. JAMES BUNDY—MY DEAR BROTHER:—I was very much pleased at receiving your kind reply to my last letter, for it causes me to feel a sort of encouragement when those whom I consider the Lord's children see fit to favor me, by spending their time and patience to pen a few thoughts for my perusal. I would choose always to be a "Mary" and occupy her lowly position, hearing and learning, and really never expected to be called upon to impart my understanding to others, and therefore I smiled with tears in my eyes when I read your request that I should try to explain a portion of Scripture. I feel very much my need of knowledge in spiritual things. O how little you know me, dear brother, and my need of help, my need of strength, my lack of knowledge, and my natural depravity. I fairly trembled when I thought of the task laid upon me. Not that such a thing is distasteful to me, for O how gladly would I accept the honor of bearing

the King's message to any of his little ones; but can I give it or deliver it, just according to his wishes, and leave out my own construction? Is it to me he gives the message to deliver, or will I think I am doing as he bids, and then find I am repeating not his, but my own ideas? But he knows that of myself I can do nothing; but I would work out what he works in. I know by experience that a little worm of the dust may bear a message from him if it is his will; for I myself have often felt the power of his love, and the sweet assurance of his presence, majesty and power, in the gentle summer shower, in the terrific thunder and lightning, in the opening rose or singing bird. To me, all nature speaks of him, and I often enjoy sweet and silent communion with my Maker when I am all alone, with naught but nature and nature's God. There is a something so sweet, a still small voice, which none can hear, a something which stirs my soul, as none can feel, and gives me a joy and peace such as none can give, but the holy Spirit direct from above. What blest people are the people of our God, and how our heart should swell with praise and love to him, the giver of this heavenly Spirit. He deals so gently with me that I sometimes fear I am not numbered among those to whom it is said, "In the world ye shall have tribulation." My greatest trial seems to be sin. I know I hate it, and I know I love all that is pure and good. O how I long to be free from this body of sin, pain and death. You might inquire then, Are you not happy? Do you long to die because your life is wretched here? I can truly answer no. No person ever had a more affectionate, devoted family than I, and I think none ever had fewer earthly trials than I; and to my natural mind the earth is beautiful, and I am happy as a bird; but I find in me a something which is at continual warfare with the earth and earthly things. I long for a land which has never known the blight of sin, a place of purity and holy love, where all is unity and peace. But here if I would spend a moment before the throne of grace, the tempter is often striving to draw my thoughts away. If I would walk uprightly as a true follower of the blessed Savior should, I find my evil passions and wicked thoughts and actions put me to shame and drive me to grief. And so I hate my very self, or life, because I constantly am doing the very things which I abhor. This earth is beautiful, and my natural eyes see and enjoy it all; but my spiritual sight has given me a glimpse of a land of glory and light which so far surpasses this little sin-stained sphere that it seems I sometimes almost despise this earth with its thorns and stony ways for weary feet, its trials, temptations and snares, and hate it for its deceit and guiled pride. Within me is a natural love and hate; and within me, too, is a spiritual love and hate. I have a

natural love for friends, money, health, beauty, &c. I naturally hate anything which mars my pleasure, hurts or injures my pride, or interferes with my wicked desires. I hate to be compelled to give up my own will and abide by another's, &c. Now, spiritually, I love my Savior, love his people, love his laws, and want to obey them. I love purity and holiness, and want to be like my dear Savior; consequently I hate anything which would tend to lessen my love for him or his people, or anything which will break his laws and commands, or hinder me from obeying them. I hate anything which comes between me and my Savior or his love, and all which is of the earth, earthy, or in any wise polluted by sin. I therefore hate all earthly things, and love only spiritual things. If I have two children, loved equally alike, one just as dear to my heart as the other, this of course would be a natural love. Now, suppose in one I see evidence of the Spirit of Christ; then another love springs up for that one, a spiritual, holy love, so different from the other. I love my other little one just the same amount I ever did, but there is not this holy, spiritual, Christ-like affection. You must see and know, dear brother, these two loves and their difference, or we would never have written to each other. I have a natural and spiritual love for my husband, a spiritual love only for a child of God, who was never known by me in the flesh. Just so we hate even our children, or other relatives, as we hate all but purity and perfection. I think in our text the hate referred to is in a spiritual sense; for, if I am not mistaken, the Bible only speaks of love and hate. No medium, I think, is mentioned. Consequently if we love God we must hate those who do not (although we may have natural love for them.) If we love heaven and heavenly things, we must hate earth and earthly things. Now, if we love him, we will do well to show our love by taking up our cross, namely, the ridicule of the worldly minded, going entirely contrary to their desires, the parting with father, mother, brother, sister, &c., if need be, rather than forsake the footsteps of the Savior to please them, and following our meek and lowly Guide.

I do hope, dear brother, this poor attempt of mine may prove to be at least a little key to unlock to you the message you desire, and that the Lord's comfort may descend to you freely, and relieve your mind, as he alone can do.

I have little ability to express what I desire, and to make known to others the thoughts I so much enjoy.

It is getting late, and I must close, hoping I may hear from you some time again.

With christian love, your little sister,

ADELA JONES.

"BELOVED, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv. 7.

DEAR BRETHREN:—My mind has for some time been dwelling upon that wonderfully mysterious, glorious, sweet and indissoluble tie of love which links together the saints of God here in this time state, and which will continue to bind them in harmony and sweet concord throughout eternity. I say, my mind has been dwelling upon this glorious subject; but alas! not as much upon it, nor any other of the vital, living truths of our Father's kingdom, as I could wish; and having, but a few hours since, left a little circle of believers in salvation by grace, where this beautiful attribute was clearly manifested, I feel moved to put a few of my rambling thoughts on paper, and submit them to you, leaving it entirely to your judgment as to the disposition to be made of them.

Love! A little word of but four letters, and yet how full of meaning. In nature we see it manifested almost with the first dawn of life. Man, in every step of his pilgrimage from the cradle to the grave, reaches out for something upon which to lavish his affections, and eagerly, yearningly looks for a return. It is an essential element of human life, enters into and is a constituent part of all the closer relationships, and without its exercise earthly existence would be inconceivable. But this is love only as known by the natural man, and is but of the earth, earthy. The inspired writer whose words I have quoted, speaks not of this, which in its best and purest form partakes of the earthy, sinning character of those upon whom it operates, but of that holy tie which binds the heart, the "new heart," the "heart of flesh," of God's elect children to him and to each other with those cords which nothing in time nor eternity can sever. How deeply mysterious is this tie, and how sweet! Who can analyze it? Who can measure it? The trembling child of grace, who has been awakened by the Spirit of the Most High to a consciousness of his condition as a sinner, who has groaned and labored beneath a crushing burden of sin, and who has heard some sweet whispers of peace which he fain would yet hardly dare believe, feels the drawings of these cords of Almighty love. He seeks the company of the saints; no other place on earth is half so dear to him. Their faces shine to him with a beauty glorious beyond description, reflected from the face of the glorified Redeemer. They may be poor, old and ill-favored in the worldling's eyes, the offscouring of creation, with nought to attract nor please the eye; but to him, whose eyes the Lord has opened, Jesus is manifested in their countenances, and O how he longs to be one with them, to share their joys and their afflictions, to be allowed but to creep into a corner,

only that he may be of their number.

My mind goes back, as I write, but a few years, to the time when I was first favored to be in the company of any of God's little ones. The subject of religion was not, at that time, actively engrossing my mind; but I have never been able, nor do I expect that I ever shall be, to describe the sensation I felt as I heard the dear saints, in a few broken words, tell of the dealings of the Lord with them. The words were few, but to me they spoke volumes. My heart went out toward them with a yearning never before experienced, and I felt that I indeed loved them, though I knew I was not worthy to be with them. I feel so yet. At times the love seems to grow cold, and my heart gets chilled; but I still feel to say, with Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." I find no peace nor rest in the world; but I do frequently find comfort, transitory though it may be, in the company of the saints. Though my daily life would seem to give the lie to my profession, and I often feel that did my brethren deal faithfully with me they would cut me off, yet I have nowhere else to go; for, unworthy as I am, I love them and the doctrine they hold.

The apostle John was the "beloved disciple," and his meek, gentle and loving spirit shines in every line of his writings. The verse I have quoted at the beginning is of the same tenor with all the others, "Beloved, let us love one another;" not a command to do a difficult thing; not an injunction to perform some repugnant act; O no; but manifest the love which God has given you. This love is not of human origin. The brethren whom the apostle is addressing did not labor for it and secure it by exertion, or as a reward; "for love is of God, and every one that loveth is born of God and knoweth God." The worldly religionist, blinded by the god of this world, holds forth the "duty" of loving God as a burden, a cross; but in the true disciple, whose heart has been touched by the finger of the Almighty, love wells up with an irresistible force, which permeates every fibre of his being, bringing even his "body under," as a servant to that new principle which is now controlling and guiding him. "Love is of God." This love has nothing earthly about it. It is the same love which brought the dear Redeemer from the realms of eternal glory, from the glory which he had with the Father, to take upon himself a body of flesh and blood, to pass through the painful journey from the cradle at Bethlehem to the cross upon Calvary, to die the shameful, agonizing death, that his people might be redeemed. Nay, it is Christ himself, for he is love.

"And everyone that loveth is born of God, and knoweth God." "We know that we have passed from death unto life, because we love the brethren." Dear child, what stronger testimony can you want, you who are trembling, doubting, fearing, loving? But ah, you say, if I could only be sure that my love was genuine. "By their fruits shall ye know them." Do you seek the company of the brethren and listen eagerly and joyfully to their conversation? Do you love the ordinances and worship of God's house? Is the doctrine of the cross, of salvation by grace, the theme you most delight to hear? Is the story of Jesus and his love the sweetest to you? Is not this love, "the love of God shed abroad in the heart?" "And every one that loveth is born of God, and knoweth God." And Jesus said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Dear brethren, I have written hurriedly, and what I have penned is, like the writer, most imperfect and full of faults. I have hardly touched the subject, and feel that I have not said anything as I ought. Do with it as you think best.

Your unworthy brother in hope,
FRED L. COX.

WASHINGTON, D. C., Aug. 6, 1893.

SANDUSKY, Ala., Aug. 16, 1893.

DEAR BRETHREN BEEBE:—I have been permitted to be at meeting the last three Sundays, and enjoyed it very well. I felt so barren that I was reluctant about going; but the Lord, I hope, filled my mouth, and gave me liberty to fill about my usual time. Another encouragement was, the brethren and sisters seemed to appreciate what I set forth. I returned last Sunday evening and found the SIGNS to hand, and soon began to peruse it. Elder Chick's article brought to my mind some expressions of my own that day and the day before. I said the preaching of John the Baptist, and of all the prophets and apostles, and of all ministers combined, never did give eternal life to a single soul. Paul was in hope of eternal life, which God, that cannot lie, promised before the world began. Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish." "The gift of God is eternal life through Jesus Christ our Lord." On Saturday I referred to Lazarus, and endeavored to show the use and purpose of the gospel, in many cases to help clear the living of the old grave-clothes. These burying-gowns, or long law-wraps, do not become the living. Jesus commanded some one to loose Lazarus and let him go; and my opinion is that many poor souls who were quickened into life have been loosed from different impediments by the gospel, and made to go and tell the church what great things the

Lord had done for them, and to take up their abode with the living in Jerusalem, to eat bread at the King's table all the days of their life. With this sentiment I cannot go back on what brother Chick has written, but give it my hearty approval. I will take Elder Jones's article, too, every bit of it. His remark about the African is in perfect harmony with some of my own expressions. I believe that a wild African, guided only by the Spirit of God, would be more profitable to the church than some of our learned commentators. Upon some subjects I find it hard to tell just what they believe. In one sentence some of them will tell us that God has decreed all things whatsoever come to pass, and in another they will tell us that God permits some things. A wild African, guided only by the Spirit of God, when traveling among the churches would not be apt to take his book and pencil to note down every strange idea set forth by some others, and go home and comment upon such, and different customs he found out. His love for the cause and his brethren would admonish him to hide a multitude of faults if he found them. I do not refer to these two articles to condemn anything else I find in the SIGNS. It is all good, but these express so plainly some things that I have tried to set forth. Neither do I wish to be understood as ignoring worldly education, for it is good; but it will not answer for revelation.

I was hoping that the war about predestination was nearly done, and there would be no need of so much defense upon that particular subject; but from what I have seen in print of late the clouds are still gathering, and here and there a skyrocket is being thrown up, and some of the history of sixty years ago may be repeated at no very distant day. When men begin to tell us in public print that we dare not pry between the folded leaves to find out more about a thing than they profess to know, and taunt us with such flabby things as Gittean, and warn us not to promulgate a doctrine to give aid and comfort to the criminal and the outlaw, I think I know what such things mean. It means war and exclusion. It is the spirit of old Catholicism being made manifest. It parted asunder me and the man that baptized me. We took sweet counsel together, and went unto the house of God in company, for about five years' time. I held the same views the day I was baptized that I do today, and he knew it. He recommended me among strange brethren, to me. He then misrepresented me, and held secret counsels with some he ruled over. He laid the plan for the sacrifice, set up his bar of non-fellowship, and left me on the solid rock of predestination where I started with him, and I hope to remain upon it.

Brethren of the Old School, this spirit will exclude us, and ostracize

our family paper, if they can, and hold us up to the contempt of the world, by misrepresentations. They have the beast, the false prophets and the Arminian world to back them, and they know it. Some of them here have told the Arminians that Mormonism was better than our doctrine. These writers tell us that God is of one mind, and who can turn him? and that God the Father bounds and restrains and overrules iniquity; but they do not tell us how he bounds iniquity without appointing just how much of it there shall be. They do not tell us whether it is bounded by his decrees in eternity, or whether he has to hurry from his throne to the earth to bound it when he sees it raging. They insinuate that we should hope that in mercy he (God) laid our wretched sins upon Jesus, who died to put them away, and to purify us from every spot and wrinkle that sin has made; but they do not tell how they were laid upon Jesus without it being determined or appointed just what and how much our sins were. In one sentence they warn us to not attribute any of our sins to the Lord, and in another they want us to hope that all our sins are laid on him. They tell us that "In all the volume of God's word there is no Scripture that teaches that he decreed the existence of sin." But Paul says, "God be thanked that ye were the servants of sin;" and I believe that God thought of the transgression of man before time. "The Lord hath sworn, saying, Surely as I have thought, so shall it come to pass." Adam was the figure of Christ. Adam's disobedience was as well known and determined as was the obedience of Christ. Christ "verily was foreordained before the foundation of the world," and so was Adam. Jesus was appointed "the author of eternal salvation;" and the Lord had the right to appoint man the author of sin. Some of these writers do their best to slander us by saying that we make God the author of sin; but as sin is the transgression of the law, there is no way to make God the author of sin, unless it can be shown that he transgressed the law, and that can never be shown. They also want to make it appear that we believe that evil springs from the Lord, as a fountain, the same as spiritual good does; but this is a slander. We believe no such folly. God's appointments do not tarnish his holiness in the least. He is a just God and a Savior, no matter what he appoints. His ways are just and true, and he is without iniquity; therefore it could not spring from him. His appointment of a corrupt fountain does not make him corrupt. His appointment of sin does not make him the sinner. When he put a lying spirit in the mouth of Ahab's prophets it did not make him a liar. When he makes peace and creates evil it does not make him evil.

But time and space tell me to stop
(Continued on page 319.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 4, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

FELLOWSHIP OF COMFORT.

BRETHREN EDITORS:—Please give through the SIGNS OF THE TIMES, your views on Romans i. 12, and oblige

A STRANGE BROTHER.

"For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."—Rom. i. 11, 12.

In complying with the request of our "Strange Brother," we cannot do better than to quote the whole sentence to which he refers, as recorded in these two verses. Often a proper regard to the literal reading of a portion of Scripture in the connection in which the Holy Spirit moved the inspired servants of God to write it, will throw more light upon what seemed mysterious in it than could be shown by a labored exposition in the language of uninspired commentators. The text submitted by our "Strange Brother" is clearly connected with not only the preceding verse as here quoted, but with the whole context. After declaring the authority of Jesus Christ as moving him to write this letter, and specially addressing "All that be in Rome, beloved of God, called saints," the apostle expresses thanks to God that their faith is spoken of throughout the whole world. Then he solemnly asserts that God is his witness that without ceasing he made mention of them in his prayers, with the request that by the will of God he might have a prosperous journey to come unto them. Doubtless his request was made in that faith which is always accepted before the throne of God; and so Paul was prospered to come unto them at the time appointed of God. But his coming unto them was not in a way which seemed prosperous in the sight of reason. By reference to the record in Acts xxiii.-xxviii., it will be seen that his voyage as a prisoner to Rome was attended with much affliction and adversity, which reason would never recognize as the answer of his fervent prayers for a prosperous journey. The persecution of wicked men led to his imprisonment. That was one step in this prosperity. Then the covetousness of Felix was the occasion of his being held in prison for more than two years. After this, the malice of false accusers was the cause of his appealing to Cesar, which was the privilege of Roman citizenship in which he was born. Then as a prisoner under arrest, he was sent by sea to Rome. On the way a storm threatened to drown him with all his com-

panions, and the soldiers under whose charge he was, proposed to kill him with all the prisoners; but the officer in command, for Paul's sake kept them from their purpose, and they were all enabled to escape to land. Still they were exposed to perils, as they had fallen among a barbarous people; but instead of cruelty they received at their hands "no little kindness." Thence to Rome he went still as a prisoner under guard. Would any man naturally consider such a journey as being prosperous by the will of God? Often the saints are full of murmuring and complaints under far less trying circumstances. Only by the power of divine grace can any child of God count it all joy when called to pass through such great distresses and tribulations. To the natural mind it would appear that Paul had a most disastrous journey in going to Rome; but it was the way which God had ordained for the greatest good of his servant and for the declarative glory of his own grace and mercy. While Paul thus longed to see the saints who were at Rome, and made request that by the will of God he might have a prosperous journey in coming unto them, it is not to be understood that he could have known the sufferings through which that prosperous journey must lead him. Herein the afflicted and poor people of God in our day have an example of the depths of suffering through which our Lord leads his disciples when he brings them into that great highway of holiness wherein they are so blessed as to walk in the fellowship of Jesus, being clothed in that perfect righteousness which adorns the ransomed of the Lord. It is in partaking of the sufferings of Christ that his saints are blessed with the privilege of following him now, as the earnest of their heritage with him in everlasting glory.

"For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." The deep solicitude here expressed by Paul for the establishment of the saints, unto whom he was made an apostle, is a perfect example of that loving interest which must be felt by every minister of Christ in those churches and brethren for whose comfort it is his privilege to labor. It will be observed that the desire of Paul did not embrace any personal advantage to himself. It was not that he might reap some profit from them either in a financial point of view, or in exaltation as an important character among the followers of Jesus. He assigns no other motive in his anxiety to see the saints at Rome but that he might impart unto them some spiritual gift; and lest it should be misunderstood, he explains that the ultimate object is, "to the end that ye may be established." Nothing can be more desirable than that the saints be fixed and settled in their understanding and belief of the truth of the gospel.

To this end every gift bestowed upon the church is ordained of God. Apostles and prophets are included among those gifts, and they are most highly favored when they are made the bearers of messages of spiritual comfort to the church of the living God. So the ministers who labor in word and doctrine are blessed beyond earthly measure when they are given a word in season to the relief of one of the little ones for whom Jesus laid down his life. That glorious privilege is also given to every humble child of God when he is enabled to minister comfort unto one of these little ones, even as a cup of cold water only in the name of a disciple. In consideration of this heavenly joy in the service of the church of Christ, it is not strange that the apostle could tell of his sincere longing to see these saints, and that he might impart some spiritual gift unto them. It must be noticed that the end in the desire of Paul was that the saints might be established. It is in explanation of this earnest wish that the apostle adds the verse to which our "Strange Brother" calls attention.

"That is, that I may be comforted together with you by the mutual faith both of you and me." There is no more conclusive evidence that the Spirit of Christ leads the saints than that which is manifested in their love to each other; and this love always seeks the advantage of those embraced in its fellowship, no less fervently than it desires the enjoyment of personal comfort. Although he was clothed with apostolic authority, Paul did not claim power to confer the grace that comes from God alone; so that it is not in that sense that he desired to impart some spiritual gift unto the saints which were in Rome. This he clearly explains in this verse. The gift which he would impart was that he might himself be comforted together with them, not by the wonderful evidence of his own skill in converting them from false doctrines to the belief of the gospel, but by the faith which was wrought in them by the very same Spirit of Christ whose revelation had effectually wrought in him a lively hope in the grace of God. It was this divine teaching of the same living truth of the gospel, which produced that "mutual faith" in both the saints addressed and the inspired apostle who was moved by the Holy Spirit to write this epistle. To those who have experimental knowledge of the sweet fellowship of the Spirit exclusively is known the inestimable value of this gift that Paul desired to impart to his beloved brethren. No words or illustration can show it to any others. Only where this divine love rules in the heart can there be the comfort of mutual faith. So perfect is the unity in those who are led by the Spirit of truth that there can be no comfort for one of them in anything which does not afford the same consolation unto every one of those to

whom it is revealed. This is the fellowship in which the faith of the saints is so mutual that they do bear one another's burdens, and so fulfill the law of Christ. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Cor. xii. 26. In this unity every member is identified with the whole body of Christ, in spiritual comfort and in the fellowship of suffering. Therefore it is an infallible testimony in assuring the hope of the saints when they are partakers of the afflictions of the disciples of Jesus, and when they can rejoice in the consolation of the gospel of Christ. This is the "mutual faith" both of the tried and afflicted believer now and of the apostles and primitive saints who walked with Jesus as he was manifest in the flesh. There is but the one faith of the Son of God, as there is one God. That is the true faith which reveals Christ Jesus as the complete Savior of his people from their sins. Every suggestion of failure in the accomplishment of that salvation bears the stamp of falsehood. This unity of the faith is not confined to the belief of the truth of the everlasting salvation of the saints; it includes every step in the development of the purpose of God from his choice of them in Christ Jesus before the world was made through all the changes awaiting them in time, and their final exaltation with their Lord in the glory which he had with the Father before the all creating Word of God brought time into being. When the power of this one faith is manifest in the confidence of the saints in all the truth which God has revealed, then they are indeed comforted together with the inspired apostles and all the saints who have passed into their everlasting rest. Not even the most highly gifted apostle could have any true comfort except that which is the product of the mutual faith of the Son of God, which is as freely given to the weakest believer as it is to the most valiant inspired defender of the gospel of the grace of God.

Our "Strange Brother" will observe that this "mutual faith" by which Paul sought to be comforted together with the saints to whom he wrote, is not another faith in distinction from the faith of the Son of God, who loved and gave himself for Paul and every subject of his grace.—Gal. ii. 20. No other faith could afford comfort to any conscious sinner. So perfectly are the followers of Jesus identified as one with him, that the same faith which is the exclusive property of the Lord, is also the individual possession of every member of his body. It is the faith of Paul, and he rightfully claims it all; yet the same possession belongs to every one in whom it is revealed by the Spirit. The evidence which conclusively establishes the right of any sinner to claim this

precious faith as his own, is found in the witness which is in himself. It is certain that this assuring and undying faith dwells in every one who is comforted in the knowledge that the saints are established in the truth. Only those who are led by the Spirit can take comfort in this knowledge. The fact that any one is comforted in this establishment of the saints necessarily proves that the same faith is the refuge and strength of his own heart. Thus he is comforted together with those in whose faith he finds his own comfort. This shows that they are of one heart and of one mind. Such unity of the Spirit can be felt by none but such as are born of that incorruptible seed which liveth and abideth forever. It is entirely different from that compromising system by which carnal minds seek to harmonize their variances. While the blind are brought by a way that they have not known, and it seems to them that they are wandering in a wilderness where there is no way, at the appointed time they are shown that all the way which the Lord has led them was the right way. Walking solitary, and each one feeling to be different from all others, yet the Lord brings them to a city of habitation, and thus sets the solitary in families. They are made to rejoice and find comfort in the mutual faith both of those whom they recognize as saints and of themselves. The sweetness of this comfort abounds in the consideration that they have not been brought into that fellowship by any efforts of their own, nor yet by any creature guidance, but alone by the omnipotent love and abounding grace of God. Such comfort cannot be found in any of the selfish attainments of personal desires. It results alone from the mutual faith of the saints in Christ Jesus.

May it please our Lord to afford us with our "Strange Brother" and all who love our Lord Jesus, the glorious fellowship of comfort in believing, whereby we may be made to rejoice together in the one hope of our calling by his grace. And unto him who hath loved us, and saved us by his blood, be honor and glory evermore. Amen.

BOOK NOTICES.

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CIRCULAR LETTERS.

The Lexington Old School Baptist Association, in session with the Lexington Church, in Lexington, Greene Co., N. Y., Sept. 20th and 21st, 1893, to the several churches of which it is composed, sends greeting.

DEAR BRETHREN IN THE LORD:

—Another year has passed away since we last met, and some with whom we once delighted to meet in days gone by, and to mingle our voices in praise and thanksgiving, have been called away from this world of sorrow, so that we cannot see their faces any more in the flesh; yet we hail with delight the blessed privilege which our covenant-keeping God has favored us with, to meet in our annual association; and as it has been the custom for many years in this association to write a few lines in the way of a Circular Letter, we will now address you concerning the children of grace, and the Giver of every heavenly blessing they are permitted to enjoy. We find it recorded by the prophet Isaiah, xxxii. 1, "Behold, a King shall reign in righteousness," &c. The word behold is spoken a great many times in the word of truth. The prophet Zechariah says, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation." "Behold the Lamb of God." "Behold the place where they laid him." "Behold my hands and my feet." This has direct reference to the King. The prophet Isaiah has mentioned many things concerning this King, and his reign or government over his kingdom. This prophet says, "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."—Isa. ix. 2. Now, the King that reigns in righteousness, the Lord, has spoken by the same prophet, saying, "Yea, before the day was, I am he, and there is none that can deliver out of my hand. I will work, and who shall let it?" "I am the Lord, your holy One, the Creator of Israel, your King."—Isa. xlviii. 13, 15. So you can see that Paul was correct when he wrote to the church at Ephesus, saying, "For we are his workmanship, created in Christ Jesus unto good works, which God [the King] hath before ordained that we should walk in them." Now the prophet Jeremiah comes in as another witness, saying, "But the Lord is the true God, he is the living God, and an everlasting King." "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." "The portion of Jacob is not like them [that perish]: for he is the former of all things, and Israel is the rod of his inheritance; The Lord of hosts is his name."—Jer. x. 10, 12, 16. The prophet Daniel, speaking of a kingdom that the God of heaven shall set

up, says it shall never be destroyed, but shall stand forever.—Daniel ii. 44. David says, in Psalm xxii., "For the kingdom is the Lord's, and he [the King] is the Governor among the nations." Also, "A seed shall serve him [the Governor and King]; it shall be accounted to the Lord for a generation;" a generation that the King of Zion reigns in righteousness over, knowing them that are his. The Lord has told us by the prophet, saying, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."—Isa. xlv. 13. Now, brethren, the salvation that is placed in Zion is to the children of grace in the new covenant, ordered in all things and sure.—2 Sam. xxiii. 5. "The government [of Zion] shall be upon his [the King] 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 forever."—Isa. ix. 6, 7. David tells in the 89th Psalm that justice and judgment are the habitation of his throne; mercy and truth shall go before his face. "In thy name [the King] shall they rejoice all the day, and in thy righteousness shall they be exalted." "For the Lord is our defense, and the holy One of Israel is our King."

Dear brethren, we find that Paul wrote to the church at Ephesus that this King is set at God's own right hand in the heavenly places, far above all principality and power, and might and dominion, and hath put all things under his feet, and gave him to be the head [the King] over all things to the church, which is his body, the fullness of him that filleth all in all.—Eph. i. 21-23. The apostle Peter knew where his kingdom was when he was writing to the strangers scattered abroad. "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him."—1 Peter iii. 22. Peter still affirms this to be true, while he with others were eye witnesses of his majesty. "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard."—2 Peter i. 17, 18. Peter being one of the princes, he could say, "A servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ."—2 Peter i. 1. Now, dear brethren, if we are partakers of that grace which reigns through righteousness unto eternal life, if Jesus is our King, and we are his subjects, how important it is that we adhere to the King's rule of gov-

ernment, not to substitute any new rule or order for the sake of worldly gain or honor. Jesus said while in this world, "If any man serve me, let him follow me." "If any man serve me, him will my Father honor."—John xii. 26. Jesus also said to his under-shepherds, "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Although in the world you shall have tribulation, yet be of good cheer; for Jesus, the King, has overcome the world. Brethren, lift up your heads, and rejoice that whom the King loves he loves unto the end. O that we might ever be led by his Spirit to believe and trust in what God has said of his everlasting love to the subjects of his kingdom, that he will be to them a God, and they shall be to him a people.

Now, brethren, in conclusion, may we keep Peter's admonition in view, "Love the brotherhood. Fear God. Honor the King."—1 Peter ii. 17.

"Our glorious Leader claims our praise
For his own pattern given;
While the long cloud of witnesses
Shows the same path to heaven."

"To this we are pressing
With ardent desire,
Through floods of affliction,
Temptation and fire;
Though often dejected
And filled with dismay,
Because of the trials
Attending the way.

"Then lift him, ye heralds,
That speak in his name;
Proclaim him to-day and
Forever the same;
The life of his people,
Which none can destroy;
Their hope and their portion,
And fullness of joy."

JAMES MILLER, Mod.

JOHN A. MORSE, Clerk.

JAMES AVERY, Ass't Clerk.

The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, Sept. 8th, 9th and 10th, 1893, to the churches composing the same sends greetings of love and fellowship in the Lord Jesus Christ.

WE have as an association been privileged to meet again. We esteem it a great privilege to meet and hear God exalted and man abased.

We wish to present for your consideration the inheritance of God's people. We ask, How came that inheritance theirs? The wisdom of this world says, "By their being good and pleasing God; that by so doing they gain the favor of God." What foolish wisdom! Who ever became an heir to anything by doing good and pleasing someone? Sometimes by pleasing others, people have property left them by a will; but an inheritance comes by being an heir. That inheritance of the children of God was in Jesus Christ, before the world began. If that inheritance was in Jesus Christ, then it was not because of their being good or pleasing anyone; for all the children of God were in Jesus Christ before the world began. That is where they

get their inheritance, by being in Jesus Christ. Would not good sense condemn any other way of getting an inheritance? If, then, we had an inheritance in Christ Jesus before the world began, is it not a blessed thought that Jesus holds that inheritance, and that we can neither sell it nor squander it? Some tell us that they can get it and lose it at their will. That kind of an inheritance lasts only as long as they live naturally. Like all earthly inheritances it ends with natural life. The truth is, such know nothing of the inheritance that is in Christ Jesus our Lord. "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Others may claim that they can get and lose their inheritance, but the saints of God will not accept of such worldly wisdom. "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints." Some tell us to have faith, go to meeting, do good, pray, help others, and that God will not help you until you help yourself; but they do not know what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. Now we see that all these names of being good, having faith, praying, and a thousand other things, have nothing to do with inheritance; for it is above every name in this world, and in that which is to come, as it is in Christ Jesus, and nowhere else can it be found; for he "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." So we see this inheritance is in Christ Jesus, and is complete in him; nor has it at any time been out of him, or been scattered around loosely, as the wise of this world would have us believe. And now, brethren, we ought to "give thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." We see that it is in his Son all the time, in whom is hid all the treasures of wisdom and knowledge. Such wisdom and knowledge we esteem very much. No wonder the apostle wrote, "For the wisdom of this world is foolishness with God: as it is written, He taketh the wise in their own craftiness." "Therefore let no man glory in men;" but let us glory that our inheritance is in Christ Jesus, where no one can cheat us out of it. All the wisdom

of this world cannot reach it. The wise of this world do not know where it is. They do not know that it is hid with Christ in God. They do not know this inheritance is eternal. They do not know of this inheritance, "which is 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." This inheritance that we have presented for your consideration, in the words of the apostle, which he has set forth with much wisdom and power, is yours and ours in his mighty power, and should sustain us at all times when we feel low in spirits, when in afflictions, when sorrow after sorrow comes upon us; when we feel, as it were, that all the demons of the lower regions have entered our heart; when the weeds are wrapped around our head; when our heart is as hard as a stone; when seemingly there is no praise to God in us, no love, but all is spite, and the natural man is in full sway. What a commotion! Then we think God has forgotten to be gracious, and his mercies are clean gone forever. "Who is among you that feareth the Lord, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." Let us remember our inheritance which is in Christ Jesus our Lord. Some tell us to work for this inheritance. Some have even gone so far as to kill the Lord of glory; but they made a sad mistake, as all others will find out who trust in works of their own. Our inheritance does not come by works of the creature, but by the will of God, away back before the world began. "Of his own will begat he us with the word of truth." That is why we know the truth, and talk the truth, because we were begotten by the truth. But they who know not the truth cannot tell the truth; so they speak what they know; but it is not the truth that is in Christ, but is a lie, and of the flesh, like all their works; and it is very evident that they have no inheritance in Christ Jesus. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord; because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."

H. CAMPBELL, Mod.

J. C. CLARK, Clerk.

EDITORIAL NOTICES.

PLEASE STOP MY PAPER.

AT least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into consideration the amount they have economized by stopping their paper. It is less than four-sevenths of a cent a day.

CORRESPONDING LETTERS.

The Licking Association of Old School or Particular Baptists, the members of the respective churches composing the same, would hereby greet and receive the associations in correspondence with us in christian fellowship and love.

WE would humbly thank our heavenly Father that he has mercifully extended our lives and yours, and has thus enabled us to receive, and you to send, the sweet and precious assurance and messages of brotherly love and christian charity extended to us by the respective associations in correspondence with us. Our souls have been refreshed and cheered, and our faith strengthened, by your expressions of humble trust and confidence in the all-wise, just and merciful God, our God, in his electing love, and in his predestinated providence, as well as in your belief of and faith in the complete and finished work of our crucified and risen Lord in the salvation of his people from their sins. If consistent with God's holy will, may his grace, love and mercy rest upon and abound among you; and the peace which passeth understanding, which the world cannot give nor take away, like a holy benediction, shed its holy influence upon you, and give you a foretaste of that peace which remaineth for the people of God. When our meetings on earth together are ended, may all be gathered to the house of many mansions, and all be united in one association, where with one voice we may join in praise and thanksgiving unto him that loved us and washed us from our sins in his own blood, where congregations never break up, and sabbaths never end.

We have appointed our next annual session with the church at Elk Lick, Scott Co., Ky., to begin on Friday before the fourth Saturday in August, 1894, when and where we hope to meet and greet your messengers in the fellowship of the Spirit.

H. COX, Mod.

J. W. WALLIS, Clerk.

J. T. McCOUN, Ass't Clerk.

The Lexington Old School Baptist Association, in session with the Lexington Church, Greene Co., N. Y., on the 20th and 21st days of September, 1893, to the several associations and corresponding meetings with whom we correspond, sends greeting.

DEAR BRETHREN:—Again we have been permitted to come together, and one more year is added to our history of nearly a century, and with our sister church whose name our association took and has borne through many trials and seasons of comfort and peace, which God gives his elect, fulfilling his will and purpose, who is too wise to err, and too good to be unkind.

Our churches have all been represented by letters and messengers,

expressing full fellowship for each other, and content with the Articles of Faith and the order held and maintained by this association; not desiring to reach beyond the gospel rule laid down in the New Testament. As many as walk by this rule, peace be on them. We feel to thank God and take courage. Some of the churches report addition by baptism. Truly the voice of the turtle is heard in our borders, and the singing of birds has come.

To our correspondents we have this to say, Your minutes and messengers are with us, richly laden with the good things of the kingdom. We have been comforted and edified, and desire a continuance of your fellowship.

Our next session will be held with the church of Olive and Hurley, at Shokan, Ulster Co., N. Y., on the third Wednesday and Thursday following in September, 1894.

JAMES MILLER, Mod.

JOHN A. MORSE, Clerk.

JAMES AVERY, Ass't Clerk.

The Maine Old School Baptist Association, assembled with the Whitefield Church, Whitefield, Maine, Sept. 8th, 9th and 10th, 1893, to the several associations with which we correspond, sends greeting.

DEARLY BELOVED:—Our unchangeable God, whose mercy endureth forever, has granted us again the privilege of meeting together in love and harmony. The visiting Elder and our beloved pastor, together with Deacon Beal, whom the church has given liberty to speak, have proclaimed to us the gospel, which is glad tidings of great joy. Our hearts have been made glad, as we have realized that God has been mindful of us. We earnestly desire a continuance of your correspondence.

Our next association is appointed to be held with the Bowdoinham Church, Bowdoinham, Maine, on Friday, Saturday and Sunday before the second Sunday in September, 1894, where we hope to meet your messengers, and especially ministering brethren.

H. CAMPBELL, Mod.

J. C. CLARK, Clerk.

SUPPLY EXHAUSTED.

AN unusually large and sudden demand for our small type cloth-bound hymn books has entirely exhausted our supply, but we have the book now in press, and expect to have them ready for delivery by the first or middle of November next. We have a number of orders now on hand which we will fill at the earliest possible day. Parties who have orders now in, and prefer to do so, can remit the balance and have any of the other styles of binding mailed them immediately. Any one wishing to have their money returned, if they will inform us, we will refund it to them.

(Continued from page 315.)

for the present. Brethren editors and writers for the SIGNS, raise your pens, and lift up your voices like a trumpet, and sound aloud God's predestination and sovereign grace in the salvation of poor sinners; and, ye trembling saints, "in what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." May the Lord guide us by his Spirit, and enable us to use his word successfully.

Yours in fear and trembling,
P. J. POWELL.

LEXINGTON, Neb., July 20, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—If such a sinner as I feel myself to be may claim such relationship. I will inclose a letter from Elder R. Speirs, which I esteem very highly, and have been requested by some of the brethren to send it to you for publication. I have brother Speirs' consent to do so. Do as you think best with it.

Your brother in hope of eternal life through Christ Jesus our Lord,
F. O. LONG.

HEDRICK, Iowa, June 23, 1893.

F. O. LONG—DEAR BROTHER IN CHRIST:—I mailed you a letter yesterday, and at the same time received yours of the 19th. Our daughter is better. She can both hear and talk this morning.

Brother Wright requested me to take a text and write you a sermon. I begged off, as I am no sermon writer; but as you have requested my views on John iii. 3, 5, such as I have give I unto thee. "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The kingdom spoken of here can surely have no reference to the Jewish kingdom; for that was a natural kingdom, and could be seen by natural men; and all its blessings and curses were natural. Nicodemus was a ruler in that kingdom, and had been born a natural birth, and could see natural things. Now Jesus tells him that it requires a spiritual birth to enable him, the man, to see spiritual things, or a spiritual kingdom. The kingdom spoken of in both verses surely has reference to the church of Christ, the second kingdom, which surely is a spiritual kingdom, and requires spiritual subjects; else we might just as well take in good natural men and women, as well as any others. But John the Baptist would not, nor the apostles, nor will we. Why? Because the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned—1 Cor. ii. 14. Not that we would say they cannot see the house, the

seats, the pulpit, the books and the members; but we do say that they cannot realize or see the spiritual joy, fellowship, love, union and heavenly feasting; for they neither have faith nor hope, nor love for Zion or her subjects. This needs no argument to establish it. We can go to our own experience, and it is settled. But some will say, What man is born again? Is it the old man or the new man? What is the old man? What is the new man? The one is the works of the flesh, which we delight in while in a state of nature. The other is the fruit of the Spirit. It is the sinner man, R. Speirs, or F. O. Long, who was born a natural birth, who must be born a spiritual birth. It is you and I that must put off the old man, or the works of the flesh, and must put on the new man, or fruit of the Spirit.—Gal. v. 19; Eph. iv. 22-32. It is not the fruit that makes the tree good or bad; but the fruit shows whether the tree is good or bad. It is by the fruit, love, joy, faith, &c., that we know the children of the kingdom.

But what does the word born, or birth, mean? It has two significations, and only two. The one is deliverance, and the other is developed, or brought to view. The word birth, or born, always carries the one or the other of these significations, and sometimes both. In John iii. 3, it means delivered. "Except a man be born again," or delivered again. Were not you and I born or delivered in our natural birth from natural bondage? Did that natural birth make us natural children, and give us natural eyes, and natural hearts? No. There was a child, or there never could have been a birth, or deliverance. It had eyes, ears and a heart, but could neither see, hear nor understand natural things. Why? Because it was in bondage, and must be born, or delivered. Now it is the same identical child, but there is a change of condition, and it can now see, hear and understand natural things, but not spiritual things, and is susceptible of being taught natural things, but not spiritual things. Why? Because it is in bondage under the law, and is looking to the law for life and salvation; is an enemy to God by wicked works; is in love with sin, in league with hell, with no fear of God before its eyes. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts."—Gal. iv. 6. Not to make them sons, but because they are sons. It is light that makes manifest. The child has become pregnant by the Spirit of God, and the struggle begins; and it is a struggle for freedom. And to the law he flies, for he sees no other way. He knows he is a sinner, and hears the voice of Jehovah in thunder tones from Sinai's top, saying, Sinner, pay me what thou owest. He is ten thousand talents in debt, and he has nothing to pay with. "What shall I do, or whither flee?" "The soul that sinneth it shall die." He knows that he

is a sinner, and stern justice cries, "Cut him down." He finally gives up all for lost. He sinks, expires, dies to all hope of life and salvation through a broken law. Right there and then, while all nature seems convulsed, and hell is gapping, Christ is revealed as the way, the truth and the life, the end of the law for righteousness to every one that believeth. Now there is a believer. But what does he believe? He believes the law is just, good and holy; but he is carnal, sold under sin. He believes that salvation is the gift of God, through the crucified and risen Redeemer. He believes that salvation is exclusively of grace, from first to last, to the exclusion of all the wills and doings of man. He believes that he is born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—1 Peter i. 23. In short, he believes he is born or delivered from under the curse of the law, and is no more under the law, but under grace. He now can see the church, the kingdom of God, as a city set upon a hill, whose light cannot be hid.

In the fifth verse it is the same kingdom or church purified and cleansed; as Paul says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

The sixth verse, I think, has reference, not to the deliverance, but to the development. "That which is born [developed] of the flesh is flesh; and that which is born [developed] of the Spirit is spirit."

Brother Long, you will find this, like the writer, very imperfect. The subject is too deep for my feeble mind; but as brother Wright and yourself requested it, I have complied as best I could with said request. Excuse all errors, and accept this as a token of love.

Yours to serve,

R. SPEIRS.

HAYESVILLE, Iowa, Aug. 5, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I have had a desire for a long time to write something for our family paper, the SIGNS OF THE TIMES; but the fear that I should not be able to edify or comfort any of our Father's family has caused me to withhold my hand until now; and I feel that perhaps now I shall make a failure. Be that as it may, I will try, with the ability that may be given me. In the first place I will say that the paper I ordered for those old sisters has been highly appreciated, and afforded them much comfort. One of them, old sister Chastain, has since passed on before us to that better and brighter world, as we hope, where sickness, sorrow, pain and death can never come. She lacked a few months of

being seventy-nine years old. She was a firm believer in the doctrine advocated in the SIGNS. I visited her several times during her last sickness. She always seemed glad to see me, and talked of her hope in her blessed Lord and Savior. She made all preparations for her funeral, and selected the hymns to be sung. By her request I tried to speak words of comfort to the bereaved children and grandchildren, and the large assembly of relatives and friends.

I shall, if I am not called home, try to keep up the subscriptions for our family paper, and add some if I can; for we think it a little better than the newer papers. For no man, having drank old wine, straightway desireth new; for he saith, The old is better. We get something in every number that is strengthening and encouraging to the weak and feeble, the tried and sorrowing ones. The writers for the SIGNS all seem to be guided by the one Spirit with their different gifts, all for the perfecting of the saints, for the edifying of that one body, which is a spiritual body. The letter written by brother Eli T. Kidwell to brother Oliver suited me as well as if he had written it to me. It was full of comfort, and was the doctrine of Christ, if I am any judge. I do not speak of this one letter because I am sure it is better than others, for they are all good; but this one suited my case. The columns of the SIGNS are richly laden with the good things of the kingdom, and I would there were more who loved to read it; but we must wait patiently for the Lord, for we cannot change the heart, or renew the will, or turn the feet to Zion.

Now, dear brethren, I do not know that this scribble is worthy a place in our paper, but I will submit it to you. I am your very weak brother, if indeed I am one at all,

A. RICHARDSON.

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ASSOCIATIONAL.

THE Corresponding Meeting of Virginia will convene, the Lord willing, with the Ebenezer Church, Loudoun Co., Va., on Wednesday, October 11th, and continue the two following days. A cordial invitation is extended to our brethren and friends.

Those coming by railroad will be met at Round Hill on Tuesday (10th) and conveyed to places of entertainment. The train leaves the Sixth Street depot, in Washington, D. C., at 9:10 a. m., and reaches Round Hill at 11:40 a. m.

THE Salisbury Old School Baptist Association will be held, the Lord willing, with the church at Indiantown, near Powellville, Wicomico Co., Md., to commence on Wednesday, Oct. 18th, 1893, and continue the two following days.

Those who contemplate attending this meeting will get tickets for Pittsville, Md., via Salisbury. Those coming from New York, Philadelphia and Wilmington

will take the early train on Tuesday, so as to connect with the train on the B. & E. R. R. which leaves Salisbury about 1:00 p. m. for Pittsville, where they will be met and conveyed to places near the meeting. Those coming from and by way of Baltimore can either take the Enoch Pratt or the B. & E. boat Tanguier. Both leave Baltimore about 4:30 or 5:00 p. m. The Pratt will not arrive in Salisbury until about 9:00 a. m. Wednesday, while the B. & E. train arrives at Pittsville about 11:00 p. m. Tuesday. I think it would be better to come on the B. & E. Those who are not acquainted with the route will go down on the steamboat wharf on Light Street, pier 9, and board the B. & E. steamboat Tanguier, which leaves (if no change by then) at 4:30 p. m., and will land at Clabourn about 8:00 or 9:00 p. m. Then take the train, which will arrive at Pittsville about 11:00 p. m., where they will be met by friends in and near Pittsville.

We hope to see a goodly number of the friends and kindred in Christ, those who are not hunting for gold, but for the hidden treasure which is found nowhere but in the Lord's sanctuary. A cordial invitation is extended to all lovers of the truth, especially ministers.

Done by order of the church.

L. A. HALL, Clerk.

YEARLY MEETINGS.

THE Old School Baptist Church of Gilboa will hold her yearly meeting on the second Sunday and Saturday previous in October (7th and 8th), 1893.

D. S. ELLIOTT, Clerk.

A YEARLY or two days' meeting will be held (the Lord willing) with the Clovesville Old School Baptist Church (of the Roxbury Association) on the first Saturday and Sunday in October, beginning at 11 o'clock on Saturday.

We anticipate a good meeting. All lovers of the truth are cordially welcome. The morning trains east and west will be met at Fleischmann's, on the Ulster & Delaware R. R.

A YEARLY or two days' meeting will be held (if the Lord will) with the Second Church of Roxbury (of the Roxbury Association) on the second Saturday and Sunday in October, beginning at 11 o'clock on Saturday.

The trains arrive at Roxbury from the east too late to get to the meeting in time, so those coming will do well to come the evening before. We welcome all.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 11, 1893.

NO. 41.

CORRESPONDENCE.

THE CITY WITHOUT A TEMPLE.

A DISCOURSE DELIVERED AT THE OLD SCHOOL BAPTIST CHAPEL IN LEBANON, OHIO, MAY 14TH, 1893, BY THEIR PASTOR, BROTHER H. M. CURRY.

"AND I saw no temple therein."—Rev. xxi. 22.

We have read this morning from the inspired record a striking description of the city of God; the city of which we have heard and read and sung from our earliest childhood; but we have heard that it is far away above the skies; we have sung that it is located among the stars; we have read in popular religious fiction that it is the place where the good people go when they die, and where bright angels live that never die. All these notions are no better than the various heathen fabrications of heaven, and are as foreign to the true location and nature of this city as the sensual paradise of Mahomet or the happy hunting grounds of the American Indian. Our eyes have been so long blinded by tradition that we can scarcely see the plainest facts of Bible truth; our ears have been so completely stuffed with fables from our early youth that we are deaf to many plain declarations of the inspired record; and our understanding is so darkened by material affections that it is indeed difficult for us to conceive the most prominent principles of the doctrine of Christ. May the God of all grace enlighten our eyes, unstop our ears, and open our understanding this morning, that we may hear what the Spirit saith unto the churches.

First, let us have a proper understanding of the location of this city. It is not in heaven, for John saw it coming down from God out of heaven. It is declared to be the tabernacle of God with men; God dwelling with men, and not men gone above the sky to dwell with God. This city then is in the world, though not of the world; it is the present abode and inheritance of the saints, and not something they come into possession of at the close of their mortal pilgrimage. It is the new Jerusalem, arrayed in the splendor of the covenant of grace, revealed in living contrast with the old Jerusalem, clothed in the blackness of legal servitude. It is the gospel church revealed in the perfection of her living worship, contrasted with

all humanly devised and conditional systems of religion.

The jeweled walls, sparkling, gleaming and glittering with all manner of precious stones, the new earth upon which it stands, stretching away in all the beauty of its virgin landscape, the new heavens spread above like a tent of righteousness, the pure, peaceful, gladdening river, the tree of life in the midst of its street of gold, each furnishes a theme for a thousand volumes; but more significant to me than all these this morning is the absence of the temple. "I saw no temple therein." What a novel sight to a Jew was a city without a temple; and what would a modern Arminian think of a city without a church? The religious prosperity, the state of morals, the degree of intelligence, and even the social and business advantages of a village, town or city, are all estimated by the number and height of its steeples; and if a community could be found without a church, the unfortunate inhabitants would be stigmatized as heathens, notwithstanding they may have attained to a high standard of morals, intelligence, piety and virtue. But the gospel church, walking in the Spirit, is the perfection of society; and the perfect society is revealed from heaven under the similitude of a city without a temple, or in modern parlance, a city without a church.

The absence of the temple suggests, first, the complete removal of the law of Moses. The temple was a symbol of the law, and an almost necessary attendant of all law worship. Jerusalem was the pride of the Jews, and the glory of Jerusalem was the temple. The carnal Jews were no less boastful of their temple privileges, as a mark of special distinction, than of their fleshly relation to Abraham. They saw nothing in the goodly stones of the temple but the gratification of their own pride; they saw nothing in the streaming blood and quivering flesh of the evening sacrifice but the things which Moses commanded; they beheld nothing more in the gorgeous trappings and imposing ceremonies of the high priest than the pomp and splendor of an earthly priesthood. But to the remnant according to the election of grace, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, the temple with all its service spoke a different language. They looked beyond that matchless pile of stones, to that tem-

ple that was to be thrown down and in three days raised up again; they saw beyond the blood that daily drenched the Jewish altars, the blood of the everlasting covenant which was to be shed for the remission of the sins of many; they recognized in their high priest the type of him who should offer himself without spot to God, and by that one offering perfect them forever; they heard in the tinkling of the golden bells upon the high priest's garment the joyful sound of the gospel of their salvation. They groaned under the bondage of temple service, and waited and longed for the consolation of Israel. There was no hope for the flesh in the deeds of the law, and no rest for the spirit in the earthly Jerusalem. But God had provided some better thing for them, and in the fullness of time the new Jerusalem was revealed from heaven, arrayed in bridal splendor, enshrouded in gospel glory, clothed in vestments of peace, with gates wide open to receive all those predestined to enter its walls of salvation, its towers of refuge and palaces of peace. Through the death and resurrection of Jesus spiritual Israel was redeemed from the law of Moses, having become dead to it by the body of Christ, and by him were led out of bondage, and brought with singing unto Zion, which is the new Jerusalem. They saw from afar the heavenly city. Joyous welcomes greeted them, written above the gates in letters of gold, "Come, ye blessed of my Father." "Come unto me, all ye that labor and are heavy laden." They gladly enter, and to their increased delight they find no temple therein. No more sacrifice, no more burnt offerings, no sabbath keeping, no more observance of new moons, feasts and holy days. Even the sun and moon which mark times and seasons, days and months, are obliterated from the sky. No Easter celebrations, no Christmas frolics. Every vestige of the law removed, and no temple to bring these buried things to remembrance. The justified inhabitants find themselves possessing what angels have desired to look into, and what the prophets of their fathers had searched diligently concerning.

The absence of the temple signifies the perfect deliverance of the elect Gentiles from every species of vain philosophy and esteemed and cherished idolatry. The Gentile Christians were under equally as galling bondage as the Jews, although they owed no allegiance to the law of

Moses. They were under the law of sin and death, and were by nature alienated from the life of God through their ignorance, and were brought into bondage by the lusts of the flesh and the wiles of their priestcraft. The temple is not only a symbol of the law of Moses, but is a universal attendant of every form of Gentile idolatry. Stupendous temples adorned the cities of Egypt five thousand years ago. These temples were the home of Egypt's gods, sources of revenue to Egyptian priests, and the oppressors, enslavers and robbers of Egypt's people. Marble shrines of exquisite beauty brightened the cities of ancient Greece, massive temples of costliest designs contributed to the imposing grandeur of the once mighty Rome, and gorgeous temples of gold, of fabulous wealth, dazzled the eyes of Spanish robbers in the far away mountain recesses of Mexico and Peru. The gigantic remains found in every quarter of the earth proclaim in tongues of crumbling stone the universal reign of temple service over the benighted sons of men. The reign of grace has broken the reign of sin, and the Gentiles have seen the salvation of God. Grace searched the dark places of heathen idolatry, and brought forth to the light of the glorious gospel the hidden objects of electing love. Many of the saints at Ephesus had served in bondage in the temple of Diana; many of the "washed, justified and sanctified" ones of the Corinthian church had been gathered from the temples of Olympian Zeus, which adorned and burdened that opulent city; and many of the called saints of Rome had been led out of the temples of Jupiter. When Paul declared to the Athenians on Mar's Hill that God dwelleth not in temples made with hands, some who worshiped at the altar of the unknown God clave unto him and believed. All the inhabitants of this city, whether Jew or Greek, bond or free, have learned that God dwelleth not in temples made with hands, but that he is a Spirit, and they that worship him must worship him in spirit; they have found to the joy of their hearts that where the Spirit of the Lord is there is liberty. The truly spiritually minded seek no temple but God himself. In him they live and move and have their being, and in this gracious environment they enjoy all the fullness of the blessing of the gospel of Christ.

The absence of the temple signi-

fies the breaking down of the middle wall of partition between the Jews and the Gentiles. The Jewish temple was the great objective distinction between the Jews and all other nations, and stood as an outward evidence of God's favor to the Jews, and the rejection of the Gentiles. But as an outward evidence that God is no respecter of persons, but that the Gentiles are brought nigh by the blood of Christ, and reconciled in the same body with the Jews, the temple of Jerusalem was utterly destroyed, completely thrown down, so that not even one stone remained upon another, as Christ had before said should be done. In addition to this outward evidence, the new Jerusalem was revealed to the eye of faith with no temple in it, so that the believing Jew can no more be offended by bringing Gentiles into the temple. The grounds of disputes concerning Jewish prerogatives have been completely removed from the church under the gospel dispensation, and now representatives of every nation dwell together in unity in this spiritual commonwealth, each esteeming others better than himself, all hearts having been purified by faith which works by love. All have God for their Father, having been born again; all washed in the same blood, and all possessing one life, live together in the unity of the Spirit and in the bond of peace.

The absence of the temple signifies the absence of priestcraft. There is but one city in which priestcraft is not to be found, and that is the city of God. Priests have sought to rule the world, and are still seeking. A priesthood is a necessary element of all formulated religions, whether Jewish, Mohammedan, Catholic or Protestant. The priesthood of all will-worshipping idolaters has always pretended to stand between the people and their gods, and that in some way or other they are instrumental in bringing about a reconciliation between offending men and offended gods. This important element is common to all carnal religious systems; it is found alike in heathen, Catholic and Protestant, and is a plain evidence of the common origin and common interest of all these religious enterprises. The Catholic priest assumes to forgive sins for a stipulated sum, and pray souls out of purgatory for wages. The different Protestant hirelings will not exactly promise to do this, but they are equally cunning, and as little to be trusted. They hold out that men cannot be saved unless they hear them preach, and believe them; and some even go so far in their blasphemous presumption as to say that the heathen cannot be saved, neither can God justly damn them, until they preach to them. They array themselves in the hypocritical robes of false christs, and profess to be commissioned to evangelize the world and bring it to Christ. They even ascribe the salvation of their own children to their incantations,

to penny tracts and religious fiction. They have invented hundreds of schemes and tricks to delude and embezzle the people, and are meeting in conventions from year to year to devise new fables, to send out their agents with new demands for money. The absence of the temple implies the absence of all these workers of darkness and propagators of iniquity. The inhabitants of this city have been delivered from the base deceptions of both Catholic and Protestant priesthoods. They have learned that there is but one mediator between God and man, the man Christ Jesus. They are themselves a royal priesthood in Christ, prepared by grace to offer up spiritual sacrifices, acceptable to God by Jesus Christ. In this new creation they worship God in the spirit, and have no confidence in the flesh. They have no need of a candle, or the light of the sun or moon, all of which are emblems of worldly wisdom, as claimed by the carnal priesthoods; but the Lord God giveth them light, and the Lamb is the light thereof. Carnal worshipers seek a temple, but the spiritually minded seek no temple but God himself; the carnal worshiper delights in rites and ceremonies, but the spiritual seeks the secrecy of his closet; the carnal worshiper seeks the intercession of priests, but the spiritual is satisfied with no intercession outside of the unutterable groanings of the Spirit itself.

The absence of the temple signifies the absence of all fraud, deceit and violence. All the great temples of the world, from Thebes to Athens, from Athens to heathen Rome, from heathen Rome to Catholic Rome, from Catholic Rome to Protestant London, have been intimately connected with the blackest crimes of history; they have been the cradles of superstition, folly and vice, the nurseries of antichrist in every phase and form, the depots of rotten hypocrisy, the resorts of religious deceivers and oppressors, the home of tyranny, dens of thieves, the sepulchres of liberty, prison-houses of saints, and the high seats of spiritual wickedness. The absence of the temple from the city of God is evidence that all the works of the flesh are unknown either to Jew or to Greek in pure spiritual worship. This city is redeemed from all iniquity, and in this spiritual city, the true gospel church, no guile is found. The deeds of the body are mortified, and the fruit of the Spirit abounds. The inhabitants are blessed with good and upright hearts, and are in possession of charity, which thinketh no ill to his neighbor. The contrast was no greater between this city and old Jerusalem, than between this city and the communities of carnal religionists now. This is an age of extravagant temple worship. The chief ambition of the different sects is to surpass each other in temple building. Religious societies in every place, from the country cross roads

to the metropolis of the nation, render themselves a pest to their neighborhood and a disgrace to the name of Christianity in going beyond their means to gratify their foolish, wicked, antichristian pride in erecting fine places of worship. The huge piles of stone and stained glass, thrown together in all the fantastic forms of heathen architecture that adorn our towns and cities, are regarded with quite as much reverence and admiration by their benighted votaries, as the temples of any of the ancient heathen nations.

This city is the whole election of grace, as they in one body worship the Father in spirit, as they stand holy and without blame before him in love. God himself dwells in them and with them, and he is their temple, and they are his.

The glory of this city is seen only by faith; the carnal senses of the saints themselves have never seen it. But the time shall come when still more grace shall be brought to them. The city shall be unveiled until all shall see it plainly, and all earthly cities with all their temples and idolatry shall be finally and forever overthrown, and the city of God shall stand a living, enduring, eternal monument to the love, mercy and power of God, and the victory of Christ over all enemies.

BLANCHESTER, Ohio, Sept. 12, 1893.

DEAR BRETHREN AND SISTERS IN TRIBULATION AND PATIENCE:—This day I am eighty-two years of age, and still striving to do good, but find that evil is present with me, so that I cannot do what I desire. I am still in the flesh, and find verified the truth of the words of Jesus, "That which is born of the flesh is flesh." Dear friends, I am admonished from day to day that I must soon lay aside mortality. May I be permitted once more to look to the great foundation of the christian's hope.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. xxxii. 1-4. The beauty and sublimity of this inspired song is hardly rivaled or at all surpassed even in divine revelation. The complete sovereignty of God, with the glory and perfection of his attributes, especially his love and guardian care of his people, as related in the remaining part of the chapter, almost persuaded me to think that I am a christian. It is written, "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, in the waste howling wilderness; he led him about, he instructed him, he

kept him as the apple of his eye." Surely the people of God are safe.

"Saved in the Lord, forever saved,
And in life's bundle bound."

"In the Lord Jehovah is everlasting strength." The apostles in their time seemed to think that the end was nigh, and many concluded that the end was just upon them; that Jesus their Master would make his personal appearance in their day; and they lived as pilgrims in a stranger's country, suffering trials, persecutions and cruel mockings, all for the sake of their Beloved, in whom they believed and fully trusted, and waited for his appearing and coming, trusting in the promises of that God who cannot lie. I will call your attention to some noted testimony of ancient records. Isaiah by the Spirit spake wonderful things concerning Christ, and of his sufferings, and of the glory that should follow; for example, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." Let me here remark that all the gospel promises come to us with a "Thus saith the Lord." There are no contingencies either expressed or implied, whether spoken by prophets, angels, Christ himself, or his apostles. All come with authority. As it is written, "For all the promises of God in him [Christ] are yea, and in him amen."

This evangelical prophet in one lesson to us says, "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." O the mystery of his love and unity with his people! "Lord, thou hast been our dwelling place in all generations." Another passage by the same prophet is wonderful: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Here are six unconditional promises, all in one breath, as it were, by him who 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." Is not this sufficient? But once more. "Behold, the Lord God shall come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." The Lord by Jeremiah says, "I will put my law in their inward parts, and write it in their hearts: and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the

least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." If this foundation be removed, what can the righteous do?

Let us now notice the testimony recorded in the New Testament. The angelic messenger commissioned from heaven says, "Thou shalt call his name Jesus; for he shall save his people from their sins." Jesus the Savior. Has he accomplished his great work? Did he tell the truth when on the cross he cried, "It is finished?" Is the record true? Or shall we cavil and say, "It was finished so far as Jesus was concerned in the salvation of his people; but it depends on certain conditions and contingencies; that men and women have to repent, believe and obey, as well as accept the offered grace? O my soul! come not thou into the secret chambers of their rebellion, but bow meekly at the feet of Jesus, and humbly receive the testimony of the Son when he declares, "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 raise it up at the last day." Again, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." Brethren and friends, can we not receive the testimony of the Son? Not until the Spirit shall take of the things of his and show them unto us. "The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "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?" The richest gift which heaven had to bestow, he bestowed upon his beloved, the bride, the Lamb's wife, Jesus, who died for our sins, according to the Scriptures. "Who was delivered for our offenses, and rose again for our justification." Thus the whole redeemed family stand in their glorified head, free from condemnation; as the poet sings,

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

Glorious state, and made known to the heirs of promise when God reveals his Son in them; when they are enabled to believe, according to the working of God's mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly place, 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 head over all things to the church, which is his body, the fullness of him that filleth all in all.

Remember, brethren, your high calling; loved by the Father with an everlasting love; chosen in Christ before the world began; blessed in him with all spiritual blessings. "Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." How great the grace! How rich the inheritance! How ineffable the glory of his inheritance in the saints! How close the union! What an eternal mystery is revealed! Christ in us the hope of glory. Redeemed from all iniquity by his precious blood, which cleanses us from all sin. "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."

Now, dear brethren, seeing we are compassed about with so great a cloud of witnesses, let us be patient, and hope to the end, for the time is at hand. As an old servant I beseech you to walk worthy of your high calling, with all lowliness and meekness, forbearing one another in love. "There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." "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." "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." O that the good Lord may visit his people with the spirit of grace and supplication; that all bitterness may be removed from among the children of the kingdom; that love and good works may adorn the house of God; that all may speak the same things, and be comforted together.

Will brother Hagans, of California, be pleased to write to me, and let me know something of his family? Address me at Blanchester, Ohio.

J. C. BEEMAN.

SOUTHAMPTON, Pa., Sept. 2, 1893.

DEAR BRETHREN BEEBE:—I send parts of three letters from sister Lizzie Himes, whom it was my privilege to baptize at Riddlesburg, Bedford Co., Pa., Aug. 15th, with her brother, Corder Mellott, who is seventeen years of age. Their father, Wm. Mellott, is the only member in that place, though there are a number who manifest an interest in the truth. They were baptized in

the fellowship of the church at Rainsburg, three of whose members were present.

Your brother in hope,
SILAS H. DURAND.

HOPEWELL, Pa., Jan. 27, 1893.

ELDER SILAS H. DURAND AND FAMILY:—Your very dear letter was received, and I was certainly made to rejoice. I was feeling very distressed the evening it came, and as I read it new strength passed over me, strength from the Lord, that I might trust to him and not be so doubtful. I often wonder why such vain thoughts possess me, and how I go on in my vain imagination, with thought after thought arising in me to no profit, till at last I am made to cry out, O wretched mortal that I am! I often wonder if those around me are filled with such doubts and fears as I have, or feel as wretched and forsaken as I do at times. Surely no one could sink as low down as I do at times. I had gotten better for a few days, and thought to be better for a few weeks at least; but alas! it was but a few days until the disease that had me in its grasp returned, only to make me more frail, and here I am, quite weak and faint. I sometimes feel that, unless checked, my days are few. I know the Lord can do with me as he will. He afflicts, and he can heal; he gives, and he can take away; and blessed be his holy name. Sometimes I shrink from death's cold arms; but O! again I would rejoice to lay this weary body down to rest, to dwell and be with the Lord.

"Tis there the weary are at rest,
And all is peace within:
The mind, with guilt no more oppressed,
Is tranquil and serene."

JANUARY 28th.

I PASSED a very distressing night, in tears. O! I felt so forsaken, even by those whom I thought ought to love me; and my sins arose like mountains. How could a just God forgive a wretch like me? I thought, Could I better it were I to live my life over? No. Could I grow better were my life spared a thousand years? No. I would find still this weak, sinful flesh, so prone to sin. There I lay and cried till a sweet voice spoke, "Thou art not alone, neither art thou forsaken. Only trust." Instantly the tears ceased. The words still seemed to come, "I am ever with thee, the same yesterday, to-day and forever. My love never changes; and though thy earthly friends forsake thee, I will never. Better by far to trust to the Lord than to all thy friends and companions on earth." Then did an evil thought come, "There is no God." O! such a thought shook my frame; but it lasted only a moment, till I felt the sweet peace and love of God pass over me. My eyes closed, and I was soon in peaceful slumber, to awake this morning feeling to sing praises to the Lamb that was

slain for poor perishing sinners, forsaken by man, but chosen of God. O! how it cheers my poor drooping heart to trust to the dear Lord that some day, when it pleases him, who doeth all things right, he will call me to come home, where the wicked cease from troubling and the weary are at rest.

I again take my pen to write such thoughts as present themselves. I have been quite sick all day, but feel some stronger this evening. The doctor told me to-day that perhaps after all they could do me more good than we think for. I know they can if the Lord wills it so; but his will must be done.

Dear Elder Durand, I had the sweet privilege granted me to hear the blessed truth spoken. How plain it was made to me. How it cheered my poor drooping heart. How eagerly I listened for each word as it fell from the lips of Elder Alderton. I was glad indeed. The next day I came home feeling worse. My dear husband, of course, thought I had better staid at home. He preached at my father's house to a small number; but the dear Lord has said, "Where two or three are gathered together in my name, there am I in the midst." He preached as though he were preaching to a thousand. I know most of our preachers (or so-called) would not have delivered one of their sermons to so few. It makes me to rejoice as his words yet sound in my ears, "If the Lord be for us, who can be against us?" Is this not comforting to his weak children? I had such a dear, sweet, comforting letter from dear Bessie. How I wish I could receive such letters daily. But I must be contented and feel thankful that I have the sweet privilege granted me to receive them occasionally.

JANUARY 30th.

I WILL try now to finish this letter. I heard the letter read to-day from the doctor. He gave instructions what was to be done if I did not get better in a few weeks, and O! I dread it; but it seems necessary to be done, and I am almost at such a state that I am willing for anything, so I may be relieved in one way or the other. If in death, then my sufferings will be ended and I shall know no pain,

"And not a wave of trouble roll
Across my peaceful breast."

If I am not relieved and not benefited, God's will be done, not mine. I crave an interest in your prayers. Love to you and yours, and when you again feel like writing to poor, unworthy me I will be so glad to hear from you.

Yours in hope of a better world,
LIZZIE HIMES.

HOPEWELL, Pa., July 8, 1893.

ELDER SILAS H. DURAND—DEAR ELDER AND FAMILY:—Your very dear letter is at hand, and I was glad to hear from you once more.

(Continued on page 325.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 11, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

FAITH OF THE CENTURION.

If it will not be asking too much of you, please give your views on the Scripture recorded Matthew viii. 11, 12. By doing so you will oblige a poor sinner saved by grace, if saved at all.

A. H. WILLIAMSON.

LUVERNE, Ala., April 24, 1893.

R E P L Y .

"AND I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—Matt. viii. 11, 12.

For the correct understanding of this declaration of our Lord it is essential that it be taken in the connection in which it is recorded. It must be observed that the Jews, to whom this was spoken, were settled in the sentiment that all the benefits of the coming of the Messiah were to be restricted to that people whose natural descent could be traced to those patriarchs here named. Although it had been clearly foretold by inspired prophets, whom they professed to believe, yet they could not understand that their earnestly expected revelation of the kingdom of heaven could embrace in its divine blessings those whom they had ever regarded as beyond the limits of the favor of God. Relying upon their fleshly parentage, even the disciples of Jesus could have no clearer knowledge than that received by tradition, until they were taught of the Lord to discern between the legal shadows and the gospel substance. The Mosaic dispensation had not been fulfilled when this miracle was wrought, although the time was at hand when it should be rolled together as a scroll, and all its glory should be lost in the superior radiance of the day of gospel light. The disciples whom Jesus had called to follow him were, with their Lord himself, yet under law to Moses, and the middle wall of partition still stood as an impassable barrier to forbid the hope of any Gentile who might seek acceptance by the obedience of the law as given on Sinai. Although they had been taught that their own salvation was entirely of grace, it was not yet shown to them that they were called to a new life and liberty, which could never be known under the heavy yoke of that fiery law whose infinite requirements must fill with despair every one who could hear its awful thunder. Even after receiving the gracious instruction of Jesus as spoken in the sermon on the mount, they were still unable to comprehend the

infinite riches of that grace which could abound to the bestowing of mercy and salvation upon those who had no part in the institutions of Judaism. Up to the time of the incident recorded in the verses immediately connected with and including our text, there had been no intimation by our Lord that he would display his grace in behalf of any others but the natural Israelites. The Gentiles were not only regarded as oppressors and enemies of Israel, but they were thought to be unworthy of recognition even as social companions. So bitter was the animosity of the Jews against their Gentile conquerors that it was one of the epithets with which they reproached Jesus, that he was a friend of publicans (Roman tax gatherers) and sinners. The centurion was a Roman officer, whose servant had been healed by the word of Jesus; and it may readily be understood that this was an astonishment to his followers, as well as to all those who witnessed the miraculous display of mercy toward one who was not an Israelite. It is said in the record of the woman of Samaria that "the Jews have no dealings with the Samaritans."—John iv. 9. And to the woman of Canaan Jesus said, "I am not sent but unto the lost sheep of the house of Israel."—Matt. xv. 24. Then it is not strange that this great favor bestowed upon the servant of the centurion was especially wonderful to the people, both Jews and Gentiles. It is said that Jesus *marveled* when he heard the words of the centurion; but the expression is defined in the same verse, when he says, "Verily I say unto you, I have not found so great faith, no, not in Israel." It is not that Jesus was astonished at this display of faith; for there is no faith but that which is the gift of God, and no man has this true faith but as it is the fruit of the Spirit of Christ which has been given unto him. Jesus declared the wonder in this case that such great faith should be manifested in one who was a stranger to the privileges and advantages of the legal dispensation. This was truly worthy of special consideration as showing that the possession of this gift of the grace of God was not dependent upon the merits or superior birth of those on whom it was bestowed.

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Perhaps difficulty may arise in the mind of some in comprehending this declaration, because of the failure to observe that the Lord is speaking of that kingdom of heaven which John had announced as being at hand. To the natural mind the expression suggests the final state of glory to which the saints are appointed. Then it is consistent with such an application of these words to consider the coming of those from the east and from

the west as indicating that they were not children of the kingdom in the sense of being of that number who were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. If this were the correct interpretation of this text it would involve the necessary consequence that some of those who were chosen of God to eternal life may be lost, notwithstanding that choice; and that others who were not so chosen of God should be found at last sitting with the saints in heaven, by virtue of their own wisdom and choice. Certainly there can be no question whether this theory represents the choice of man or the choice of God as more effectual. If the will of the sinner defeats the choice of God when he would have the subject of his choice saved, is it consistent to claim that the power of God is superior to that of the sinner? And, if the will of God is defeated in his design to save the subjects of his favor, is it probable that there will be more willingness on their part to submit to his will in their condemnation? But this absurd doctrine of the freedom of the will of the sinner in the matter of salvation is effectually refuted in the very declaration of our text. The truth of our Lord is positively pledged that these from the east and west shall come and sit down in the kingdom. The purpose of God cannot be fulfilled without this. And if that counsel of his will should fail there could be no hope for the salvation of any of the justly condemned children of Adam. Hence, the only result which can be attained in the overthrow of the doctrine of particular and effectual election must be the universal destruction of all the race of mankind. But in this text, as in all the revelation which God has given, it should be remembered that the whole testimony is the one and inseparable record of the truth of God, and therefore no interpretation of any portion of this word can be correct if it conflicts with the testimony of the same inspiration in any other portion. The word of truth must be consistent with itself; whatever inconsistency may appear to finite minds certainly results from the blindness of our understanding. But there is no trouble in the application of these words of Jesus as preaching that same "kingdom of heaven" which John had announced in the preaching of repentance in the wilderness of Judea, saying, "The kingdom of heaven is at hand." It was of this kingdom, which was to be revealed in the establishment of the gospel church, that our Lord spoke in our text. They who come from the east and west are the Gentiles who should be brought into the liberty of the sons of God, and the bringing in of them as fellow-citizens with the saints, and of the household of faith, is inseparably associated with the fulfillment of the

work which Jesus came to finish in the breaking down of the middle wall of partition which had from the days of Moses shut out the Gentiles from participation in the advantage bestowed upon the Jews. In the setting up of the organized church, even the chosen apostles of Jesus were unable to receive the great truth that the Gentiles were made partakers of the liberty of the saints. It was not until he was specially taught in that wonderful vision, that Peter was prepared to comprehend "That God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." And when he had reported the whole case to the church at Jerusalem, "They held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—Acts x. 34, 35; xi. 18. In the kingdom of Christ every sinner who is brought in by divine grace does sit down with the patriarchs and prophets, resting in the same redemption which is in Christ Jesus, who is the only Savior of his people, and in whom is all the hope of conscious sinners. The Gentiles do come from the east and west, "Being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." In the gospel kingdom of heaven they "sit down" with all the subjects of electing love in that infinite rest which Jesus gives to all who labor and are heavy laden. However it may gratify the pride of such as are strong in their own ability, to claim that they are capable of "*working for Jesus*," it is clear that they are not included in this text, for all these "shall sit down," as the Lord expressly declares in the words here recorded. It is not a false promise which was spoken by our Redeemer when he called the weary to himself for rest. He was not seeking to secure toilers under that delusive announcement when he said, "I will give you rest." All who enter that kingdom of heaven sit down in the perfect and everlasting rest which remains to the people of God, and into which they that believe do enter. This is the gracious word which by the gospel is preached unto the Gentiles. They shall come, and they shall sit down in this kingdom with Abraham, and Isaac, and Jacob. There can be no failure in this word of the Lord. It shall come to pass.

"But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." As has been intimated, this was fulfilled in the overthrow of the nation of Israel, and in the removal of that legal heaven and earth of Judaism. It is not that God has cast away his people which he foreknew. The children of the kingdom who are cast into outer darkness are those natural Israelites who are looking to the law of Moses for justification. These are indeed in

fleshly relation "children of the kingdom," being naturally descended from the patriarchs. But when some of them demanded baptism on that ground, John denounced them, and expressly rejected that claim. The repentance which he preached was the turning away from all legal and fleshly dependence, and the fruits which were meet for such repentance were the broken and contrite spirit, by which they should mourn their utterly lost condition. Those who bore such fruit were identified as being led by the Spirit of God. Those who knew no higher righteousness than that which could be attained by obedience to the law of Moses were and are forever cast out into that outer darkness which is not illumined by the life-giving light of the Sun of righteousness. The weeping and gnashing of teeth is not that godly sorrow for sin which moves those who hunger and thirst after righteousness. It is expressive of the impotent rage which marks the defeated efforts of the enemies of truth and righteousness. Such weeping and gnashing of teeth is never accompanied by the hatred of sin, and the desire to be conformed to the image of Jesus. The love of Christ is never found in those who are cast out of the kingdom of heaven. They who love the appearing of the Lord must be led by his Spirit, and all such are the sons of God.

It is not intended to deny that there are seasons when the true born children of grace are called to feel the bitterness of being cast out of the presence of their Lord; and in such severe chastening they do feel the pains of hell as having full power over them; but they are not left in hell. Even in their sorest distress there is the longing for deliverance from sin, which can never be found in that sorrow of the world which worketh death. The selfishness of carnal enmity may long for release from misery, but it never can produce the desire for that perfect righteousness which is revealed in the glorious face of Jesus Christ. With those who hunger and thirst after righteousness, it is often the case that the dark waters of affliction may prevail against them, and sorrow may endure for a night; but joy cometh in the morning. That morning is ushered in by the rising Sun of righteousness, who always appears for the joy of them that love his appearing, and for them there is always healing in his wings.

Brother Williamson will please compare this effort to comply with his request with the inspired standard, and accept only what is in accordance with that rule. We should be glad to hear from him or any of our brethren on the text, which we have but briefly considered.

(Continued from page 323.)

It cheered and revived my drooping mind. I am alone in my room now, and am trying to sit up some, but find it almost impossible to stay up ten minutes at a time, and am so weak that I can scarcely hold my pen. I have undergone another operation, and am slowly recovering, but am so weak and frail that the doctor said yesterday it looked as though I would not be helped much. I was so glad when I heard you were coming in August that I scarcely could await the time when I could be buried with Christ in baptism. But this rejoicing did not last long. I soon felt my sinfulness so great, and was so cast down with the weight of sin, that I thought, How can a just God pardon me? How can he suffer me to enter his fold? so wretched and so vile I seemed. My vain thoughts were so great that I could not even mention them were I to attempt to do so. For several days the darkness was so great that I despaired of life, and wished time and again that I had never written to any one. But the Lord came in a way I had not thought for, and spoke peace to my troubled soul, and there was a great calm.

JULY 9th.

I HAD several trials yesterday, and did not get this rambling letter done; so this morning, by God's tender care and loving mercy, I again was permitted to arise from my weary bed, although I did not think I could. I was almost led to think that my time here was nearly done, and that I could be with Jesus and see him as he is. O! the agony I suffered would be hard to describe. It seemed as though each rapid beat of the heart would still me in death. My recovery is doubtful, I know, though with God all things are possible, and if he wills it I will regain my former health. If not, O may he bend my will to his. If he keeps me in the bonds of afflictions he certainly has a just cause for so doing. I know that if I were left to choose my own path it would be different, and whither would I go? The lower I sink the more peaceful is the rest.

"Without thy sweet mercy I could not live here;
Sin soon would reduce me to utter despair;
But through thy free goodness my spirits revive,
And he that first made me still keeps me alive.

Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolved by thy goodness I fall to the ground,
And weep to the praise of the mercy I found."

I was glad to hear your dear wife was better in health, and if God wills it so she will be restored to health. I hope to see you soon and hear you

talk of the goodness and mercy of the Lord.

Yours in hope of a better world,
LIZZIE HIMES.

HOPEWELL, Pa., Aug. 24, 1893.

ELDER SILAS H. DURAND—MY DEAR BROTHER AND FAMILY:—If one so sinful as I may address you thus. As I sit here meditating on the past my mind almost fails me. It seems as though I hardly dare claim so sacred a relationship as to address you, or any of the family of God, as brother or sister. Just one week ago to-day we took the parting hand. How different was last week passed from this. Yesterday a Dunkard minister tried to prove to me that I was on a certain road to hell. He said it caused him to shudder when he heard I was baptized again; when I had been baptized aright, to think I would go astray. "That was your father's fault," he said. I assured him my father had nothing to do with it; that I believed it to be the work of the Lord, and not of man. I told him how different were my baptisms, how sweet was my watery grave last Tuesday, and how peaceful I felt. Could a mother lay her infant down with more ease? O how sweet was the day, and how peaceful the waters. The place is ever before me, as plain as though it ran beside the house. In his argument, when I would attempt to say anything, he would tell me to hush and wait till he would say all, and then perhaps I would have more light, and would know what I was talking about. He told me several times that much learning had made me mad; that he was afraid of this some time ago when he read some of my writings. I at last told him that better by far was it for me to hold my peace and not talk, than to talk with one who had no hearing ear, and who yet was in Babylon, and I would end my talk with him. If the Lord be for me, who indeed can be against me? Let the world move and say what they will, let them condemn me; it is not the world who giveth the crown. He talked awhile after that, and asked me a few questions, but I answered him nothing. When we went to take the parting hand he said, "Now, Lizzie, don't be cross because we differ in our views, but come to see us. But the Scriptures are so plain that I thought I must try to convince you that you have gone astray, and O how sorry we are for you." I told him his words were idle, and I had no hearing ear for them; that the Lord had made me see what a wretch I was, and not man, and I had no works to offer the Lord to make him love or save me; that when it came to works, no flesh could stand before God. He seemed very kind to me, and at different times during our conversation I noticed tears in his and his wife's eyes. But, my dear brother, his conversation, his preaching, his prayers, could not move me. The

Lord was with me, and I could not be moved. How firm a rock is the name of Jesus. "Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about. Arise, O Lord; save me, O my God; for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord; thy blessing is upon thy people. Selah." This psalm is very comforting to me, and of late seems to suit my case. My mind dwells much upon our meeting face to face. How different from what I expected.

AUGUST 29th.

IN writing the beginning of this letter I was taken very sick, and was quite bad for a few days. The doctor says he can do nothing more, only for temporary relief, and another operation would be against my life. He told my husband it was to be kept from me, that things were so doubtful either way. But they cannot frighten me. I am not afraid of dying before my time. I had such a dear letter from Attie Curtis, and am not worthy of such a sweet welcome. I must try to finish a letter commenced to her last Saturday. My head has been so bad that I do not feel like writing. I cannot write any more. Love to you and all. Father and mother send love to you and yours.

Your unworthy sister,
LIZZIE HIMES.

OAK CREEK, Ore., Aug. 31, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed I send you a letter written by sister Boyd, of Dilly, Oregon, which you will please publish if considered by you worthy a place in the columns of the SIGNS OF THE TIMES.

I am truly sorry that we have to see in the SIGNS a notice to delinquents. I wish the brethren would stop that notice by paying up.

Your brother in hope,
J. P. ALLISON.

DILLY, Oregon, Aug. 1, 1893.

ELDER J. P. ALLISON AND WIFE—MUCH ESTEEMED FRIENDS IN CHRIST JESUS:—Your highly esteemed letter was received several days ago, and we ought to have answered it before now; but the many cares in this life and the sinfulness of our hearts cheat us in many ways not perceived by the unregenerated. I am often made to question the wisdom of my attempting to write at all on spiritual things. It is true the

children who have been enlightened are free, and when God loosens their tongue it speaks with the wisdom of God, which is foolishness to the unbeliever. Here the doubts of my poor soul are overwhelming. How can one so prone to sin lay claim to any of the blessed truths that apply to the children of the only true and living God? Jesus says, "My sheep hear my voice, and I know them, and they follow me." Can one so vile claim to be a follower of the meek and lowly Son of God, who withstood all the temptation while in these low grounds of sin and woe; who was reviled and spit upon, and reviled not again? O! this stubborn heart, this guilty conscience. Like one of old my heart cries out, "O wretched man that I am! Who shall deliver me from the body of this death?" And Paul was certainly a follower of that meek and lowly Jesus. His mouth was opened, and he spoke of the hidden things of God; hidden from the wise and prudent, and revealed unto babes. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

Now, my dear brother and sister, I am not fit to speak of these things. My walk is so crooked, my conversation is so often the reverse of that which is good, that my thoughts quake and my pen falters. But I have pondered much over some things that I am about to speak of. If you will bear with me in my weakness, and reprove me if I go wrong, I will try to set forth some of my views in as plain a manner as I can, hoping God in his goodness will keep me from error. I believe I mentioned in a former letter to you that my mind was to write to you on a subject that bothered me. You told me to write it for the SIGNS; but I tell you candidly that I tremble at the thought; yet we are told to fear no man, but rather to fear God. You are at liberty to do with this as you see fit. So, in the presence of Almighty God, and with fear, I hope, I will address myself to every one of the beloved family before whose eyes these lines may come, trusting the Lord will give you wisdom to accept or reject according to the right way.

I wish first to call attention to prayer, unuttered or expressed. With myself I find that prayer expressed in audible words takes on a sound of hollowness that makes my heart quake. I try to use becoming language, which causes me to almost lose sight of the most solemn feeling, which gives place to one of disgust at my expressions, addressed to one whose eye is upon me, and who knows all my need better than I do, a poor worm of the dust. Unuttered prayer seems to come of a purer origin, if I may use such an expression in connection with myself. I find a feeling different from any other that possesses me, a feeling the flesh dares not tamper with, for it kills. Brethren, is there any one like me? Well do I know "It is not in man

that walketh to direct his steps;" neither can he think a good thought, much less do a good act. Surrounded by the cares and turmoils of a busy life, harassed in mind and weary in body, the heart set on trying to economize, and at the same time provide enough for our dear dependent ones to eat and to wear while in the body, can we at a set time or at a moment's notice give thanks for what we receive? Can we kneel down at night, or at any time that custom requires, and utter a fervent prayer to the Father of all light for the many blessings bestowed on us, poor, weak mortals? Let the children of our King think, and think seriously of these things, and act as the Spirit directs. He that feels like praying, let him pray; but do not bring to the altar any set form for the sake of custom or habit. We are believers, but it does not follow that we can sit at a table and utter at will a heartfelt prayer. We claim to be, and hope we are, children of the only true and living God; but so long as we dwell in this fleshly tabernacle we will be cumbered more or less with worldly things; and holding what is popularly called "family prayers," seems out of place among Old School Baptists. If the heart could always enter into these things I would not object to believers kneeling down daily, or a dozen times a day, for that matter; for it is true that we cannot praise and adore the heavenly Master enough. But we are told to enter into our secret place, or closet, and there pray. Again, it is a custom among some dear brethren I know to require their children to kneel down with them; for what? Some say it is setting a good example before our children. Is teaching our children hypocrisy setting a good example? Compelling them to listen to our uninteresting routine of words, to which they have listened many times, and often wished we would cut short, and sometimes falling asleep through weariness, the little knees aching, and the mind wandering to something of a more pleasing nature. In all this where is the good among so much evil? Prayer is too holy an act to be given over to form. When it is governed by form it consists more or less of the same material, and is falsely called prayer. One will say, That is a small matter to make such a noise over. But that is one of many errors which some of our people are drifting into. I feel that I must mention another. Many, I am grieved to think and say, are in the habit of using the appellation brother or sister promiscuously; and I maintain that we have as much authority to invite these same characters to partake of the emblems of our Lord Jesus Christ. Other denominations are profuse in the use of these terms. We, as children of our spiritual Father, and dwelling together in church capacity, are commanded to be not unequally yoked together with unbelievers. "Be ye separate," saith our God. We over-

step authority when we use the appellation in connection with any except the acknowledged followers of Jesus; those who have gone down into the watery grave, thus acknowledging him who hath loved us and saved us with an everlasting salvation; those of like precious faith with us, as our brethren.

May God bless truth and pardon error.

MRS. J. K. BOYD.

THE GIFTS AND CALLING OF GOD.

BROTHER Jephtha Watkins, of South Carolina, requests my views through the SIGNS OF THE TIMES on Romans xi. 29, which reads as follows: "For the gifts and calling of God are without repentance." That is, God does not call his people because of repentance, or on the ground of their repentance; neither does he endow them with any gifts because of repentance. We find the apostle in this connection treating of the doctrine of election exclusively; showing by conclusive argument and clear impressive reasoning that God calls and blesses his chosen people because it was and is his pleasure to do so, and for no other reason. In our text the apostle Paul was writing to the church at Rome, telling them of the salvation of Israel, notwithstanding their rebellion and wickedness against God; for their salvation depended not on any goodness or foreseen merit in themselves. In the preceding verse Paul tells the Roman brethren that the salvation of Israel does not depend upon their acceptance of the gospel; so they need not think that because Israel are enemies to the gospel they are lost, for they are beloved of God for the fathers' sake; that is, beloved because of the everlasting promise made to the fathers. Then Paul appeals to their (Romans) own experience for proof; tells them that in time past, when they were dead in trespasses and sins, they received mercy from the hand of God, even while they were unbelievers. God called them from nature's night into the marvelous light and liberty of the gospel, freely gives them repentance through his dear Son, and then gives them evidence of the forgiveness of their sins, and then gives them faith in Jesus Christ his Son for salvation and eternal redemption.—Acts v. 31; Heb. xii. 2; Matt. i. 21. So we cannot help but see that Paul in this chapter (Rom. xi.) puts a quietus upon the unscriptural Arminian notion of repentance upon the part of the creature as a condition of eternal salvation.

There is another standpoint from which we might consider this text; that is, the unchangeableness of God. The word "repentance," as used in the holy Scriptures, carries the idea of changing or turning; but from the connection of this Scripture we cannot escape the conclusion that the prime idea of the apostle while penning our text was to confute the conditional idea of salvation. It is

perfectly safe to say that all the gifts of God to his people, and his calling of his people, "are without repentance" in every sense of the word. All the gifts of God bestowed upon his people, whether in time or eternity, and his calling of them, are "according to his own purpose and grace, which was given us in Christ Jesus before the world began." All his purposes are immutable, and hence unalterable and unchangeable; so then "the gifts and calling of God are without repentance" entirely. Repentance is in no sense the cause of the gift of eternal life, or fruits of the Spirit. The calling of God of every sinner from nature's night to the marvelous light and liberty of the kingdom of Jesus is entirely without repentance, both on the part of God and the sinner; for God blessed all his chosen people before the foundation of the world with the promise of eternal life and all the graces or fruits of the Spirit, and treasured them in his Son for them.—Eph. i. 4. He does not give them eternal life because of repentance, but without repentance; for repentance itself is the gift of God, and is the fruit of eternal life, and an evidence that one has eternal life. God does not save and call sinners according to or with their repentance, but according to and with his eternal purpose and grace, which he gave us sinners in Christ Jesus before the world began.—2 Tim. i. 9. O what a storehouse of spiritual blessings is our blessed Jesus! All things needed for the perfecting of the saints are found in him. O what provision is made in Jesus for God's people, embracing everything needed for their salvation, preservation and everlasting happiness! God gives his people eternal life, through Jesus Christ our Lord.—Rom. vi. 23. Not through or with repentance, but through Jesus Christ, who is the embodiment of truth and life eternal. Hence, as soon as the promised seed, the redeemed children of God, receive the divine favor experimentally (when they are quickened into the divine life), they are in receipt of the truth and divine life, and are capacitated to grow in this glorious favor or life; and all the graces or fruits of this eternal life will be developed more and more, and the knowledge of this eternal truth will be more and more developed as the child grows.—2 Peter iii. 18; Eph. iv. 15, 16. The first glorious gift of God to his children is eternal life, which is the embodiment of all the other gifts; for in the gift of eternal life God gives them the heirship of all spiritual gifts (blessings); and then, after the child of God receives the gift of eternal life, it receives the blessed and heavenly gift of the knowledge of its total depravity in human nature. Then comes the godly sorrow for sin, which works repentance. Then God gives them that glorious and heavenly deliverance from sin and condemnation experimentally, the work of faith; then every good

and perfect gift necessary to qualify the saint to fill the position assigned him in the divine economy. So God calls all his children, without repentance, according to his own eternal purpose; and they receive every gift from his heavenly hand according to his eternal purpose in Christ Jesus before the world was, and thus are prepared to fill the position in the kingdom of God which they were ordained to.

Right here this subject begins to expand, but I shall have to close. I have written in great haste, and in the midst of company; but I hope it will prove satisfactory to our dear brother Watkins, if published, and will be of comfort to the readers of the SIGNS.

I am, as ever, your poor, little, unworthy brother in hope of eternal life,

WM. R. WELBORN.

STATE ROAD, N. C., June 26, 1893.

RINGGOLD, Va., Sept., 1893.

BRETHREN G. BEEBE'S SONS:—Brother John T. Lumpkins has requested me to write for publication through your paper, using for a foundation a text of Scripture recorded in 1 Thess. v. 6. "Therefore let us not sleep, as do others; but let us watch and be sober." This Scripture, like all other, is true in the sense in which it is meant. A wrong application will render it wholly unprofitable. You will notice in the preceding chapter, thirteenth verse, the apostle's charge to these Thessalonian brethren, not to be ignorant concerning certain ones which are asleep; while in the text under consideration we are told not to sleep. Hence the importance of our giving heed to the subject under consideration, lest we use one Scripture to the destruction of another. It seems that different sleep is spoken of; therefore let us be careful to understand what is meant by the text; what kind of sleep is objected to, &c. These brethren are told that they are the children of light and of the day; not children of night and darkness. "Therefore let us not sleep," &c. Day and night naturally come upon all men. All that are blessed with natural eyes, minds, &c., see and realize the difference. We have no power to hinder this natural occurrence. At the appointed time it will be so. We use the natural day for time of labor to obtain food and blessings in this life, and night for rest from labor. Natural things are often used to acquaint or prepare our minds to receive spiritual things; and now may the God of heaven enable us to dive deep into the mystery of this Scripture so beautifully and solemnly set forth, so that the children of the day now may be edified and comforted. Let us remember that we are fast traveling to meet the night of death, and after this the resurrection. Therefore we, the children of light, should not in a sense sleep, but watch and be sober. "For they that sleep, sleep in the night;

and they that are drunken, are drunken in the night." How great and how sad is the difference shown here between the children of the day and light, and the children of night and darkness. Let us remember that our daily walk and conversation shows to which class we belong. We are told how we ought to walk to please God. For God hath not called us to uncleanness, but unto holiness. Now, brethren, let us therefore be alive, faithfully discharging our every duty, showing that we are children of the light, until we shall have to sleep the sleep which is in Jesus, which is not forbidden. In the morning of the resurrection, when the Lord shall descend from heaven with the voice of the Archangel and with the trump of God, the dead in Christ shall rise first; and those that are alive upon the earth shall be caught up together to meet the Lord in the air. How indescribable, how language fails to tell, the joy of such a meeting. Now, brethren, if we claim a part in this resurrection, what are we doing to-day? Are we watching? Are we sober? How solemn, how sad, if we are found wandering in darkness, dissipation, and all forbidden paths traveled by the children of the night and darkness. Let us remember the apostles do not say we cannot sleep this dangerous sleep, but exhort us not to do so. How good, how gracious and how great is the power of our God in giving us the Scriptures, and to put in trust with some of our brethren the gospel, all to keep us out from this forbidden sleep, or death to all our religious pleasures. Brethren, let us watch and be sober, that the Lord may be praised.

Your brother in hope,

R. L. DODSON.

MORTONSVILLE, Ky., Sept., 1893.

ELDER BEEBE'S SONS—KIND SIR:—If you will permit one so unworthy as I to thus address you. I will send two dollars in this letter to aid in publishing the ever-welcome and dear old SIGNS OF THE TIMES. I hope the good Lord may prosper you in the good work. I am often bowed down, and fear that I am not one of the elect. If I am, why so cold and lifeless? I do love to hear the Old Baptists preach better than any people I ever heard, but I seldom have the privilege of hearing them. I would so much love to have some of the ministers visit us. I am willing to pay them. Excuse this; I did not expect to say much.

Respectfully,

MATTIE S. WARE.

ELDON, Iowa, Sept. 4, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—A few more months and I shall be eighty-six years old. While blessed with health and eyesight, to be deprived of the dear old SIGNS OF THE TIMES, which I have read from its first issue to the present, would be a grievous loss. I hope you will not let my name be stricken

from the list at any time during the remaining few days or years at most that the laws of nature retain me in this life; and at my death if any delinquency occurs I have children whom I can safely assure you will pay the last farthing and continue the paper in their own name.

Yours in the bonds of christian love,

REBECCA FLINT.

EDITORIAL NOTICES.

SUPPLY EXHAUSTED.

AN unusually large and sudden demand for our small type cloth-bound hymn books has entirely exhausted our supply, but we have the book now in press, and expect to have them ready for delivery by the first or middle of November next. We have a number of orders now on hand which we will fill at the earliest possible day. Parties who have orders now in, and prefer to do so, can remit the balance and have any of the other styles of binding mailed them immediately. Any one wishing to have their money returned, if they will inform us, we will refund it to them.

OBITUARY NOTICES.

Lewis Butler, of Sanford, Maine, died Sept. 23d, 1893, aged 68 years, 9 months and 8 days.

He was baptized by Elder Quint, Oct. 8th, 1877. Our brother for a number of years was Clerk of the church at North Berwick. He was a brother beloved, and in his removal the church feels that she has lost a useful and faithful member. There was manifest in this beloved brother the Spirit of Christ, he being meek and lowly in heart. Down to the end of his pilgrimage he acknowledged himself to be a poor sinner, depending upon the mercy of God alone. He spoke of his hope being in the sovereign and abounding grace of God.

During his last illness, when unable to attend the meetings of the church, he manifested his interest by inquiring after their welfare, and expressed his soul's longings for the prosperity of the household of God. Our brother was one who cheerfully gave of his earthly substance for the temporal needs of the church, and for the support of the gospel ministry. He could have wished during his sickness to live some time longer, to have been able to see his dear wife (our sister Butler) a little further on in her journey through this life; but the gracious Lord brought him even in this into resignation to the will of God, and he expressed his willingness to go.

At his funeral the writer preached from the words, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14.

FRED. W. KEENE.

By request of a daughter of the deceased I send for publication through the SIGNS a notice of the death of Mr. Abram Gladden, in the 85th year of his age.

He was buried from his late residence near the Harford Church-house, where he still lives in the memory of many who were entertained at his hospitable home; but many of them are now gone the way of all the earth. Among them were Elders Frances, Thorne, Beebe, Hartwell and Leachman, who were especially fond of him. In regard to the doctrine held by the Old order of Baptists he was very

decided and firm, but never seemed to feel his way clear in making a public profession of the truth as it is in Jesus, although I have heard him on different occasions speak of his travel of mind in the things of the kingdom.

The deceased was twice married, but his family was not large. One son and two daughters survive him. His wives were suffered to remain with him but a short time, and consequently the last years of his life were spent in loneliness and sadness; but now being freed from the tabernacle in which he groaned, being burdened, he leaves others to mourn, but not without hope. The children are comfortably situated in homes of their own.

I was requested to attend the funeral, but my arrangements were such that I could not. He sleeps in the Harford church-yard beside his wives, undisturbed by the sorrows of the way; asleep until all who are in their graves shall come forth. Our best wishes remain with those bereaved ones. May the Lord be near them.

WM. GRAFTON.

FOREST HILL, Md.

SISTER Ellen Miller departed this life January 13th, 1893, aged 82 years and 3 months.

She had been a member of the Old School Baptist Church sixty-five years. During this long period she adorned the doctrine of God her Savior, and walked worthy the vocation wherewith she was called. She was a life-long reader of the SIGNS OF THE TIMES, and a firm believer in the doctrine set forth in that periodical. She had resided for many years in a comfortable home within a few yards of the Tapscott meeting-house. Her home was the home of all her brethren. She was a woman of many virtues, and well-beloved by all who knew her, especially by the household of faith.

Elder J. C. Ried was present at her burial, and spoke to the praise of God and the comfort of the people. Our dear mother in Israel has left the land of the dying and entered the land of the living. To the saints of God

"There is no death; what seems so is transition.

This life of mortal breath
Is but the suburb of the life elysian,
Whose portals we call death."

H. M. CURRY.

YEARLY MEETINGS.

THE yearly meeting at Welsh Tract will commence (the Lord willing) on Saturday, Oct. 14th, at 10 o'clock a. m., and continue two days.

Those coming from the north will take the train leaving Philadelphia at Twenty-Fourth and Chestnut Streets at 8:15 a. m. on Saturday, via B. & O. R. R. to Newark. Those coming from the south will take the train leaving Baltimore at 3:40 p. m. on Friday, or on Saturday at 7:00 a. m., via B. & O. R. R. to Newark, Del. Those coming on the Delaware R. R. will take the train leaving Clayton at 4:09 p. m. on Friday for Wilson, changing cars at Porter.

We extend a cordial welcome to all lovers of the truth, and hope to be remembered by our ministering brethren.

P. M. SHERWOOD, Clerk.

A YEARLY meeting will be held (the Lord willing) with the First Church of Roxbury, at Batavia Kill, Delaware Co., N. Y., on Wednesday and Thursday, Oct. 18th and 19th, 1893, commencing on Wednesday at 11 o'clock a. m. All lovers of the truth are cordially welcome, especially brethren in the ministry.

The train from the east due about 11 o'clock, and from the west past 2 o'clock, will be met at Roxbury village on Tuesday, the day before the meeting.

WM. BALLARD, Clerk.

ASSOCIATIONAL.

THE Pilgrims' Rest Association of Primitive Baptists will convene (the Lord willing) with the Gilead Church, in Miami Co., Kansas, on Friday, Saturday and Sunday, October 13th, 14th and 15th.

Those coming from the east and west will come on the A., T. & S. F. R. R. to Gardner. Those coming from the south will come on the K. C., F. S. & G. R. R., and change cars at Olathe for Gardner. The train leaves Kansas City at 9:10 Friday morning.

We earnestly request brethren and sisters who love the truth, and who are in good standing at home, to visit our little association. The place of meeting is seven miles due south of Gardner.

WM. L. HALL, Clerk.

THE Salisbury Old School Baptist Association will be held, the Lord willing, with the church at Indiantown, near Powellville, Wicomico Co., Md., to commence on Wednesday, Oct. 18th, 1893, and continue the two following days.

Those who contemplate attending this meeting will get tickets for Pittsville, Md., via Salisbury. Those coming from New York, Philadelphia and Wilmington will take the early train on Tuesday, so as to connect with the train on the B. & E. R. R. which leaves Salisbury about 1:00 p. m. for Pittsville, where they will be met and conveyed to places near the meeting. Those coming from and by way of Baltimore can either take the Enoch Pratt or the B. & E. boat Tangier. Both leave Baltimore about 4:30 or 5:00 p. m. The Pratt will not arrive in Salisbury until about 9:00 a. m. Wednesday, while the B. & E. train arrives at Pittsville about 11:00 p. m. Tuesday. I think it would be better to come on the B. & E. Those who are not acquainted with the route will go down on the steamboat wharf on Light Street, pier 9, and board the B. & E. steamboat Tangier, which leaves (if no change by then) at 4:30 p. m., and will land at Clabourn about 8:00 or 9:00 p. m. Then take the train, which will arrive at Pittsville about 11:00 p. m., where they will be met by friends in and near Pittsville.

We hope to see a goodly number of the friends and kindred in Christ, those who are not hunting for gold, but for the hidden treasure which is found nowhere but in the Lord's sanctuary. A cordial invitation is extended to all lovers of the truth, especially ministers.

Done by order of the church.

L. A. HALL, Clerk.

TO ANY PERSON

SUFFERING FROM DROPSY,

Who will write me, giving name and address, with symptoms, I will send

A TRIAL PACKAGE FREE

Of what I consider the greatest remedy ever discovered. Will remove two gallons in a day. Relieves the worst forms of heart dropsy in a few days. Inclose five cents for postage. Address,

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 42.

CORRESPONDENCE.

REISTERSTOWN, Md., Sept. 28, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—As I promised in my former letter to the SIGNS, I feel now like trying to pen a few thoughts upon the Scripture found in James iv. 7, 8, according to the request of "E. O." in a former number of the SIGNS. The Scripture named reads as follows, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

The special question asked by "E. O." is this, "Is not this language addressed especially to the church?" "E. O." says it is claimed that this language belongs to the world also. I have been hindered from replying to this request much longer than I had intended by sickness in my family, followed by frequent and continued absences from home; but to-day I will try to answer the request as best I may.

First, I will respond to the question, "Is not this language addressed especially to the church?" by saying that unquestionably it is so. A glance at the immediate connection should settle this question at once. Going back to the eleventh verse of the third chapter, the apostle designates those to whom he is writing as "brethren;" and now running on down to the eleventh verse of this fourth chapter he again designates those to whom he is writing as "brethren." If one thing in the writings of all the apostles is clear and well-settled it is this, that they never call any man "brother" unless they have the evidence that he is a child of God and a believer in Jesus. Unregenerate men are never by the apostles called brethren. For a believer to call an unbeliever "brother" is to speak falsehood. It is saying that we believe a man is a child of God, when we do not believe it. It is to give that which is holy to dogs, which is expressly forbidden by the Savior.

From the eleventh verse of the third chapter to the eleventh verse of the fourth chapter the admonitions and warnings and exhortations and accusations are all addressed to these whom the apostle calls brethren, as any one who reads carefully may at once see; therefore it belongs not to the world of the ungodly, but to professed followers of Christ.

But before leaving this thought I desire to call attention to another thing important always to be remembered when we read the epistles. Without any exception at all they are all addressed to believers in Jesus. Let any one who questions this open the New Testament and read the headings of each and every epistle. With two or three exceptions the direct address given in the first place is to the church, or to saints, or to one individual believer in some locality; and in the two or three exceptions to this rule further on in the epistle it is shown that the address is to the same character. There is not one word in any epistle that can be possibly construed as being addressed to the world or the ungodly. Some things are said of the world, or the unregenerate, but not one word to them. There is not a word of promise, of admonition, of reproof or warning that belongs to unbelievers at all as a direct address. He that would take a letter addressed to saints of God, to the faithful in Christ, to the holy brethren, to the church or churches, and hand it out or seek to give any of its contents to the unregenerate world, is dishonest, or careless, and is as guilty as he who misappropriates funds committed to his hands in trust by his fellow-men. Modern revival work is mostly based upon this ignorant or dishonest misappropriation of the exhortations, admonitions and promises of the epistles. It is as though this letter, addressed to the SIGNS, should get miscarried, and should be picked up by the editor of some other paper, and he should claim that it was for his paper, and for every other paper as well as for the SIGNS. Promissory notes given to A. do not belong to B.; and so promises given to believers and saints do not belong to the world. The religion that claims for unregenerate men what does not belong to them is a dishonest religion. Mark, I do not say that all who thus misunderstand the epistles are dishonest. I only say that the system based upon this misuse of the epistles is dishonest.

I can well understand how many of the children of God, reading such Scriptures as those contained in this text and its connection, should be led to ask, Can it be possible that any child of God can be guilty of such sins against God and crimes against men as are named in this connection? But those who question thus forget for a time their own experience, and that it is recorded

that saints in former ages have fallen in just such ways; and it is precisely for the very reason that the people of God still carry about with them a nature prone to sin, and are liable to be entrapped by the wiles of the enemy and their own fleshly lusts, that just such warnings and admonitions are repeatedly given in the Scriptures. John said, "These things write I unto you, that ye sin not; but if any man sin, we have an Advocate with the Father," &c. Saints of God are yet sinners also, and they confess themselves to be sinners; and yet they desire to perfect holiness in both the flesh and the spirit. To the soul who feels his proneness to sin, and yet abhors his sins, and desires to be aware of them, and to depart from them, all these warnings, admonitions, reproofs and exhortations, as well as all the promises, come as an excellent oil, that soothes and heals, instead of bruising and wounding him. The mind of such an one cannot be too often stirred up by way of remembrance of these things to suit him. A dear brother, known in all this section for his humble life and love of the truth, once said to me, "I love to hear preaching that tells me my faults."

The New Testament knows nothing of that religion which denies that the people of God are sinners still. The humble confession of an inspired apostle was, long years after he became an apostle, "I am the chief of sinners;" and another said, "In many things we all offend." The New Testament does indeed speak of a religion which boasted of its piety and great attainments; but it was the religion of the Pharisee, and not that of Christ. Prophets and apostles and all holy men of old confessed their sins, and deplored their failures, and besought the mercy of God. It has been reserved for professed christians of this day and land to put forth a claim of perfection, and so to contend that the warnings and rebukes of the New Testament belong not to believers, but to the unregenerate among mankind; but the word of the New Testament is addressed to the living, and not to the dead; and the living hear it, and rejoice in it, and bless God for every admonition, as well as for every promise of grace and mercy.

Now to these brethren James says in the text, "Submit yourselves therefore to God." The word "therefore" shows that these words are a conclusion drawn from a preceding

statement. In the preceding verses the apostle speaks of envy and strife and wars and fightings among them. He accuses them of seeking the friendship of the world, and declares that they who do such things are adulterers and adulteresses, because having been married to Christ, they are now seeking to be united to the world. These who indulge in such things are proud and disobedient, regardless of the authority of God. From these God turns away his face; but he regards the humble and obedient, and bestows his grace upon them.

"Therefore," he says to his brethren, be not proud and disobedient, but humbly submit yourselves to God, whose you are, and whom as children ye ought to serve. Thus the expression, "Submit yourselves therefore to God," means that his children should regard his will and obey his word. Paul meant precisely the same thing when he besought his brethren at Corinth to be reconciled to God; that is, lovingly receive and obey his commandments. Strife and debate and warring and pride and lust and the friendship of the world suit our fallen nature, but are opposed to God and godliness, and they who do such things do not submit themselves to God; but those who avoid such things do submit themselves to God, for this is the will of God concerning them.

"Resist the devil, and he will flee from you." It seems to me that James is here but carrying out the same thought. The devil stands here, as elsewhere, for all within us or without us that is opposed to God and godliness. As God the Creator of all is the embodiment of all that is good, so the devil or Satan is the embodiment of all that is evil. As God was manifest in human flesh in the person of his Son, our Savior, so Satan takes upon himself the forms of men, and in them opposes all that is true, or that is of God. It seems to me that the meaning of the apostle James in this text is, that we are not to give place to the evil passions of our nature, or to the temptations from without, which would lead us into wars, strife, envy, and every evil word and action. In other words, he regards all that is contrary to the commandments of God as the offspring of pride, and as of the devil, and so to be always resisted, as enemies to God and to us. And he says if these things are resisted they will flee from us. Not resisted in our own strength, for

that would be but to feed our self-righteous pride, and so give Satan a victory over us in one quarter of the field, while we vainly supposed we were successfully resisting him in another quarter; but in the strength of that grace which the Lord gives, and of which James in the connection of the text testifies that our God "giveth more grace." Resisting the devil, then, means simply looking to and resting upon him who once conquered this, our deadly foe, and who said, "Get thee behind me, Satan." And seeing Jesus, the victory and its fruits are already ours. Looking to Jesus, the devil flees, and our evil passions have no power. Seeing him, the tempted soul often realizes such a victory that though he searches for his foes he cannot find them, and so he experiences the power of these words, "Resist the devil, and he will flee from you."

"Draw nigh to God, and he will draw nigh to you." All this is experimental. The proud doers are departing from God, and soon by bitter experience they learn that he also knoweth them afar off and resists them; but the humble ones are his delight. They walk in obedience, and to them the dear Lord manifests his presence. Walking in his commandments, they find a great reward, the joy of his presence. Drawing nigh to God means looking to him, and regarding his word; and to such the Lord comes, and to them is given such assurances of his presence and favor, as the proud and disobedient can never have. It seems to me that this language is, in substance, the same as when Jesus said, "Whosoever shall deny me before men, him will I also deny before my Father in heaven; but whosoever shall confess me before men, him will I also confess before my Father in heaven." Now, let it be remembered that exhortations addressed to living, but weak and erring believers, are not the same as Arminian warnings and threats, addressed to the dead, to arise and live. God's children may be disobedient, and receive the proper chastisement, or they may be willing and obedient, and eat the good of the land; and it is not in any degree legal or Arminian to exhort them to avoid the one or seek after the other.

"Cleanse your hands, ye sinners." When a child of God transgresses, he is a sinner. When he meddles with sin, his hands become defiled. The expression, "Cleanse your hands," is simply a figure of speech, saying in substance, Turn away from your transgressions. Suffer not the wrong to remain upon you. Do not cling to it. It is such a hateful thing that the child of God cannot bear to have his hands defiled with it. It is only another way of saying, "Depart from all iniquity."

"And purify your hearts, ye double-minded." I once heard a dear sister say that she did not see how a child

of God could be double-minded. I came near responding that I did not see how any one else could be. And, indeed, so far as the conflict between sin and holiness, between serving God or serving self and the devil, no one else surely can be double-minded. But I do not understand the apostle here to speak of what we commonly call the "warfare," but of that state of feeling and that course of conduct of which he says, "A double-minded man is unstable in all his ways." Some such brethren have always been in the churches. It is impossible to tell where we will find such ones at any given time. Now, the apostle, it seems to me, uses the word here to characterize those who have professed to be the servants of God, but have yielded their members as the instruments of sin. Their hearts were not single. They needed purifying. They needed that evil and earthly affections should be subdued, and not allowed to control them. Paul in Colossians uses language that expresses the same sentiment. "If ye then be risen with Christ, SET YOUR AFFECTION ON THINGS ABOVE, NOT ON THINGS ON THE EARTH," &c. This does not imply any power to change our own heart. But as those who love God, we are to put away from our hearts and lives all things that are offensive to him. He who loves God, and desires his presence in his heart, must desire to cast out all uncleanness from the place where God dwells.

I leave these thoughts with "E. O." and the readers of the SIGNS.

I remain your brother in the hope of Christ,

F. A. CHICK.

LAMONTE, MO.

DEAR BRETHREN BEEBE:—I send this, and the experience of my precious crippled sister, by permission. This was written to my dear mother, and that of my sister, as you will see, was written several years ago to your dear father. Her reason for not then sending it is best known to herself. If I have any knowledge of the travail of a subject of grace, they are both good, and are of much comfort to me, and I thought would be to others who have tasted of the good word of God, and the powers of the world to come. Dispose of them as you think best, and all will be well.

J. A. TEAGUE.

[THE article mentioned above from brother Teague's sister appeared on page 313 of present volume.—ED.]

DEAR MOTHER:—For the first time in my life I will try in my poor way to tell you what I hope the good Lord has done for me, a poor, ruined and lost sinner. My mind reverts back to night one week, when I was blessed in meeting my brethren and sisters in my own house, and in hearing our beloved pastor preach the unsearchable riches of Christ. But not so with me to-night. But brother

Turner sent me his experience, and it affords me great comfort as I read it, for I believe he has been brought by a way he knew not; yes, a way he never knew. To-night my mind runs back to my boyhood of fifteen or sixteen years, to a way that I had worked out; for I had heard so much talk about Jesus that I wanted to be like the people I heard talk so much about him, so I went to work. I would go to protracted meetings, and when they would call for mourners to come and be prayed for I would go time and again; but alas! sad disappointment! for I would go away feeling worse than when I went up; for this is not that way that our blessed Savior speaks of. He says, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." So I traveled on and on with a sad failure on every side. Well do I remember one day when sister Jane came home from meeting, and said, "John, dear brother, what a precious Savior I have found. I wish you knew him too." I did not then think much about it. She finished clearing away the dishes, and then left the room. I took a seat by the table, and the first I knew my eyes were filled with tears. There being a chair by the stove, I fell into it and wept and cried. Poor soul, something was the matter; there was something wrong with poor me. I never had felt this way before. I said, "May be by to-morrow this feeling will leave me;" and so it did, but soon returned. I thought, O poor soul! what shall I do, or whither shall I go? I would often go to some thicket, or to the woods, or to my dear father's barn, where I would try to pray for mercy; but no mercy could I find. Thus I went on month after month, and year after year, still feeling that I was a poor sinner. I finally came to Missouri, but still I was the same poor sinner. One day while I was sprouting for Mr. Cladfelter, all at once "eternity" flashed through my mind, as if shot by a cannon. I thought of my poor soul. Where will you stand in eternity? Another day while I was at work I said, "I will work and pray to-day." I would work awhile, and then try to ask the Lord to have mercy on me. O how lonely I felt. I felt that I had no friends, like one forsaken. I went to meeting, and when I came to a certain gate would try to pray. I would look all around me to see if anyone was in sight. If a leaf, or anything, would make a noise I would tremble with fear. I tried to pray time and again. I tried to tell my blessed Redeemer the burdens of my poor heart. I felt that if this poor soul went to hell God would be just; for how could he save so vile a sinner and be just? But I got to the meeting, and while sitting there I thought I heard a voice say, "Come up." I broke out weeping. The next day while at home alone, the others having gone to meeting, I picked up

my Testament, opening it, and found the Scripture, "Have mercy upon me, O God, according to thy loving kindness," &c.—Psa. li. I never before had read it when it seemed as it did then. Some of the members asked me afterwards if I had received a hope yet. Sometimes I told them I had, and at other times I doubted. But I hope the blessed Savior has led me in a way that I never knew before. Praise be to his holy name. I then made up my mind to join the Methodists, and did so, but soon found there was no home or comfort for me there. What they believed I could not, for it did not harmonize with what I hoped I had experienced; neither could I find in the sacred record any authority for their belief or practice. Going to their meetings gave me no comfort, and so I seldom went. There was a people I thought to be the people of the true and living God, and O, how I loved them, and longed to be with them. But I thought, How dare I go to them, and insult those dear, good people of God by offering my poor self to them? for I had very often made fun of them, and said many mean, hateful things about them. I would now go to hear them preach at Walnut Branch Church, in Pettis County, Missouri. Elder R. M. Ogle was their pastor. I never will forget their dear, loving faces as they sat there, looking so happy, and seeming to love one another so much. Yet all this was not for poor me. Their singing and songs seemed full of praise to my dear Savior. How I did long to be with them. Several times have I gone to meeting, and when the dear pastor would open the door for the reception of members I could hardly keep my seat, for I so much wanted to be with them. I went to see the dear pastor lead two willing subjects down into the liquid grave, to follow their dear Lord and Master in the sacred ordinance of baptism. Before administering the ordinance he took this text and preached at the water's edge, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." I felt the force of text, and it seemed the entire discourse was for poor me; and when he gave the opportunity, I could not longer stay away, but tried in my weakness to tell a portion of what is here written. I was unanimously received for baptism, which took place shortly after. When the time came for me to follow my blessed Lord in baptism the water looked so lovely and good that I could hardly keep from running down into it. That precious time I never shall forget; for I felt so light and happy it seemed I could never more sin or have trouble; but alas! how sadly mistaken I was; for since that time I have felt so sinful and unworthy that I thought I must not leave my name longer on the church-book, for why should I continue to disgrace those dear people

by leaving my vile name amongst them. But when so low down under the burden of sin, this language comes to my relief, "My grace is sufficient for thee." I am at times almost ready to give up; but that little hope, although at times almost gone, yet never entirely leaves me, and I am made to rely on my blessed Lord's promise, "I will never leave thee nor forsake thee." So I am made to still cling to that precious hope which is said to be "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," and is cradled in the arms of his never-failing love.

Now, dear mother, I might write much more of my poor, imperfect experience, if one, but will stop. If you can see anything in this that looks like a genuine christian experience, give all the glory and honor to Jesus' matchless name.

J. Q. A. WALL.

WALLACE, Kan., June 12, 1893.

DEAR BRETHREN BEEBE:—As I see that my subscription expires in June, I write to ask for your paper until I can pay for it, which I hope will not be long. I like the SIGNS very much, and thank you indeed for printing that notice in February, asking for information about the churches in this part of the country. I received several letters, one from Davis Burch, telling me of a church north of Hayes City. I was permitted to go down to their meeting the first Sunday in May, and had the blessed privilege of uniting with them, being baptized by Elder N. S. Burch. I do not feel quite as lonesome as I did, for I now feel as if I had a home; but I would like to hear preaching. I often feel to say, Surely goodness and mercy have followed me all the days of my life. I had been wishing to be baptized for a year and a half, although I was immersed in 1879 by a missionary. How well brother Brink expressed my feelings regarding baptism; for I once thought as he did about it. But I hope I have been taught by the Lord, and have been led in a way that I knew not of.

I will send the experience of my grandfather, and would be very glad to see it published, if you think best. He is now about seventy-four years old, and has preached the Baptist doctrine for a number of years. I was raised a Campbellite, and have had to leave father, mother, brothers and sister (so far as religion is concerned), to live with the despised Old Baptists; but the doctrine is dear to me. If my soul is not saved I cannot help it. I realize that I have no power to save my own soul, much less any one else. Last week I heard a lady say she thought the good deeds she had done had saved some souls. I thought that she must feel proud. I cannot even live as I have a desire to, for sin is in everything that I do. I do not feel as if I had ever done a good deed in my life.

I enjoyed the extracts from Irving very much; also the piece from Abbie Coddington, of Nebraska.

May God be with you, is my prayer. I am your unworthy sister, if one at all,

MINA HANSAN.

DEAR SISTER AND DAUGHTER:—“Behold, I was shapen in iniquity, and in sin did my mother conceive me,” was the saying of one of old; and such was my condition, notwithstanding my parents were as good by nature as is common among our race; yet they were only natural, and their offspring could be nothing more. Thus as I grew up in life I revealed the fact that “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” This saying of the apostle was fully proven in my case. I was taught by my parents all the moral rectitude that man can teach man; yet I was as ignorant of God's righteousness and my own state as if I were dead to all good; and truly I was “dead in trespasses and sins,” where all God's people walked before being quickened into life. It was not yet revealed whether my body was a vessel unto honor or unto dishonor. It is the use of the vessel that constitutes it honorable or dishonorable; and all the powers of the saints, or the wild, delusive roar of antichrist, with all their deceitful machinery, were not able to quicken me, a poor dead sinner. Like others of our race, I rolled sin under my tongue. I followed the gay pleasures of the ball-room and the race-tracks. In a word, I “walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” Alas! I knew not God. I only feared his wrath; and as the devils looked for a time to come when they would be tormented, so I believed the wicked would be punished for their crimes; yet all this could not deter me or change my course. It is true, when the terrors of hell were depicted before me by the ministers of antichrist, I was often alarmed, and while in that state of mind I resolved to reform my ways, and repent, and pray to God, and finally go to heaven; all of which the ministers of Satan told me I could do, and I felt sure they knew. But when it pleased God to quicken me into life, as he did my brethren at Ephesus (as I hope), then, and not until then, did I ever see myself as I truly was, a poor, condemned sinner; and I acknowledged the condemnation to be just. As the word “quicken” implies first impulse of life and mobility, so it was with me; there was a struggle, but not according to knowledge. I had been told to pray, but alas! how dare so vile a sinner as I offer to approach a just, righteous and holy God? I was without words, and I had no plea to offer. I

could only turn from the place with a sense of the just condemnation that must rest on one who was so vile, and yet presume to make supplication before a holy God. I resolved to do better, but my resolutions all failed me. I felt that my case grew worse instead of better. All my efforts were in vain. I talked with one in whom I had much confidence before, but he taught me to do what I had been trying to do for a long time, and I found that he did not know any more than myself what to do. He told me I must give my heart to God; but when I inquired how to do this, he told me to do what I had been trying to do before. He was a sore comforter to me, and left me wounded and sorely afflicted. I knew not where to go or what to do. I felt that God was just, and he could not look on sin with any allowance. O how sad was my condition! I was without hope and without God in the world. There was no eye to pity, no arm to save; but yet my poor, distressed spirit was asking for mercy, but could not see how a just God could bestow mercy on one so vile as me. While in this state of sorrow, woe and misery, when I could not expect any relief, suddenly my burden was gone. I was shouting praise to God. All nature around appeared to wear a different appearance, and my soul was happy beyond expression. I never will be able to express the joys I there felt in believing that God had been so merciful to one that never had been able to merit such an unspeakable gift of grace. I felt that my troubles were all over, that I would never sorrow again; but O! my child, I did not know that I had only been delivered from my former state of darkness and distress, into that marvelous light and liberty of the children of God, to enter into that christian warfare, so necessary for our good and to the glorifying of our God in his dealings toward us, his beloved saints. But you ask how long was I so happy? I answer, it was but a little while until I began to ask myself, What can this mean? Is this the forgiveness of my sins, or am I deceived? Yet my burden was gone. I had such great fears that I was mistaken, that I got down off my horse (this all occurred on the foot of the mount on which Joseph Smith is said to have made his last prophecy, in Hancock County, Illinois, in the year 1839), and for the first time in all my troubles I found words to ask the Lord to give me a knowledge of his forgiveness, if it was so; if not, to punish me for my crimes until he should see fit to forgive me, and save me at last. My sister, you will see at once that my prayer was not right. I was praying for knowledge, instead of faith; and you know it is written, “The just shall live by faith.” Thus I traveled on, sometimes rejoicing in believing that my sins were forgiven, and sometimes fearing that I was deceived.

Here I will relate a little incident that occurred while I was thus in doubts and fears. I was riding on the road, and wishing for some christian to tell me if they ever had such feelings; and while I was musing in this way, brother Guymon rode up. It shocked me; but after the usual salutations, I began by saying that I had heard good people tell how they felt, describing my case as though it was some other person. I told him I would like to know whether he ever had such feelings. He then told me his travels; and by the time I had heard him through, my soul leaped for joy. I had found one brother. I loved him with that love that never will fail, neither in this life, nor in that which is to come. He exhorted me to go to the people that felt as I felt, that had doubts and fears as I did; and more, he exhorted me to obey my Lord, who had been so merciful to me; to take his yoke upon me, and learn of him. Now, my sister, to what people could I go, except to the Primitive Baptists? I knew I had one brother, so I prayed the Father to conduct me aright, and give me strength to obey his commands; and when I had an opportunity, with much fear and trembling I asked the people of God to give me a place with them, unworthy as I was. I was received with much joy on their part, but with fear and trembling on my part. I was baptized by brother Walker, in December, 1839, in Hancock County, Illinois.

I have given you some of my travels, in as brief a manner as I could and make it plain, and I desire to hear from you when you have an opportunity. You know I love you, as I love all saints. My heart embraces you when I think of your past trials. O how I want to see you! but I must say, “God's will be done.”

Dear one, pray for me. Farewell,
J. MARTIN.

DILLY, Ore., Aug. 16, 1893.

BRETHREN BEEBE:—You will find inclosed a letter written, as we believe and trust, by one of God's sorely tried and afflicted servants. Brother Grafton abode with and near us in this far western land for over two years, during which time our intercourse was that of near and dear kindred in Christ. It has pleased God to frequently lead him in paths only trodden by the sorely tried, coming from the fiery furnace strong in the faith of God's elect; and it hath pleased the heavenly Master to open his mouth, and no uncertain sound comes forth, but praise without stint to the most high God, ascribing to him all honor and glory forever. Amen.

MRS. J. K. BOYD.

HUGHESVILLE, Va., Aug. 3, 1893.

MR. AND MRS. J. K. BOYD—MY PRECIOUS BROTHER AND SISTER:—After about two months of sore
(Continued on page 333.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 18, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

WHO IS A DISCIPLE?

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke xiv. 26.

In compliance with several requests for our views on this text, we submit the following thoughts in connection with these words of our Lord Jesus. It must be readily understood that it is impossible for us to separately answer the many patrons who constantly submit applications for exposition of portions of Scripture. No mortal is competent to such a task; and even if one had the understanding requisite, time and space would forbid that such comments should be published in a weekly paper. Since we have never assumed to understand all the divine mystery hidden in the inspired record, our patrons will pardon us for failing to comply with so many of their applications for instruction on such portions as are not opened to our own view.

In considering the words of our text it is important to notice what were the circumstances under which they were spoken, and the characters to whom they were addressed. None were following Jesus but those natural Israelites among whom he had wrought miracles and given deliverance to the sick and afflicted. While many of them were attracted by those wonderful works which they witnessed, their minds could comprehend in all that they saw only some mysterious power by which Jesus had ability to command the elements of nature. To this secret force they ascribed the works which in reality attested his divine character. Their traditional religion rejected his claim to be the Messiah. They could not come to him as the Christ of God, because they were not of his sheep. It was only as drawn by selfish motives that great multitudes went with him; and it was to them that he spoke these words. In them is contained the unerring test by which the people of God are distinguished from all the world of false religionists.

There is a sense in which every professor of religion does claim to come to Jesus. He says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven; many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And

then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Only those whom God has ordained unto eternal life do in reality come to Jesus. So he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And to forever prohibit the presumption that this number may be enlarged, he says in the same connection, "Murmur not among yourselves; 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."—Matt. vii. 22, 23; John vi. 37, 44. Doubtless all the multitude of Jews who heard these teachings of Jesus considered that they had come to him. They even pressed upon him in their anxiety to hear and see him; but they never could in truth come to him as the Christ unless they were drawn by the power of God. They might come into his presence as a man, and follow his literal footsteps, yet never see him as the true Messiah, nor come to him as the Deliverer of Israel. So, that great multitude who heard this declaration of Jesus were no more included as having come to him, than are they who have never heard his name. Those who come to him in truth receive the rest which he alone can give. They are drawn by the resistless words which he speaks, which are spirit and are life. To all such there is deep meaning in the words of Jesus. They cannot afford to regard them lightly. They are life and food to them, and they can have no other refuge but in the name of Jesus.

It is only as drawn by the power of God that any sinner can ever come to Jesus; and all who are so drawn are thereby shown to be born of the Spirit. To all such he has given instruction both in the written word and in the internal testimony of his Spirit, by which they are in every particular thoroughly furnished unto all good works. Not only is this standard of righteousness revealed in the precepts which bear the seal of divine authority, but our Lord himself has in all things given the perfect pattern of practical obedience to the law of his own kingdom. All his commandments are embodied in his one injunction, "Follow me!" When this word of Jesus is written in the heart of any of the children of Adam, it will manifest its power in the deep desire to do everything which is enjoined by the authority of the King of saints. To those who are thus led by the Spirit of God to wish to walk in obedience to the law of the Lord it is not necessary to present the hope of future reward as an inducement to observe the things which God has commanded; neither do they need the terror of future punishment to cause them to desire to be free from the pollution of sin. So effectually does the Spirit work in the heart of every one in whom the love of God is revealed

that there is no stronger desire than the wish to be free from sin, and no greater dread than to be subjected to its hated control. When the love of righteousness reigns in the heart of a conscious sinner he can imagine no more severe torment than hopeless subjection to the power of sin. His highest aspiration is to be delivered from the cruel power and dominion of the law of sin, whose working in his members gives him continual pain. Thus God works in him the will to work righteousness in the fulfillment of every direction of the law of Christ. Although they find their walk and conversation the very reverse of what they desire, yet every one who has the love of God shed abroad in his heart by the Holy Ghost, feels and knows that he would if he could be conformed to the holy example of the Lord Jesus in every particular. None ever have this internal evidence of the work of God but such as are true believers in the Lord Jesus Christ as the only and effectual Savior of his people from their sins. All such have in truth come laboring and heavy laden unto him, and he has given them rest in the revelation of his redeeming grace. But they are now brought to that gospel liberty wherein they shall find rest unto their souls only in taking the yoke of Jesus, and learning of him. Never was there such service as that which is thus rendered by the subjects of his authority to the King of saints. Their largest liberty is in obedience to his law, and their most bitter bondage and suffering is in conscious disobedience. It is of the perfect law of the Lord that the Psalmist says, "O how I love thy law! it is my meditation all the day." This is the law of the Spirit of life in Christ Jesus, by which its subjects are made free from the law of sin and death. The reward of keeping the statutes of this law is in keeping of them, and not for obedience. The service of this perfect law is only acceptable as being rendered in fervent love. In such service every subject of his grace does come to Jesus not as seeking compensation for service rendered, but as having no other refuge, and as trusting alone in his sovereign grace and infinite love and mercy. These are they who must say with Peter, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God."—John vi. 68, 69. None who are thus brought to call upon the name of the Lord in the day of trouble shall ever fail of receiving an answer of peace and salvation. Such are the poor to whom the gospel is preached, while the rich, who trust in their own works for justification, are sent empty away.

Much anxiety has been experienced by the subjects of electing love from a misapprehension of the text under consideration. Finding their natural affection still clinging

to the dear ones with whom they are associated in the relations here specially mentioned, they have been ready to confess that they have no right to hope in the salvation which is in Christ. It is only needful that the language of our Lord be carefully noted in order to see the fallacy of this suggestion of the adversary. The same hatred which is to be felt toward the kindred named, is also to extend to his own life also, in order that one may be the disciple of Jesus. Certainly this is not to be understood as conflicting with the direction of the apostle that enjoins, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." And the reason is given, "For no man ever yet hated his own flesh."—Eph. v. 25, 29. The proper understanding of one portion of the inspired record never can contradict another portion of the same truth. There is no room for doubt that this expression conveys the same principle contained in the record Matt. x. 37, 38. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." From a comparison of these two passages it appears that the meaning of both expressions is the same; and it is evident that in the quotation from Matthew, the Lord presents the superior importance of the love of God as contrasted with the ties that pertain only to this mortal state. Unquestionably he taught this truth when he instructed his disciples on the mount, saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In the experience of the saints it is ever found to be the sacrifice of their spiritual comfort when they are overcome by the temptation to give the precedence to any earthly consideration. In attaching superior importance to the claims of any of the ties specified in our text, the saints profess that they love those things more than they love their Lord. Jesus does not say that in such action there is evidence that the one so doing is not a subject of saving grace. Nothing which sin can prompt the saints to do can destroy that eternal life which is given to all them who were chosen in Christ before the foundation of the world. They are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." Until that omnipotence shall fail there is no possibility that one of them shall perish. But there is serious importance in the question whether one who hopes in the grace which is revealed in Jesus, can claim to be *his disciple*. This claim signifies that he who asserts it is one who learns from and renders obedience to the Lord Jesus. None is entitled to be called the disciple of Jesus while he cherishes any earthly

relationship as worthy of higher regard than the answer of a good conscience toward God in keeping the commandments of Jesus. He may be a vessel of mercy whose eternal life is hid with Christ in God; but he can no more be called a disciple of Jesus while giving superior consideration to these natural ties, than could Saul of Tarsus be counted a follower of Jesus when he was breathing slaughter against the saints as a persecuting Pharisee. That proud adversary was not less a chosen vessel when thus acting out his carnal mind than when he labored in the apostleship; but it is manifestly erroneous to say that he was a disciple of Jesus when he kept the raiment of them that slew Stephen. So, in our text, the Lord declares that even though he should come to him as the only hope of his salvation, he could not yet be his disciple while any earthly affection could be interposed to forbid implicit obedience to every commandment of Jesus.

To sum up briefly our understanding of the text, it is that while there is no condition to be performed by the sinner in securing his eternal salvation in Christ, it is not possible that any man should be a disciple or follower of Jesus so long as he clings to any created object as more worthy of consideration than the commandment of the Lord.

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(Continued from page 331.)

conflict, with fightings without and within, trying to keep my mouth shut, and my stammering tongue still, I have again been forced to take up the sword in defense of the glorious gospel of Christ. Hearing of a three days meeting at this place, by the help of the Lord I journeyed thither, not knowing what awaited me here, save that bonds and afflictions await me in every place. Our meeting closed last Sunday. Elders Beebe, Eubanks and White were present, and such expounding of the glorious gospel of our dear Redeemer I never before heard in all my sorrowful life. As cold water to the thirsty soul, so was the good news from that heavenly country. I was made to realize indeed that the gospel of Christ is the power of God unto salvation to every one that believeth. I hope I witnessed something of the order of the house of God, and the sweet love and fellowship of the brethren, which the world neither knows nor cares for, but which flows from heart to heart through the sweet power of the Spirit dwelling within. I find here a people who rejoice in God's predestination of all events, whose minds are not entangled in that yoke of bondage which would limit the decrees of Almighty God.

It is now Thursday, and I am still here. I find it hard to tear myself away from these dear people, who sit around me by day and by night, eager to catch every word that falls from my trembling lips, which gives God all the glory. I have attempted to speak to them on four occasions. On Tuesday night I used that beautiful text in the fourteenth chapter of Exodus, in which occurs that most wonderful language of Moses, "Stand still, and see the salvation of God." I was given a goodly portion of my old time liberty, and I endeavored to strip the creature of all his boasted strength in good works, and to place him in the same condition that we find the children of national Israel when facing the Red Sea, with mountains on either hand, and Pharaoh and his host in the rear, without any visible avenue of escape. These poor, trembling, afflicted Israelites, who have already asked Moses the sorrowful question, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" "It had been better for us to serve the Egyptians, than that we should die in the wilderness." O how often the poor child of God, when shrouded in sin and thrall, seeing himself ruined in the fall, is made to cry out, like these Israelites of old, Surely my condition is made worse. I was alive without the law; but now I am dead in sin. O! it were better that I should have served under the law, than that I should perish forever in the gulf of dark despair. But such is the righteous demand of the law, "The soul that sinneth it shall die." The decree has gone forth; but as

time moves on, and that poor soul sees, with the apostle Paul, "The law is spiritual, but I am carnal, sold under sin," the justice of God's holy law stares him in the face. He sees that he is condemned, but God is clear.

"And if my soul were sent to hell,
Thy righteous law approves it well."

Now he is made to stand still, and to see the salvation of God. No poor sinner ever has nor ever will see the salvation of God while vainly working in the great field of morality, plowing, as it were, for Jesus. You know they still sing,

"With your hands on the plow, hold on,
Working for Jesus, you know."

I say no poor sinner ever has nor ever will see Jesus, until they are made to stand perfectly still; until they are brought to the end of the law for righteousness; in other words, until they are entirely out of a job of that kind, and entirely out of material, and all their own righteousnesses are become as filthy rags. Then every one who is brought to this stand still condition is blessed with the privilege of seeing the salvation of God. But they can never see this salvation while they are at work upon their own theories; for they are too busily engaged to ever look on Jesus; nor do I believe they ever think of him as their Savior, much less feel their need of such a Redeemer. No, every one shall be brought to the end of the earth, that legal covenant, in which they trusted, before they can see the salvation of the Lord. The first covenant must in every case be taken away before they can receive the second. Thus all the ends of the earth, all who are brought to the end of the law for righteousness, shall see the salvation of God. Thank God, all such poor, helpless creatures are commanded to look unto him and be saved. Ah, says one, there is something the creature has to do; he has to look, if he would be saved. But, my precious brother and sister, we can stand still, and look; and as we never see Jesus in the glorified state as our Redeemer, save as by the eye of faith, and that is the gift of God, not of works, lest any man should boast, where in the name of God does this boasting come from? Certainly it is excluded by grace. And if they are justified by works, they could have no more right to glory before God than Abraham had.

I have met many precious brethren and sisters here, whose kind and brotherly love to this poor worm of the dust will be long remembered. I am now at dear old sister Furr's, widow of the late Elder Joseph Furr, whose house is ever open to receive all God's afflicted and poor people who journey thither. I am in a very unsettled frame of mind, and feel to say with the poet,

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

My prayer is that the Lord will

help my unbelief. I am in his hands, and what he appoints is best, even if I do murmur at it still. I left home last Thursday. My wife and children were reasonably well. My trip has had a good effect upon me, to cheer my drooping spirit.

If you see anything in this scribble worthy a place in our dear family paper, the SIGNS OF THE TIMES, you are at liberty to send it to brethren Beebe for their disposal. I make this request, as several have asked me of late to write again for our paper, and this may answer.

With love unfeigned, I hope, in the Lord Jesus Christ, for you and all inquirers of our faith, I am yours in hope of life eternal,

J. A. GRAFTON.

WHITESBURG, Ky., Sept. 19, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—While visiting the Eastern Associations, many of the brethren and sisters requested me to give through the SIGNS an account of my trip. I have always thought minute accounts of tours made by ministers were unprofitable, and I seldom say anything about those made by myself; but I cannot disregard the wishes of my brethren. For the four years I have been in the ministry, I have been trying to preach and trying to quit.

I left home in April for Virginia, not expecting to preach a sermon while away, but rather go on one of my quitting tours. But after attending to my affairs in Virginia I decided to go down into Tennessee to spend a few days with the brethren, but not to preach any. Still I attended their church meeting at Springdale on the first Sunday in May, and agreed to be at Union Church on the second. I had my arrangements made to go home as soon as this appointment was filled. But on my way from Springdale to Union the impression arrested me to attend the eastern associations. I felt ashamed of myself for such a thought having entered my mind, still I could not banish it. I tried to pray God to remove the impression from me, for I felt sure it must be of the flesh; but in this my heart condemned me. I thought I would not go, but was all the while making my arrangements to be off. On Sunday morning I baptized a young sister by the name of Tennessee Munday, and after the meeting the brethren sent me to the railroad. In the evening I took the train for Baltimore. I cannot describe my feeling as the train hurried me on. The question, Why are you going? was continually in my mind. O! why was I? I could not tell. I felt as one being led to destruction, with no power to return. I thought, What would I do when I got there? I thought I would tell no one I was a minister. But I had written Elder Chick that I was coming, and said to him, "What if they should ask me to preach?" I felt I could not. Then the promises of God would pre-

sent themselves; but I could not believe they embraced me. He has said, "I will never leave thee nor forsake thee." And he told his disciples, "Lo, I am with you alway, even unto the end of the world." But I could receive no comfort from it, for I could not believe he would be with one so vile and corrupt as I. So, when it was all summed up, I had no hope. But when I met the brethren at Cockeysville, on their way to the Baltimore Association, I felt once more at home. They treated me so kindly that I was constrained to thank God for having placed me among them. When I was introduced to Elder Jenkins, and he said, "I hope you will feel at home," my heart almost melted within me; and all the brethren and the sisters at the Association gave me such a hearty welcome that I was made to cry out with the poet,

"Dissolve my heart in thankfulness,
And melt mine eyes to tears."

At the Delaware and Delaware River Associations I found the same manifestations of love among the brethren. O what comfort it gave me to find those able brethren contending for the very same doctrine I have received so many scourgings for preaching in the west. The doctrine of the absolute predestination of all things, and the eternal vital unity (or oneness) of Christ and his church, which by so many in the west is so highly stigmatized, was clearly set forth; and not only the ministers, but all the members, with few exceptions, earnestly believe and contend for this doctrine; nor do we find the brethren striving about words to no profit.

I have given an account, in a recent number of the SIGNS, of my three months sickness in Philadelphia, and of the kindness of the brethren and sisters toward me, so I will not rehearse it. On my return home I attended the Rock Spring Association in Kentucky, and the Powell's Valley in Tennessee. Especially at the latter we had a pleasant meeting. I arrived home Sept. 6th, found my father's family well, and myself little wearied from my one hundred miles ride on horseback from Tennessee. I am happy to say my health is now better than it has been for the last two or three years; still I have not much strength yet. Whether my visit was profitable to the brethren I cannot tell, but I know it was to me, and am fully satisfied it is one of the all things that work together for good to them that love God. Sometimes, I believe, God blessed me with liberty to speak to the honor of his name and the comfort of his people; while at other times he led me and brought me into darkness, and not into light.

Brethren Beebe, I am ashamed to send this, but it is the best I can do. I want the brethren and sisters to feel I have love and fellowship for them, and I desire to comply with their requests. With love to all the household of faith, I am,

J. W. FAIRCHILD.

LONG VIEW, Texas, Aug. 13, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I have often scribbled on paper, thinking I would send it to you; but after looking it over I would abandon the idea, knowing you had better and more interesting communications, written by those who are far ahead of me, who have so little worldly qualification. But the apostle Paul said that God had chosen the foolish things of this world to confound the wise of this world. I know that the wisdom of this world is contrary to the wisdom that is from above; and no man can say that Jesus is the Lord but by the Holy Ghost. It excludes all human effort. No one can speak or write anything to comfort or enlighten God's people unless directed by the Holy Ghost. I fear continually that such is too wonderful for such a rebel as I; that I have learned the doctrine from others; that I have caught the shadow and not the substance. I am continually hoping for something to reconcile my mind and give me rest. But rest is not for the children of God while here in these low grounds of sorrow. There is nowhere to lay their head. All is vanity and vexation of spirit. They lament and mourn and complain at their lot, and wish for their will to be done; and their will is to shun tribulation. But if they could shun tribulation there would be no hope; for "tribulation worketh patience, and patience experience, and experience hope." So I believe that tribulation is a part of the inheritance of the children of God while in the flesh. If it is not, I freely confess that I am a stranger to the condition they are in. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. So then he that is without chastisement is not a son. I fear to claim that I know anything about the chastening of the Lord; but I hope I do. "Hope that is seen is not hope; for what a man seeth why doth he yet hope for?" If I knew at all times and under all circumstances that I were received as a son, chastisement would be joyous instead of grievous. We can know nothing concerning eternity, nor what God has prepared for them that love him, except by revelation. We are looking through the veil of flesh, as through a glass darkly.

Well, I better quit this scribbling, lest I weary you. If there is anything in this worth space in the SIGNS use it; and if not, all will be right with the scribbler, who is less than the least of all. Remember me at the throne of grace.

Yours in hope,

W. H. SHADDOCK.

LEON, Ala., April 10, 1893.

DEAR BRETHREN IN THE LORD:—It is with pleasure that I take my pen in hand to try to write you a few thoughts of an unworthy saint; for if one at all, the least of all. I have been reading the SIGNS OF THE

TIMES about four months, and I like to read it as well as I like to read my Bible. I have been living with the Primitive Baptists about twenty years, and the longer I live with them the better I love them. I often hear them preach, and they tell my feelings better than I can tell them myself. For twelve months I thought I was going to die; I knew not what was the matter; but in my weakness I tried to pray to my heavenly Master to have mercy on a poor sinner, as I felt myself to be; but the more I prayed the worse I got. One night I could not sleep. It appeared to me that my breath was getting shorter and shorter. It seemed to me I was traveling a narrow dark path. I saw a light ahead of me, and when I came to it I heard a voice speak and say, "Come in out of the dark;" and when I had stepped in there was the happiest people I ever saw, singing; and when the sun arose that morning it and the trees of the forest seemed to be rejoicing with me. I felt like I would never see any more trouble. This poem came in my mind,

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

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

I thought I might be wrong, so I waited a month before I went to the church and was baptized. I was then living with my parents and two sisters, but they are all dead now. I feel to be like one alone. O! is there anyone like me?

"Tis religion must supply
Solid comfort when we die;
After death, its joy will be
Lasting as eternity.
Be the living God my friend,
Then my bliss shall never end."

Brethren Beebe, I want to subscribe for the SIGNS OF THE TIMES six months, if no longer. Address my letters to Leon, Ala. Well, I will close by saying, I remain your unworthy sister,

TABITHIA JANE CARTER.

EDITORIAL NOTICES.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscription to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for in the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

CIRCULAR LETTERS.

The Juniata Primitive or Old School Baptist Association, in session with the Providence Church, Bedford Co., Pa., Wednesday, Thursday and Friday, Oct. 4th, 5th and 6th, 1893, to the churches of which she is composed.

DEARLY BELOVED BRETHREN IN THE LORD:—Another year has passed away with its many changes, and the time has again come to meet together in an associated capacity; and as it has been our custom to call your attention to some subject, in the form of a Circular Letter, we will call your attention to the foreknowledge and predestinating purpose of our God in the salvation of his chosen people, and their final glorification and conformation to the image of Jesus. We will use the Scripture, as a basis or foundation, found in Rom. viii. 29, 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." We might ask the question, What is foreknowledge? It is one of the attributes of God, which is perfect. There is nothing in heaven or in earth but what God had a purpose in its creation, and will fill the very purpose for which it was created.

Now, the apostle says, "For whom he did foreknow." Can we find those characters in God's revealed word? We say, Yes. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 8, 9. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. "All that the Father giveth me shall come to 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 Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. We might name many more Scriptures as to who the characters are that are addressed as the foreknown of God. They are all that were chosen in Christ Jesus before the foundation of the world. These characters are predestinated to be conformed to the image of his Son.

The word predestinate means an absolute certainty; unchangeable in its nature. Foreknowledge and predestination are so closely connected that one cannot exist without the other. To deny one is to deny both, and destroy the whole chain of God's revealed truth, and make God a mere creature instead of a Creator.

The conformation to the image of his Son is yet in the future. "That he might be the first-born among many brethren." In the Scriptures he is called our elder Brother. He is called the Son of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Therefore, being born of God, he is our Father, and Jesus Christ is our elder Brother. "Moreover, whom he did predestinate, them he also called." The religious world says, God is calling everybody, by the preachers, by death in the land, and by sickness, if the people will only hear. All these things are natural, and have their natural effects upon the natural ear. But the apostle is talking about another kind of

call. In writing to Timothy he calls it a holy calling.

Jesus says, "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. It takes the same power to call a dead sinner from the grave of sin and condemnation in which he is enveloped, that it did to call a dead Lazarus from the grave in which he lay. All the legal preachers that ever have lived, from that day to this, might have stood at Lazarus' grave, and he would have remained dead. Just so it is with the sinner. With all the modern machinery of the day they have never been able to give life to one sinner. But when Jesus calls, his word is life, and the sinner is made to see the awful condition he is in, a sinner justly condemned by God's righteous law, and he begins to cry, "God, be merciful to me, a sinner." Still being ignorant of the righteousness of Jesus Christ, he tries to work himself into the favor of God by forming resolutions and performing good works. Thus he toils on till his strength fails, and he sinks in hopeless despair. But whom God calls, them he also justifies. In this helpless condition Jesus whispers, Son, or daughter, be of good cheer; thy sins, which are many, are all forgiven. Your sins were all laid upon me, and I have died that you might live. I have borne the curse that was due to you. I have the receipt in my hands and feet and side. The Father looks upon you in love through me. I died for your sins, and arose for your justification. Jesus has fulfilled all the law's demands, and freed us from its rigid claims; and if the Son makes us free, we are free indeed.

"Whom he justified, them he also glorified." Jesus prayed to his Father, saying, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."—John xvii. 24. The saints only have a foretaste of the glory that is in store for them after their journey in this wilderness world of troubles and trials; but they are enabled by an eye of faith, with that blessed hope of assurance, to know that when they shall put off this body of clay they will enter into that rest that remains to the people of God; and when the bodies of the saints are raised, and fashioned like unto the glorified body of Jesus, then they will be conformed to the image of Jesus, to which they were predestinated; the whole work, begun and completed according to God's own will, not a stain of creature works, from first to last, that it may be of grace, and not of works.

Dear brethren, as we have been made partakers of these precious things, may we lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us; and may love and fellowship abound among us, keeping ourselves free from all the institutions of the world, secret or open, not authorized in the word of God. As John says, "Little children, keep yourselves from idols."

Our association has been one of great interest, and one that will be long remembered by the church with whom it is held.

E. V. WHITE, Mod.
AHIMAAZ MELLOTT, Clerk.

RECEIVED FOR CHURCH HISTORY.

W. E. Addington 2.50, C. D. Nixon 4, Wm. Harris 4, W. J. Ragan 4.—Total \$14.50.

CORRESPONDING LETTERS.

The Juniata Primitive or Old School Baptist Association, to sister associations with which she corresponds, sendeth love in the Lord.

DEAR BRETHREN:—We are willing to bear all the reproach the religious world is pleased to cast upon us; for they persecuted Jesus because he testified of the world, that the works thereof were evil. The religious Pharisees persecuted him because he tore off their cloak of hypocrisy and exposed their true character. And if they persecuted Jesus for the truth, we should not think it strange if they persecute his people. May God grant us grace to know and do his will.

Dear brethren, we desire a continuance of your correspondence, both by messengers and minutes. Our next association is appointed to be held with the Sidlinghill Church, Fulton Co., Pa., to commence on Wednesday after the first Sunday in October, 1894, and continue three days, where we hope to have your messengers with us.

E. V. WHITE, Mod.
AHIMAAZ MELLOTT, Clerk.

OBITUARY NOTICES.

At his late residence, in Warwick, N. Y., on the afternoon of Tuesday, Sept. 19th, 1893, **Deacon David Brook** passed calmly away from the pains and trials of earth. Although he had tremblingly hoped in the salvation revealed in Jesus, for many years, it was not until June, 1888, that he had strength given him to make a public profession of his faith; when at the close of the Warwick association he and his wife were received in the fellowship of the Warwick Church. He was born in Yorkshire, England, March 10th, 1818, and was brought to America when an infant, and for many years he had lived in the vicinity where he closed his earthly career. Being of a very quiet and unassuming disposition, he mingled little with the world, but devoted himself to his own domestic concerns. His widow, our beloved sister Brook, two brothers and one sister, survive him. May the grace of God be their comfort and support.

On account of the illness of his older brother, Deacon Samuel Brook, the funeral services, which were held at the house, were very brief, consisting of the reading of hymns 807 and 808 (Beebe's Collection), and a short discourse by the pastor who baptized him, from Psal. lxxxix. 15. Both the hymns and the text were selected by our departed brother.

Ed.

OUR dear father, **Joseph Arbuckle**, departed this life Sept. 2d, 1893, at the residence of his nephew, A. R. McKees, Memphis, Tenn., aged 89 years. He was stricken with paralysis over three years ago, and was helpless, but could sit in his invalid's chair. He had three strokes, two this year. In the last his tongue was paralyzed, so that he never spoke nor ate afterwards. He lived only one week.

Father married Elder David Clark's daughter, Lura Anner, in the year 1822. They raised ten children, six of whom survive. He lost his wife in the year 1863, and married Susan Sheppard in 1880. She has been a faithful wife. He professed a hope in Christ at the age of seventeen years, and joined the Primitive Baptist Church. He was firmly established in the doctrine, and never hesitated to advocate it. He manifested in his life and conversation the godly example of those only who are planted on the Rock Christ Jesus. In his first affliction he did not express a willingness to leave his earthly ties, until a vision was given him of his Savior, who said to him, "I am the way, the truth and the life." He had another vision of the Savior at the river

Jordan. After these visions he expressed a willingness to go at the appointed time. Those visions would overcome him to speak of them. He never seemed to suffer pain, only when he lay in one position too long. He closed his eyes the last day, and slept until he breathed his last. His face in death bore evidence of the spirit having departed in view of celestial beauties. In looking on his dear face it seemed almost sinful that we should grieve as we did. He was strongly attached to the SIGNS OF THE TIMES, and had taken it over forty years, I think. He has left a devoted wife, children, grandchildren, great-grandchildren and many warm friends to mourn their loss. He was greatly attached to one of his sons, who stood by him to the last.

N. J. SHIPP.

Silas Starr was born Sept. 19th, 1842, and died May 27th, 1893, aged 50 years, 8 months and 8 days. He was baptized in January, 1872, by the late Elder Thomas Rose, and was one of those who went into the organization of the Fairview Old School Baptist Church, in Fulton Co., Pa., where he remained a faithful member till he moved to Huntingdon Co., Pa., and put his membership in the Springfield Church, where he remained a faithful member until called home to that rest that remains to the people of God.

Brother Starr commenced speaking in public shortly after his baptism, and continued to speak occasionally until he was stricken down with dropsy, from which he suffered very much for one year. I miss him very much, as he was always willing to take a part with me in the services. He was a beloved brother for his faithful, upright walk.

He leaves his sorrowing companion, who is a member of the Springfield Church, one son and four daughters, with the church, to mourn their loss; but we trust our loss is his eternal gain.

On the second Sunday in September, at the Springfield Church, I tried to speak words of comfort to the sorrowing friends, from the words found in 2 Tim. iv. 6-8.

May the Lord's mercy be extended to the sorrowing family, is the prayer of your unworthy brother,

AHIMAAZ MELLOTT.
NEEDMORE, Fulton Co., Pa.

Mary Stillings, of North Berwick, Maine, was baptized by Elder Hartwell, Oct. 8th, 1835, and died July 7th, 1893, aged 75 years and 3 months.

About twelve years ago our sister fell and broke her hip, in consequence of which she was an invalid the rest of her days, and the last few years of her mortal pilgrimage she was confined much of the time to her bed. About a year ago the writer visited this dear sister, then confined to her bed of affliction, and held sweet converse with her upon the things of Christ, which were so precious to her soul. At her request I read a portion of the Scriptures and spoke in prayer. The remembrance of this season of communion together in the things of Christ has many times been sweet and comforting to my heart. While on a visit last July, with the North Berwick Church, I learned of her death, and was called upon to attend her funeral, and preached from Ephesians v. 14, and sung hymn 1112, which she desired to be preached from and sung at her funeral. The above named text and hymn were used on the day that she was baptized.

Thus in her dying hours the memory of that day on which she put on Christ Jesus in baptism was precious to her soul. After years of bodily suffering the gracious Lord called her to put off this tabernacle. We followed her remains to the family burying-place, where they are interred, to await the resurrection of the just.

ALSO,

Nancy Johnson, of North Berwick,

Maine, was baptized by Elder Hartwell in 1832, and died Sept. 22d, 1893.

Our sister, who attained the good old age of 90 years and 3 months, was born at Bauneg Beg, Maine. She was the mother of seven children, four of whom survive her, namely, Mr. Tristram Johnson, Mr. Frank Johnson, Mrs. J. B. Ham, of North Berwick, and Mrs. Bradley Ross, of Danvers, Mass. Our aged sister was able to attend the yearly conference of the church, and expressed her delight in the doctrine of God her Savior, and her desire for the welfare of the church. On Sept. 14th she was prostrated by a paralytic stroke, and in a few days the Lord called her to resign the earthly tenement, and she departed this life, as we believe, to be with Christ, which is far better. In conversation with her on several occasions it was so good and encouraging to listen to her rehearse the loving-kindnesses and faithfulness of the Lord to her soul for so many years; and we thought of those words,

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

FRED. W. KEENE.

Mrs. Malissa Whitaker, my mother's sister, died on the second day of last February, in the 69th year of her age.

She had her ankle broken when she was quite young. It was set several times, but they could not get it to stay in place. It caused a sore from which she suffered a great part of her life, and caused her death by eating her foot off. She suffered great agony, but bore her sufferings with the patience and fortitude of a Christian, never complaining in all her sufferings. She was not a member of the church, but said she wanted to be if she could believe that she was fit. She was a firm believer in the doctrine of salvation by grace alone. She was a devoted wife, a kind and loving mother, and a good neighbor. Too much could not be said in her praise. She was loved by all who knew her. She leaves a devoted husband, Wm. Whitaker, four sons and two daughters (five children having gone before her), one brother and two sisters, with many other relatives, to mourn their loss, which we have evidence to believe is her gain. She said she only feared the sting of death, but was ready to meet it. The Primitive Baptists would always find a welcome at her home, as her husband is a firm believer in the doctrine they advocate. They have had two daughters and two sons-in-law to join the Old Baptists.

Elder M. Hurst preached a very comforting sermon to a large congregation of relatives and friends, after which her remains were laid to rest in the family cemetery. A precious one from us has gone.

SUSIE C. DODSON.
WINTON, Ga., Oct. 2, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of the bereaved family, and in obedience to the promptings of my own desires, I forward to you for publication in the SIGNS the obituary of our sister, **Lucy A. Blizzard**, who departed this life August 12th, 1893, after a short illness, in the 48th year of her age.

I have known our deceased sister intimately for nearly twenty-five years. In frequently repeated visits at her home I learned to know her as a humble believer in Jesus; and my confidence in and fellowship for her was never abated from the first. With her and her sister, who was taken home some years ago, I had many pleasant hours of conversation upon the things that they both loved.

Sister Lucy, as we all called her, was of a very timid and retiring disposition, and felt deeply her unworthiness of the favor of God. This feeling also hindered her from confessing her Lord in baptism for many years; but a few years ago she came to the Ebenezer Church, in Baltimore, and was gladly received and baptized. It was a joyful day to her, of which she often spoke. About a week before she passed away she spoke to her father of her gladness that she had come out and confessed her Lord in baptism when she did. As the last hour of her mortal life drew near she said with deep earnestness, "Jesus is sweet to me now."

It was my sad privilege to be present at the funeral, and to try to speak a few words for the comfort of the living. May God comfort the bereaved father, family and church, is my prayer, for Jesus' sake.
F. A. CHICK.

REISTERSTOWN, Md., Oct. 9, 1893.

SISTER **Caroline Ashburn** was born in Clark Co., Ky., in 1810, and departed this life at the home of her son-in-law, Mr. Isaac Stipp, in Clintonville, Ky., July 26th, 1893.

She was a daughter of Elder Archie Bristow. She was married to Hiram Ashburn, and moved to Missouri, where three children (two sons and a daughter) were born unto them. While there she joined the Baptist Church. After some years she moved to Kentucky, and joined the Mt. Carmel Church by letter, where she remained an active, orderly, faithful member until released from the sufferings of this life to enter into the joys of that beyond. She was a regular reader of the SIGNS OF THE TIMES for many years, having been a Baptist more than sixty years. She was ever firm in the faith of him in whom she believed. She was prominent among the faithful, and was well known and much loved by the Baptists here, and by those who visited them. One of her delights was to visit the brethren. Her counsels were good and wholesome. We miss her much in our meetings and at our homes; but she is no doubt now with Jesus, which is far better than being here. She had a good home in her last years with her loving daughter, who rendered her as comfortable as a loving heart and willing hands could until the last.

She did not believe in praising the dead, hence this brief notice concerning her. May the Lord grant reconciliation and the sufficiency of his grace to all the bereaved.

J. G. EUBANKS.

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(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

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WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 25, 1893.

NO. 43.

POETRY.

MY SHEPHERD.

"He leadeth me!"
And so I need not seek my own wild way
Across the desert wild;
He knoweth where the shaded pastures
lie,
Where the still waters glide,
And how to reach the coolness of their
rest
Beneath the calm hillside.
"He leadeth me!"
And though it be by rugged, weary ways,
Where thorns spring sharp and sore,
No pathway can seem strange or desolate
Where Jesus "goes before."
His gentle shepherding my solace is,
And gladness yet in store.
"He leadeth me!"
O love that draws, but never drives me
on,
Close be my following!
In blessed fellowship of joy or pain
Taught still thy praise to sing;
And never thorn shall wound my way-
worn feet
But Christ first felt its sting.
"He leadeth me!"
I shall not take one needless step through
all,
In wind, or heat, or cold;
And all day long he sees the peaceful end,
Through trials manifold!
Up the far hillside, like some sweet sur-
prise,
Waiteth the quiet fold.

M. K. A. S.

CORRESPONDENCE.

WHEREFORE DIDST THOU DOUBT?

WHEN the disciples awoke Jesus, and said, "Lord, save us: we perish," he said unto them, "Why are ye fearful, O ye of little faith?" Then, after having thus spoken to them in the midst of the storm, while the waves covered the ship, "he rebuked the winds and the sea; and there was a great calm."—Matt. viii. 23. When Peter, afraid of the boisterous wind, and "beginning to sink, cried, saying, Lord, save me," Jesus, as he stretched forth his hand and caught him, said unto him, "O thou of little faith, wherefore didst thou doubt?" In each case it looks as though there were causes enough for fear and doubt, and no reason that we can see why one should not be fearful. There certainly appeared no reasonable ground to expect deliverance from the winds and waves, which were still raging when the dear Savior asked the questions. In each case they might have replied, "Why, Lord, look around and see the condition we are in. How can we possibly be otherwise than fearful and doubting? Would it not be foolhardy presumption in us to think of being able to escape from the power

of the elements? We see no signs of the sky clearing or the winds abating; and if we did, yet long before the waves could become quiet our boat must go down." "And I," poor Peter might say, struggling alone in the mighty deep, "how dare I have the faintest hope of salvation? What wicked presumption was it that made me step out on the wild water? Surely I deserve to perish. And yet I did not think it was presumption then. I felt full of love to thee, and desired to come to thee, and felt no fear, but was calm and peaceful as though I stepped on a smooth and solid path; for I thought that thou didst call me. And now I am sinking down."

But the dear Savior was not questioning them as natural men, depending upon reason to guide them, and upon their courage and strength to sustain and deliver them, but as men of faith, directed by the Spirit, and sustained alone by a trust in the Lord. These are they who have been called to be followers of Jesus, and to walk in paths beyond the power and province of reason, or of the wisdom of men, and where the natural powers of mind or body avail them nothing. While they are sailing smoothly along upon a calm and pleasant sea, this does not appear, neither is Jesus apparent while circumstances are so suitable to the natural desires. He is either asleep out of their immediate view, or is in the mountain praying for them, while they are alone in the vessel in which he has constrained them to embark. The storm is necessary in order that they may know their entire dependence upon him, and have no confidence in the flesh. Peter steps out upon the water at the bidding of Jesus, not in self-confidence, but in the mysterious power and confidence of faith, childlike. But that power of faith is withdrawn from him now, that he may know how much it is to him, how helpless he is without it, and that he may see wherefore he doubted. The moment faith is withdrawn from us, doubts arise; for faith looks alone to Jesus, and causes trust and confidence to be alone in him; and then there can be no doubt, for he has all power, and all things are possible to him, and therefore to those who believe in him. But the natural mind looks to the flesh, and trusts in the flesh, where there is no power or goodness at all. It was not as reminding them of any ability in themselves to sustain themselves till the storm should cease, or to work

their boat to land, nor as reproving them for not being more energetic and courageous and patient, nor as intimating that there were prospects of better weather soon, that Jesus said to them, "Wherefore didst thou doubt?" "Why are ye fearful?" but as reminding them of his own presence, and of his power already felt and witnessed by them.

This question of the dear Savior has often been upon my mind with reference to myself, and many another poor sinner who has been given a precious hope in Jesus, and yet who seems inclined to doubt concerning the character of that hope as soon as a great storm of temptation and trouble arises in the soul. "Wherefore didst thou doubt?" Who gave you that hope? It certainly appeared to me it must have come from the Lord. Did you have anything to do in raising it up in your own heart? Of that I feel sure I can say, no! Seldom, if ever, has a doubt thrown its shadow upon me. Well, look that ground over and over again. What an impossible work was done (impossible with men) when that hope was given you. You had seen and felt your sinful character and condition very deeply and very clearly. And did any way ever suggest itself to your mind in which you could get to be holy? While you could not help crying for mercy, did it appear possible to you that a holy and just God could have mercy upon such a sinner, or that any mercy he might bestow in saving you from punishment would be able to make you pure and holy? And that was what you wanted, to be holy. O how your poor soul hungered to be righteous. Now remember how you wondered when you felt that weight of guilt and condemnation gone, and found your soul rejoicing in hope of salvation, and your mind filled with peace instead of trouble. Think it over again. Did you do anything to bring that about? Not any more than I did to bring the morning. It was an absolute surprise. Whatever you were looking for in the way of possible mercy and hope, you were not expecting it in this way. You were brought by a way that you knew not.

Well, let us consider the wonderful works of the Lord, and the power of his work. "His work is powerful and full of majesty." Why have you ever doubted whether this work was his? Because I am vile, and because the vileness of my heart is at times manifested so as to over-

whelm me with shame, and self-loathing, and fear. But were you cured of vileness, and made clean and pure before the adorable Redeemer visited you with his salvation? Has he taught you in his word that this precious hope was given you because you were worthy of it, or that he loved you because you were lovely, or have you learned in his word, or felt in your own soul, that that work of grace has cleansed your nature from sin and depravity? It is a hope of salvation, a hope of redemption, a hope of righteousness, that was given you. "What a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Therefore, "We wait for the hope of righteousness by faith." "We are waiting for the adoption, to wit, the redemption of our body." The earnest expectation of the creature waiteth for the manifestation of the sons of God." We hope and wait for deliverance "from the bondage of corruption, into the glorious liberty of the children of God." "Now he that hath wrought us for this self same thing is God, who also hath given unto us the earnest of the Spirit."

Now look into your heart and contemplate the wonder of that hope ever having been there at all, and the still greater wonder, it sometimes seems, that it is there yet; that it has not been killed and rooted entirely out by the disastrous power of sin and the terrible assaults of the enemy. For you must acknowledge that the same hope is there to-day that was first put into our hearts, notwithstanding all the reasons which the devil has shown us why we should not hope. The storms that have almost desolated the soul, the waves of trouble which have many a time gone over the frail vessel, have not shaken that hope, though they have shaken our confidence in it. Even our doubts have not disturbed it. On the contrary, all this opposition and adversity have only made it stronger. They have only made more manifest the strength and durability of the Lord's work.

"Wherefore didst thou doubt?" Because the storm is fierce, and the waves are high, and "clouds overspread my wintry sky." Because I am such a vile, sinful being, and am so continually transgressing the dear Savior's commands, in thought and word and deed. Well, the dear Savior has never promised you any

better weather in this respect while you remain in this mortal state. He has not told you to look for comfort to the prospect of the clouds breaking away so that no more storms will afflict your soul on account of sin in this world. He has not promised you that you shall be free from the bondage of corruption until your change shall come. But he has declared that in him you shall have peace, and you have found it so. Faith brings us into the knowledge and experience of that peace. Our cries amidst the terrors of the storm awake him, bring him to our view, and cause his voice to be felt in gentle reproof for our forgetfulness of him as our only trust, and in glorious power to hush the storms of affliction, and cause the waves of trouble to be still. As soon as he awakes we feel and see that he is Lord and Master of the storm; and afterward, when we can bear the knowledge, we shall learn that he himself "commanded and raised the stormy wind," and that it has only "fulfilled his word." From the most terrible wave of trouble that ever approached a poor soul his voice is heard, saying, "It is I; be not afraid," and all fear is gone in a moment. He reaches out his hand to the sinking Peter, and at once the boisterous wind loses its power to agitate his soul, and the treacherous water becomes as a pleasant garden path, even while the waves and winds are still roaring. He steps upon the vessel, and not only is there at once a great calm, but "immediately we are at the land whither we went." The sea itself, with the waiting, and watching, and toiling, and fear, are gone, and in the quiet haven of his love we are enjoying, by the glorious power of faith, a season of sacred rest and comfort. When he will, he is able to "fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost." In the world we shall have tribulation; that he has declared; but with every soul of whom that is true this also is true, that in him they shall have peace.

The Lord's work cannot be hurt or destroyed. It is not by pleasant things that it is tried. It is not kind, tender expressions to the natural ear that comforts and encourages a child of God. The minister or brother is not to say anything merely because it has a kind, encouraging sound, with the hope that therefore it will encourage the one he is anxious for, nor refrain from the expression of a truth because he fears it may have a discouraging effect. That would be presumption. Say what is on your mind of gospel truth, if it is your lot to speak. Tell what the Lord has done for you, if your lot is to talk of his work, not considering whether it will appear to others as a great or a small experience. Speak the word of exhortation or reproof that rests upon your spirit, when the Lord appoints you to this work, without thinking of how or where it may fall,

without trying to either soften or increase its force on account of any person. The Spirit that gives the word will cause it to have free course and be glorified. The word, not the speaker of it, will be glorified.

A hundred saints might say to you in the time of doubt and trouble, "We are confident you are a christian," without removing one cloud from your sky. But let your experience of darkness be told in your hearing by one you never saw, by the poorest beggar, and there will be felt a thrill of joy and a reviving of hope. The same effect will be experienced when the minister of the word brings your soul's exercises to view in preaching, whether in expounding the word, or in reproof, exhortation, or rebuke.

Let all tenderness and loving-kindness characterize our intercourse one with another, dear brethren. Let us be as considerate of the feelings of others as we think they ought to be of ours. Let us think not every man on his own things, but every man also on the things of others. Let us be careful that no secret arrow be concealed in our words spoken to or about a brother; but let plainness and candor characterize all our communications, and love be in the motive and the manner. But let us not think that this requires any holding back of anything which the Lord has laid upon our minds. We, of course, have to be well assured that the Lord has given us the word, for our own deceitful nature would cause us to use the Scriptures as an angry man would use a whip or sword, while we persuaded ourselves that we were actuated by holy zeal. But it does seem as though even a sheep, the most stupid of all animals, ought to know when he is angry, when he has some one in his mind as he writes, of whom he is saying to himself in some back room in his heart, "I think this will hit him. I am sure anyone would know who this means. It is rather hard, but he deserves it, and I want him to feel the stroke." I am sure we can tell when love so exercises us that we feel such a tender care for the wanderer, whether known to us personally or not, as a father would feel for his erring child, causing a great anxiety that the word may come to him with loving power, with restraining, constraining, restoring and healing power.

Sometimes we hear and read exhortations not to speak of subjects on which there is controversy. Of course if no one ever spoke what had been objected to by another, there would be a kind of quiet, but no peace. We do not want dead peace, but living peace; not the quiet of a bundle of dead sticks, but the peace like that among the branches of a living tree. Tell what you think the Lord has taught you, not what some preacher or some writer of a former age has told you to say. If I have never thought of that before, I will consider it, and may be rejoiced, as I have often been, to find a fresh re-

viving of my experience through your words. There are no stereotype plates for new editions of experience and preaching. The pages of this book are new with each one, newly written, newly expressed, and often seems to each as though it must be new to every other one. But to the surprise and joy of all, it turns out to be always the same writing by the same spirit, on the fleshly tables of every heart.

The doctrine of God's sovereignty, of his supreme and absolute and eternal power and purpose and wisdom, is the doctrine which comforts the weakest and poorest. When a dish is fixed up by anyone with any part of that glorious truth slighted, questioned, omitted, under the idea that such doctrine, even if true, which few venture to positively deny, is too strong for the weak children, such a dish will be found to have no strength or comfort for those who feel themselves weak, but will suit those only who are strong in their own estimation, who are not ready nor willing to ascribe all power unto the Lord, but claim some for themselves, and some for the devil. It is astonishing how many there are who persist in this claim of power for the devil and wicked men, even after they have had to give up all such claim for themselves. It requires such teaching as Job received to bring to anyone the full assurance of the truth that neither the devil nor any wicked man has any power at all except what is given him from above. When a natural man hears such an assertion, he is prompted at once to reply, "Why doth he yet find fault? for who hath resisted his will?" When one whom God has prepared to receive this truth hears it, he bows humbly before God, with the feeling that inspired the psalmist to say, "I will hear what God the Lord shall speak," or Job, "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 understood not." But those who are strong in themselves, among the Lord's quickened people, are the very ones who are weak in the faith, and are such as need milk, not able to bear strong meat, but to have the doctrine carefully and clearly expounded to them in love, so that its sweet and rich and strengthening qualities may be understood and recognized by them in their own experience.

There are times when there is especial comfort in knowing that the Lord "commanded and raised the stormy wind" which was so terrifying to us, and which he afterward rebuked, though it only "fulfilled his word;" that the deepest darkness which we ever experienced was his secret place, in which he made his power and goodness known to us; and that "dark waters and thick clouds of the skies," such as still

make his disciples cry out for fear, as they did of old on the sea of Galilee, are only his pavilions, the tents spread out for him by the obedient winds, in which he dwells with them, and around them, and moves with them from place to place, and in which he takes them into the most sacred nearness to himself, making them feel his tender love and protecting care more in the midst of the storm and darkness than they ever did in the pleasant day time, making them realize, while the waters are raging beneath, and the clouds are dark and stormy above, that they are abiding under the shadow of the Almighty, so that they are "not afraid for the terror by night, nor for the destruction that wasteth at noon-day."

It gives holy comfort, and inspires thanksgiving and praise, to know that the Lord not only made the rainbow, the everlasting covenant of grace and peace, but that he also prepared the dark cloud against which alone the rainbow is ever shown to us.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 6, 1893.

STATE ROAD, Del., Oct. 1893.

BRETHREN BEEBE:—In attempting to write anything for publication, I like to feel that I have something to say that will be worth reading. It is not always that I can feel assurance of this. If I write now it will probably be on the subject of church order. It is much more common with our able writers to treat on doctrine than on order. But a professed belief of the truth does not amount to much unless there is a walking in and maintaining of that truth. Whatever may be said about gospel order may be all summed up in this, *Walking in the truth*.

Brethren, I presume, sometimes fall into irregularities unthoughtfully, and only need to have their attention called to it. I sometimes hear some brother or sister speak of joining a church, probably of the missionaries, but were not baptized. On some account they had declined to be baptized, and never were baptized by that people. We have frequent accounts of this kind in the published experience of those who have favored us with an account of their travels. I have inquired of some of our own ministers out west and south-west about this, and understood them to regard the vote to accept them as candidates as really voting them into the church; and upon this proceed to extend to them the hand of fellowship. All this looks strange to me. The receiving of unbaptized persons into membership in a gospel church, looks to me like gross disorder. I need not wonder at Missionary Baptists doing so, but our people should not follow them in disorder. I might inquire whether such members are subject to church obligations, and liable to discipline? Can they be given letters of dismission as in fellowship? I once witnessed in another

er denomination the giving of the hand of fellowship by the preacher and quite a number of the members, and then baptized afterward. The whole thing looked so awkward and unscriptural that it was far from my thoughts that such irregularity could ever occur among the Baptists. We have not a single instance on record in the Scriptures of any one being received into the church unbaptized. If we entertain the supposition, which must always be possible, that they will decline to be baptized, their irregularity and disorder of such proceeding must be apparent. It has been quite a common thing among us for candidates to be baptized at a different place from where they expected to unite, that being understood at the time. Then no letter of dismission is required. The vote is put and taken as a general thing in this way, whether the candidate be received as a candidate for baptism, and after baptism into the fellowship of the church. Then no further voting will be required, and if they stray off, the church is free from responsibility. I have another point of order on my mind, but I feel much delicacy about touching upon it, lest I might appear in the character of a critic, and might unwillingly criticise some ministering brethren that are receiving and deserve the highest respect. In worldly matters custom is said to make law, and I do not know but what custom in churches may have sometimes the force of law. Different sections have different customs, and what people are accustomed to will be accepted oftentimes as right. We have had preachers sometimes visiting the churches of this section from a distance, and entire strangers to our people, who would take upon themselves, without a word of countenance from the church about it, to give pressing invitations to candidates to come forward and offer to the church. This, sometimes at a Sunday appointment, where there would be no opportunity for consultation by the members, and the regular pastor of the church absent. I do not know what they would expect to do, or expect the church to do, in case some one or more should accept their invitation. It certainly would seem that a faithful gospel minister would want to know something about a person before admitting them to the sacred ordinances. I would not for a moment question the validity of baptism administered by other than the pastor; still the pastor has the advantage over a stranger in regard to personal acquaintance. A church that is blessed with the labors of a faithful pastor I presume would prefer always that he should administer the ordinances for them.

The churches that I have been acquainted with, generally attend to the transaction of church business themselves, the minister being regarded rather as a servant than a master. If some minister from

abroad should come through here and baptize somebody that I had no confidence in, within the bounds of a church that I was serving, it may readily be seen what disorder would result. I am not at all apprehensive that such a thing will ever take place, as the churches would maintain their authority. But the point is this, it ought not to have come to that; preachers should teach good order as well as sound doctrine, and they should be examples to the flock. The zeal thus manifested in regard to ingathering of any that may be without, would certainly be commendable if it were always tempered with discretion; but a zeal in serving the churches ought always to be according to knowledge. I have sometimes witnessed some minister talking to an entire stranger of whom he can have no personal knowledge, urging him or her to make a profession, and insisting upon it that it was their bounden duty to offer to the church. Some knowledge of the facts might lead them to see that they had acted quite indiscreetly. What we have a right to say to persons outside of the church depends upon the state of mind that they are in, and the exercises they have been passing through. This of course we must have some knowledge of, before we can speak advisedly. I have used the word disorder, as contrasted with good gospel order. It may be said that no harm has yet resulted from any of these things. I do not know that there has, but the time to speak of irregularities is before any harm comes. The maintenance of good gospel order will never involve the churches in confusion, and it will not be likely to ever bring a stain upon the reputation of a gospel minister.

I submit these reflections, not without some misgivings about the propriety of having them appear in print.

Yours with regards,

E. RITTENHOUSE.

LIGHT AND SHADOWS.

THE Lord knoweth that like a garden in a dry time am I wasted away. Hard is my heart, and the flowers are withered. Dead are the leaves of the rose; gone are the lilies of spring time. The branches of the vine are drooping, and the leaves falling away. The fruit that erstwhile was so sweet is dried up, and the fowls of the air come and peck at the dead grapes. The still waters are sunk into the earth, or have been dried up by the sun. The earth is dry and hard, and the grass seems dry and dead. Day after day the hot sun is like a consuming fire. Night after night have I been in my garden, and standing, I know not where, have felt the hot winds blow over me; and I can see the cedars, like lofty dim shadows, standing where all else seems dead. Looking up I see the sky like a dark face, and the stars like many eyes looking coldly upon my desolate garden. O!

if I could but sink down in this dry earth, and be out of their sight; if I could but dig a grave where I stand, and be buried here in the midst of this desolation. I strike with my feet, and with my own hands try to hollow out a place where I can hide before the dawn comes again with its scorching sun; but in vain. The place where I stand seems hard as rock, and my strength is spent with hunger, for no fruit can I gather from any garden. My eyes are red with weeping for my loved one, who has left me. The one that loved and who comforted me is gone, I know not where. My friend, my strength, my all, is gone and left me in time of sorest need. O for one word of love from my friend to comfort me, that I could lie down and die in peace, so worn out with grief, thinking that all have deserted me, because I am not worthy of a friend, and have nothing wherewith to feed them if those who still love me should come, since my garden is dead. If they should come they would turn from me in wrath, saying, "You have deceived us in asking us to come when you have nothing to give." I could but say, Yes, it is so, and your anger is just. I will lie down here and die. But my bed is hard, and I cannot sleep. A black cloud is rising, and the wind storm is blowing so I cannot stand against it. When I try to rise, it blows me down, though I try and struggle till my strength is gone, and I can only lie still on my hard bed. My strength is spent, and I cannot move. Surely death will come and give me rest. The lightning flashes across the blackness, and by its light I again see the desolation around me, and then all is blackness. Surely I am so near death I do not care for rain; for my friend has left me, and I am almost dead. Visions come and fright me till I wonder if I am dead, and if these visions are what the dead see. It begins to rain, but that which made me glad when my loved one was with me, and my friends around me, now falls coldly upon me. Yes, it is rain, and is falling upon the dry earth, and refreshing the garden. This I know; but I am cold and helpless, my loved one is gone, and I must die out in the cold. I think the rain will soften the hard earth, and I will sink in the mire. Well, at least that will soften my bed. All night it rains, but my bed does not soften. Surely the earth is so dry and hard that the rain cannot make it soft, and only runs off and leaves it hard as ever. At last the light of day comes, but full of clouds is the sky. I see that the garden is growing, and the glad plants are lifted up, and the branches of the vine are refreshed; but I am cold and helpless, and cannot rise; still I say, I must die. I hear a step, and some one is standing by me. Surely I know that step, but I cannot move or turn to see who it is. Then I hear a sweet, familiar voice say, "Arise, my love, and come away." It is my loved one,

that I thought had gone away forever. Nay, my friend, I cannot rise, for I am almost dead, I am so cold. I think he left me because he did not love me, I was so unworthy, so useless, and fit only to die. But with words of love he lifts me, wraps me in his mantle, and takes me into his house, where we have lived and feasted with our friends. My friends are there, and a feast is spread by the hand of my loved one, and we are feasting; for he has said to me, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." I say to him, "My friend, I have lived so long with you, and yet I know you not. I am nothing, and yet you love me." Then he says, "A mother may forget her child, but I will not forget you. For a little time I hid my face from you, for you did not feel that you needed me, though I knew you loved me, because I first loved you. Now you know you need me, and lo, I am with you alway. I was near you, and you knew it not, O thou of little faith." My friends come around me, and seem to look at me with sad, reproachful eyes, because I doubted them; but I know now it is only my guilty, doubtful heart. How ungrateful I have been. My friend who saved me has ever been with me, loving me, helping me, giving me tokens of love, good, kind friends, every good gift; and yet only a little time his face is turned from me, and I am the same hard hearted, sinful, ungrateful one. Surely I will doubt no more.

My brother, or sister, if you have the love of God in your heart, and the witness that this is true, is it necessary for me to apply this description of a drouth and the coming of rain upon the earth to your experience? You have read it through, and in reading it have applied it all along, so that you hardly know which it described the best, the nature of your experience, or an experience of nature. You, too, have had at times many days of peace, so that one beautiful day followed another, until you forgot the source of your peace, and felt strong and secure in your own strength; and you felt, when you looked about in your garden, you found that the same sun that had made the days so lovely, had been burning your garden, until there was nothing to feed upon, and you lost sight of your strength, and fell; but when the Lord said, "Arise, my love," and raised you up, it was not the earth that you laid down upon, but a rock, that the rain could not wash away, but only washed the dirt away from it, so you could see you were on a sure foundation, and could sink no lower than the Savior's feet. That is the safest place for us. Though that rock may seem hard, and the rain make us sensible of our coldness, it is best, for then we feel the need of his mantle of charity, which is love. Then, O! my brother,

(Continued on page 341.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 25, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

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THE SEAL OF GOD.

"AND the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."—Ezekiel ix. 4.

It is not our purpose to attempt a general exposition of the text as it applies to the literal visitation of the just judgment of God upon the nation of Israel. Neither do we hope to present all that might be learned from its application to the spiritual Israel as the antitype of that nation whom God chose to be his peculiar people in a national relation. The one point to which we would call attention is the definite characteristic by which it pleased the Lord to distinguish his chosen people, whom he would save from the destruction appointed to the transgressors in that figurative dispensation, and to seek for the antitypical significance of that mark in the experience of the saints in this day of the revelation of the gospel.

It will be observed that this prophecy was not addressed to the nations of the heathen world, nor did it denounce condemnation against the wickedness of any others but those whom the Lord had chosen to be his own peculiar people. In all of the record of the history of the nation of Israel there is presented a typical picture of the character and conduct of the chosen generation of the spiritual Israel. This is the real and essential meaning of all concerning them that is left by inspiration in the word of truth. At the time when this prophecy was given to Ezekiel the prevalence of idolatry had brought the judgments of God upon the children of Jacob. Even the sacred temple of God was defiled with the sacrifices of abomination, and the people had forgotten their allegiance to the Lord. This transgression of the covenant by them brought upon them terrible judgments, under which many of them were destroyed by the sword and pestilence, and their survivors were carried into captivity in Babylon. It was when these awful calamities were impending that this prophet was moved to proclaim this message to the house of Israel. But there was to be a manifestation of discriminating grace even in this righteous visitation of divine wrath against the rebellious nation who had forsaken the law of the Lord. While divine justice required that the wrath of God should be revealed against the wickedness of this idola-

trous nation, there must be also a display of sovereign mercy in the salvation of such of the people as were selected by the favor of God. These were they who were marked, as stated in the context, by the man clothed with linen, and having a writer's inkhorn by his side. It is not intimated that there was an effort made to induce the people to make themselves fit for the reception of this mark. Certainly none of those who were engaged in the abominations described in the preceding context were found sighing and crying because of them. There is nothing in all that is here written concerning them that intimates that in all their abominations they had any thought of their obligation to observe the law of the Lord. Evidently they were well pleased in the devotions in which they were engaged. So, in the antitypical Jerusalem, in the organized church under the gospel dispensation, there is no such thing possible as that one of those who are worshiping the idols of human devices should ever sigh and cry for all the abominations which are done in the midst of Jerusalem. All such idolatrous professors are satisfied that they are pursuing the safe and prosperous path in which they enjoy the favor of the religious world, and they have no occasion to mourn either for their own evil deeds or for the evils which prevail in the organized church. They are never found groaning under the conscious guilt which causes the subjects of grace to sigh and cry to the Lord. Their only regret is that they do not receive the popular praise to which they feel that their merits entitle them. This is very different from that grief which causes the saints to mourn their own sinfulness and inability to live, as they earnestly long to do, in obedience to all the commandments of the Lord. Those who really sigh and cry for all the abominations that are done in the midst of Jerusalem, find occasion for their deepest grief in the evil of their own heart, which constantly condemns them. They can find no ground for boasting in their own works of righteousness, nor can they claim acceptance in the sight of divine justice on account of any merit in themselves. Such are the characters whom our Lord pronounces blessed, as "they that mourn." Eternal truth gives assurance that "they shall be comforted." Their comfort is beyond all that this world can afford; it is ministered to them in their deepest sufferings by the Comforter, whom the world cannot receive, neither knoweth him. None ever know the sweetness and fullness of its everlasting consolations but those who have been delivered by the goodness of God out of the depth of condemnation and utter helplessness. To all such it is the sum of all comfort when they receive the assurance that they shall be delivered from the power of sin, and

conformed to the glorious likeness of their holy Redeemer.

Of these mourners, who sigh and cry for all the abominations that be done in the midst of Jerusalem, the testimony of prophecy has declared that "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. iii. 17. Since they are peculiarly set apart to this infinite manifestation of divine favor, it is consistent that they should be suitably distinguished from those who have no part in this infinite grace. The wisdom of God has provided the most perfect and unmistakable seal by which to identify these subjects of his eternal love. Not only is it a mark which no efforts of the natural mind can imitate, but it is so hidden from the research of reason that it cannot even be desired or thought of. It is confined exclusively to those who are described in our text. There is no uncertainty with regard to the favored ones who were to receive this mark of the saving grace of God. The Lord gave the specific direction to the man who had the writer's inkhorn by his side, and he could not set the mark which signified life and grace, upon one who was not included in the commandment of the Lord; neither was it left to his discretion whether that mark should be set upon one of them whose grief was attested by his sighing and crying for all the abominations that were done in the midst of Jerusalem. This was given as the decisive characteristic by which this servant of the Lord was to be governed in selecting those upon whom he should set this mark of the preserving care of the Lord. Indeed, in the revelation of the gospel of the grace of God it may be safe to consider this very mourning as the mark itself by which the children of grace are distinguished from every other character in the religious world. None can really mourn for sin but those who hunger and thirst after righteousness. All who bear this mark must be led by the Spirit of God, and therefore they are the sons of God. This is clearly the mark which is set upon them in obedience to the commandment of the Lord; for the carnal mind is enmity against God, and consequently it cannot even wish to sigh and cry for all the abominations that be done in the midst of Jerusalem. It is contrary to every instinct and principle of natural selfishness that one should by his own choice select the portion of poverty and sorrow by reason of which these blessed ones are described as sighing and crying.

As it was in the vision of the prophet distinctly specified that the Lord sent the man exclusively to set a mark upon the mourners in Jerusalem, so in the antitypical signification of this revelation, such mourners as bear the distinguishing mark of the Spirit of life in Christ

Jesus are found only in the city of our God, the New Jerusalem, the church of the living God. On all such mourners the Holy Ghost has set the mark of electing love, by which they are separated from the world of them who trust in their own righteousness for justification before God. While they still find in themselves all the evils of their carnal nature, and suffer constant grief because of their inability to do the good which they would do, they cannot efface that mark which has been set upon them at the commandment of the Lord. They still sigh and cry for all the abominations that be done in the midst of Jerusalem. One peculiarity of this true mourning of those who are thus marked by divine commandment is found in the consciousness that in themselves they bear all the corruption and vileness by reason of which they are compelled to sigh and cry. By this knowledge of their own sinfulness they are cut off from everything like boasting, and forbidden to reproach those who are left to work out the iniquity by reason of which the ways of Zion do mourn. Instead of claiming strength to walk more consistently than others, they are continually fearing that their steps may yet slip, and their actions may demonstrate that they have no part with them that love the Lord. This mark is never seen upon the forehead of any but those who are the true subjects of that divine grace which chose the saints in Christ Jesus before the foundation of the world, that they should be holy and without blame before God in love. Such mourning is not merely the fear of future punishment as the consequence of sin, but it is the effect of the love of righteousness and hatred of sin which is inseparable from the life of Christ Jesus, by which they are governed. There can be no such mourning in any sinner's heart unless the love of righteousness is there implanted by the Spirit of truth. That mark secures the subject of its divine sealing as one of the vessels of mercy which God afore prepared unto glory. No power of sin or temptation can defeat that sovereign election of grace. The power of God preserves every one bearing this mark unto that glory which was given them in Christ according to the eternal purpose of God, for the development of which all material things were created. Of the truth of this doctrine it is not often that the saints are tempted to harbor any doubts; but they are more commonly troubled with the question as to their personal interest in the electing love of God. For the comfort of such as feel this cruel doubt, this mark is left on record. It cannot be counterfeited, and none can bear it except by the express commandment of that God who cannot lie, and who will not repent.

Nothing less than divine wisdom could have selected such a mark as this by which to identify his chosen

saints. Finite intelligence would consider it a more appropriate mark for the objects of eternal love to be free from the afflictions and sorrows by which sighing and crying are produced. It was upon this principle that the religious world rejected the Lord of glory. They could not recognize the Mighty God in him who was a man of sorrows. He told his disciples that they must be despised and rejected of men, as he was. This wonderful mark can never produce self-confidence in those who bear it. This is signified in the specification that they were marked upon the forehead. While this mark must be very clearly exposed to the sight of every one who should see them, it is never possible that one should see the mark upon his own forehead. By this appointment of the Lord the saints who are mourning for prevailing sins must ever esteem others better than themselves, and find the evil of their own hearts the most deplorable abomination, because of which they sigh and cry. This grief can never prompt its subject to find fault with his brethren, or to claim himself as the standard by which others are to be judged. The more clearly the light shines in the heart of one of these mourners in Zion, the more ready will he be to show a loving and forbearing spirit toward the weakness and frailty of those who are overcome by temptation. Love that is without dissimulation is that charity which suffereth long and is kind. Where that heavenly grace rules in the heart, it always embraces every one who is sighing and crying for all the abominations which he feels in himself. This is the mark by which the favored subjects of divine grace are identified now, as they were in the vision of the prophet.

GONE TO THE BINDER.

AN unusually large and sudden demand for our small type cloth-bound hymn books has entirely exhausted our supply, but the sheets for a new lot are now printed and in the hands of the binder, and we expect to have them ready for delivery by the early part of November next. We have a number of orders now on hand which we will fill at the earliest possible day. Parties who have orders now in, and prefer to do so, can remit the balance and have any of the other styles of binding mailed them immediately. Any one wishing to have their money returned, if they will inform us, we will refund it to them.

CHANGE OF RESIDENCE.

ELDER Fred. W. Keene having changed his residence from Kelly's Corners, N. Y., to North Berwick, Maine, wishes his correspondents to address him at the latter place.

PERSONAL.

WILL some of the Old School Baptist friends in the State of Washington please send their post-office address to me at Elmwood, Peoria Co., Ill.?

SMITH KETCHUM.

(Continued from page 339.)

what a beautiful world. The world of nature is beautiful, and it seems to grow more so every day to me as I study it. But it is the same to-day as it was last year, only I am learning to see its beauties. It is lovely in all seasons, and needs them all. When winter wraps it in a blanket of snow; when spring is making its mantle of green, trimming it here and there in beautiful flowers; when summer sun ripens the fruit, and dries up vegetation, so that the soil is rested; when autumn says, Ye must die, that ye may come forth in newness of life. All seasons are needful, and all are beautiful. But when the light divine shows poor unworthy me some of that beautiful spiritual world, I cannot describe its beauty, and can only cry from the dust at Jesus' feet, "I am a worm, and no man; but great and wonderful are thy works, thou King of Peace."

So if this has given you, "little one," any comfort, I want you to say, I thank thee, Our Father, that it has pleased thee to reveal thy love to man; and pray for me, for I am a worm, and no man. The billows of temptation and doubt, the waves of trouble and sin, roll in upon me, and I can only cry, "Lord, have mercy upon me, a sinner." Without the grace of God I would sink in sin, destroy the trust of those who love me, and dishonor the cause of Christ, and be swept down to everlasting destruction by the billows of trouble, sin and death, that sweep over the lives of all men. Then let God be praised, and no man thanked; for all that the best man can do is his duty, and duty is the just debt of all men to man. Let us live together in love, and thank God for the blessings he has heaped upon his loved ones. May he grant us peace, that we may be contented to do his will, is my prayer for Jesus' sake.

Your brother, I trust, in Christ,
DUDLEY G. JOHNSON.

SEPTEMBER 28, 1893.

DEAR BRETHREN BEEBE:—I send some extracts from letters I received a few years after I was baptized, from a very dear sister. She was a mother in Israel to me, loving, kind and forbearing. Although she is at home with Jesus, free from the trials and conflicts of this life, to ever praise and adore the dear Savior of sinners, she is still remembered by many of the household of faith.

Your sister, I hope,
M. E. DAVIS.

FEBRUARY 8, 1887.

MY PRECIOUS SISTER MARTHA:—You will see that I have waited a long time, hoping I would have something to write that would interest you, and be able in part to say something that would show I was alive to spiritual things; but you will see that I am dead. O! can it be that one like me ever knew anything of the Spirit? When I read

your dear letter I could enter in with your feelings. Can it be, if I am nothing, that I could understand the language of Canaan? It is still sweet to my taste. But you cannot know what it is to be separated from the flock, and to hear no preaching since the fourth Sunday in September. Well, I know God is able to feed me, if it is his will, even if I am in the wilderness; for we read that he spreads a table in the midst of our enemies, for his children. We are told to let patience have her perfect work; but I am so impatient; yet I want to live without a murmur, and wait God's time, knowing that I cannot hasten nor retard it. I find that I cannot do the things that I would. Well, if Paul could not, is it not a great comfort to us? for we know he was a chosen vessel of the Lord to preach his everlasting gospel to the Gentiles. I want to dwell upon the goodness and mercy of the Lord; but I am so troubled with a wandering mind. If I try to come before the good Lord, my mind is often carried away to something vile. O! it scares me. Then in comes the devil and says, "If you were a christian you would have good thoughts;" and I am ready to agree with him. I have often, after going to my bed, tried in the best manner to call upon God, and have fallen asleep, and awakened frightened. Well, once old brother Trott said in his preaching that he had done the same thing. It was a comfort to me. How often we are tried in different ways. I have been so troubled. When we hear one of the servants of the Lord tell of their trials, and feel that they are christians, we take courage. If it were not for past manifestations I should give up. I try to put all my trust in God, but that is more than I can do without his aid. I often feel, "Is his mercy clean gone forever? Will he be favorable no more?" And yet he is bestowing blessings upon me all the time, I not deserving the least of them. If I am in the covenant of grace I know I am safe; and if not, I know I cannot put myself in it.

I WAS very glad to hear from you. The evening I got your letter I felt so forsaken, and tried to beg the Lord that I might have some little token of the love of the church. You must not expect to hear much from me. Cut off from you all, with no preaching, I do feel that I am a poor pilgrim, wandering in a dry and thirsty land, and, worse than all, shut up in darkness; so you can just think how it is with me. O for one ray of light to cheer me on my way. I have to go back to the time when my dear Redeemer sent down into my heart his love, and filled my heart with love to his holy name. O how I loved him. I could say from my heart, "My Lord and my God." But now I am afraid I do not love him. I am so cold and dead that I cannot feel one spiritual emotion in my heart, except this, I love you all, and love the truth, and feel to say,

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends and kindred dwell,
There God my Savior reigns."

I envied you all at meeting on Saturday and Sunday, sitting under the droppings of the sanctuary, and the food was sweet. I am a poor wanderer, miles away.

I RECEIVED your letter. I am well. Old age is all I have to suffer, with my wretched, wicked, hard heart. Brother Francis came to Quantico in the fullness of the blessing of the gospel, and I, a poor and hungry one, was filled; but the praise is God's, who was pleased to fill his servant's heart with his presence, and to open my heart to receive it; but I cannot keep it, no more than the children of Israel could keep the manna. Have you seen the last number of the SIGNS? Brother Chick has written on Job. I tell you it has caused me many anxious inquiries. But, my dear sister, you cannot feel like any but Job, who served God for the love of holiness. When I look within and see so much sin and vileness, how can it be that I love holiness? Yet I do love to see Jesus in the walk and conversation of the dear brethren and sisters, but I fear it cannot be that I love him as I ought, when I think how long I have been kept from you all. On the fourth Sunday in last July I had such a feast. You remember the text was in the Song of Solomon. "Tell me, O thou whom my soul loveth," &c. What a precious gift the Lord has given brother Badger, as well as to all others; for all grace comes from him, with whom there is no variableness nor shadow of turning. O how glad I am that he is in one mind, and none can turn him. He is God, and beside him there is no Savior. But for his merciful kindness what would become of us, poor, needy, helpless creatures? God is love.

I NEED not tell you how glad we were to get your letter. Just think, I have not heard any preaching since last April; and I have been so worldly minded that I feel like the Lord has forsaken me. How distressing it is to me. But I must wait my Maker's will. The devil tempts me to believe I never knew anything spiritual. Then I try to recall the time when my heart was filled with God's love and praise. Then there was no room for doubts and fears. Brother White said in his sermon at Frying Pan that if we ever have felt that love once, we are sure of heaven. But when shut up I cannot take comfort in anything. My faith is so faint I dare not take the children's bread. My cry is that he will give me a clean heart and a contrite spirit. Paul says it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

Your loving sister,
HARRIET HIXON.

CHICAGO, Ill., Sept. 3, 1893.

GILBERT BEEBE'S SONS:—I forward you for publication, feeling sure that you will agree with me as to its worthiness for that purpose, a most precious letter voluntarily written to me by that dear old Elder, Samuel Bradbeer, of Gardner, Ill., as a response to inquiries I had made regarding the time of meeting of the Verona Old School Baptists. The message sent by him to me came with such a comforting power that I was only able to read it through eyes dimmed with tears of joy, and with a heart full of love for the writer, who should be the bearer of such a treasure of spiritual food for me. I have not asked him for permission that it be published, for I know the dear old man would not consent to its being withheld, when possessed of the knowledge that it is replete with "some of the rich treasure of Jesus' grace, to be brought forth for meat to feed the flock which is purchased with his blood."

In response to the Elder's invitation I visited his home on Sunday, Aug. 27th, and passed a few very precious hours in company with him and a little gathering of saints to whom he preached with great power from above. "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Surely the Comforter was manifested to us all with great power. The Elder spoke upon the subject of the apostles' doctrine, and the Lord graciously led his mind in setting forth in great clearness and beauty to our minds the perfect doctrine of our Savior Jesus Christ, which has by the power of God been kept to these last times pure and precious, for the sanctification and perfecting through spiritual guidance of his saints here on earth, and kept in all its power and strength as that same doctrine of the apostles to this present time, against the assaults of men, who try to move heaven and earth to pervert it into a doctrine conforming to the carnal mind. Thanks be to God, their efforts cannot prevail against the Rock of our safety.

This dear old servant of our God is in very feeble health, and not at all strong in body; but I verily believe he is like Paul, who said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." His mind is wherein he is possessed of a strength exceeding greatly that of Samson; for God has made it a well filled storehouse of his treasure for his people, to be opened at times and places according to his will; for I believe that no flesh can preach the things of the kingdom without the door of utterance being opened by the power of God.

Yours in hope of an enduring crown of righteousness, which is Christ in us.

CHARLES W. HAMILTON.

GARDNER, Ill., April 16, 1893.

MR. C. W. HAMILTON—DEAR SIR,

BROTHER, AND FELLOW PARTAKER OF THE HOPE OF ETERNAL LIFE IN CHRIST JESUS:—Grace, mercy and peace be multiplied unto you, through the knowledge of him who has called us to glory and salvation. As I have heard of thy inquiries for the shepherds' tents, where the Shepherd feeds his flock, and makes them to lie down at noon, I have concluded that thou also art a son of Abraham; and if a son, then an heir, according to promise, of grace, life and blessing in Christ our Lord. So, as thou art no more a stranger, but being brought nigh by the blood-shedding of our Surety and High Priest, thou art one of the family of Christ, and of the household of the faith of God's elect. If you and I are created in Christ Jesus, we do not want a formal introduction to each other; and if the Holy Spirit has made us acquainted with the plague of our own hearts, we will soon be acquainted with each other; for the secret of the Lord is with them that fear him. Brother Gilbert told you of an old earthen vessel, very weak and feeble, into which the Lord's flock have thought that the Master has put some of the rich treasure of his grace, to be brought forth for meat to feed the flock which is purchased by his blood. That poor, old, base, despicable vessel now tries to write this to you. But I tell you, dear brother, I often have to grope around that meal barrel pretty well before I can find enough to make a little cake for myself, much less to feed the sheep or lambs. But when the risen Lord comes and kindles a fire of coals, there is no lack of fish or bread.

I saw your letter in the SIGNS. Brother Gilbert had told me you wrote to him before. I went to his house, a few of the brethren and sisters came on Sunday, and we had a little refreshing from the presence of the Lord. Brother Gilbert went to the depot, in hope of finding you, but was disappointed. I live near Gardner, sixty-three miles on the Chicago, Alton & St. Louis R. R. Could you come down, say Saturday evening, the 26th, you could return on Monday. There is an old sister and her daughter at Gardner. I go there and have a talk frequently. Sometimes brother Gilbert and others come over. We would be very glad to see you, and would be glad of your company as long as you could stay. I need not write much about myself. I am an uneducated, ignorant old Englishman, with great sins and very small gifts. The rest I can tell you when you come, as we hope you will. If you will read B. F. Coulter's letter in the SIGNS of July 19th, you will get a better description of myself than I could write.

We are a scattered few who still hold our names at Verona. Please write soon, that I may have plenty of time to try and get a few to meet you. On account of my poor health, and being so far apart, we have had no regular meetings for a long time.

Now, may the God and Father of

our loving Lord Jesus make all grace abound toward you, so that your faith and hope may not stand in the power of the flesh, but in the power and grace of the eternal Jehovah, is the prayer of your old, unworthy brother,

SAMUEL BRADBEER.

WARRIOR, Ala., Aug. 17, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Please give credit on my subscription to the SIGNS for the inclosed amount, and oblige. I would be glad if I could send several new names with the subscription price, but such is not the case. While it is not without some sacrifice on my part, even so small an amount, I am unwilling to be deprived of the weekly visits of so welcome a visitor as the SIGNS OF THE TIMES is to our humble home. I have frequently thought that if I were competent to intelligently compose it, an account of what I hope have been the dealings of the Lord with me might be interesting to some of the saints. Especially has such been the case since the published correspondence in the SIGNS of Elder Jenkins and brother Brink, which was instructive as well as interesting to me; and it may be it was more so on account of the relation I yet sustain to the Missionaries. However, such an opportunity has never been granted me to change that relation as was granted to brother Brink, or it might now be different; for I think the attitude of both denominations to each other, and the relation they sustain to the church of Christ, was clearly and forcibly set forth in said correspondence. Why it is that I have never been permitted to hear such oral preaching as you Old School Baptists are constantly blessed with, I cannot see; but such is the case. I am fifty years of age, and never have I heard an Old School Baptist preach; but I have the book that contains the doctrine they preach, and my little experience teaches me that it is true, although I was for a long time so completely entangled in the Missionary net that I could not understand my own experience. But it pleased the Lord to enable me to see the inconsistency of the doctrine of salvation by grace alone, and at the same time depend upon the act of the creature, together with many other inconsistencies taught by the Missionaries; as, for instance, that baptism is not essential to salvation, but is essential to obedience, and obedience is essential to salvation; also, free moral agency and election and predestination. There are several others that I could mention, but will not now. In the first place, in order to accomplish his purpose concerning me, the Lord separated me from kindred and friends and native land, and cast my lot among strangers in a strange land, which was accomplished by my moving to the state of Florida in the year 1882, and back to Alabama in 1884, and since then from place to place, here and

there, being destitute and afflicted in more ways than one, until the year 1887, when I came to this place. Here I came across Dr. Watson's "Old Baptist Test," and Jesse Cox's commentary on the book of Revelation, both of which I highly prize for the truth's sake; also Hassell's Church History, the very thing I wanted. From it I learned of the SIGNS OF THE TIMES, which I immediately sent for, and have not missed a number since; and I hope I may never, as long as I live, be deprived of the blessing of perusing its pages, for it has been a source of pleasure to me. Also the two volumes of the book of "Editorials" and the "Everlasting Task" I esteem a very great blessing, which have thrown a great deal of light on the teaching of God's word. So, brethren editors, and correspondents of the SIGNS, write on, with the ability that God gives, and may he bless your labors to the good of others as he has to me.

While there are a great many people in this part of the state claiming to be Primitive Baptists, they seem to be somewhat divided. We have what are known as Georgia Baptists. From the best information I can gather they are more like the Old Baptists represented by the Bible and the SIGNS OF THE TIMES than any of the others; but I cannot say positively, for I have never heard any of them preach, although I have often desired it. My circumstances are such that I have never been able to get to such remote points in the country as all these churches are located. While the greater portion of my life and travels in this world are mysterious to me, I seem to realize the fact, more especially of late years, that notwithstanding my own sinfulness and unworthiness, and the terrible opposition that has always been so prominently manifested in me to his will, that the eternal purpose of God is having much to do in directing my steps through this world; and if God be for us, who can be against us?

But I will close, lest I weary you. My object in writing is simply to do something, if possible, by way of encouragement to you, brethren editors of the SIGNS OF THE TIMES, in your labors in the cause of truth, and if you think it will be benefited in any way by publishing this, you are at liberty to do so.

Yours to serve in christian love,
G. E. KEYS.

BATH, Maine, Sept. 14, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—While I was at North Berwick, attending the yearly conference, some of the brethren wished me to write about it for the SIGNS. It is always a pleasure to comply with the wishes of those whom I love for the truth's sake. When I attempt to write anything for our family paper, the SIGNS, it is with fear and trembling, until the thought comforts me that you will not pub-

lish it unless you think lovers of the truth will be satisfied with it. I feel that the theme of this letter should be of the great and wonderful works of the Lord; for Elders Chick and Keene were determined to know nothing save Jesus Christ and him crucified. I heard the mercy, power, goodness and love of God spoken of in a way that it was a joyful sound. I am made to feel at times my sinfulness, and it is then I cry, "Have mercy upon me, O Lord." And when that mercy is revealed in my experience I sing, "O give thanks unto the Lord, for he is good, for his mercy endureth forever." The goodness, love and power of God in bringing me from nature's darkness into his marvelous light, and enabling me to come to this dear people and tell them what great things the Lord had done for me, causing them to receive me, so I have felt I was no longer a stranger or foreigner, but a fellow-citizen with the saints, and of the household of God, is very sweet and precious to me. When I have the privilege of hearing those whom the Lord has called and set apart to proclaim the unsearchable riches of Christ, and they with boldness and clearness tell the dealings of the Lord with his children, and I find that experience in a measure has been written in my own heart, my joy is unspeakable and full of glory to God. The gospel preached in its purity must always be Jesus, because the gospel is "the power of God unto salvation to every one that believeth." There is no other way, truth and life, only Jesus. He came to save his people from their sins. We can see no beauty, form or comeliness in the crucified and risen Jesus until we have been made to know we were helpless and lost sinners, and God reveals him unto us as "mighty to save." From that time in our experience, until the close of our journey here, no other name can be so sweet, so dear and precious to us. We shall desire to be in the company of those who will exalt that name above every name that is named. I am sure I was in that company during the three days meeting at North Berwick; also the next week at our association, held with the church at Whitefield. I was able to attend every meeting, and knew no weariness of body or heaviness of mind. The witness within testified that the flesh and blood of Jesus was set before us by his servants, and a great gladness filled my heart.

"May Christ be first, and Christ be last,
And Christ be all in all;
Who died to make salvation known,
And raise us from the fall."

I was pleased with the warm welcome I received in the homes of the brethren, and the love and fellowship which was manifested for me was highly prized. Many around me have attended the World's Fair; but I believe I have tasted of a purer, sweeter joy in the company of a few followers of the meek and lowly

Lamb, than can be found in all this world can give. "And of his fullness have all we received, and grace for grace." There is great rejoicing (and I hope thankfulness) in our hearts that Elder F. W. Keene is coming to settle with the church at North Berwick. The Lord will bless his labors, and make him know his "labor is not in vain in the Lord."

I am well aware that this letter does not contain a narration of my visit as I would like to give, and I am afraid some will be disappointed. But my mind has been led to write of the theme which is far higher, more lasting, and something which will remain with me through all time; and when this veil of flesh is taken away, the same song of redeeming love in all its fullness will still go on.

I have been sick with throat trouble and cold since my return. It is necessary for me to know I still bear about this body, as I forget myself while listening to the preaching, and speaking with my brethren. I am glad I feel that you will not publish this unless you think best. May we be made to realize that our God charges not, and his greatness is unsearchable. Your unworthy sister,
ATTIE A. CURTIS.

AUGUST 3, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so unworthy as I feel myself to be should address you as brethren. I have for several years felt that I wanted to write something for our family paper, the SIGNS OF THE TIMES, but, always felt that it would be like the writer, imperfect all the way through. I am a poor, imperfect, sinful worm of the dust. When about fifteen years of age, I was made to feel that if I were to die then I would be forever lost. I tried to ask God to be merciful to me, a poor sinner, and forgive my many sins; and I have a hope that God did, for Christ sake, forgive my sins, and gave me a love for things that I once cared nothing for, and a hatred for things that I once loved. That was many years ago; and in all these years I have had that hope; but it has, and does yet at times, grow very faint. I live in darkness so much of my time, it seems the most of my time that I am in darkness, doubts and fears; not doubting the power of the omnipotent God, but fearing that I have all these years been professing something that I do not possess; caught at the shadow, while the substance passed by. O! if I am deceived, most miserable is my condition. God knows my heart, that I do not want to deceive any one; and I thank God that I know I cannot deceive him. I try to ask him, the most of my time, that if I am deceived he would undeceive me. At times my faith is so strong in him that I believe at evening time it will be light with me. In my younger days I would think that if I lived to be old I would be good; but alas!

the older I get the more of my imperfections I see. Like Paul, I can say, "For what I would, that do I not; but what I hate, that I do." I often think that if I had experienced such a change as I hear some tell of, or some that I read in the SIGNS, I would not live so much of my time in darkness, doubts and fears. Some tell us that all nature seemed to be changed, the trees all seemed to be rejoicing, and the birds seemed to be praising God.

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

All the words of this good old song suit my case. I have to acknowledge with shame that I do not live in the discharge of my duty, as I think a professed follower of Christ should. Sometimes when I bow in the presence of my God, to try to pour out my soul in prayer to him, and my eyes overflow with tears, I feel rejoiced; but this is only at times. I have at times bowed the knee in prayer, and before I would get up I have asked the Lord if what I had tried to say was a sin. My God knows all about me, better than I know myself. If I know my own heart, the greatest desire I have in this world is to be a christian; but O how far from being a christian I feel myself to be! I think surely no one that is a christian ever has so many sinful thoughts as I do. I have never in all my long life had any good works to boast of, like some I have heard talk. My good works would be all as filthy rags, and like the fig-leaf aprons that our first parents made in the garden; all of no account. I know that I do hunger and thirst after righteousness. I love to hear the dear brethren and sisters talk of the things of the kingdom; and I know this, if I know anything, that if I am ever saved, it will be by grace, and grace alone, free and unmerited on my part. Now, brethren, with all my shortcomings and imperfections, doubts and fears, coldness and leanness in spiritual things, yet I daily crave to be spiritually minded.

Brethren editors, if you see anything in this worth publishing, do so; if not, all will be right with me. This is my first attempt to write for publication. Please remember me at the throne of grace. Please give your views on Isa. lxxv. 20.

A POOR SINNER.

HAMMACK, Ky., Sept. 17, 1893.

VERY DEAR BROTHER COX:—I was very glad to read your letter in the SIGNS OF THE TIMES, in answer to my inquiry on Jude vi. 12. You said you did not know whether I was a brother or sister. If I am anything to the dear family of God I am a brother; but I very often feel that I am the least of all saints, if one at all.

Some months ago I wrote to brethren Beebe for their views on Heb. xi. 35, but I have never heard from

them on the subject. Since then I believe the Lord has shown me the true meaning of the Scripture. What I wanted to know was the meaning of the words, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection." I could not understand how one christian could enjoy more of the glory of God, in the eternal world, than another; for I believe we are all one family, and that one will receive as much as the other. Although some may undergo more severe afflictions in this life, yet I do not believe their happiness will be any greater than those who have not been so much afflicted.

The apostle was treating of faith; the faith, as Peter expressed it, of God's elect. I understand this faith to be the gift of God. Without this faith it is impossible to please God. Through this faith we understand the worlds were framed by the word of God. Through this faith the apostles and prophets would not accept deliverance at the hands of man, but were tortured, that they might obtain a better resurrection. Jesus says, John xii. 25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." But, my brother, what is it that makes a man hate his life in this sin-defiled world? Is it not that faith which God has implanted within him by his Holy Spirit? Surely it is. It was faith that drove Peter to Christ when many of the disciples turned back and walked no more with him. And Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

We find in the fifth chapter of John only two resurrections spoken of; a resurrection unto life, and a resurrection unto damnation. Here we find that those who have done good will be raised unto life, and those who have done evil will be raised unto damnation. Well, what is it to do good? Is it not to maintain our integrity, as did faithful Job? Then, if those old prophets would not accept of deliverance from being tortured, that they might obtain a better resurrection, it was through the faith that God had implanted within them, and not by anything they had done within themselves. So we see that a resurrection unto life is the better resurrection here spoken of.

Dear brother, after reading these few scattering remarks, if you think they would be of any comfort to a poor child of God, you may send them to the SIGNS to be published; but if not, consign them to the wastebasket.

Your brother in hope of eternal life. Write to me. I love to correspond with the poor and afflicted people of God.

ELDAN BARTLETT.

KELLY'S CORNERS, N. Y., Oct. 1, 1893.

G. BEEBE'S SONS—BELOVED BRETHREN:—It is with a degree of gratitude to our God, who keeps his beloved Zion, as well as the feet of his saints, that I drop you this note, feeling to say, "The Lord is my refuge and strength," yet well knowing how utterly unworthy I am to receive the many mercies and favors from his hand during all my journey as a believer and a professor of faith in our Lord and Savior Jesus Christ. The longer I live the more I know of my weakness, and the less I feel like talking about the wonders of his hand to helpless sinners. Yet there is no subject I so much like to meditate upon. But am I one of the number? The Lord knows them that are his. There I leave it, hoping I am his.

The Lord has remembered us of late by adding to our number (the Second Church of Roxbury) by baptism; and to-day brother Keene baptized a dear young sister in the Middletown Church. So amidst the losses in number by death, the gracious God brings others to confess his great name.

We regret the removal of our dear brother Keene as a preacher from our midst, while feeling a sympathy for our brethren in North Berwick, Maine. We must say, The will of the Lord be done, trusting that in his new field of labor the Lord will be with him unto the edification and mutual comfort of the saints.

Dear brethren, I do feel day by day settled in the truth of God's word, and can say by way of inquiry of my own heart before the Lord,

"Hast thou a lamb in all thy flock
I would disdain to feed?
Hast thou a foe before whose face
I fear thy cause to plead?"

I am glad the Lord knows my heart. With love to all the household of faith, I am affectionately yours,

J. D. HUBBELL.

OBITUARY NOTICES.

DIED—August 21st, 1893, at her home in the village of Oak Hill, Peoria Co., Ill., Mrs. Sarah Lynch.

Sister Lynch was born in Martinsburg, Va., May 6th, 1830, and was married to Joseph Lynch Sept. 7th, 1866. Removing soon afterward to Illinois, they settled in Oak Hill. She received a hope in Christ in early womanhood, and came before the Harmony Church about the year 1878, and was received into fellowship and baptized by the writer. She was very deeply experienced, and quite well-read in the Scriptures, as evidenced by her personal experience published in the SIGNS some ten years ago. Her maiden name was Hutchinson. She was a niece of the late John Hutchinson, of the same place. The late Elder John Stipp, of Oregon, was her uncle, and Elder G. Y. Stipp, of Illinois, was her own cousin. When the final summons came it found her ready, and she fell quietly and peacefully asleep, and was laid quietly and gently away in her last resting-place to await God's pleasure concerning the dead that die in the Lord.

Her funeral occurred August 24th, the services being conducted by the writer.

SMITH KETCHUM.

ELMWOOD, Ill., Oct. 14, 1893.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

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B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 1, 1893.

NO. 44.

POETRY.

SONG IN AFFLICTION.

Selected by Mrs. M. E. Parsons.

LEAD me gently, tender Father,
Though the way be rough and dark;
Though the threatening tempests gather
Fiercely o'er my little bark.

I can trust thee—thou wilt never
Leave thy helpless child alone;
O may storm and sunshine ever
Bear me toward thee, holy One.

Not for sunlight would I pray thee,
Days with earth-born radiance bright;
Give me, Lord, a heart to pay thee
Grateful praise through sorrow's night.

Faith that gilds all gloom with gladness,
Spans with rainbow-hues the cloud;
Joy triumphant over sadness,
Though the soul with grief be bowed.

CORRESPONDENCE.

REMEMBER LOT'S WIFE.

Luke xvii. 32.

THE doctrine of God our Savior comes to us not by observation, neither by a great display, as men herald their doctrines, with loud-sounding instruments, with horses and chariots, but as the gentle showers upon the growing grain, and as the dew which is distilled in the quietude and secrecy of the night. It finds lodgement in our hearts by a process that we know not of; therefore are we led in paths that we have not known.

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

By no manner of carnal searching or reasoning can we find out God. His knowledge and instruction is received only by those who are no more dead in sin, but who are alive in the salvation of God. The corn of wheat, when it is buried in the earth, is dissolved by death, the body becoming separated from the germ of life, which life is made manifest in growth, and goes on unto maturity; so with the children of a spiritual existence. When this mortal body, which is dead because of sin, is quickened by spiritual life, the growth in grace goes on, never ceasing, "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." In ourselves we cannot observe the growth, and our doubts and discouragements arise, because we fear a growth in us has never been started; but hope sustains us, when faith shows unto us the growth in others, and assures us that only the eye of faith can perceive it at all. A

growth in grace and in the knowledge of our Lord and Savior Jesus Christ means volumes to him who is exercised by faith to taste the fruits thereof. It means a perilous and a weary journey. It means heartaches and sore afflictions. It means enemies from without, and enemies from within. It shows pillows of stone upon which the tired head has lain at night, to be turned into pillars of remembrance in the morning. And a foundation for all this unnatural disquietude is presented, a knowledge of the Adamic creature, by the reflection from the knowledge of the glory of God which we have received in and through our gracious Redeemer. Inasmuch then as our pathway is strewn with earthly obstacles, over which we trip and stumble, it behooves us to "remember" all the way the dear Lord hath led us in the past, that we may learn by past experience how to avoid such in the future. Faith lights the way, hope sustains us, and love directs us to the object of our desires. But experience is our teacher in all the daily deportment of our christian journey. As we stand and look upon the beautiful fields of ripened corn, which stands tall and graceful as it is being waved to and fro by the gentle south winds, and which only four months ago could not be seen above the ground, realizing that its growth is so gradual and silent that no man can see it grow, we have a faint conception of how we grow in grace, and how our lessons are ministered unto us, and how unconscious we are that we learn at all. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little."—Isa. xxviii. 9, 10. In our experience there are almost always one or more circumstances connected with our travel to which we can look back with some assurance, and which we can more clearly remember than some others. In like manner, the Savior exhorting us to watchfulness and prayer, especially with regard to the last perilous times, carries our minds away back to the days of Sodom and Gomorrah, enjoining us to "remember Lot's wife." For hers is a character that has stood throughout all ages, as a warning to poor pilgrims that pass her way; and as

plate the sad result of her disobedience, so the very remembrance is a lesson learned, to the girding up of our loins; and although we have to learn the lesson many times, yet each time we remember we are still more strengthened to hold on our way.

In the character which we are to remember, there are three things to be considered. First, the city of destruction from which the woman fled. Second, the act of disobedience and its results. Third, the working of all the circumstances together for good to them that love God.

The city of Sodom well represents this world with its multitude of inhabitants, and the church as a separate people in the world, but not of it, and is a typical pen-picture of the Scripture as recorded by John, "And we know that we are of God, and the whole world lieth in wickedness." As in the days of Sodom and Gomorrah, when all the world followed after strange gods, save a few souls, the peculiar treasure of the Lord, who worshiped the Lord the true God, so in these later days in which we live, the world runs riot with all manner of evil and mockery, save a few souls who have not bowed the knee to Baal, standing separate from the world, and who are the people of the living God. The angels of the Lord sent the Lord's people out of the doomed city before it was destroyed by fire from heaven. So also hath he given his angels charge concerning his elect, whereby, being exercised, they do flee from the wrath to come, realizing they were born in the city of destruction, which the fire of God's wrath must destroy; and now they seek a city "which hath foundations, whose maker and builder is God." Since the world was made, and sin entered into the world, the carnal mind of man has been and is enmity to God, and therefore cannot, neither desires to, worship him. The children of God, who were by nature children of wrath even as others, are turned about from the love of the world, by the love of God which is shed abroad in their hearts; and they now love God, because he first loved them, and gave himself for them, in the person of his only begotten Son. They are the only people who realize the torments of a hell, or who have felt the burning heat of the fire which consumes all flesh. None others have cause to flee, for this world is all they desire. Even the sons-in-law of Lot refused to listen to their father-

in-law when he gave them the message of the angels that their city would be destroyed. "He seemed as one that mocked unto his sons-in-law." So while the world is wasting its breath, crying every one to his neighbor, "Come, and we will save you," the people of God are waiting patiently for the Lord, outside the walls of the doomed city, with the sweet cry of thankfulness in their heart to the Lord, who has shown them great mercy.

The act of disobedience and its results. Jesus said, "No man having put his hand to the plow and looking back, is fit for the kingdom of God." By which kingdom we understand him to mean, not the heaven of immortal glory, but the kingdom which he has set up within us, and over which he is the King, in this time state. Now, whosoever entereth this kingdom, and looketh back to the beggarly elements of the world, for the satisfying of his desires, is not fit for the kingdom; therefore he dies to all the comforts, benefits and joys of it. This, however, is not a falling from grace, as some would have us believe, "But a certain looking for of judgment and fiery indignation, which shall devour the adversaries." It effects our time salvation only; for the eternal life of the saints is preserved in Christ Jesus, and cannot be touched. Lot's wife, whom we do well to remember, is a striking example of this; for while she had turned her back upon Sodom and Gomorrah, there were many things she had left behind her, dear to her heart, and for which her heart yearned, even to cause her to disregard the command of the angel of the Lord, who said, "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountains, lest thou be consumed." But yielding to the desires of her flesh, she looked back, "And she became a pillar of salt." The becoming "A pillar of salt" is not of ordinary significance, but most important; for it stands as an unalterable truth, in proof of the doctrine of the perseverance of the saints. Jesus said, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." But however much it may lose its savor, it continues always to be salt, never changing to any other substance. Thus may we cling to the truism, "Once a saint, always a saint."

The causes therefore by which the savor of the salt is lost are those which bring tribulation, sorrow and affliction upon the poor child who is fleeing from the city of destruction. In the hour of weakness he falls from his first estate; he looks back to the place from whence he came; his comfort and joy and consolation are all taken from him, and he becomes a standing pillar of warning to all who pass him by; and the inscription is written upon him so plainly that all who run may read; and it is always this, "Remember Lot's wife." When we think we are strong, and may not fall because of looking back, then do we discover how weak we are. Sometimes we are all unconscious how strongly the earthly ties are pulling us away, and making us unfit for the kingdom; and ere we are aware, we are in the mire, our clothing soiled and torn, and perhaps we have dragged a confiding brother down with us; and as our eyes are opened to our sad and lost condition, we realize at the same time what "a fearful thing [it is] to fall into the hands of the living God."

The working of all the circumstances for good to them that love God. It is not possible to make a comparison, or even show the contrast, between the perfection of God and the imperfection of man, because the knowledge of the perfection of God is far beyond our comprehension; and even should we comprehend it for a moment, then it would be entirely beyond our feeble expression. The apostle got but a glimpse, and saw things unlawful (impossible) to utter. It is not possible for us, who are under law, to comprehend him who is above all law; and when our brethren charge us, saying, "If you say thus and so, you make God the author of sin," they utter words without knowledge. We cannot make God the author of anything. He is infinitely beyond our judgment, beyond our jurisdiction, beyond our highest flight of thought, beyond everything of which we have any conception; so that with the measure of wisdom and knowledge appointed unto us, we can only stand and behold the wondrous harmony and beauty of redeeming love, and the wondrous power of reigning grace, with wonder, with awe, and with reverence. When the word of inspiration tells us that "we know that all things work together for good to them that love God, to them who are the called according to his purpose," and we trace out and gather up the circumstances of the life of one of the saints, we can plainly see in what beautiful harmony it all is with such declarations of holy writ.

Let us for a moment reopen the page, and take up the thread of the life of the wife of Lot. Lot was of the family of Abram, who was sent out of his own country and from his idols, separated from the world, and constituting the head of a peculiar people, known to this day as the people of God's peculiar care, and a

type of the church or body of Christ. This woman, being Lot's wife, was the bosom of his family; therefore whithersoever he went she should follow, because the wife is lawfully subject to her husband. So in the affairs of the church, which is subject to the law of life which is in Christ Jesus. Lot with his wife and children are a representative family, typifying the church in the world, yet separate from the world. Each one of that family present the peculiar characteristics of the saints of God in their fleshly weakness. Lot in his weakness desired to go to the little city called Zoar, rather than to the mountains, where he was commanded to go. The daughters each deceived their father, and so became the mothers to the heads of two tribes, both antagonistic to the tribes of Israel; and now, all things working together for good, out of the tribe of Moab, from the elder daughter, sprang Ruth, the mother of Obed, the father of Jesse, the father of David. Lot's wife manifested the same willingness to flee for her life as did the others; and, be it known, she possessed a mother's love; and she left daughters in Sodom, who were the wives of her sons-in-law. And while the act of disobedience was just as sinful, she was presented with the greater temptation to look back. So in the enjoinder to "Remember Lot's wife," we are to look beyond the mere fact that it was one of the "salt of the earth" that looked back; but we must look at the inner life of her who yielded to great and manifold temptations, even greater than any presented to us, and we have fallen; that by so considering her many temptations, and the strength of her adversaries, we may gird up our loins, pressing forward, turning not back; that we may give the Father none occasion to use his rod upon us. And this is the great good which has resulted to them that love God in all ages, the woman being an example by which we through fear and trembling do walk in the path of the just, as we "Remember Lot's wife."

B. F. COULTER.

1910 N. 22d St., PHILADELPHIA, Pa.

BATH, Maine, Aug. 28, 1893.

ELDER S. H. DURAND—MY DEAR BROTHER:—I find my mind filled with the thought of the love God has for us, and I feel like talking with you about it, knowing you have been very patient with me in the past. He loved us when we were dead in sin, quickened us, led us about and instructed us, and gave us the same love wherewith he loved us; and how very kind and tender hearted it makes us. How gentle and forbearing we are to our brethren when this love is in exercise in our hearts. The only reason we can give for loving God is "because he first loved us." He gave us strength to obey his commands, and "in keeping of them there is great reward." It is in him we live, move,

and have our being. It is such a wonderful love to me while I am made to meditate upon it. I find these words very sweet, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

It has been the will of God to give me evidences of having this love shed abroad in my heart, so I have rejoiced in Christ Jesus and walked joyfully. You will never know the comfort some words gave me which you wrote in a letter to me only a few months after you were here; for it is impossible for me to tell you with my pen, or even if I could speak face to face with you. The Lord had made me know a sweet peace and joy which the world could not give. He had enabled me to express it to you, and then gave you the right words to write, and filled my heart with comfort as I read them; and they have often returned, bringing some of that comfort. This is the reason I have felt like writing to you now. The evidence has been so sweetly felt of my acceptance with the Beloved, that I am loved with an everlasting love, and was chosen in Christ before the foundation of the world. As my mind was led to one passage of Scripture, and then another, concerning the love of God to a sinner like me, and the joy filled my heart, your words returned. Probably you have forgotten them, although I may have repeated them to you. I think I have felt more like repeating them when I have been writing to others. "The Lord has greatly blessed you with the gift of spiritual things, that more than compensate for the loss of anything and everything of a temporal character." I do think that if every desire and ambition had been granted me in worldly pleasures, I should not have been satisfied. But, my dear brother, when spiritual joy has been given me I could say, "It is enough." I was satisfied. O! so content and happy, my joy was truly unspeakable. A friend called on me the other day, who is alone in the world, and in our conversation she spoke of no one caring whether she lived or died. I thought about it after she went away, and of course thought that I could not have my parents many more years, and my brothers and sisters might be taken before I was, when it came like a flash, "You will always have your brethren; they will miss you." I could not help feeling a great desire to be kept, so my walk and conversation might never offend one of my brethren, that I might ever dwell with them while here in this world. They are very dear to me, and many happy and peaceful hours have been spent with them; not only when I have seen them face to face, but when I have been using my pen as I am now. I am often so completely absorbed in trying to write of what is in my mind, I feel I am with the one I am writing to, and the cares and

perplexities which come in our every day life, slip away from me as they do in the presence of my brethren when we are talking of things of the kingdom, and the power of God. I hope this is my theme in every letter. I know the strain seems feeble when I am in darkness and destitute of spiritual joy, but I hope it will never vary from the key note, Jesus, the one altogether lovely, the Savior, the Son of God, the Word which was in the beginning, and was with God, and was God. That Word was made flesh, and dwelt among men, a man of sorrows and acquainted with grief. He bore the sins of his people in his own body on the tree. He died, was laid in the tomb, and at the appointed time he arose from the dead, and every heir of glory was with him.

"Of God's great love, ere time began,
His thoughts of peace to rebel man,
Let Zion sing, nor e'er refrain,
To aid the sweet, immortal strain."

"Wake then, my soul, thy God to praise,
In all thy sweetest, noblest lays;
No seraph's song should rival thine,
A sinner saved by grace divine."

I have thought, since sister Bessie sent me her last letter, and told me you had baptized sister Lizzie Himes and her brother, that you must feel a sacred pleasure in leading those whom you believe to be children of God into the water and baptizing them in the name of the Father, the Son, and the Holy Ghost. Yourself being called and set apart for the preaching of the gospel, and to attend to the ordinances of God's house, must cause you a deep sense of unworthiness; and yet every time you are made to feel your own weakness and inability, you are more firmly established that with God all things are possible. You are nothing; Christ is all. I think you will perceive my mind has been taken from the disappointment of not seeing you, and made to dwell upon heavenly things, without my saying so. I still feel sorry I cannot see you this year, but I hope the earthen vessel which contains the treasure I have been writing about will be spared and permitted to visit us next year. It is the will of God for this treasure to be in earthen vessels, that the excellency of the power may be of God, and not of us. I am getting ready to meet the brethren at Berwick next Friday, and hope it is the Lord's will for me to go. I should be glad to find a letter from you when I get home, as that would be next best to seeing you. I am going to close my letter on this sheet of paper, and hope you will not be weary reading it, or weary listening to it if sister Durand or Bessie reads it to you. I hope I have been able to express clearly that Jesus is the name which is precious to me.

"Jesus! the name that calms my fears,
And bids my sorrows cease."

I hope this will find you all in usual health, and that the Lord will make you realize his goodness to you every moment of your lives, and you

will taste the same joy which he gives me. Have I tired you out yet with my letters? I have not grown weary writing, for the joy of the theme prevents me. My parents send love to you all. I am always glad when a letter comes from either of you. God alone can reconcile us to his will and restore unto us the joy of his salvation.

Your sister,

ATTIE A. CURTIS.

ASHLAND, ILL., Nov 7, 1892.

ELDER I. N. VANMETER—KIND FRIEND:—I have been thinking for a long while I would like to have a talk with you regarding the trouble I am in, caused by living out of the church I believe to be the church of Jesus Christ. As you doubtless know, I have been identified with the M. E. Church; that is, my name they seemed determined to retain on their church-book, after many times requesting different ministers in charge to erase it, for the reason that I was no Methodist, never was, and never could be. It is true I knew little of their doctrine when I united with them, being rather young, and was over persuaded. I have never felt at home among them. I felt that I was doing myself an injustice, claiming to be something I was not, by allowing them thus to retain my name; but when I so many times in all kindness asked the favor, I cannot see why it was, unless they think more of numbers than anything else. I sometimes think they do. The last talk I had with any of their ministers in charge was about two years ago, when Mr. Haco had charge of the circuit. Accompanied by one of the sisters I went to the parsonage, where we had a lengthy talk, I insisting that I was no believer in the doctrine he advocated, and I hoped he would be kind enough to erase my name. I told him, having no faith in the doctrine, I considered it a sin to claim to be something I was not. I also told him I was not satisfied with the baptism I received, as they preached one thing and practiced others. I feel that it is a punishment of which I am justly deserving for allowing myself to be led contrary to my better judgment by vain mortals to unite myself again to the world, after my dear Savior had taken my feet from the mire and the clay, and set them on the Rock of Ages, and put a new song in my mouth, even praises to his name. I have never been dissatisfied with my loving Savior, but many times with my sinful self. When overtaken with grief so deep, I felt that only for His dear loving arm to bear me up I never could have survived such deep sorrow. But how precious to my soul in my loneliness, a poor orphan, without dear mother or father to look to for earthly comforts and advice. I am made to say, "Thy will be done" in all things. I do not mean to murmur or complain, for while this is my lot his grace has been sufficient for me in every time

of need. While under conviction, for days and nights I found myself powerless to do anything to merit my everlasting salvation. Then was the wonderful power and beauty of God's love shown to me. Then was I made to rejoice in a Savior's love, and see the vanity of human help. O that beautiful light that shone around me and made me so happy in a Savior's love. I have my dark and doubtful seasons, but yet ten thousand worlds like this I would not accept in exchange for the little hope I have. I come to you as to an earthly parent, and ask you what I had best do? I feel too unworthy to come before the church, and again I feel that I can never be doing what I realize to be my duty to God, and for my earthly comfort, living outside of the church and away from the dear people of God, the Primitive Baptists, "saved by grace." I listened to Elder Murray last Sunday, from your accustomed pulpit, to this text, "And being made perfect, he became the author of eternal salvation unto all them that obey him."—Hebrews v. 9. It was a beautiful discourse. I enjoyed it. Mrs. Bone, of Richland, was received as a candidate for baptism. For December meeting there are to be present three able ministers, beside yourself, if so that you can be present. I was very sorry to learn that your dear companion was sick. I trust she may be spared to cheer and comfort you the few remaining years you may remain to talk to the little ones at Yatesville, and other points, if it be the will of our blessed Redeemer. I may have written too much, but I want an expression from you, so thus address you on this, to me, the dearest theme mortals here below can talk about. With kind regards to your family (although strangers yet I feel to know them) I conclude.

Very respectfully,

MATTIE WALKER.

MACOMB, ILL.

G. BEEBE'S SONS—DEAR BRETHREN:—I inclose you a letter written to me by Miss Mattie Walker, of Ashland, now of Jacksonville, Ill., which some of your patrons desire to see in the SIGNS. I have just got her consent to have it published, though she had intended it for me only as a private letter. At the time she wrote I was watching over my sick wife for many weeks, and could not meet with the church where I had frequently met the writer of the inclosed letter, being about eighty miles from the church. I wrote to her to go to the church (Union) at Yatesville, where I have attended more than twenty-five years. She did so last December, and she and three others were baptized by Elder G. W. Murray, and seems to be at home.

I. N. VANMETER.

SUNDAY, Sept. 24, 1893.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—I have often expressed to you the pleasure I derive from reading the editorials that appear from time to time in our dear "family paper," also the communications from our loved kindred in Christ with which it so richly abounds.

My desire is to read the paper very carefully, and I am never satisfied with a hurried glance at its contents. As I perused the editorial in the issue of the thirteenth instant, it was with a feeling of gratitude to the God of all mercies that "Infidel Baptist Doctrine" had under the guidance of the Spirit received at your hands such a faithful rebuke.

I beg to assure you of my hearty approval and appreciation of all you have written on the subject. If God was as man, the blasphemous language of the learned D. D. would not be tolerated. God is indeed long suffering, else such characters would be stricken down.

I do truly feel grateful to my heavenly Father, that although I was once a member of the sect with which this D. D. stands identified, I never was permitted to believe or endorse the God-dishonoring doctrine he holds. Although a "New School Baptist," a great worker, a zealous Sunday-school teacher, a regular attendant at the meetings of the church, and a participant in all the religious exercises and worldly entertainments that go hand in hand with them, I never felt that I could in any way help the sovereign Ruler of the universe in the salvation of a sinner.

I tried with such ability as I trust the Lord gave me to point out to my Sunday-school scholars the distinction between the righteous and the ungodly. The difference between light and darkness. The efficacy of the blood of Christ Jesus to save from all sin, the truth ever being precious to me that he alone could and did apply that cleansing blood. That salvation is of the Lord, of grace, and not of works.

While it is true that I walked with the New School Baptists for many years, and during that time my eyes were blinded, yet there is a sense in which I did not walk with them, though identified with them. I do feel that the Lord led me (like Jacob) about and instructed me, for each year the gulf between me and the N. S. B. church seemed to widen. At last I was brought to the "ends of the earth," and made to look and behold "Zion, the city of our solemnities," and "Jerusalem a quiet habitation."

How beautiful that broad river and stream wherein no galley with oars and no gallant ships pass, looked to me as the Lord presented it to my view, while your father proclaimed the precious truth in my hearing.

When I hear New School Baptists advocating such false doctrine as your able editorial refutes, I feel like

crying aloud, "I never was of that order." How it must wound the feelings of some poor, hungering, dissatisfied soul to hear such utterances from the lips of one they have been led to regard and esteem as a true minister of Christ Jesus.

Sometimes it is in this way that the Lord calls a dear one out from the ranks of Babylon and turns his or her face Zionward.

It is a comfort to know that God reigns, and everything that transpires is only working out his eternal decrees. At times it seems the grosser the error, the more clearly shines forth the truth to those who have been given eyes to see.

Your sister in Christ,

H. M. HOBBS.

NEW YORK CITY, No. 186 East 72nd St.

ST. LOUIS, Mich., Oct. 8, 1893.

EDITORS SIGNS OF THE TIMES:—

I have received the SIGNS for October 4th, which is, as usual, richly laden with food from the Master's table, for God's humble poor. First, there is the letter of sister Adela Jones, about love and hatred natural and spiritual, given in a very modest and (to me) experimental manner; of the workings of Christ in us the hope of glory, as I sometimes hope to have felt, causing us to hate the things we once loved, and to love the things we once hated. Natural love is proper in its place; but alas! I feel another law, warring against the law of the Spirit of Christ, and bringing me into captivity to the law of sin which is in my members, so that I cannot do the things that I would; for when I would do good, evil is present with me. The love of money, which our sister spoke of, is the root of all evil, and I have felt its withering effects, and have seen some of its devastating and cruel work. But love for husband, wife, children, and such, is not evil in a natural sense; but when we allow this love to influence us so as to break the law of love to Jesus, it becomes sin to us; and then we hate it with the mind of Christ, although it may hold us in captivity for a season; for we hate with the pure mind the very garments spotted with the flesh.

Second, there is the letter of our beloved brother Powell, of Sandusky, Alabama, of no uncertain sound. It seems that the Lord is about to prepare his ministers to remove everything that offends from his church, which includes all sickly sentimentalism, and false doctrine, and useless practices, which are not according to sound doctrine, that the things which cannot be shaken may remain, which will be the apostles' doctrine.

Dear editors, you may publish this if you think best.

Yours in love,

DAVID TITMUS.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THE BRAZEN SERPENT.

G. BEEBE'S SONS—DEAR BRETHREN:—Please give your views through the SIGNS OF THE TIMES, on Numbers xxi. 8, and greatly oblige a seeker for the truth,
T. D. BOAZ.

MAYFIELD, Ky., Sept. 23, 1893.

R E P L Y .

"AND the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."—Num. xxi. 8.

Among all the types given to the children of God under the Mosaic dispensation perhaps none more clearly than this circumstance presents the doctrine of salvation by grace through the atonement of Jesus. In order to a correct understanding of the significance of the figure it is necessary to observe all the incidents connected with that which is written in this verse. As well might one expect to appreciate the true significance of a picture by seeing only a detached portion of it, as to understand a scriptural type by studying an abstract expression of the record in which it is written. Every character and every circumstance presented in the account of the manner in which the Lord gave this commandment to Moses must be seen as the shadow of that substance in which the body of Christ is revealed as the end of all prophecy, and as the antitype of all the stars in the dark firmament of the heavens of the patriarchal and Jewish dispensations. It should always be remembered in reading the Scriptures of the Old Testament, that they are bearing witness of Jesus, and any interpretation of their testimony is necessarily wrong if it fails to speak of him as the end of all revelation.

In the first place, it must be noted that there is no account that any other nations were affected by the affliction under which the people of Israel suffered on this occasion, by reason of which they confessed their sin, and besought that Moses would pray for their deliverance. It was the Lord who sent among the people of Israel fiery serpents which bit the people; "and much people of Israel died." This was the nation whom God had chosen as his own peculiar people, and with whom he had established his covenant in their father Abraham. In rebellion against the commandment of the Lord they transgressed the covenant which the Lord had given to them, and by the terms of that covenant they must suffer the penalty of their disobedience. The fiery serpents were not merely permitted to come among the

people, and bite such of them as were not cautious to avoid them; the same Lord who brought Israel out of Egypt, was he who sent this plague upon them. As easily might one escape the lightning which is sent for his destruction, as one of those rebellious Israelites could avoid the bite of those fiery serpents which the Lord sent among the people. Infidels and idolaters may indulge in speculation as to where those fiery serpents originated; it is enough for the humble followers of Jesus to know that they obeyed the will of our God in punishing his rebellious natural people. So, in the antitype, the will of our Lord is done in every stroke of his chastening rod which falls upon his disobedient people. But it must be remembered that even those whose carcasses fell in the wilderness did not become uncircumcised heathen in death; they were at last dead Israelites. Death did not change their relation to Abraham in whom they were the chosen nation of the Lord. In dying in the wilderness they were cut off from the enjoyment of the land of Canaan; but that inheritance does not typify the everlasting bliss of the saints in glory. So long as Israel occupied that promised land they were subject to continual afflictions from the enemies whom the Lord had commanded to be round about them, and from the Canaanites whom they never could exterminate from among them. Surely this is not typical of the final glory of the redeemed people of our God. They who hope in the salvation of the Lord rest in the assurance that there is no sin nor sorrow in that throne where they hope to reign with Jesus in the glory which was his before the world was. In that eternal sabbath they shall be satisfied when they awake with the perfect likeness of their glorified Lord. In the record under consideration, as in all the types of prophecy, the shadow of things in the gospel day is accurately given. This is expressly written as the purpose of God in all the calamities visited upon the nation of Israel. Referring to these judgments, Paul says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 11, 12.

Let it be observed that the chosen people of God had murmured under the weariness of the way in which they had been led, and spoken against God and against Moses, and despised the food which had been furnished for their support in journeying through the wilderness. Then the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Under this visitation of the chastening of the Lord the people came to Moses confessing their sin in speaking against the Lord and against him, and besought him to

pray unto the Lord that he would take away the serpents from them. In complying with their prayer, and interceding for them, Moses appears as a type of Jesus the Mediator of the everlasting covenant. As the symbol of the inexorable law he could make no intercession for any sinner. The law demands the life of every transgressor. But infinite mercy and wisdom presented in the answer to the prayer of Moses the typical expression of the whole gospel of the grace of God. It was by the commandment of that same God whose law they had transgressed, in consequence of which they were delivered to the destroying serpents, Moses was directed to make a fiery serpent, and set it on a pole. The learning of the Egyptians had not taught Moses that this was the proper remedy for the deadly bite of those fiery serpents. It was the one way in which God would afford relief to the distressed sinners against his covenant. In this is displayed the predestinating purpose which made this experience of the rebellious Israelites the accurate figure of the great deliverance of the subjects of that election of God by which Jesus saves his people from their sins. Divine wisdom shines in the whole of this vivid expression of the testimony of Jesus. Not only is the prayer of Moses typical of the effectual intercession of Jesus for all his redeemed Israel; it also declares the wonderful truth that the voice of divine justice speaks the deliverance of all for whom Jesus intercedes. This indispensable principle is not seen by the wise and prudent teachers of carnal religion. As the same law which condemned the sinner is fully satisfied in the sacrifice of Jesus, so justice commands, "Deliver him from going down to the pit; I have found a ransom."—Job xxxiii. 24. That perfect and satisfactory ransom is not silver and gold. No price can be acceptable as a bribe to turn away the sword of divine justice. The law of God finds in Jesus the very life of all his members, which alone can satisfy and honor its utmost requirement. But he must be made sin, which is the antitype of the fiery serpents whose terrible bite caused the people to die. So Paul declares, of God, that "He hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—1 Cor. v. 21. There is no possibility of mistaking the application of this figure, since it is explained by Jesus as signifying what must be done to himself. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life."—John iii. 14, 15. Since this settles the application of the type, it only remains for those who love the truth to trace the particulars in which it is manifested in their individual experience.

The fiery serpents which were sent

among the people well represent the effects of the sins which bring death to all the comfort of the saints. Not even the apostles and inspired prophets were free from the distress occasioned by the bite of these deadly serpents. It was this which caused Paul to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" As in the figure, the transgression of the commandment of God by Adam brought death upon all his race, so in the antitype, in the church which is the body of Christ, every member is justified freely in the perfect righteousness of him who is head over all things to that body. Since all the sins of all his body were borne by Jesus in his one offering of himself, there can be no possibility that they for whom he died should be yet required to render atonement for themselves. It is not therefore under the law of sin and death that the saints are to be arraigned for judgment. Yet they are not without law to God, but under the law to Christ.—1 Cor. ix. 21. While natural religionists cannot see any law for the restraint of such as are under no obligation to the law of a carnal commandment, those who are taught of God know their allegiance to the law of the Spirit of life in Christ Jesus, by which they find true liberty in yielding their members servants to righteousness. When they are captivated by the alluring devices of sin, in that bondage of corruption they find the real death of all their spiritual comfort, which is more terrible than the natural death which resulted from the bite of the typical serpents which afflicted the murmuring subjects of Moses. For this cause the admonition is left on record for our learning, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Then after citing the severity of that judgment which was visited upon the despiser of Moses' law, and contrasting his guilt with the greater wickedness of him who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace, the reason is given, "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 23-31. These just judgments with which the Lord

visits his disobedient people are the fiery serpents known to the experience of the saints. But it must not be forgotten that the Lord provided for the bitten Israelite the only relief ever known as the antidote for this deadly bite. This is found alone in the sight of Jesus, who was lifted up as the fulfillment of the prophetic sign recorded in our text. Not only in the redemption of his people from death in their first deliverance, but in all their subsequent conflict while striving against sin, the sight of this antitypical Serpent who is lifted up for all the sins of his people, is the only living antidote for their follies and transgression against the perfection of his infinite holiness. Whenever they look away from this divinely provided remedy they die to all hope of deliverance from guilt. But every one who has fled for refuge to lay hold on this blessed hope which is set before the chosen people of God, obeys the word of the Lord who says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." —Isa. xlv. 22. It is only as he was made to be sin for his people that our Lord Jesus can be typified by this serpent of brass, which Moses made and put upon a pole. In that humiliation he is well represented also by the serpent as the type of wisdom; for he learned obedience by the things which he suffered. He knows what is the power of sin and temptation, by personal experience in all points. He was made a curse for us; and it is only when this wonderful mystery is seen by the saints that they can find life in trusting the efficacy of his blood for the remission of their sins. Thus this typical serpent of brass testifies to the saints that unfailing grace which saves them from all their daily sins against his commandments in the gospel kingdom, as well as from that curse of the law of sin and death, under which they were condemned as children of the first Adam. The ever living Mediator of the new covenant is our spiritual Brazen Serpent; without him there could be no living hope in the heart of any conscious sinner; but whosoever liveth and believeth in him shall never die. He says, "Because I live, ye shall live also." May the Spirit of truth apply this assurance of his grace to the comfort of every troubled believer, and to the name of Jesus be unceasing praises evermore. Amen.

GONE TO THE BINDER.

AN unusually large and sudden demand for our small type cloth-bound hymn book has entirely exhausted our supply, but the sheets for a new lot are now printed and in the hands of the binder, and we expect to have them ready for delivery sometime during the present month. We have a number of orders now on hand which we will fill at the earliest possible day. Parties who have orders now in, and prefer to do so, can remit the balance and have any of the other styles of binding mailed them immediately. Any one wishing to have their money returned, if they will inform us, we will refund it to them.

CIRCULAR LETTERS.

The Corresponding Meeting of Virginia, in session with the Ebenezer Church, Loudoun County, Va., Oct. 11th, 12th and 13th, 1893, to the several churches and associations with which we correspond, sendeth greeting.

BELOVED BRETHREN IN THE LORD:—Another year has been rolled back on the calendar of time since it was our privilege to meet together as the Corresponding Meeting of Virginia; and though during that interval time with her thin fingers has removed some dear ones whose privilege it was to meet with us in days that are past, and whose faces we shall see no more on earth, yet they have left behind them a memory in our hearts, a remembrance that is fragrant with the incense of love, which time cannot remove. It is written, "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." And though they are now absent in body, yet spiritually in time we hope we have experienced with them that death, and have tasted of the world to come experimentally in our own souls, looking forward to the coming of our Lord Jesus to take us also to our heavenly home, where we shall see Jesus as he is, and be satisfied; for the psalmist declares, "I shall be satisfied, when I awake, with thy likeness."

Dear brethren, in writing you this letter our desire is to stir up your pure minds by way of remembrance. We are willing to let the potsherd of the earth strive with the potsherd. Let us be as little children at the feet of Jesus and our brethren, and as much as in us lies follow the example of our Lord and Master.

The churches of the Corresponding Meeting of Virginia are dwelling in peace. There are no contentious spirits amongst us that we know of. Brotherly love seems to abound throughout the churches, and the members esteem each other as better than themselves. Our ministers come to us in the fullness of the blessing of the gospel of Christ. They have no dogmas of their own to preach. Christ and him crucified is the burden of the word they bear unto us, as the way, the truth and the life. The members of the churches manifest that brotherly love one toward another that is characteristic of Primitive Baptists, causing our meetings to be pleasant, in the enjoyment of each other's company. Peace and love abound among the churches of the Corresponding Meeting of Virginia. We feel to pity those who speak evil against us. Our desire is to glory in the cross of Christ, and to suffer reproach for his name's sake, and that brotherly love may continue throughout our correspondence. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even

Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

Our mind is directed to the letter of the apostle Paul to the Ephesians, second chapter. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Dear brethren, the quickened sinner realizes the force of the apostle's language. He can testify to the truth of having been dead in trespasses and sins, and of walking according to the course of this world, of the prince of the power of the air, and of manifesting that spirit that now worketh in the children of disobedience; having had his conversation in the lusts of the flesh, fulfilling the desires thereof; and in all his nature, as the production of a disobedient heart, showing himself to be a child of wrath, and without God or hope in the world. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." The word "hath" is in the past tense, and not the future, and is experimentally understood. The word "dead" is also in the past tense. "Were dead in trespasses and sins." "Hath quickened us together with Christ." The psalmist says, "All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies." "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee."—Psalm xxxiii. 18-22.

Our experience, dear brethren, is the daily cry for mercy. The psalmist in the fifty-seventh psalm expresses the prayer of every quickened sinner, saying, "Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high, unto God that performeth all things for me. He shall send from heaven and save me from the reproach of him that that would swallow me up. Selah." The apostle says that this mercy is on account of his great love wherewith he loved us, even when we were dead in sins. It seems there was a cause beyond the present, reaching back to him who was in the beginning. The apostle, in this same chapter to which we have called your attention, says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then this great love reaches back to the creation, as one of the ordinances of God; in which workmanship we have the vital unity of Christ and the church, his body, embraced in this creation. For the apostle says, speaking of Christ and the church, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones." "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," by the work of love, working in the heart of the believer in Jesus. The prophet Jeremiah says, "The Lord hath appeared unto me of old, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jesus in his prayer to the Father says, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." Therefore the apostle could say, "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 would fail us to tell of this mercy and great love; for we know and feel and see but in part.

In conclusion we will say, in the words of the apostle, "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."

Our meeting has been largely attended, the churches have been well represented, the reports from the churches are favorable, the brethren dwelling together in peace and unity, and there have been gatherings in some of the churches. The preaching has been good. Christ and him crucified has been preached, to the comfort of the saints.

Our next session is appointed to be held with Bethlehem Church, Prince William County, Virginia, to commence on Wednesday before the third Sunday in October, 1894, when and where we hope to meet you again.

J. N. BADGER, Mod.

G. G. GALLEHER, Clerk.

The Salisbury Old School Baptist Association, convened with the Indian-town Church, Oct. 18th, 19th and 20th, 1893, to the churches of which she is composed. Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

IN accordance with our established custom we present to you this our annual Circular. We have nothing new in doctrine to present, but that which is always new, however old it may be in respect to time. We realize by the teaching of the Spirit that all the rich provisions in our heavenly Father's storehouse are always both new and old, and are adequately sufficient for the edification of the church, the body of Christ, being complete in doctrine, reproof, correction, and instruction in righteousness, so that we may be perfect, thoroughly furnished unto all good works. Impressed with this truth, how appropriate is the admonition, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."—2 Thess. ii. 15. The word "therefore" in this Scripture implies a reason and cause why we are thus admonished; and by reference to the 13th verse of the chapter the reason is given. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." If such be the case with us, brethren, therefore (for the reason given) stand fast, and hold the traditions which we have been taught. In order to stand firm and fast we must have a solid foundation to stand upon; and we are assured that "Other foundation can no man lay than that is laid, which is Jesus Christ." Upon this rock the church is built, against

which the gates of hell shall not prevail. The fearful, trembling children of God, amid the ever-changing and shifting scenes of time and things temporal, have a sure foundation, a firm standing. The church of Christ, through trial and persecution for ages, has ever been able, through grace, to stand fast, immovable, always abounding, not in their own work, but in the work of the Lord, established and built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone.

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

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."

The Scriptures of divine truth present a distinctive difference between the traditions of men (commonly called theology) and the traditions taught by the word. Hence we are earnestly admonished by the apostle Paul to "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."—Col. ii. 8. Hence those who are taught by the word have learned that to follow after or hold the traditions as taught by the progressive religious teachers who now infest our land and country, is to disobey the teachings of the word, live after the flesh, and die to all spiritual enjoyment. These modern self-constituted teachers of progressive religion are included in the same offense as their prototype, the carnal Jews, to whom Jesus said, in scathing rebuke, "Why do ye also transgress the commandment of God by your traditions?"

It is said to the church by the prophet Isaiah, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

The traditions which we are enjoined to hold is that which is taught by the word. It is written in our experience and engraved upon the tablet of our hearts. It is a tradition taught only in the school of Christ. The word teaches the heart, and every lesson is complete and effectual. By the word we are taught what poor, helpless sinners we are; that in us, that is, in our flesh, there dwelleth no good thing; making us abhor ourselves, like Job, and repent in dust and ashes; and when we are taught and realize our total depravity, we are made to realize the omnipotent power and absolute authority of our Teacher, learning by experience that "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." O how searching is the word that tells us all things that ever we did. Is not this the Christ? The

word not only kills, but makes alive; and through our experience we learn that salvation is alone of the Lord. Not by works of righteousness which we have done, but of his own mercy he saved us. The testimony of all the saints testifies to the same doctrine of salvation by grace, and that not of ourselves; it is the gift of God. Glorious and eternal consolation, revealed unto us by the Spirit, that we were from the beginning chosen unto salvation, establishing us in the invulnerable doctrine of election, predestination, effectual calling, and eternal salvation of every vessel of mercy for whom Jesus died.

Therefore, brethren, beloved of the Lord, "Stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."

The epistles of Paul, and all the teachings of the written word, are in confirmation of the teaching of the word or Spirit in the experience of every child of grace. Therefore if we have imbibed any tradition not in harmony with what is taught in the writings of the apostles, the judges in Israel, we do well to discard it at once, and repudiate that which is not in accordance with sound doctrine, as we have been taught by word and epistle. We feel bound to give thanks to God for you, brethren, beloved of the Lord, that you, as an association of churches, have been kept by the power of God, through faith unto salvation, ever since its constitution, free from all the numerous theories, dogmas and heresies of modern times. How thankful we should be.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good work.

T. M. POULSON, Mod.

J. H. TRUITT, Clerk.

DEAR BRETHREN IN THE LORD:—In complying with the request of our last annual meeting, I will address you a letter in the form of a Circular, and for a text will call your attention to the following Scripture, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God."—Eph. ii. 8. The apostle said this grace was given us in Christ Jesus before the world began. Christ was as a lamb slain from the foundation of the world. Doubtless the Bible teaches eternal and unconditional election. Some are opposed to election as we Baptists preach it, and as the Bible teaches it. But we know that Christ and the apostles preached it; so when any oppose election they oppose the choice of God, the work of God. Suppose there were no such thing as eternal election, that God made no such choice, would you be willing for God to have his choice now? Would you rather risk God now than before the world was? Is

he more wise and just now than he was then? If not, why do you object to election? Has he not the sovereign right of choice? When we oppose election it is plain evidence that we are unwilling for God's will to be done, unwilling for God to rule. It is by grace that we are saved. If it were of works, man would have a right to boast; but it is the gift of God. The Scriptures plainly assert that salvation is of the Lord; and the apostle has said, "You hath he quickened, who were dead in trespasses and sins." Quickened means to make alive. God chose his people in Christ before the foundation of the world. And not only so, but he saved us, and called us with a holy calling, not according to our works, but according to his own purpose. We had sold ourselves for naught; but Christ was our Surety and our dear Redeemer. Forasmuch then as Christ is our Redeemer, we are his redeemed; and the redeemed of the Lord shall return, and come to Zion. Jesus says, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." If a law had been given which could have given life, or taken away sin, Christ would not have died. But it took the blood of Jesus Christ, which blood cleanseth us from all sin; that is, the sin of his people. For in all their afflictions he was afflicted, and the angel of his presence immediately saved them. It is the Spirit that quickens or makes alive; for it is by grace that we are saved. Jesus says, "I am the good Shepherd: the good Shepherd giveth his life for the sheep;" that is, for his people alone. So it is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord.

Dear brethren, 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; for unto him shall the gathering of the people be; and he will be to them a God, and they shall be to him a people. So it is obvious, as David said, "The Lord hath done great things for us, whereof we are glad." Therefore let us stand fast in the liberty wherewith Christ hath made us free, and not be carried about with every wind of doctrine; for the time will (is) come when they will not endure sound doctrine, but heap to themselves teachers, having itching ears, and shall (are now) be turned unto fables.

Dear brethren, let us love one another indeed and in truth; for love is of God. May the Lord enable us all to bow in humble submission to his will.

JAMES M. JUSTICE.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the church at Indiantown, Wicomico County, Maryland, October 18th, 19th and 20th, 1893, to the several associations and meetings with whom she corresponds, sendeth love in the Lord.

DEARLY BELOVED:—Our ever-faithful, unchangeable, covenant-keeping God has permitted us once more, under his blessing, to meet in an associate capacity, and we have been favored to sit together in an heavenly place in Christ. Our hearts have been cheered by the coming of so many of your able and faithful ministers, who came laden with the untold and unsearchable riches of Christ Jesus. They came indeed in the fullness of the blessing of the gospel; and by reason of their presence, and their words of encouragement, we have felt to thank God and take courage, and feel to go on our way with renewed strength.

We are glad to be able to say that the reports from all the churches are favorable, all are at peace among themselves, and with each other, enjoying the same sweet fellowship which has ever existed and has remained unbroken among the churches of this Association from its organization in 1782 to the present time. This Association has ever been favored with a sound and faithful ministry, and the result is that the enemies of truth have never succeeded in making inroads, or in drawing away disciples from the ranks of the churches.

There has been no great ingathering, but many of the churches report a slight increase from last year, and there has been a small increase in the aggregate. We still occupy the same ground upon which we have ever stood by the grace of God, believing that the salvation of sinners is wholly by God's grace, through the blood and righteousness of Jesus Christ our Lord.

We desire a continuance of your correspondence, as we believe it to be profitable unto edification.

Our next session is appointed to be held with the church at Broad Creek, Sussex County, Delaware, commencing on Wednesday before the fourth Sunday in October, 1894, when we hope to again have the privilege of greeting your messengers and receiving your messages of love.

T. M. POULSON, Mod.

J. H. TRUITT, Clerk.

EDITORIAL NOTICES.

PLEASE STOP MY PAPER.

At least nine out of every ten writing us to discontinue their paper add that it is not on account of their objection to anything the paper contains, but that they are not financially able to continue it. We would ask all such if they have taken into

consideration the amount they have economized by stopping their paper, It is less than four-sevenths of a cent a day.

MARRIAGES.

At the home of the bride, in the town of Olive, Ulster Co., N. Y., on Oct. 11th, 1893, by Elder Benton Jenkins, Mr. Elva H. Bogart and Miss Emma Frank Smith, granddaughter of the late Dr. A. C. Hull.

At the residence of the bride's aunt, Oct. 18th, 1893, by Elder G. N. Tusing, Mr. George Barr and Miss Alice Peters, daughter of Elder R. W. Peters, all of Fairfield Co., Ohio.

By Elder T. M. Poulson, Sept. 26th, 1893, at the house of the bride's father, in Somerset Co., Md., Mr. Clayton Sermon, of Worcester Co., Md., and Miss Sarah E. Hastings.

By the same, Oct. 1st, 1893, at the house of the bride's parents, near Pittsville, Wicomico Co., Md., Mr. Levin W. Messay and Miss Ella Beauchamp.

By the same, Oct. 4th, 1893, near New Church, Va., Mr. Andrew Ayers and Miss Ary Marsh, both of Accomac Co., Va.

By the same, Oct. 10th, 1893, near New Church, Va., Mr. Oliver F. Townsend and Miss Jennie Marriner, both of Accomac Co., Va.

OBITUARY NOTICES.

Mrs. Meriba R. Butler, daughter of Mr. H. and Martha Paris, of Maquoketa, Iowa, was born June 6th, 1854, married to B. F. Butler Oct. 24th, 1874, and died of consumption, caused from the effects of "La Grippe," Oct. 12th, 1893.

She was the mother of seven children (six boys and one girl), two boys having preceded her to the house not made by hands, while in infancy; therefore she leaves four boys, and an infant daughter not quite seven months old, together with a bereaved husband, an aged mother and sister, besides a large circle of sympathizing relatives and friends. She was the embodiment of true womanhood, being possessed of a gentle but firm disposition. Her tongue was unacquainted with guile, eschewing evil, and esteeming others more worthy than herself. In religion she was steadfast in the faith of God's elect. On the fourth Sunday in June, 1881, she was baptized by Elder Smith Ketchum, in the fellowship of the Regular Predestinarian Baptist Church of Red Oak Grove, Henry Co., Ill.

She was compelled to take her bed only five short weeks, her strength enabling her to keep up most of the time until then. She had spent part of three summers here, and was always benefited. One year ago we determined to give up our home in Rockford, Ill., believing that a permanent residence here upon a farm would endow her with usual health; but alas! the grim monster must have its prey. She could not stay where sorrow and pain must be endured. While she expressed her desire to stay with her family if she could have her health, she desired to go rather than suffer. Not one word of complaint in all her sickness was she heard to utter, but was fully resigned to bear whatever the heavenly Father willed. She realized all until the happy spirit took its flight to that bourne from whence no traveler ever returns. The night before she died she said, "I am so tired; I want rest, I want rest." How soon the desire was granted! Yet we mourn not as those without hope, believing that those who sleep in Jesus will God bring with him when he comes with the shout of the Archangel; therefore we wait patiently for the adoption, to wit, the redemption of the body.

Yours in tribulation,

B. F. BUTLER.

HOLMES, N. D., Oct. 23, 1893.

DEAR BRETHREN BEEBE:—I send a notice of the departure of another of our dear old sisters from our little circle here to receive that crown of righteousness, as we trust, that awaits all them who love the appearing of our Lord and Savior.

Julia Creig was born Oct. 18th, 1813, and departed from us July 14th, 1893, aged 79 years, 9 months and 26 days. She lived in the state of Indiana until grown, and was married to James Creig, the date of her marriage being unknown. She became a member of a Regular Predestinarian Baptist Church in Indiana, moved to Iowa about the year 1846, and joined the Pilgrim Church of Regular Predestinarian Baptists in Keokuk Co., Iowa, remaining a worthy member until called home to dwell forever with the glorified saints above, where she will know even as she is known, and be forever blessed.

The writer of this notice tried to speak to the comfort and edification of a large number of friends and relatives who were present.

A. RICHARDSON.

HAYESVILLE, Iowa, Oct. 24, 1893.

Mrs. Nancy Hutchings, of Schoharie Co., N. Y., departed this life at the home of her granddaughter, being more than 90 years of age.

She had been a widow for thirty-five years, and a member of the Baptist Church for about fifty years, and had led a life of unexampled faith and unflinching submission to the will of God, though she had lost nearly every member of her immediate family, and longed so earnestly to be with Jesus. The memory of her saintly life must rest as a benediction on her grandchildren, who all loved and revered her. She had retained both physical and mental powers to a great degree, and after an illness of only five days fell asleep in Jesus. Her last utterances were of prayer to God, and assurances of his support. About half an hour before she died she was heard to repeat these sustaining promises, "The Lord is my portion; he will help me in my tribulation." "Rejoicing in blessed immortality."

The deceased was buried by the side of her husband, Morgan L. Hutchings, at their old home at Franklinton.

MARY W. MYERS.

Edward B. Walton departed this mortal life on Sunday morning, Oct. 15th, 1893.

Brother Walton was baptized on April 7th, 1889, by Elder Joseph L. Staton, in the fellowship of the Salem Church, of Philadelphia, and remained a consistent and much-loved member until he was taken from us. He was appointed Clerk of the church at the last church meeting, July 29th, 1893. He leaves a wife (sister Hattie Walton), one son, several relatives and many friends, with the Salem Church, to mourn his departure.

As one by one our loved ones are taken away, and we are left desolate, so are we drawn deeper and closer to the throne of God's boundless grace, where our gracious Redeemer sitteth at the right hand of the Father, continually making intercession for all his anointed. So in the strength of his precious love we can say, with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

His remains were laid away in Cedar Hill Cemetery on Thursday, Oct. 19th. Elder Charles Bogardus spoke words of comfort to the living from John xi. 25.

B. F. COULTER.

PHILADELPHIA, Pa., Oct. 23, 1893.

DIED—At his residence in Logan, Ohio, on Sept. 26th, 1893, George W. Brehm, aged 52 years and 2 months.

He was born in Hocking Co., Ohio, and was first married to Eliza Snoke, of Fairfield Co., Ohio, who died in 1875, leaving five young children. Little Willie soon followed. They were baptized in early

years by Elder G. N. Tusing, of Columbus, Ohio, and were orderly Old School Baptists.

On Sept. 5th, 1878, he was married to Miriam J. Rhodes, of Hindsburgh, Orleans Co., N. Y., who is left with three young girls. He was taken with malaria, his old complaint, but continued to attend to his pension and law business until a few weeks previous to his death. He has been the Mayor of Logan, Ohio, four terms, Justice of the Peace eight terms, and was manager of the *Ohio Democrat*. He was resigned to the Lord's will, and desired to go. Our loss is his eternal gain. Though called to pass through deep waters of affliction, in losing a faithful and beloved husband, nearest and dearest of all below, yet I would not call him back to a world of sorrow and pain, feeling assured that our loss is his eternal gain. "Be still, and know that I am God," sustained me as they bore his remains to their last resting-place in our city cemetery, where many sympathizing friends and citizens followed. I often hear it repeated by those who knew him long and well that his place cannot be filled. We miss his wise counsels, and his voice is heard no more on earth; but his deeds remain, and though dead, he in a sense still lives. Many kind words are spoken and written, but Jesus only can heal the bleeding wound.

M. J. BREHM.

G. BEEBE'S SONS—DEAR BRETHREN:—In harmony with the wishes of the bereaved family, and of the church of which she was a loving and an honored member, it becomes my duty to forward to you a tribute to the memory of our sister, Martha J. Polkinhorn, who was taken to her final rest Sept. 24th, 1893, in the fifty-fourth year of her age.

Her departure was very sudden and unexpected, being from a heart trouble of some kind, from which she suffered but a few hours, when she sweetly fell asleep in Jesus. I could say much concerning the worth of this dear sister, whose firm adherence to what she believed to be true and right, and gentle courtesy to all with whom she met, and kindness to the needy and dependent, endeared her to all who knew her; but these were gracious qualities for which she would have desired to give all praise to God, the Giver, could she have seen them in herself as others saw them in her life. Her estimate of herself was always very humble, and she counted herself a poor sinner saved by sovereign grace alone. I have heard her earnestly refer to the words of the hymn,

"Nothing in my hand I bring,
Simply to thy cross I cling,"

as being often the best expression of the constant feeling of her heart.

She was the daughter of the late Henry and Marianne Polkinhorn, and was born in Baltimore, Md., but from infancy lived in Washington, D. C., where she died. Her sisters, who deeply feel the sad bereavement, inform me that but a few hours before the end, while yet in great suffering, she expressed her entire resignation to the will of God if it were his pleasure to call her hence; and but a little before the end came she prayed earnestly and audibly for her brothers and sisters, and committed them to the keeping of God.

She was buried from her late home in Washington, D. C., on Friday p. m., Sept. 29th. Elder Purington, who had been for many years her warm and intimate friend, was with me at the funeral, and spoke much to the comfort of the bereaved family and church from 1 Cor. xv. 57, 58.

She was baptized in the fellowship of the church at Southampton on Sunday, June 3d, 1877, by Elder Purington, being on a visit there at that time. Not long afterward she removed her membership

to the Shiloh Church, in Washington, where she continued a faithful and well-loved member to the end. In a letter which she wrote, speaking of her baptism, she said, "I feel to thank God for the privilege of being one of the household of faith. I trust I may always with a faithful and loving heart be able to say, 'Kept by the power of God through faith unto salvation, ready to be revealed in the last time.'" To this she added a couple of stanzas, which I will subjoin.

"Leave me not to mere profession,
To have nothing but a name;
Give me, Lord, the sweet possession,
Of thyself, though clothed in shame.

"Leave me not again to stumble
On the lofty hills of pride;
Dearest Jesus, make me humble,
Keep me near thy wounded side."

I would be glad to say much more, but I am already exceeding the proper limits of an obituary, and so will forbear. I cannot close, however, without expressing my own deep sense of personal loss, for she has been a true and steadfast friend to me. Our comfort is that to her to live was Christ, and to die was gain. May God comfort the bereaved family, and give grace to us all to say, "Thy will be done."

F. A. CHICK.

REISTERSTOWN, Md., Oct. 20, 1893.

YEARLY MEETINGS.

THE yearly meeting of the Olive & Hurley Old School Baptist Church will be held on Wednesday and Thursday, Nov. 15th and 16th, 1893.

Those coming from the east will be met at Olive Branch, and those from the west at West Shokan and Brown's Station.

A cordial invitation is extended to all who wish to attend.

A. BOGART, Clerk.

THE church at Broad Creek, Sussex Co., Del., expects to hold her yearly meeting on the second Sunday in November, 1893, and Saturday before, commencing at ten o'clock each day. Brethren and friends are cordially invited.

Trains from the north and south on the Delaware R. R. pass Laurel between two and three p. m., which will be met on Friday (10th), and visitors will be welcomed and cared for.

The anniversary meeting at Delmar occurs on the following Tuesday (14th). We hope to see a goodly number of visiting ministers and brethren.

A. B. FRANCIS.

TO ANY PERSON

SUFFERING FROM DROPSY,

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 45.

SELECTED.

GOOD IS THE WORD OF THE LORD.

Isa. xxxix. 8.

BY THE LATE MR. HALLETT.

I SHALL not occupy much of your time in noticing the history of which our text forms a part, but just remark that these words of good king Hezekiah were spoken under very peculiar circumstances. If you read the chapter preceding our text, you will find an account there of what were the exercises of this man's mind during his painful affliction, when the prophet was sent to him with this message, "Thus saith the Lord, set thine house in order; for thou shalt die, and not live." It is evident, my friends, that the king was at that time in great darkness of soul, as he tells us he came to the conclusion that he should "not see the Lord, even the Lord, in the land of the living." At the same time, it is evident, the blessed Spirit operated most powerfully in his soul as a spirit of grace and supplication, though it seems the king could not give utterance to his feelings. The deep exercises of his mind were so weighty, the sorrows of his soul were so great, that they were beyond any language of which he was master to express. He could not express what he felt in words, therefore with sighs and groans he poured out his complaint to God. He tells us, "Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me." Yet it would seem he had not faith to believe that the Lord would answer his prayer, and grant him the request of his lips; and therefore he comes to the conclusion that "I shall go softly all my years in the bitterness of my soul, and then lie down in sorrow;" for he goes on, "Behold, for peace I had great bitterness [but mark the wonderful change]; but thou hast in love to my soul [not for worthiness in me] delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." He then breaks out in blessing and praising God. But the enemy, taking advantage of these things, proves the truth of Mr. Hart's words, namely,

"The heart uplifts with God's own gifts,
And makes e'en grace a snare."

For when the king of Babylon sent ambassadors to king Hezekiah to congratulate him on his wonderful and marvelous recovery, he shewed

the men every thing that he possessed, all that was in his own house, and all that was in the house of the Lord. It was under these circumstances the prophet was sent to him to make inquiry whence these men came, and what they had seen. Hezekiah acted in a very straightforward manner, as every one who fears God should. He tells all the truth, keeps nothing back; he does not attempt to hide anything he had done, but tells the man of God that he had shewed these men everything. Then said the prophet, "Hear the word of the Lord of Hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried into Babylon; nothing shall be left," saith the Lord; and of thy sons which shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon." When the king heard these words, he said, in the language of our text, "Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days."

Now, we must not confine the goodness of the Lord's word to this special occasion, or in these two particular things that related to the king, namely, peace and truth in his day; because "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Also, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Therefore, in speaking from the words to-night, I shall endeavor to point out some of the *good things in God's word*. "Good is the word of the Lord."

I must first remark that by *the word of God* something more than the letter of truth as recorded in this book is intended, and certainly something more than simply preaching the word is meant. For man, vile, wretched man, we see, continues to turn a deaf ear to the voice of God in the Scriptures; hence we read of the Lord's calling, and man's refusing to answer. The Lord calls by the written word; in fact, this is the voice of God to the children of men.

In the patriarchal age, the Lord's general way of communication to man was by dreams or visions. In the prophetic age, Paul tells us,

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." When the Lord Jesus Christ came, the seventy weeks had expired, and he appeared to make an end of sin, to finish transgression, and to make reconciliation for iniquity, and bring in everlasting righteousness; then the visions of God were sealed up. And God the Father speaks to the children of men by his dearly beloved Son; but after the ascension of the Lord Jesus Christ, the Holy Ghost is poured out in an extraordinary manner on the followers of the Lamb, who were to be his witnesses. The twelve apostles were to go forth; they were the twelve ministerial foundations; and upon the word of God (Old and New Testament being sealed), from that time to this, the general way of speaking is by the written word. But, as I

fallen, ruined man turns a deaf ear to this; so in respect to the preached word. The Lord raises up, commissions and sends forth men to preach the everlasting gospel; and in this preached gospel he says, "To you, O men, I call, and my voice is to the sons of men." But unless a supernatural power attends the word preached, it is not effectual to the conviction and conversion or salvation of ruined man; therefore something beyond the written word, or the preached word, is here intended by the "word of the Lord."

Having made these few remarks, in the first place I would say, whatever is intended by "the word of the Lord" in the text, and other places, it is certain the voice of the Lord is full of majesty; and until it is so in your case and mine, we are in no wise benefited by God's word, though it is a good word. We read, "The voice of the Lord is powerful. The voice of the Lord is full of majesty. The voice of the Lord shaketh both heaven and earth."

Now, my friends, hearing the word preached cannot of itself accomplish these things. Therefore, by "the word of the Lord" something beyond this is intended. But not to keep you any longer upon the threshold of the subject, I will, by the Lord's help, endeavor to point out to you what "the word of God" does on behalf of a ruined sinner, passing over the Lord Jesus Christ, who is the incarnate Word. When I say, "passing over the Lord Jesus Christ," I do not mean in any way

to leave him out of the question, but simply this, not to occupy your time to-night by entering into the glorious purpose and design of the Son of God, who is expressly said to be the Word of God. For "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and dwelt among us," and so on. If we were to attend to this, we should find indeed that "Good is the Word of the Lord!" What preciousness, my friends, is found in this incarnate Word! There is such a large field here that I must not presume to enter it to-night, but confine my few remarks to "the word of God" as relating to the soul's experience. If God's word is powerful, you must feel the powerful effects of that word to experience any benefit from it. If the voice of the Lord is full of majesty, it must come to us with majestic power ere we receive any benefit therefrom. When have we felt the power of God's word? When that word has been attended with majesty to our souls. We can then indeed say, in the language of Scripture, "The voice of the Lord is powerful;" and in this case we speak from heartfelt experience.

The first good thing I shall notice relative to "the word of God," and which all the Lord's children experience, is *light*; for we are told, "The entrance of thy word giveth light." Now, this appears to me to be the first thing in the conversion of a sinner: say what you will, this is the first thing that leads savingly to the conversion of a ruined sinner to the precious Jesus. Man by nature is in a state of blindness and gross darkness. "For, behold, the darkness shall cover the earth, and gross darkness the people." And we are told that this darkness is in the mind or heart; that the understanding is darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not." Now, as this blindness is in the heart, this light shines not merely in the head or judgment; for the veil of ignorance may be taken away from the judgment, and a person may have clear views of truth; they may have a clear head, may be sound in doctrinal truths, yet be still blind in their mind, alienated from the life of God through the ignorance that is

in them, because of the blindness of their heart; consequently God's word is a light that comes into this dark, benighted heart. Hence the apostle saith, "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." This light shining in a sinner's heart is the light of life, and is one thing that distinguishes them from the children of the flesh; for we are told that the children of God are children of light, and the children of the day; not children of the night, nor of darkness; for "the entrance of thy word giveth light." If this light hath shined in thy heart and mine, it has discovered things that were previously hid from our view. "Whatsoever maketh manifest is light." Truly the Lord discovereth deep things out of darkness, and bringeth out to light the shadow of death. I must not dwell here, else I could notice many things, the fruits and effects of this true light, as there is a false light as well as the true light.

One effect of this true light shining in thy heart is the opening up and disclosing to thy view the exceeding sinfulness of sin, the heinous nature of sin, the awful consequences of sinning against God, and the awful position in which you stand as a guilty sinner before God. These things thus opened up are disclosed in such a manner as they never were before. All men will confess they are sinners. If I were to go through this large place, and put the question to every individual, he would say, Yes, most assuredly I am a sinner; I know I am a sinner; I know it from facts; and facts are stubborn things that cannot be withstood. But the question may be taken in this way: they confess with their mouth they are sinners; but as to the feeling part, they are like a person guilty of a capital crime, who has not yet been apprehended, not taken into custody. He knows he is guilty; but as he has escaped detection, he is not so deeply concerned about it as if he were brought to justice. His motto is, "No catch me; no have me." Consequently all the time he is at large, though he is conscious of his guilt, still he is not distressed about it. But let him be apprehended, brought to justice, and placed at the bar, put upon his trial, the witnesses to have been examined, the evidence conclusive, his guilt confirmed, and the jury brought in their verdict of guilty, the sentence passed; then the man knows what it is to break the law. Thus, in a spiritual sense, when the Holy Ghost brings a sinner to books, when judgment begins at the house of God, he knows what sin is, the demerit of sin, the exceeding sinfulness of sin, the awful consequences of sinning against God. This brings him to make the same confession with the prophet, "Woe is me! for I am undone; because I am a man of unclean

lips, and I dwell in the midst of a people of unclean lips." This is one thing which has been disclosed and made known to him as the effect of light shining in his heart.

Another thing, the effect of this light, is a discovery of the nature of God's holy and righteous law—the law in its spirituality being applied to his conscience, as the ministration of death; like to a looking-glass, in which he sees his features exactly portrayed, and his character set forth in the Scriptures of truth.

Another thing disclosed to his view, is the insufficiency of his own righteousness to justify him before God; the insufficiency of all his doings, promises and vows, to atone for his past crimes. This brings him to the place of the stopping of mouths. He is brought to despair of all hope from a covenant of works. This may be the work of many months, or the Lord may cut the work short, accomplish it in a shorter period. In this respect the Lord is a sovereign. But ultimately the poor sinner shall have the light of life shining in his heart; he shall have his eyes directed to the Lord Jesus Christ as the only door of hope opened for a poor sinner; as the only way of access to the Father; as the only way of justification; as the only way to eternal life; as the only salvation; as the only mediator between God and man. If this is the case, it may be true, that "light is sown for the righteous, and gladness for the upright in heart." When the sinner's eye is directed to the glorious person of the Son of God, as every way suited to his ruined state and condition, Christ appears to the poor sinner's view as the fairest among ten thousand; and though he may not be able at present to appropriate the benefits of the Savior's death, for want of faith, still he discovers that in Christ which is exactly suited to his need; consequently Christ becomes exceedingly precious to his ruined soul; and in the Lord's own time he shall have a believing view of the Lord Jesus. When this is the case, he says with Job, "Whom I shall see for myself, and mine eyes shall behold, and not another." Then is brought to pass the words in the Proverbs, "The light of the eyes rejoiceth the heart, and a good report maketh the bones fat." When the eye of faith is fixed upon Christ, the sinner is enabled to believe in Christ to the joy and rejoicing of his heart. "Better is the sight of the eyes than the wandering of the desire; for light is sweet, and a pleasant thing it is for the eyes to behold the sun."

These few things are the effects of the true light shining in the sinner's heart. "The entrance of thy word giveth light."

In the next place, God's word being quick and powerful, brings life with light into the soul. I have heard men contend about this point, as to which enters the soul first—

light or life? I think there is no need for this contention—no need for this nice distinction. This light is the light of life. You might as well attempt to separate heat from light, as to make a distinction between light and life. Christ came a light into the world, and this light was the life of men.

We are told also that God's word is quick and powerful, sharper than any two-edged sword, and is a discernor of the thoughts and intents of the heart. David drew comfort in after days from his former experience that God's word had quickened him. "This is my comfort in mine affliction: for thy word hath quickened me." We are told by the Savior himself, "The dead shall hear the voice of the Son of God; and they that hear shall live." This precious word, which quickens dead sinners into life, must be immediately from God; because this life is everlasting life. True spiritual life in a poor sinner's soul is eternal life, one of the streams that flows from that river, the river of God's pleasure, as an earnest of their future inheritance. Consequently those who are blessed with this light in their souls are passed from death to life, and shall continue to live. Thus the voice of God is full of majesty. The voice of the Lord is powerful, inasmuch as it quickens the soul into newness of life.

In the next place, the word of God is good, as it oftentimes raises a sinner to a hope in his mercy. Hence you find that David speaks on one occasion, "Remember the word unto thy servant, upon which thou hast caused me to hope." Now, my friends, upon what is our hope grounded? Is it on what we do, or on what we have done, or what we purpose doing? or is it grounded on what the Lord hath said, not merely what the Lord hath left on record, but what the Lord hath spoken to my soul individually? "Remember the word unto thy servant, upon which thou hast caused me to hope." Religion is a personal thing; we must have the Lord speak to us individually ere we are raised to a sweet, comfortable hope in the Lord's mercy. As the Lord spoke to David, so he speaks to his children; not merely by the written word, or by the ministry of the word, but he speaks to the heart. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her;" or, as it reads in the margin, "I will speak to the heart." Now, sometimes the Lord speaks comfort to a poor sinner, one overwhelmed with grief and sorrow, with distressing and disquieting fears on his mind, ready to conclude he shall never obtain mercy or find favor with God; one who is led out in earnest prayer and supplication to the Lord day by day, to give him a token for good, to shew him mercy, and grant him salvation. The Lord is pleased at times to speak some precious word home to his

heart. Some passage of Scripture may be fastened on his mind, attended with the power of the Holy Ghost, with savor, dew and unction. This raises his poor soul to a hope in God's mercy; so the Holy Ghost is pleased to speak secretly to the heart: he whispers, as it were, to the mind of the poor sinner, saying, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." No matter how the Lord speaks, or what the Lord says; for he always accomplishes the end he has in view, and the soul is raised to a comfortable hope in the mercy of God. I shall never forget some time back, one Saturday night, retiring to rest. I had been so tried, the trouble was so heavy upon me, that I was almost overwhelmed; and the next day, I knew, if spared, I should have to meet the people. In the morning I awoke with these words on my mind, "By faith Enoch was translated, that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." The words did not seem applicable to my case; but they were attended with unction, dew, savor and power to my soul. The grief, sorrow and despondency of my mind were gone; the Lord had dispersed them, and I had a sweet and blessed enjoyment of the Lord's presence in my soul, such as I can never describe. I went to the chapel, and preached from these words; and some present here to-night perhaps recollect hearing the discourse, though it was many miles distant from this place. "Remember thy word unto thy servant, on which thou hast caused me to hope."

Now, my friends, bear in mind, "Good is the word of the Lord." Has the Lord opened your blind eyes to see your ruined state, to see the position in which you stand? Has he opened your blind eyes to see a door of hope, a way of escape, in the person and finished work of the precious Jesus? Then I will say here, as I said the other evening at Nottingham, that the eye affects the heart; the eye is the inlet or high road to the heart. If your eye has seen Jesus as the way, the truth and the life, as the foundation of life, so that your heart has been sensibly touched, sensibly affected, you know what it is to have your heart and soul drawn forth in earnest prayer and supplication for a faith's view of interest in the precious Jesus—for a revelation and manifestation of him and his great and precious salvation to your poor, lost, ruined, miserable soul. Thus thine eye affects thine heart. Has the Lord spoken the word of life to thy soul? Has he granted thee newness of life, and delivered thee from a state of death in trespasses and sin? Time will not admit of my going into many particulars, as a sure evidence of the

life of God in the soul; but I would ask, Has the Lord spoken a cheering word to your heart? Has he spoken a word in season to your soul? Has he enabled you by faith to receive the word, to rest on what the Lord has said? Then he that believeth is passed from death unto life. A sweet, sensible hope has sprung up in thy soul. This has made way for patience. The language of your heart is, under this work, "I will quietly wait and patiently hope for thy salvation." In the language of the prophet you say, "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." This will be the effect of the soul having been raised to a sweet, sensible hope in God's precious word. Now the soul will, with David, remind the Lord of what he has said, "Remember me, O Lord, with the favor thou bearest unto thy people! O visit me with thy salvation! Remember the word unto thy servant upon which thou hast caused me to hope!"

In the next place, the word of the Lord is good, inasmuch as it is food to our souls. A man once said to another, under trying circumstances in providence, "You must live by faith." My friends, faith will not feed our hungry bodies, though it oftentimes strengthens a poor sinner's soul, and enables him to trust God as the God of providence under trying circumstances. Still the body must be fed; food must be administered to it; nature requires it; else we should ultimately starve to death; nor will faith feed a hungry soul. We read, "The just shall live by faith." Yet faith is not the food; faith is to bring the food, which is something else, into the sinner's heart. By faith he receives the food, which food is a distinct thing from faith. He feeds upon that which faith brings in; as we commonly say in our ordinary conversation, Such a man lives by his calling, another lives by his trade, and a third lives by his labor; so that what a man lives upon spiritually is distinct from faith. Then, say you, what is it? It is "the word of God." "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of the Lord shall man live." "Thy words were found," saith the prophet, "and I did eat them; and thy word was unto me the joy and rejoicing of my heart." The Lord is oftentimes pleased to make the written word meat and drink to the sinner's soul. He is oftentimes by faith enabled to feed on the precious Jesus, whose flesh is meat indeed, and whose blood is drink indeed; and oftentimes the Lord is pleased to feed his children through the medium of preaching. He declares he will send them pastors after his own heart, who shall feed them with knowledge and understanding. Peter was commanded to feed the flock of Christ, and not to overlook the lambs. "Feed the church of God, which he hath purchased with his

own blood." The Lord's ministers are to place provision before the people, to spread the gospel table, as instruments in the Lord's hands. The Lord alone can give an appetite for the provision; the Lord alone can give power to partake; the Lord alone can feed the soul; and the Lord alone can cause them to understand and digest the food. The Lord is oftentimes pleased to attend the ministry of his word with power. When this is the case the following text is the experience of his family, "They shall feed in the ways, and their pastures shall be in all high places; they shall feed, and lie down, and none shall make them afraid." It is oftentimes the case, in hearing God's word, that the sinner's path is cast up, his experience is traced out, the very feelings of his soul are described. What he wants, the things after which he presses, are also described. In the sermon preached the Holy Ghost is pleased to apply the word with divine power to his heart; he receives the truth, he feeds upon it, and returns from the house of prayer somewhat refreshed in mind and satisfied in soul, and therefore will say, "Good is the word of the Lord." "It was truly precious. I was enabled not merely to hear with the outward ear, but was enabled to hear to my soul's profit, the comfort of my heart, and the joy and rejoicing of my soul; indeed it was a word in season to me. It was a pleasant word; it was health to my soul and strength to my bones." Thus a man lives by the word of God daily. It is by faith we are enabled to rest on the Lord under the most trying circumstances. As our bodies are strengthened and refreshed by partaking of food day by day, so our souls are strengthened in the Lord through faith, resting on what the Lord hath said unto us. It is said of Abraham that he was "strong in faith, giving glory to God;" in proof of which he offered up Isaac, his only begotten son. It may be said of Habakkuk that he had a strong faith in God's providential mercies, presupposing a famine in the land. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Here is indeed living by faith on what the Lord hath said. "Good is the word of the Lord."

In the next place, God's word is good, inasmuch as it heals all our maladies, of which David had a very blessed experience when he said, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." How many

maladies have we! yet God's word is a sovereign balm for the whole of them. The dreadful malady of unbelief! how often does the word of God, as it were, put this enemy to flight, so that we are healed, at least for a time, from this dreadful malady. Thomas would not believe. He seemed determined not to believe; as if he had said, You will not impose on me. "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." He might as well have said, Faith in my case must come in seeing as well as hearing. But when the Lord said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing," Thomas answered and said, "My Lord and my God!" He did not want to thrust his hand into the Lord's side; it was enough for him; the Lord spoke, and it was done; his unbelief was put to the blush; his unbelief fled. The Lord oftentimes speaks, my friends, and heals the soul's dreadful malady.

Another dreadful malady is a hard heart, a benumbed conscience, the depravity of our nature, the overruling plague in every faculty of the soul, the fountain of the great deep broken up. My heart is hard, says the man, and my conscience is benumbed. But oftentimes the Lord has spoken and healed us of this malady; our heart has been made soft. "A soft word breaketh the bones," puts feeling into the benumbed conscience, and lays us low in the dust of self-abasement. The goodness of God leads the soul to repentance; true contrition, compunction and godly sorrow flow into the heart; the darkness then flies away, the sun ariseth; and then is fulfilled this Scripture, "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The sun ariseth; they gather themselves together, and lay them down in their dens. Man goeth unto his work, and to his labor until the evening." Man goeth forth to his work of faith, his labor of love, and the patience of hope, till the evening.

Another dreadful malady is the guilt of sin. If you know what it is to have the guilt of sin on your conscience, the Lord has a remedy suited to the malady. He said to Mary Magdalene, "Thy sins, which are many, are all forgiven." He spoke, and it was done; he commanded, and it stood fast. The guilt of sin is removed from the conscience; that heavy weight is taken from the mind; the sackcloth is put off, and the soul is girded with gladness; the soul is brought up out of the horrible pit and miry clay, his feet set upon a rock, his goings established, a new song put into his mouth, even praise unto God. We are told of Mary, that having had much forgiven her, she loved her Savior much. This word of the Lord is sure, making wise the simple.

"Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destruction."

Now, again, the word of God is good, inasmuch as it has cleansing properties as well as healing. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We must have the externals as well as the internals of religion. If we have the latter, we are sure to have the former. If the malady of the soul be healed, certainly we shall know what it is to be cleansed as well as healed; washed in the water of regeneration. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "Lie not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." "As ye have therefore received Christ Jesus the Lord, so walk ye in him;" mortifying the deeds of the body; putting on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Let the word of Christ dwell richly in your heart.

If we have been convinced by the word, quickened by the word, raised to a hope by God's word, if we have had the malady of our souls healed by God's truth, then, my friends, we shall know what it is for the word to cleanse us, what it is to be cleansed by the washing of water by the word, walking circumspectly in the midst of a crooked and perverse generation, having the guilt of sin removed from the conscience, the affections purged from idols, and the heart purified from dead works, serving the living and true God. "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?" That which separates between an ungodly world and you, between empty professors and those that love God, having this influence upon your soul, shewing itself in your whole conversation before men, is the effect of God's word; therefore it may be truly said in this respect "Good is the word of the Lord."

I shall notice in the next place, that it is "the word of God" that liberates the captive sinner. "The king sent and loosed him, even the ruler of the people, and let him go free." Here is, my friends, a gail delivery from the right quarter; not brought up and bailed, or let out the

(Continued on page 357.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 8, 1893.

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THE SALT OF THE EARTH.

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men."—Matt. v. 13.

To those who feel themselves utterly destitute of merit, and who can adopt the language of Paul, "I know that in me, that is, in my flesh, dwelleth no good thing," it is incomprehensible how this language of our Lord can apply to them. So far from claiming to exert the preserving influence which would be signified by the character of salt, they feel that they are themselves in need of the righteousness of the Redeemer for their own deliverance from the pollution and condemnation of sin. The wily adversary is ever ready to take advantage of their unbelieving fears for the purpose of leading them to deny their trust in the salvation which is revealed in the Lord Jesus. Certainly in their own hearts it is painfully felt that they have no righteousness in which they can assert a claim to the approval of infinite justice; much less can they find in themselves any power by which the earth might be benefited as by the preserving quality of salt. Examining their own conduct, and seeing the evil of their own vain thoughts and earthly desires, they are unable to refute the cruel accusations which are brought by the tempter to overthrow their trust in the grace of God for salvation from their sins. Then they are directed to such portions of the inspired record as the language of our text, and in the distorted light of reason it seems that they are cut off from that hope in God which is their only refuge. No device of the adversary is so effective in destroying the comfort of the saints as that by which he distorts the words of inspiration so as to make them seem to forbid their hope in that grace which is revealed in Jesus Christ. In thus wresting the language of Scripture they are led to conclude that the charges of their accuser are confirmed by the truth of God; and, if it were possible, they would be driven to despair under the consciousness of their own guilt and just condemnation. But the love and mercy of God ordained deliverance for them in the grace through which they are saved from their sins by the atoning blood of Jesus. While they are subjected to severe assaults of temptation, and their hope seems almost lost in the darkness, yet they are kept from falling into despair by the power of God, which minis-

ters to them strength just sufficient for every time of trouble. Being thus constantly taught their own dependence, there is no room for them to claim power to exert a saving influence over the earth or any of their fellow-mortals.

In considering the truth as declared by Jesus in our text, it is to be remembered to whom the declaration was addressed. It will not be in harmony with the teaching of truth if that which was spoken to the enemies of God shall be applied to his chosen people; nor yet will it be consistent with that truth if the gracious comforts of the gospel are presented as belonging to those who have not the love of God shed abroad in their hearts by the Spirit of truth. By reference to the commencement of this chapter in which our text is recorded it will be seen that before speaking this divinely wonderful discourse Jesus withdrew from the multitudes of people who had followed him. Nothing here recorded belongs to any others, therefore, except "his disciples." None are his disciples but such as are taught by him. All such must be born of the Spirit, and thus qualified to receive his heavenly teaching. Not only are the subjects of this spiritual instruction first manifested as being children of God, but they are given the seal of his Spirit whereby they are made to hunger and thirst after righteousness, and to mourn because of their sins, thus realizing that they are indeed "poor in spirit." It is manifestly a perversion of the word of the Lord to apply it to any others but such as he identified in speaking this divine testimony. Since the subjects of salvation were by nature the children of wrath even as others, it is evident that in themselves they have no power to save their fellow-mortals; nor can they claim that the earth is saved in any manner on account of their merit or preserving influence. Hence it cannot be in that sense that this assertion of divine truth is to be understood. Yet it is true that the chosen vessels of mercy are, as stated in our text, "the salt of the earth."

In the use of this strong illustration our Lord has given the assurance that the grace of God has not only chosen his people unto salvation in the consummation of eternal glory, but that this is the ultimate purpose for which all the material creation was brought into being, and to which all things are made subservient. To the view of the natural mind it seems that the saints are but a very small portion of the race of mankind, and it appears absurd to claim that all worlds and all events are ordered for the accomplishment of the purpose of grace in bringing this little flock to the full enjoyment of that infinite bliss to which they were chosen of God before the world was created. In looking at the things which are seen, even the subjects of electing and

saving grace are themselves driven to question the reality of that assurance by which they are caused to hope in the salvation of God as it is revealed to them by the faith of the Son of God. Finding in themselves no good thing to commend them to the favor of God, they are cut off from all confidence in the flesh. Thus by the system of salvation by grace boasting is excluded, and the glory is due exclusively to the electing love of God. Having in themselves no righteousness, the subjects of that election can never claim that they had power to control the eternal choice of God. They must ever confess with David, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever. 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. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."—Psalm ciii. 8-14. Certainly David could not claim that he had merit to save the earth, or any of his fellow-sinners, since he thus humbly confessed his dependence alone upon the grace of God for his own deliverance from sin.

Since it is for the sake of his chosen people that the material creation is preserved, the saints may well be designated as the salt of the earth. But for their preservation and development there would be no revealed use for the continuance of time. Created intelligence is incapable of comprehending the infinite purpose of God in the works of his power, even as they are seen by natural minds. Much less can finite creatures guess at what would become of this earth were this purpose of God to be withdrawn from its preservation. While one of the chosen vessels remained in Sodom, the destroying angel could not pour upon that guilty city the vengeance of eternal fire; and until Noah had entered into the ark, the earth could not be drowned. Certainly these precious saints were the salt by which their polluted surroundings were saved from destruction until the time appointed was fulfilled. It was not that they had power to cleanse their sinful fellows from the corruption of their evil works, for this could never be done by the combined efforts of all the saints. So the Lord said to the typical Israel, in denouncing his judgments against their sins, "Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls

by their righteousness."—Ezek. xv. 19, 20. In thus specifying those eminent examples of divine favor, it is clear that the Lord excludes the possibility of his decrees being changed by the intercession of any number of his chosen people. This exposes the vanity of those efforts of will-worshippers who agree to join in concerts of prayer for the purpose of changing the counsel of God in reference to the salvation of sinners. While the earth is preserved for the sake of those chosen vessels of mercy who are developed in time, it is not that they have any merit in themselves. It is only as was said of the nation of Israel, "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all."—Isa. lxxv. 8. As the earth is only preserved for the manifestation of the election of divine grace, in that sense they are indeed "the salt of the earth."

The peculiar fitness of the similitude used in this text is more manifest as it is closely observed. While it is true of salt naturally that it may be so mingled with pollution as to be practically useless, it is impossible that it should be so polluted that any portion of it shall cease to be salt. Where it has been so mingled with earth as to be invisible, it may yet be recovered by proper chemical process, so that none of the salt is lost. But while it is useful in preserving and imparting savor to food, when the salt itself becomes unsavory by mingling with corruption, there is nothing to preserve it. So, where the saints have become so conformed to the corruption of the world as to lose their likeness to their Lord, they are "good for nothing but to be cast out and trodden under foot of men." The salt is not annihilated by its mixture with corruption, but it is useless for the purpose that renders it valuable. So the saints, when conformed to the world, have not ceased to be the subjects of that salvation which is in Christ Jesus, but they have ceased to glorify him in their body and in their spirit, which are God's both by creation and by the redemption that is in Christ Jesus. In the apostolic age there were instances developed in which this loss of savor was manifest, and they are left on record for the instruction and admonition of the saints in all succeeding ages, not as examples to be copied, but as warnings to all who come after them. In our own time, such cases have been painfully witnessed in some sections, if not in every church. When one who has been manifested as a disciple of Jesus, and has been received in the fellowship of the visibly organized church, so far yields to the evil of his natural mind as to obey those wicked emotions which lead to ungodliness, he therein denies the authority of Jesus, and the inevitable result must be that he will feel the

truth of the word of the Lord, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." This does not signify that one whom God has ordained unto eternal life in Christ may be finally lost in consequence of his sinful denial of his Redeemer; but it is in his present experience that the unfaithful saint realizes the bitterness of being denied by Jesus, as the result of his departure from the path of obedience and truth. Under this severe chastening he must groan with unspeakable bitterness, feeling himself cast out from the enjoyment of divine favor, and having no companionship in the world. Like the unsavory salt, he is "good for nothing but to be cast out and trodden under foot of men." He can have no comfort among the saints whose fellowship he has forfeited, nor can the unbelieving world afford him a comfortable abode. His ruined state is well represented by the polluted salt, which cannot be wholly lost in its mixture with corruption, yet is no more suitable for use as in its purity it is adapted to exert a saving power over that to which it is applied.

The best illustration of the meaning of this solemn instruction is seen in the case of such as hope in the grace of God for salvation, yet fail to walk in obedience to the commandment and example of the King in Zion. While they may confess that salvation is alone by the grace of God as revealed in Jesus, yet failing to walk in obedience to the law of the Lord they are unsuited to the fellowship of the church, and can find no companionship in the world. Thus they are trodden under foot of men, as well as cast out from the enjoyment of that place which belongs to the obedient followers of our Lord. Such as are thus described in our text are not found mourning under a sense of their own vileness, or longing for conformity to the purity of Christ; their corruption produces self-confidence and pride; they are ready to condemn others; but they are well satisfied with themselves. The salt in them has not even savor enough to expose their own carnality. The living power of that salt is manifest in every one who mourns his own sinful heart and wandering footsteps. May the grace of God keep us with all saints in the way of truth and holiness, and forbid that we should ever be found trusting in any other power but the grace of our Lord Jesus, as the salt by which we must be saved from ourselves, as well as from the pollution that is in the world wherein we sojourn as pilgrims and strangers.

NOW READY.

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(Continued from page 355.)
wrong way. No, no! but the king sent and loosed him, even the ruler of the people, and let him go free. The Savior saith, "If the Son make you free, ye shall be free indeed." And he says of his own children, "Ye shall know the truth, and the truth shall make you free." If we consult what the prophet Isaiah says relating to the Savior, we shall see he speaks in the following manner: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn." Here we have the Savior commencing preaching glad tidings to the meek, binding up the broken-hearted, proclaiming liberty to the captives. This is a very blessed proclamation. Still something more is wanted. Every man sent to preach the gospel makes proclamations of peace to lost, ruined sinners; yet something more is wanted. They are not only to preach glad tidings to the meek, but to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound. Something more than this is needed; something more than this is done. There is not only the opening of the prison-doors, but the Savior actually brings the prisoner out of the prison-house. We must preach to you as the Lord has commanded the heralds of salvation, the ambassadors of peace, to proclaim in your ears a full, free and finished salvation by the precious Jesus. What is the gospel? It is a proclamation of good news and glad tidings; it proclaims pardon for the base, the vile, and forgiveness for culprits. But this is not enough for you. Good news it is, you are constrained to say, so it is; but it does not gladden my heart, because I am shut up in prison. We will go a step further; we will proceed gradually. He opens the prison-door, that you may come out. The minister opens up the Scriptures of truth, opens up particular things, shews the way in which Christ has freed his church and people, which is like to opening the door. But though the door is opened, still something is wanted. Proclamation is made in your hearing; but something more must be done; you cannot free yourself; your soul is locked in irons; you cannot go forth, though the door is open. The Savior must do the next kind act, bring the prisoner out of the prison-house. When a ruined sinner is set free by the precious Jesus, and the proclamation of the gospel is attended with the power of the Holy Ghost to his heart, he is loosed from his bonds, the fetters are knocked off from his soul, he is taken by the hand, and led out of the pris-

on-house, and his soul set at happy liberty. Then, in that sinner's case, it is the same spiritually as it was in Lazarus bodily, when he came forth from the grave, with the grave-clothes about him. The Savior said, "Loose him, and let him go." His hands and feet were unbound, the napkin was taken from his face, and the man was set at liberty. When these things take place in a sinner's soul, we can then compare him to Naphtali, or pronounce him to be a Naphtali in the true sense of the word. He is "a hind let loose," set at happy liberty, and "giveth goodly words." And when this is the case, who is to bring the sinner back? Who is to file a second indictment against him? I answer, None. "If the Son make you free, ye are free indeed." But say you, Will the soul always be thus free, and not entangled again with the yoke of bondage? The Lord oftentimes lays his people in the stocks, so that they have to complain, and say with David, "Bring my soul out of prison, that I may praise thy name." But, I maintain, if the Lord makes free the sinner, he is free indeed, is delivered in a legitimate way, and it is not for men to bring him back again. "It is God that justifieth; who is he that condemneth?" Thus the truth makes free; and whatever change takes place in the feelings, they are the Lord's free men still. If you have enjoyed this liberty, had your pardon sealed home upon your conscience, your soul unfettered, and set at happy liberty, you can say, in the language of the text, "Good is the word of the Lord." Good indeed was the word when he spoke pardon to my soul, liberated my captive mind, brought my soul into the liberty of the children of God. I ran the way of his commands then with alacrity and delight. "I will run the way of thy commands, when thou hast enlarged my heart." "Good is the word of the Lord."

Once more. "God's precious word will sanctify the soul. Hence Christ says, in his address to his Father, "Sanctify them through thy truth: thy word is truth." If the word of truth has a sanctifying influence, it must be good. But it may be asked, What is sanctification? It certainly is a very important subject, and there is a great deal of contention in the religious world about it. Some talk of "progressive sanctification." If they mean by this that a person gets more righteous and holy, until he arrives at last to sinless perfection, I must say there is no such sanctification to be found, only in the minds of deluded men and women; for the Scriptures declare no such doctrine. "If we say we have no sin, we deceive ourselves, and the truth is not in us." My views of sanctification are simply these: First.—One very important part, or branch of sanctification, consists in the Father setting apart in the decree of election his own blessed family, as we read,

"He hath set apart him that is godly for himself;" that is, for a special purpose and special end, as the things in the temple. The priests who ministered in the sanctuary service were set apart to that work and place to which they were appointed: so the children of God were sanctified by God the Father, preserved in Christ Jesus, and called.

Secondly.—These are all sanctified with the blood of Christ. His righteousness justifies from the curse of a broken law, and his blood cleanseth from all sin; it delivers from sin, and from going down into the pit of hell, which is the wages due to sin; and in this precious blood we have redemption, even the forgiveness of sins. Hence we read, "That he might sanctify the people with his own blood, he suffered without the gate: let us therefore go forth to him without the camp, bearing his reproach." In this way Christ is made of God unto us righteousness, sanctification and redemption. Take away sin from man, and you leave him a righteous man; impute to him the righteousness of Christ and he becomes the righteousness of God in it; consequently the Lord doth not behold iniquity in Jacob, nor perverseness in Israel.

Thirdly.—We are sanctified by the Holy Ghost. All those who are sanctified by God the Father, and made perfect by Christ, are by the Holy Ghost called with a holy calling, gathered from the east, west, north and south, set apart from the world, vessels of mercy prepared for the Master's service; as the Lord saith, "This people have I formed for myself, they shall shew forth my praise;" and the Holy Ghost, working powerfully in the sinner's heart, makes him willing to give himself into the hand of the Lord, to take up his cross and follow Christ, and is solemnly dedicated to the service of the Lord. "Thy people shall be willing in the day of thy power." I do not know what kind of doctrine you get in Coventry as to perfection, but I think the apostle here certainly explains himself. He says, "Let us go on unto perfection." What does he mean? He tells us: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man;" not tossed to and fro, and carried about with every wind of doctrine, but built up in the truth, rooted, settled and grounded in the truth. This is perfection; first babes in knowledge; then little children; then young men, and afterwards fathers. First the blade, afterwards the ear, then the full corn in the ear. The grain is ripened, the sickle is thrust in, the corn cut down, and gathered into the garner. In this respect, the saints do progress; but as to getting better or holier, it is like the Ethiopian expecting to change his color, or the leopard his spots. Depraved nature is ever the same, unchanged and unchangeable. The grace of God is a distinct thing. Grace and flesh

are very near neighbors, yet in no way related, but quite distinct. Unless we are able to distinguish between these two, we shall never understand the Scriptures, nor the mystery of faith in a poor sinner's conscience; the flesh and spirit; the old man and the new; the law in the members, and the law in the mind. These are found in the self-same soul. The old man will not get better; but the saint will grow in "grace and in the knowledge of our Lord and Savior Jesus Christ." They go from strength to strength, till they all appear in Zion before God. This is being sanctified by God's truth. We frequently ask God to sanctify our trials. Now, in this respect, how often the truth has had its sanctifying influence in our souls. The Lord often so overrules or manages our trials for us that they end in profit to our souls, and bring glory to his precious name. "Good is the word of the Lord."

I will close the whole by saying that one word of the Lord is peculiarly good—God's promise never to leave or forsake us, or the work of his own hands. He is the Rock, and his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he. "I will never leave thee nor forsake thee."

The Lord grant you and me to know from heartfelt experience that the word of God in this respect is truly good. May the Lord add his blessing. Amen.

EDITORIAL NOTICES.

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IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscription to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

CORRESPONDENCE.

REISTERSTOWN, Md., Oct. 5, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you inclosed a short letter which I received from brother Slawson some little time since, which will explain itself. I do not feel that I can now add anything more upon the "means" heresy, as suggested by brother Slawson. Perhaps I may be able to do so in the future. Meanwhile I would be glad for any brother to write upon it who feels to do so, for its God-dishonoring nature cannot be too plainly exposed. I am glad that brother Slawson can indorse what I wrote upon the subject.

I remain your brother in hope,
F. A. CHICK.

BURDETT, N. Y., Aug. 10, 1893.

ELDER F. A. CHICK—MY DEAR BROTHER IN THE LORD:—I was greatly pleased and edified in reading your article in the SIGNS this morning of yesterday's date (August 9th) on the subject of "means" in the salvation of sinners. Yet though so good, and so far above my ability to write, there is still one proof which seems stronger than any other single one that you cited that was directly from the Bible. You will find it in Acts xviii. 9, 10. It seems that Paul had been preaching for a time in Corinth, and had not yet been blessed with the sight of many who received his testimony, when the Lord appeared to him in a vision at night, telling him to "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them."

The point in this you will anticipate, no doubt, before I state it. That is, that God declared that he had much people there before Paul had preached to them, or had used any means to convert them; and as God is of one mind, and changes not, those people at Corinth that were then his could not be made so by Paul's preaching. They were his people before the world began, and Paul's preaching could have no saving power in them, only to make them glad and rejoice in the knowledge of Jesus in name, whose Spirit of holiness, I believe, he makes his people love even among savage nations; for he has a people in every nation, kindred, tongue and people.

I feel impressed that the Lord will not have me proceed farther in other expressions on this point, as I thought in God's help to try to do when I began. It is about six years since my hand became tremulous, but for a year past has been at times almost well again, when I seem to be writing in the line of my duty; but I judge that God will not help me to write more now, because I am sure his guidance is as manifest in my physical frame as it is in my mind. I think he hinders me sometimes

from doing things that I seek to do through physical agencies. It makes no matter to me how a thing is brought to pass; it is God that has done it all the same, "for of him, and to him, and through him, are all things." Nothing ever happened outside of him, and never will, any more than it could happen outside of space. If I should attempt to prove the reverse of this I should be found fighting against God; and I am sure, dear brother, that you understand how unequal the contest is for mortal man to fight against omnipotence.

I do not find a better chirography in this than I began with, but I write much easier than when I began, though I have been continuously at it. What may be the reason for it God knows, and he fills his purpose in it, for there can be nothing outside of his purpose. I am aware that many believe many things to be outside of his purpose, who believe that some things are according to it; but I trust you are not embraced among them. I can only say that I have no theory in the matter, but believe as I cannot help believing, because God wrought it in me.

Your brother in the Lord,

W. B. SLAWSON.

P. S.—I wrote the above last evening, and the thought occurred to me this morning that possibly you would do as some others have done with my letters, and send it to the SIGNS for publication without asking my consent. I do not forbid you to do the same, but recommend you to take up the subject again on the basis of Acts xviii. and treat it yourself, as I am sure you can do it so much better than I can. At the first glance I think of Hiram, king of Tyre, who "was a lover of David," and ask why he loved him, if not because he had passed from death unto life, and loved the living ones in Zion. Then there is the widow of Sarepta, that entertained Elijah; and possibly Naaman, servant of the king of Syria, who was cured of his leprosy by bathing in Jordan, as directed by Elisha. These things could be dwelt upon to much profit, I think. Please do it.

W. B. S.

NORA SPRINGS, Iowa, July 7, 1893.

DEAR BRETHREN BEEBE:—There has been a subject on my mind for some time past, and I will attempt to offer a few thoughts, which you may print if you think best, in hope that some brother or sister may be enabled to more fully enter into the subject; for being a part of the "Scripture given by inspiration of God," it is no doubt "profitable for doctrine, reproof, correction, and instruction in righteousness," &c.

A Levite, one of those whose office it was to stand in the outer court of the temple and "minister before the congregation," had for his wife a woman of Bethlehem, an Israelite, born in the city of David.

These sons of Levi seem to me to typify in the gospel dispensation the

ministry, though perhaps not the perfect image "of these good things to come."

This Levite's wife, after her husband had taken her away, returned to her earthly father's house, and sowed to the flesh four months.—See Judges xix. Her husband, in spite of this, went to bring her to his home. Her father delayed their return in every way possible; but when he would not be hindered longer, they started on their way to the house of the Lord; for there is where this Levite declared he was going. Compelled by circumstances to lodge in Gibeah, the house was surrounded by "sons of Belial" (Benjaminites, too, they were), who sought the poor Levite's life. Hedged up by circumstances, to save his own life he surrenders his wife to their brutality, and she is slain. Her truant return to her father's house has cost her life, and her husband conveys her body to his home. He then divides it into twelve parts, and sends a part to each tribe of Israel "in all their coasts." The tribe of Benjamin was almost exterminated for the crime, and left without wives; were only granted those "who did not come up to worship," and the "dancers," &c. Yet in the battle, when the great sin of Benjamin was by the command of the Lord avenged, they prevailed the first and second days, and even slew thirty the third day, before the battle was against them.

Now, what instruction are we to receive from this inspired account? Is it not a warning to the church, and every Bethlehem-born soul, not to return to the earthly estate, and live after, and sow to the flesh? "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Then, again, the love that prompted the Levite to go to her rescue. He was no hireling, that cared not, but, enduring the shame, he went to her rescue in her degraded, fallen estate. I feel that in this character I see the type of the true gospel minister, who tries to reclaim erring brethren, in the spirit of the divine Master, and conduct them back to the "house of the Lord;" "to the weak becoming as weak," to save them from the errors and delusions of this world, from the lo heres and lo theres preached for gospel in this age, coupled with all the machinations of the flesh and the devil, which war against our hope.

How different the character of this Levite is from king Saul. David must put on Saul's armor; but it would not fit; it was too large altogether. Saul was modest at the time of his anointing, and "hid in the rubbish," and had to be brought out. No doubt he would profess great meekness, and claim to be only dust and ashes; but now this beardless youth will not, or cannot, fight in Saul's armor, and goes out only in the strength of Israel's God (an innovation surely), and chooses by

command five smooth stones from the brook; and with the force given by the sling, the giant is slain; and now what is this we hear? "Saul hath slain his thousands, and David his tens of thousands." The same spirit which actuated the sons of Belial, now attempts the destruction of David.

The deeds of the flesh are manifest, and envy and hate do their deadly work. The church is disrupted, and its parts go abroad, with the sad history "for a testimonial in all the coasts of Israel." Sometimes the fight seems unequal, and for two days the wrong prevails; but let brethren take courage; for at the appointed time the Lord will fight for you. Remember, we war not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. It is God who giveth us the victory through our Lord Jesus Christ. O that he would turn again the captivity of Zion, and build her waste places, and turn the feet of the loved ones to come and worship in his holy mountain; and, approaching by that new and living way which he hath consecrated through the veil, that is to say, his flesh, offer up spiritual sacrifices, holy, acceptable to God by Jesus Christ. May we watch over one another for good (not evil), and not be overcome of evil, but rather overcome evil with good.

I do love the SIGNS for the good messages in it, and I do want sometimes to travel east and meet the brethren of Chemung and others associations in New York, and hear those able ministers whose writings I sometimes see, and which are so much comfort to me.

I will close my letter by saying, do with this as you please.

I am, I hope, your brother in gospel bonds,

GARRETT MURPHY.

NEW YORK, N. Y., Oct. 27, 1893.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—I desire to express my appreciation of an article written by our dearly loved brother H. Cox, published in the SIGNS of September 27th, setting forth the precious truth the Spirit of Christ in David gave utterance to in the language found in Psalm cxxvi. 6. Our brother is favored to see and rejoice in a very sweet portion of the doctrine of God our Savior. I refer more particularly to the truth as it is in Jesus regarding the second coming of Christ and the resurrection of the sleeping saints. To my mind the article referred to is simply grand. It is with me a matter of regret that so few of God's dear children see the truth that God in his infinite goodness has revealed to our brother. I hope I have been taught that unless the Spirit shall take of the things of Jesus and show them unto us we shall never see them; and so when in conversation with our kindred in Christ I find that they are ignorant of the truth our brother has given expres-

sion to, or when I listen to the preaching of the gospel by one of God's ministers, and hear it said that Jesus is not to come again, and that so far as the saints who have departed this mortal life are concerned the resurrection has already taken place, the feeling I have (when led by the Spirit of Christ) is that God has not as yet revealed this portion of his truth to them. Until it is so revealed I cannot expect them to see it. May the great Teacher in Israel instruct us one and all, and enable us to feed in the green pastures of his word. Amen.

R. M. STRONG.

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Mrs. H. Halsey, N. Y., 1, Mrs. N. B. Libby, Iowa, 1.—Total, \$2.00.

MARRIAGES.

At the residence of the bride's parents, near Howell's Depot, N. Y., Oct. 31st, 1893, by Elder Benton Jenkins, Mr. Wm. Ashton, of Denver, Colorado, and Miss Ella E., daughter of Mr. Harrison Thompson.

Nov. 1st, 1893, in the city of New York, by Elder Wm. L. Beebe, Mr. Charles G. Dolson, of Kingsland, N. J., and Miss Annie Allen, of New York.

OBITUARY NOTICES.

DEPARTED this life Oct. 8th, 1893, after a short yet complicated and severe illness, brother **Harmon Slauson**, of Batavia Kill, Delaware Co., N. Y., in the 54th year of his age.

Truly in this sudden and sad bereavement our dear sister Slauson is bereft in a fourfold manner, for her sorrowing heart was bowed under the loss of brother, father and mother in less than six months time, and but for the sustaining grace of God she must have sunk down under the heavy weight.

Brother Slauson's death was supposed to be caused by rheumatism of the heart, with other ailments. He was an active member of the First Old School Baptist Church of Roxbury, uniting nearly thirty years ago. We sadly miss him in our meetings, as well as at his dear home. Many have been the pleasant visits that I have enjoyed under his hospitable roof; but I shall see him no more. All would appear desolate on the earth at times were it not for the efficient reign of grace. The Lord alone can overrule this tribulation wisely. May the lone widow and relatives turn to their stronghold as prisoners of hope; and may he bless them with his holy presence, enabling them to be still and know that he is God.

Brother Slauson left besides his wife a step-mother, seven brothers and four sisters, with their families and other relatives, as well as the church, to mourn. His funeral was largely attended at the meeting-house, where Elders Vail, Keene and myself attended the services to comfort the afflicted.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

By request of the deeply afflicted mother, our dear sister, I send you for publication a notice of the death of our cherished niece, **Libbie Bellis**, wife of John W. Bellis, and daughter of the late Wm. Rittenhouse. She died at her home in Stockton, N. J., Sept. 7th, 1893, aged 29 years, 9 months and 11 days.

She had never made a public profession, but for years had manifested an

interest in the truth, and had a decided preference for Old School Baptist preaching. She leaves to mourn their loss an affectionate husband, three small children (the youngest only three weeks old), a loving mother, four brothers and two sisters, besides many other relatives and friends, to whom she had greatly endeared herself.

Three times within a little more than three years has the bitter cup of bereavement been pressed to the unwilling lips of the mother. First her son Charley, then her husband, and now her daughter, have been taken from her fond embrace, and we feel that her afflictions are heavy indeed; but we hope that she and the grief-stricken husband, together with all the bereaved, may bow in quiet submission to the righteous Disposer of all events, and rest in the sweet assurance that she whom we were all so unwilling to spare has been taken by the loving Savior to dwell forever in his blissful presence beyond the reach of mortal woe.

A comforting discourse was preached at her residence on Sept. 11th by Elder B. Bundy to a large and solemn audience from Job xix. 21, after which the remains were interred in the Frenchtown cemetery.

A. K. RITTENHOUSE.

LOCKTOWN, N. J., Oct. 28, 1893.

By request I send for publication in the SIGNS the notice of the departure from this mortal state of sister **Mary E. Woolford**, of Church Creek, Maryland, Wednesday evening, Oct. 18th. She was the second daughter of brother Whitefield Woolford, and widow of brother S. B. B. Woolford. Her age was 73 years.

Many who read this in different and distant parts of the country will remember her as she appeared in her hospitable home, or as a visitor at associations, and will involuntarily say, "Our dear sister!" There were eleven brothers and sisters younger than herself, and two older. I will quote from a letter of her sister, Susie L. Woolford:

"When she left the home of her youth a bride it was to enter the old, ancestral home, within calling distance of her fondly-loved ones, always ready to come in joy or sorrow. Her beloved husband was an invalid for some time. Lovingly and faithfully she devoted herself to him; and when he was taken home to dwell in the house of the Lord forever she turned to her little ones. Her baby-boy, Frank, when eleven, was thrown from his horse and killed almost instantly. She thought her heart would break, but these words came with great power and comforted her, 'Be still, and know that I am God.' In a few days after his death she received a letter from Elder Barton, then more than eighty years of age, telling her of having called with Frank to see a friend whose arm had been crushed. As they walked away Frank said, 'Elder Barton, this is very sad; but it is the Lord's will, and it is not right for us to murmur.' She, with a sister older and one younger than herself, was baptized in the beautiful river at the foot of the lawn, Sept. 16th, 1843. Father wrote in the church book, 'What shall I render unto the Lord for all his benefits to me? The church is full of joy and rejoicing.' Fifty years in the church here, loving to honor and adore her heavenly Father, and with psalms and hymns and spiritual songs singing and making melody in her heart unto the Lord!

"She had for a year been almost imperceptibly failing. Five weeks ago she spent the day in the dear old home of her childhood, with a pet niece who was to leave the next day for school in the far west. Careful and loving hands attended to all that could be for her help and comfort; and she laughed at being treated as an invalid, and said, 'I believe you think I need help. Why, I feel strong

and well.' Two weeks before the last she was taken with a troublesome cough, arising from an abscess on the lung. She was anxious for me to go to the association, and prompted the doctor to insist on my going. Every day she would say, 'I think I will be up to-morrow.' She was lovely during that two weeks, looking, with her folded hands, to say, 'My work is done; I lay me down to die.' We had many precious talks about the wonderful love that unites the saints of God. One day she said, 'If it is the Lord's will I would like to get up for a little while; but he knows best.' The last night, after sleeping sweetly for hours, she awoke, saying, 'I feel bad.' Ella said, 'Where, mother?' The reply was, 'All over.' Then, 'I want to tell you, I want that you shall live together, a happy little family.' 'O mother, how can I give you up?' Calmly she said, 'The loss is all yours; to me it is eternal gain.' Then she repeated some precious portions of Scripture. Turning to me she said, 'If I die I want my children to send for Elder Durand to preach my funeral. He preached darling Frank's and Lulu's. He will come.' Soon she said, 'They are sorrowful now because we cannot be at the association.' After awhile she fell asleep, and slept so soundly that we feared she would not wake. We called for her son and his wife, and sent for her daughter, who was at home with her very sick husband. The sun rose upon a touching scene; the son, two daughters, daughter-in-law, eight grandchildren and her sister kissing her farewell, the little ones sobbing as though their hearts would break. She could not speak, and the touching appeal, 'Call me once more, mother,' brought no tear to her eye. Though conscious, she seemed to be beyond earthly love. All day Ella sat beside her, and toward the last she would raise her arm and place it around her neck. She lingered until after sunset. Fourteen were around her bed. She passed away so quietly that we could not tell when she ceased to breathe. Faithfully and tenderly she was nursed by Ella and her son's wife."

I will add but little, though my heart would prompt me to say much. It has been a little more than twenty-nine years since I first met sister Mary at her own home, and from that time I have known her as a devoted christian, a loving sister and a faithful friend. Her house was one of the pleasant homes for those who love the truth, and I am glad to know that it still remains so. All of her family united in the cordial welcome which she gave to all who came. With her the duties that devolve upon a member of the church were highly prized privileges, and it seemed her highest pleasure to fulfill them. She remembered them to the last, making some arrangements with reference to the meeting at the church there on Sunday and Monday night, and with reference to the association which began on Wednesday at a sister church. The many brethren in the ministry and others who have visited that church from time to time know how dear it was to her, and how highly she appreciated the ministry of the word, and how careful she was to have the meetings kept. However few might be at any meeting, she was one of that few able to go. In conversation she made spiritual things first.

The funeral was on Sunday, Oct. 23d, and was attended by the large number of immediate relatives, except some whom sickness and others whom great distance prevented, and by a large number of devoted friends. Their sad faces showed the place she held in their hearts. Psalm xxiii. was read at the house; and the words in John xi. 25, "He that liveth and believeth in me shall never die," were read for a text at the meeting-house. The most profound attention was given by the large congregation to the preaching of the gospel.

A friend and sister to whom she was very dear, who was present at the funeral, has suggested the following beautiful and appropriate stanza to close this notice:

"Rest, weary head!
Lie down to slumber in the peaceful tomb;
Light from above has broken through its gloom.
Here in the place where once thy Savior lay,
Where he shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest!"

SILAS H. DURAND.

SOUTHAMPTON, Pa.

CHURCH NOTICES.

At the regular monthly meeting of the Middletown & Walkill Old School Baptist Church, held at Middletown, N. Y., Oct. 28th, 1893, brother Fred S. Brink, a member of said church, was licensed to preach the gospel wherever in the providence of God a door may be opened to him; and we heartily commend him to the fellowship and confidence of the churches of the saints.

BENTON JENKINS, Mod.

G. A. EMORY, Clerk.

YEARLY MEETINGS.

The yearly meeting of the Olive & Hurley Old School Baptist Church will be held on Wednesday and Thursday, Nov. 15th and 16th, 1893.

Those coming from the east will be met at Olive Branch, and those from the west at West Shokan and Brown's Station.

A cordial invitation is extended to all who wish to attend.

A. BOGART, Clerk.

The church at Broad Creek, Sussex Co., Del., expects to hold her yearly meeting on the second Sunday in November, 1893, and Saturday before, commencing at ten o'clock each day. Brethren and friends are cordially invited.

Trains from the north and south on the Delaware R. R. pass Laurel between two and three p. m., which will be met on Friday (10th), and visitors will be welcomed and cared for.

The anniversary meeting at Delmar occurs on the following Tuesday (14th). We hope to see a goodly number of visiting ministers and brethren.

A. B. FRANCIS.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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NO. 46.

CORRESPONDENCE.

REISTERSTOWN, Md., Oct. 27, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—By private letter brother J. M. Armsberry, of Mason City, Neb., has requested me to write in the SIGNS upon the words found in 2 Peter ii. 1-3. I feel somewhat like trying to comply with his request. The Scripture referred to reads as follows: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

During all the past years of my ministry my mind has not been often led to speak or write of the things which seem to me to be couched in the words of this and other similar Scriptures. Not that I have counted them as light matters, but that somehow my mind has not been led to rest upon these things. Since the above-named request came to hand, however, I have felt like trying to comply, and so to-day I have taken my pen to that end. I have seen different views presented by brethren writing upon this same Scripture, and I do not suppose that what I may write here will meet the views of all; and I trust that I may not so write as to appear careless of the feelings and views of brethren who may differ. I have long ago learned that it is easy for me to be mistaken in my views of a text, or of anything whatever; but I will suggest such thoughts as seem to me in harmony with this Scripture, and leave them for the judgment of others.

In a letter published in the SIGNS recently I said that no part of any of the epistles was addressed to unregenerate men, but that sometimes unregenerate men were spoken of. This is not a captious striving about words, but is a matter of real importance for us to remember when we read the epistles or discourse upon them. I thus refer to this because it seems to me that in this second epistle of Peter and second chapter we have some things said about men who are not believers, but enemies of our Lord Jesus Christ.

This letter is addressed to them of like precious faith with Peter and the rest of the apostles; and it seems to me that the second chapter contains a warning against deceivers and ungodly men. Men who make a profession of godliness, and have never felt its power, but are seeking to serve their own interests, are ever the most dangerous enemies to the truth and cause of God. The people of God are to be especially aware of them.

I wish to also say that for a long time I was divided in my mind as to the characters designed to be set forth in this chapter. This grew out of the fact that there are two or three expressions in this chapter which I found it difficult to apply to men who had never been true believers; such as the words in the first verse, "Denying the Lord that bought them," and the expressions found in verses twenty and twenty-one, which I will not pause to quote. While on the other hand it seemed impossible for me to believe that the things said in the balance of the chapter could ever be applied by the Holy Ghost to men who did truly believe in Jesus. I am aware that some brethren, for whose judgment and understanding I must ever have a higher regard than I can ever have for my own, believe fully that all that is written in this chapter belongs alone to true but erring disciples of the Lord Jesus.

Yet I must frankly say that of late years my mind has become somewhat settled to the contrary of this view, and it has seemed to me that Peter is here earnestly warning his brethren against evil men who have never really known the Lord, but have crept in among them and won their confidence by false professions. One reason for this is the very principle mentioned before, viz., that here when speaking of these false teachers the third person is continually used, and never the second person. These false teachers are never directly addressed; they are never warned against their pernicious ways, nor exhorted to forsake them. This, it seems to me, cannot be comprehended if indeed they were disobedient but real children of God. Those who had obtained like precious faith with the apostles were warned against these false teachers, lest they be led astray by them; but these false teachers who, if indeed they be real disciples, were in a worse plight than those whom they led astray, have yet no warning nor exhortation

addressed to them in all this letter. This, I say, seems inexplicable to me upon the ground that they ever had been real believers in and disciples of Jesus.

But how, it may pertinently be asked, can this view be in harmony with the expression referred to above, viz., "Even denying the Lord that bought them," &c.? I might well ask, How can the view that these were real disciples be reconciled with all the balance of the chapter? But asking a question is not answering another; and so I will suggest what seems to me most consistent with this chapter, and with what the Bible teaches concerning the doctrine of the atonement. I have been led to the conclusion that this expression, "Even denying the Lord that bought them," relates to the public profession which they had made, by which they had crept into the fellowship of the churches. Membership in the churches, and a place as teachers in the churches, could never have been theirs had they not professed faith in Christ. Now they use the very name of Christ as vantage-ground upon which to assail him and his words and his truth. We must also remember that as yet there had been no warring organizations, claiming to be churches of Christ, and so among themselves these false teachers arose; and with true believers these false teachers had confessed Christ as a Savior. Now it seems to me more reasonable to believe that the apostle here refers to this profession, not, however, meaning that they had really been washed in the Redeemer's blood.

As regards verses twenty and twenty-one, I will just remark that if they do not refer to those who are allured away by these false teachers, rather than to the teachers themselves, do they say or imply anything more than or different from the narrative recorded by Matthew in chapter twelve or by Luke in chapter eleven concerning the unclean spirit which goes out of a man? The Savior himself applied this parable to the Jews who had run after him earnestly, but were now turned against him with greater rage than ever. They had better never have known even what they had known, for their last state was worse than the first.

Before entering upon the words of the text I will call attention to a few similar Scriptures. First, read the law concerning false prophets in Deuteronomy xiii., beginning at the

first verse. All that is written in the law holds out no evidence that the false prophet may be one who has really known the Lord in the salvation of his soul.

Jesus, in Matthew xxiv. 11, said, "And many false prophets shall rise, and shall deceive many." Paul, in Acts xx. 29, 30, says, "After my departure shall grievous wolves enter. * * * Also of your own selves shall men arise, speaking perverse things," &c. In 1 Corinthians xi. 19 Paul says, "For there must be also heresies among you, that they which are approved may be made manifest among you." In 1 Timothy iv. 1, 2 we read, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Read also 2 Timothy iii. 1-5, which is too lengthy to quote here, but which is very similar to the chapter containing the text upon which I am writing. In 1 John iv. 1, 2, disciples are told to try the spirits, because many false prophets are gone out into the world; and the test is that true prophets confess that Jesus Christ is come in the flesh, while false prophets deny Jesus. Lastly, read also the epistle of Jude, which almost repeats this second chapter of second Peter. These Scriptures all seem to me to bear upon the same thing, and to present to view the same ungodly characters, and strengthen me in my conclusion that these false teachers are not disciples of Jesus, except by outward profession merely.

This, then, according to the text, we have to look forward to: there shall be false teachers among us. Not only men who teach sentiments and doctrines that are false, but men who are false themselves, having no regard for the truth. These are altogether different teaching from true brethren who may inadvertently hold and teach for a time some mistaken sentiment. Such mistakes the best and wisest and most God-fearing teachers are liable to; but God forbid that we should call such ones false teachers. False prophets were men who knew not God, and had no love for him nor for his people; and the same is true of false teachers now. The reason why heresies are suffered to come in is given in 1 Corinthians xi. 19, "that they which are approved may be made manifest

among you." Heresies introduced by false teachers act as a test to separate the precious from the vile.

They privily (or secretly) bring in damnable heresies. All heresies are to be condemned; but all wrong views of texts of Scripture are not damnable heresies. Damnable heresies are such as amount to a denial of Christ, either by teaching that he did not come into the world to save sinners, or by denying that sinners are saved by his coming. Either sentiment denies the work of Christ, and is a damnable heresy. Sixty years ago our fathers faced and fought a denial of Jesus Christ in the form of a theory of an atonement which was powerless to save anybody, which was taught by Andrew Fuller. In these latter years their children have been compelled to fight this same heresy, which came up in the form that sinners of Adam's race were not the subjects of election and redemption. This is as emphatically a denial of Christ as is the general atonement theory, which is a theory without any atonement at all. Both are surely damnable heresies.

"And bring upon themselves swift destruction." This was illustrated sixty years ago, when Andrew Fuller and all who taught as he did were soon separated from the true followers of Christ, who believed in Jesus as a real and a full Savior; and it has again been illustrated in these latter years by the utter cutting off of those who brought in the heresy that Christ did not die for sinners of Adam's race; a theory so subversive of all the hope that is set before us in the gospel that I cannot think of it other than as a damnable heresy.

"And many shall follow their pernicious ways." The literal meaning of "pernicious" here is insolent, outrageous behavior, intemperate, licentious, lascivious. Surely abhorrence could not find stronger language than this in which to express itself; and yet many shall follow these ways—many professed followers of Jesus, and some of them no doubt sincere but illy-informed children of God. Sheep are the most foolish creatures living, and the Lord's sheep often do not belie their name in this respect; and so false teachers again and again make inroads upon the flock, like grievous wolves, devouring and destroying. May God ever keep us from such hurtful snares.

"By reason of whom the way of truth shall be evil spoken of." In verse thirteen of this same chapter the apostle testifies of these false teachers that they are "spots and blemishes, sporting themselves with their own deceivings while they feast with you." Jude says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." As a white garment, when spotted and defiled, is spoken evil of because of the spots upon it, so likewise these spots of defilement cause the way of truth to be evil spoken of. Professing the name of Christ to be upon them, by

their deceivings they cast reproach upon that name, and men hold in contempt the name and religion of Jesus because of them. The doctrine of Jesus always will be abhorrent to the natural man; but how terrible it is when professed followers of Jesus live beneath even that honesty and morality practiced by the world!

"And through covetousness shall they with feigned words make merchandise of you." In other words, these false teachers think of nothing and desire nothing but their own advantage; and instead of seeking for gain by open legitimate labor or trade, in competition honorable and above-board, they pretend to desire the good of the humble followers of Jesus, and are more gushing in their professions of love than any true teachers ever are or have need of being; and so deceive many of the unsuspecting of the children of God, and thus are able to trade to their own profit upon the very love and fellowship which are so precious among the people of God. This very love of God and of his people in the hearts of his little ones prompts them to liberally minister of their earthly goods to those who seem to them to be loving and zealous servants of God; and thus these false teachers, deceivers and selfish as they are, impose upon the people of God in many ways, and make merchandise of them, that is, use them for their own gain or advantage. Their words are feigned; that is, they do not speak their true sentiments, nor let their true purposes be known.

But the judgment of God against them does not linger, and their damnation does not slumber. God is not blind to the evil that is in them, nor to their ungodly deeds, and they shall receive their own reward. In the verses that follow the apostle puts these false teachers by the side of the angels that sinned, who have been cast down to hell, and delivered into chains of darkness, to be reserved unto judgment (or condemnation); by the side of the ungodly world drowned in the flood; by the side of Sodom and Gomorrah, condemned to be overthrown as an example to the ungodly, and to all who, like these cities, should lead filthy lives; and by the side of natural brute beasts, made to be taken and destroyed; and he adds that they "shall utterly perish in their own corruption." He compares them to Balaam, the son of Bosor, who prophesied for reward; and he says the mist of darkness is reserved for them forever. I must confess that I can easier understand how the language in verse one and in verses twenty and twenty-one can be used of those who have only a head-knowledge of the word, and have only the outward profession, than I can understand how all the rest of the chapter can apply to any who have ever had a saving knowledge of the truth.

The people of God are here warned

to expect such evils to arise among them. They are therefore bound to have a watch set within as well as without. It is hard to believe that evil men can desire admission into the churches for the sake of the gain to be made out of it; yet such things have been, and such things must be expected. These men are never satisfied with the plain, simple doctrine of the cross, but must magnify themselves instead of Christ. There are many selfish motives which actuate men besides the love of mere self. A great name, great influence, great power, to be a leader of men, are strong motives in many hearts; but all these motives are contrary to Christ, and are for the advantage of self. Thus heresies of every kind and name are brought in, and Jesus is denied and wounded in the house of his friends. How abhorrent such a spirit must ever be to a true, humble christian minister we see expressed in Paul's language in 1 Corinthians iii. 1-8. God forbid that such a spirit as desires leadership should come in and deceive the churches now.

I cannot close without returning for a moment to the expression, "Even denying the Lord that bought them." "Even" denying, &c.; as though this were the crowning heresy of all damnable heresies. Practically I can see no difference between the spirit that denies that Jesus Christ is come in the flesh, and has perfectly paid the ransom price for his chosen, and that spirit which denies that men have been bought. It is denying the Lord to deny that Christ has come; and it is denying Christ to say that he has not perfectly accomplished the redemption of sinners of Adam's fallen race. Both are damnable heresies; and according to the force of the word "even" in the text, are the extreme of damnable heresies. May God grant that none of his children among our churches be led into these errors of the wicked, and enslaved in this bondage of corruption, under the deceitful hope of finding larger liberty there.

I leave these remarks. I trust that I have not seemed to assail wantonly the dear brethren who may differ from me. These views seem to me to be scriptural, else I should not have written them.

I remain your brother in the hope of Christ, whom we desire to always confess and never deny,

F. A. CHICK.

Ghent, Ky., Oct. 3, 1893.

DEAR BRETHREN BEEBE:—The psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psa. cxxxiii. 1.

The word unity is defined by Brown thus; "Unity of the Spirit is that union which subsists between Christ and his saints, by which the same Spirit dwells in both; and that unity of saints among themselves, by which, being joined to the same Head, and having the same Spirit

dwelling in them, they have the same graces of faith, love, hope," &c.

The psalmist introduces this subject by calling special attention to the great truth he was about to record. He says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Evidently it is good because they have the same Spirit dwelling in them. They are made experimentally christians by the indwelling of the Holy Spirit; and that indwelling is because of their being born of the Spirit. Our Lord said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This presents the contrast between that which exists in all the posterity of the first Adam and those who are born of the Spirit. The former cannot dwell together in unity, because of the indwelling of the corruptions which are the product of the birth of the flesh. In all ages of the world laws have been enacted and courts established to compel communities to dwell together in harmony. But the law of the Spirit of life in Christ Jesus is that which causes his saints to dwell together in unity. Naturally the sons of the same father are brethren; but they do not always dwell together in unity. Cain and Abel did not dwell in unity. Joseph and his brethren did not dwell together in unity. So it has been through all the past ages, and so it will be to the end of time. The apostle says, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like."—Gal. v. 19-21. The apostle says these works of the flesh are manifest. Those who are by divine grace enabled to look within and see the corruptions that dwell in their earthly nature are ever realizing that these works are manifest. Yea, those works of the flesh are causing the children of the kingdom to fear and to doubt their being born of the Spirit. It was the power of those indwelling corruptions that caused the apostle to cry out in deep agony of soul, "O wretched man that I am! who shall deliver me from the body of this death?" All the wisdom and learning of men, all the powers of earth combined, could not accomplish that great and wonderful work. But he realized the impotency of all things except the sufferings and death of Christ. He says, "But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Then, evidently, salvation is of the Lord, and he, he only, can deliver us from the body of this death. That body of death was all those corruptions of the flesh. They exist, and have existed through all past time in all the fallen sons and daughters of an

apostate Adam, and result by reason of their unity with him, and consequently by reason of the birth of the flesh. That flesh is not changed by or in the birth of the Spirit. It remained the same in the apostle, and it remains the same in all the saints. Those corruptions were and are sin in all its horrid forms; and the wages of sin is death. The Lord says by the prophet, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. The soul that sinneth it shall die." Evidently all are sinners, because the corruptions of the flesh are in all by reason of the birth of the flesh. A stream cannot rise higher than its fountain-head. The converse of that truth could be as easily established as that any that are born of the flesh are without the corruptions of the flesh. Those corruptions are sin, and the wages of sin is death. Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. To Adam a law was given, and he transgressed that law, and by that transgression became a sinner and subject to death. But his descendants sinned and death reigned over them when no law had been given them. The great Lawgiver had not said to those who lived from Adam to Moses, "Of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Yet death reigned through all those long ages and centuries in all its fearful forms. And why? Because they were all the seed of an earthly Adam, in whom and in whose posterity dwelt all those corruptions of the flesh which are sin; and the wages of sin is death. The Lord said, "The soul that sinneth it shall die." Then, evidently, all who are born of the flesh must die. Adam died, and all who are born of the flesh are but Adam multiplied. But Adam is "the figure of him that was to come." As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming." Our Lord said, "God is a Spirit, and they that worship him must worship in Spirit and in truth." None, by reason of the birth of the flesh, can worship God in spirit and in truth, because of the indwelling in them of the corruptions of the flesh. They are carnally minded, and the carnal mind is enmity against God. The wise king of Israel said, "The fear of the Lord is the beginning of wisdom." But of those who are not born of the Spirit the apostle says, "There is no fear of God before their eyes." He further says, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are

spiritually discerned." Then he does not worship God in spirit and in truth. But they that are born of the Spirit have dwelling in them and reigning in them the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Against such there is no law. There is no law against them, because they are the gifts of God, given to all his saints in the spiritual birth. This is why they dwell together in unity. When beholding the great beauties and glories of the plan of life and salvation through the finished work of their glorious Redeemer, then those heavenly gifts permeate their hearts. It is then they sweetly sing,

"O love divine! how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst and faint and die to prove
The greatness of redeeming love,
The love of Christ to me."

Having the graces of the Spirit dwelling in them, they love God, and love one another, and have unclouded joy dwelling in them, when they are made to know that their glorious Lord hath said to them, "A new commandment I give unto you, that ye love one another." Obedience to that command is easy, sweet and precious, because they are all born of the same Spirit, heirs to the same glorious inheritance, and destined to the same heavenly home. He also said to them, by his apostle John, "We know that we have passed from death unto life, because we love the brethren." God is love, and the dear saints who love each other have this assurance that they are partakers of the divine nature; that they are created in Christ Jesus. They are created for his glory. In this they have joy and rejoicing. They rejoice in Christ Jesus, and have no confidence in the flesh. They cry out, "According to thy name, O God, so is thy praise to the ends of the earth. Thy right hand is full of righteousness. Let mount Zion rejoice; let the daughters of Judah be glad because of thy judgments." They love to walk about Zion and behold her beauties; for it is there their glorious King reigns in holy triumph. It is there they dwell in heavenly unity. It is there they dwell in peace—that peace that passeth understanding. The world cannot understand or comprehend that joy and peace which reign in the Zion of our God, because to the world is not given the graces of the Spirit. None but those who are born of the Spirit can know or understand why saints love each other so. Moses, away back yonder, before Israel had crossed the Jordan, said, "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." Moses beheld spiritual Israel, a people saved by the Lord. And in this gospel day the cry of the saints is, "Salvation is of the Lord." Moses ascribed salvation

unto the Lord; and you, dear little ones, in all your hours of rejoicing ascribe salvation unto the Lord. So there is a unity of spirit, a unity and harmony, between you and him who received the law on the top of that mount which quaked to its very granite base because of the presence of the great I Am. That law entered because of sin. It was given because of the corruptions of the flesh. It was the law of sin and death; hence none could be saved by it. Moses did not ascribe salvation to that law, except a temporal salvation. He said to the children of Israel, "And it shall come to pass, if ye shall hearken to my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil."—Ex. xi. 13, 14. The salvation under the law was conditional and temporal. If Israel obeyed his commandments they should have the early and the latter rain; but when they rebelled, drouth, famine and the sword were sent upon them. But the salvation which is through the atoning blood of Jesus is not conditional. The angel said to Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins." Of that people the psalmist says, "Thy people shall be willing in the day of thy power, in the beauties of holiness;" that holiness which is given them when they are born of the Spirit. O how beautiful is that holiness! It is not of the law, for "by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. iii. 20. It is not by works of righteousness which we have done, but by the washing of regeneration and renewing of the Holy Ghost. It is because God works in his saints to will and to do of his good pleasure. He creates in them a clean heart, and renews in them a right spirit. "This is the covenant that I will make with them after those days saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." Then surely they are born of the Spirit, born of God, born not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. They belong to a spiritual kingdom, to that kingdom which can never be moved, nor be left to other people. In that kingdom they have all things that pertain to it. The graces of the Spirit are sweetly enjoyed by all the inhabitants of that kingdom, and they dwell together in the unity of the Spirit and in the bond of peace.

These thoughts have occurred to me when meditating on the joys that pervaded the hearts of God's dear people at the Licking Association at

May's Lick last month. All was unity, all was harmony, at that meeting. Not a discordant note was heard. Jesus was preached by the heralds of the cross with whose presence we were blessed. Yes, that dear name was proclaimed to us in its great and wonderful fullness by Elders Gold, Badger, Durand, Lester and Eubanks, greatly to the comfort, instruction and edification of God's dear people. But all the beauties and glories that shine forth in that ever-precious name can never be seen nor told by the dear servants of our God till they are disrobed of mortality. Then they will be like him and see him as he is—see him in that glorious immortality in which all his redeemed host will be clad, when they come forth from the dark caverns of the tomb.

The saints had met at that association from many lands and climes, and they were kindly and hospitably entertained. They drank deeply from that great fountain, the glorious gospel of the Son of God. But the hour of separation came, when the parting hand was given and the parting tear was shed. There was one little one in that company who could from the depths of his heart adopt this language of the poet,

"Farewell, my dear brethren, farewell
all around;
Perhaps we'll not meet till the last trumpet
shall sound;
To meet you in glory I give you my
hand,
Our Savior to praise in a pure social
band."

Please dispose of these thoughts as you may deem best, and believe me affectionately yours,

H. COX.

BENTONVILLE, Ark., Nov. 30, 1889.

EDITORS SIGNS OF THE TIMES—MY FRIENDS BELOVED IN GOSPEL BONDS:—In my feeble condition and solitude of thought the past has been my theme of meditation, the old landmarks of our everlasting Father, made sacred by his blood, and delivered to his church through the channels of his love, all of which our venerable fathers maintained and defended up to the time of their departure, and left as a legacy to the few now standing upon the walls of Zion, saying, "O Lord, give not thine heritage to reproach, nor let the enemy triumph." My pilgrimage has extended over sixty years with the dear Old Baptists, with loved ones of Mount Gilead, Kentucky, who for twenty years sent me as a messenger to Licking Association, there to behold the greetings of the saints, and the power and demonstration of the word, as it fell from the lips of the chosen servants of our God. Though now resting in eternal bliss, their words speak. It is sad to think of some departing from the living God, to serve other gods, as their ill-advised course proves they are not the meek followers of our dear Savior. In looking over the Minutes of the last session of the

(Continued on page 365.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

JUSTIFICATION BY WORKS.

G. BEEBE'S SONS:—I have felt so sad and doubtful lately, in regard to my acceptance in him who alone saves from all sin, that I have longed for some sweet assurance that I have been born again. If I am a child of grace I know I am the least; and of sinners I am chief. I often pick up my paper, the SIGNS, when cast down, and find much comfort from its pages. Please give your views on James ii. 24, if it is not asking too much, and oblige an

INQUIRER AFTER TRUTH.

R E P L Y .

"Ye see how that by works a man is justified, and not by faith only."—James ii. 24.

When one is found mourning under conscious sin, and hungering after that righteousness which is never found in the works of the flesh, the heart of every one who has been quickened by the grace of God must respond to that manifestation of the Spirit of truth. The very trials of those who are perplexed by such temptations, and writing bitter things against themselves as justly condemned before God, bring them into the most perfect fellowship with all who have fled for refuge to lay hold on the hope which is revealed in Christ Jesus. There can be no greater privilege afforded those whom God has called to the ministry of the word of truth than that by which they are enabled to remove from the path of any believer one occasion for doubt, under which the adversary has led him to question the reality of his hope in the grace of God. Yet not even an apostle could apply such comfort to one of the saints unless it is given by the great Comforter, the Spirit of truth, whom the world cannot receive, neither knoweth him. Much less can any uninspired minister of Christ assume to remove the dark mystery which oppresses the bewildered pilgrim in this gloomy desert of earthly trial. Still in the gracious providence of the dear Redeemer it is given to those who are led by his Spirit to comfort one another by reference to the consolations left on record in the inspired Scriptures. In this way the saints are fellow-helpers of each other, and so they do bear one another's burdens.

Many of the humble followers of Jesus have been troubled by the devices of the adversary, who would represent the declaration of our text as conflicting with the clear testimony of Paul when he says, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. ii. 8, 9.

In order to find the consistency of these two portions of inspired testimony it is only necessary to observe the literal connection of the passages. In his epistle to the saints at Ephesus Paul is dwelling upon the doctrine of divine grace in the redemption and salvation of enemies against God. There could be no hope for such characters in a system depending upon anything to be done by them. It is of the most vital importance to them, therefore, that they should understand that their own works have no part in securing the benefit of that salvation. As well might the dead Lazarus have rendered service by which to induce the Lord to give him natural life, as the sinner dead in sin could comply with conditions, or do any work whereby he might attain to eternal life. This is the essential truth which is established beyond contradiction by Paul in this letter to the Ephesian saints. So it is also plainly recorded in the demonstration addressed to the saints at Rome, that it is not by the works of the law that the promise is fulfilled. "Therefore, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. iv. 16. No interpretation of any portion of Scripture can be correct if it conflicts with this unequivocal doctrine of God our Savior.

In the connection of our text James is presenting the law of Christ as "the perfect law of liberty," by which the spiritual Israelites shall be judged. He rebukes the presumptuous wickedness of those who would indulge their sinful inclinations under the pretext that they are thereby showing their faith in the power of divine grace to save them from justly merited condemnation. This rebuke is enforced by the specific and practical illustration. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Notice particularly that this is addressed exclusively to those whom James recognizes as his brethren. All such are included in the one salvation from sin and death which is alone by the blood of Jesus. But there is a salvation found in obedience to the law of Christ, which is not attained by those who live after the flesh. In disobedience the redeemed subjects of electing grace do bring upon themselves the rod of divine chastening. There is no evidence of living faith in one who can disregard the direction of the Spirit of Christ without receiving that just chastening by which the Lord manifests his faithfulness to his chosen people. His claim to have faith cannot save the believer from the just reward of his departure from the way of truth. As he has sown to the flesh, he must of the flesh reap corruption. It is to the churches of Galatia that Paul

writes, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 7-9. Since he includes himself with those to whom he writes, there can be no question of the limitation of this exhortation to those who are already recognized as disciples of Jesus. None of the exhortations of the gospel are addressed to any others but such as have been called out of darkness and translated into the liberty of the sons of God. All who are yet in nature's night are under death and condemnation. In that condition it is not possible that they should obtain divine favor by anything which they can do. Neither is there in the inspired Scriptures any commandment addressed to them. Already God has poured upon them the just condemnation which is awarded by his holy law. All his precepts are confined to those who are made alive in the kingdom of Christ. There is not any law given which can give life. To his living people the Lord has spoken every direction which is written in the Scriptures, and all his saints have the perfect law written in that new heart which is given them. The fulfillment of this law is love.

In pursuance of the same admonition to which reference has been made, the apostle brings a practical example. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." The conduct of one who could thus mock the distress of a sufferer would give no evidence that the love of God dwelt in him; and it is hardly conceivable that the fellowship of the Spirit would be in fervent exercise toward him unless there had been some other mark shown by which he might be identified as a subject of the grace of God. There is doubtless such a thing as a rational consent to some point of truth as attested by the evidence which is manifest to the natural mind; but it is not possible that one should have that love of God which is manifested in the fellowship of the Spirit, except as it is the fruit of the Spirit whereby its possessor is sealed as an heir of God and a joint heir with Christ. That belief which is not associated with love is evidently only the same which devils have, and which causes them to tremble.

The faith which is the fruit of the Spirit is only manifest in works of obedience to the commandments of the Lord. This is evident in the

practical experience of every subject of divine instruction.

The apostle illustrates the meaning of the text by the reference in the context to the cases of Abraham and Rahab. It was not that they received faith as a reward for their works, but their action showed the power of that faith by which they were led to do what was contrary to natural reason in each of their cases. When God called Abram alone, and led him into an unknown land, his natural mind could not have understood that it was the peculiar mercy of God by which he was required to sacrifice every earthly consideration, and go forth as a stranger. There was no possibility that Rahab could have known by reason that Jericho should be overthrown by the spies whom she received, when she sent them out by another way. The works of both the characters to whom reference is made, clearly demonstrate the power of that faith which could move them to act contrary to the dictates of reason and their own natural inclination. It will not be claimed that they received faith in consideration of what they did. It is certain that they could not have performed the works recorded of them but as they were moved by the controlling power of that faith which overcame the opposition of natural reason and feeling.

To bring the subject down to our practical comprehension, it may be illustrated by the case of one who claims to believe that salvation is exclusively by the grace of God as revealed in Jesus Christ, yet looks to his own righteousness to commend him to the favor of God. Such works would not show his faith to be in God, since his whole dependence would be upon his own action by which the divine favor was secured. He would not be justified in claiming to believe in the doctrine of God as the only Savior of sinners, while trusting in his own merit to bring himself into the benefit of that salvation. Neither would such a professed believer be justified by presumptuously living in defiance of the law of Christ, and claiming that he was trusting in the grace of God for his salvation. His works would prove the falsehood of his profession. On the other hand, when one is found mourning his destitution of righteousness, and longing for conformity to the holiness of Jesus, his walk and conversation bear witness that he is led by the Spirit. Obedience to the commandments of the Lord attests the reality of the work of grace in the heart of the sinner, and the power of faith will thus clearly appear in justification of his claim to be a believer in the doctrine of Jesus, who says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."—John xiv. 21. When one is found yielding obedience to the law of

Christ in the Spirit, and walking in the ordinances which are enjoined upon the disciples of Jesus, those who have obtained like precious faith cannot fail to recognize the full justification of his claim to be a follower of Christ. It will not be necessary to investigate his history, or look after his understanding of the theory of the doctrine, before the love and fellowship of the Spirit will embrace him. The works which result from the love of Christ only justify him in the sight of the saints, to whom they are displayed. This is the practical truth inculcated by the whole argument of the apostle in this connection. So by their obedience to the law of the Lord all the saints are justified; while in disobedience they not only practically deny their allegiance to Jesus, but also convict themselves of inconsistency and departure from the way of truth. It was alone of this justification that James was writing to the "twelve tribes which are scattered abroad."

CLERGYMEN AND VICE.

UNDER this heading the *World* recently criticised the sensational conduct of those professed ministers of Christ who are engaged in visiting the haunts of vice and immortality in New York, as spies, seeking for evidence to bring the law to bear against those who conduct them. However sincere may be the parties whose proceedings are called in question in this brief remonstrance, it is certain that there is neither commandment nor example in the law of Christ to authorize their manner of warfare against the evils which they seek to suppress. In all the deep corruption of depraved mortals nothing more blasphemous can be found than the effrontery of this eminent light of carnal religion, when he claims to have the example of Jesus for pretending to take part in the vice of those whom he would betray into the hands of legal avengers. In preaching the gospel of the grace of God, which brings salvation to sinners, the Lord Jesus and his chosen apostles never were found by their practical course endorsing that wickedness which they reprovied in their verbal teaching. Surely in visiting such criminal resorts as hide from the light of day, Dr. P. does not obey the injunction given to Titus, "In all things showing thyself a pattern of good works." Is it not by reason of such boasting professors as this proud D. D., that the way of truth is evil spoken of? That must be a very gross departure from the law of Christ which calls from the secular press such pointed rebuke as is contained in the following caustic remarks.

DR. PARKHURST preached about preachers yesterday. The sermon was in a way an apology for his own methods.

He holds that it is the preacher's business to go where vice and sin are

and to see them for himself in order that he may be equipped for war against them. "Even the Son of God," he said, "could do nothing for us except by becoming frankly and honestly one of us."

But it is nowhere recorded that the great Teacher thus cited as an exemplar ever went spying after nastiness or that he ever sought to reform the unfortunate fallen classes by hiring some of them to commit criminal indecencies in his presence in order that he might get them sent to jail and make himself talked about.

There is doubtless a germ of truth in Dr. Parkhurst's suggestion. The teacher who would teach well must have a sympathy with humanity and a knowledge of human life which cannot be acquired in velvet-lined seclusion. But all that any preacher needs to know of vice and crime may be learned without participating in them and without resort to questionable methods of a sensational character.

Dr. Parkhurst's own success in reforming the vicious or putting a stop to crime has scarcely been conspicuous enough to entitle him to instruct the clergy generally in methods.

TO OUR DELINQUENTS.

WE are again compelled to call the attention of a number of our subscribers to their delinquency. We are publishing the *SIGNS OF THE TIMES* this year on more liberal terms than ever before, and really below what we can well afford. With many the neglect to send on their remittances is more from thoughtlessness than from intentional neglect. The inconvenience to us is just the same whether the payments are held back from inability to pay, or from indifference, or through carelessness. Will not our brethren and friends, every one when they read this notice, look at the date next to their name, and if they find it in arrears, please make a special effort to send on their subscription? We are furnishing more reading matter for the price of the paper than any publication of our order and at double the expense, and need the money to meet our liabilities falling due.

NOW READY.

THE cloth-bound hymn books are now ready, and we have mailed all orders on hand. If any one who has sent an order for these books has not received them by the time they see this notice, they will please inform us.

CHANGE OF ADDRESS.

G. W. Sullens having changed his address from Fairbanks to Pimento, Indiana, requests his correspondents to address him at the latter place.

BROTHER John McConnell's address, until further notice, will be, residence, box 358, Ridgewood N. J.; place of business, 121 Franklin St., New York.

(Continued from page 363.)

Licking Association I beheld with regret the little few left in defense of truth as maintained by your venerable father and others, who marked the pages of history with words of wisdom and comfort to Zion's children in after years. May our God clothe you with power and demonstration from on high, that you may follow in the footsteps of your father, and adorn that good old paper, so long the herald of truth, that its pages may go forth with the motto, "The sword of the Lord and of Gideon," and that Zion's children may look upon them as "apples of gold in pictures of silver." I looked over an article written by your venerable father some time ago, from the text, "We are his workmanship, created in Christ Jesus unto good works," &c. It breathed the rich sentiment of vital unity, which made it necessary for our blessed Savior to stoop to earth and suffer, to redeem his lost bride.

I have been too unwell to finish this letter at the date. My old arm of nearly ninety years usage trembles so that my letters are ill-shaped; yet I feel assured that your kind nature will pass it by. My object in writing was to mail you an old and valued letter written to me in the year 1864 by brother Dudley. As his memory is indelibly written in my affections, I desire that it be published in that good old paper, that brethren may think of his labors. You can look it over and dispose of it as you think best. Should you decide that it would be a tribute to his memory to give it a place in your columns, you can make reference to my imperfect letter for so doing. May our Father's blessing guide you.

Your brother,

M. D. HORD.

NEAR LEXINGTON, Ky., Jan. 19, 1864.

MY DEAR BROTHER HORD:—When we contemplate the fearful confusion, strife and animosity which pervades our people, north and south, how we have abused the best civil government ever vouchsafed to man, how regardless we have been of the source whence we receive all our blessings; how we have rendered to Cesar so much more than was Cesar's, and to God so much less than is God's; should we wonder that God has a controversy with us as a nation, and that in that controversy his peculiar people are involved? Our extraordinary prosperity as a nation, the development of all the elements which constitute a great and powerful nation, right here in our America, instead of calling forth the warmest emotions of grateful hearts to the fountain of all good, seems to have filled us with pride and self-reliance. We forgot the hand which fed and clothed, visited and cheered us on our pilgrimage, until adversity has overtaken us, and seems to threaten our very liberties. Yet our people seem

not to be humbled. They seem not to remember the admonition, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for he will have mercy, and to our God, for he will abundantly pardon." If I could see God's chosen, redeemed and regenerated people humbled, and could hear them earnestly crying, "Spare thy people, O Lord, and give not thine heritage to reproach;" if I could see them manifesting anything like humility, as though they felt the wound they had inflicted on the Lord Jesus in the house of his friends; and could I hear them pleading for pardon and forgiveness through the atoning blood of the Lamb; I should then hope that God, having sufficiently chastised, was about to remove the scourge from our nation.

There is one thing that affords me sincere consolation in the midst of our national troubles. While other denominations have been rent asunder by their different opinions on national troubles, the Old School Baptists here, and so far as I have heard from them, are one people; thus manifesting that the bond of union, religiously, is stronger than the political bond of union, with them. There are differences of opinion among them, as among other people, with regard to our troubles; but I have endeavored to impress on the minds of the brethren, that while the physiognomy of men differ, while their minds are differently constructed, or brought under different influences, we should accord to them as much honesty of purpose, as much conscientiousness, as we claim for ourselves; that we claim of them no more forbearance, because of difference of opinion, than we cheerfully accord to them; to freely give and take.

Our last association is looked upon as one of the happiest and most interesting interviews, not only that we ever had, but that we ever witnessed. I believe I have not heard an individual allude to it but was impressed, as all seem to have been. The intercourse among the brethren was characterized by the utmost frankness and cordiality, the preaching all of a piece; Christ and him crucified was the theme throughout, and at the close the brethren and sisters hardly knew how to separate. A friend belonging to another order, who was with us, thus characterized our meeting, "I went to Mount Carmel, to the association, with an impression that there was no such thing as vital religion on earth—that religion was a mere form; but I soon began to witness the warm greetings of the members as they met; and when worship was introduced, the warm animation in singing the songs of Zion, the fervency of the appeals at the throne of grace, and the fervency and zeal with which the ministry spake of the glories of God's kingdom and

talked of power, so that I forgot myself and the world with its troubles and turmoils, for the time. I felt that that was nothing less than the house of God, and the very gate of heaven." You are to understand that I do not propose giving the words of the friend, but his impressions clothed in such language as seems to me to convey his ideas. I think I have never witnessed kinder and more affectionate greetings among the brethren; and, witnessing their intercourse, one would forget the troubles and strifes which seem to be deluging our land with fraternal blood.

On the Sunday after our association, I tried to preach at Bryans, suffering very much with what I then supposed to be neuralgia of the face, which soon proved to be a most violent attack of diphtheria, which it was thought for several days might terminate fatally. Although my physicians and friends thought I suffered intensely, yet I cannot realize that I was a great sufferer. My mind seemed in that frame that if the alternative had been presented to stay or go, I should have been at a loss to decide. Thinking of myself alone, to depart and be with Christ is far better. Yet, when I consider the condition of the churches, it seemed, if the Lord would make me useful to them I ought not to be unwilling to stay, and with them bear for a time the troubles of our mortal state. The only pang I felt at the thought of leaving the world was occasioned by the thought of leaving the dear brethren with whom I had so long taken sweet counsel.

My wife joins in kind regards to you, wife and family, with all friends. God bless you all.

THO. P. DUDLEY.

DUTTON, Ark., Aug. 23, 1893.

ELDER WM. L. BEEBE—DEAR BROTHER:—I wish to say that the editorial in the SIGNS for Aug. 16th meets my special approval. Not that there are any of your editorials that I disapprove; but for some time I have noticed a tendency on the part of religious fanatics to convert our once free government into an engine of oppression for conscience sake. From the admission of my state, in 1836, until a few years ago, any person who religiously observed one day in seven, though it were not what is called the "Christian Sabbath," or Sunday, was exempt from punishment for laboring on Sunday. But the State Legislature, influenced by religious fanatics, led on by the spirit of Cain, undertook to enforce uniformity, and compel Jews and Seventh Day Baptists to observe two days in the week, or suffer the penalty of the law. Seven persons of the Advent faith in Washington County were indicted, tried, found guilty, and imprisoned as violators of the law, because they chose to observe the seventh instead of the first day. While the trial was pending, upon a motion by defendants'

counsel, the presiding Judge ruled that "No man had a right to set up his conscience against the laws of his state." If this is not exactly identical with the policy of Papal Rome in the Dark Ages I am unable to see the difference. At least fifty millions of human lives were destroyed by the most cruel means that diabolical ingenuity could invent; blood enough was shed to fill a stream ten feet wide, ten feet deep, and twenty-five miles long, and all because the ruling power held that it was criminal for men to set up their consciences against the laws of the state.

When such things begin to be revived, even in this enlightened age, it is time to sound the note of warning. Man is only the same now as in all former ages. From the days of Cain to the Protestant "Reformation" the earth was continually running red with blood, simply to coerce the consciences of men. When once begun there is no telling where it will end.

With love to you all, I remain your brother, I hope,

C. W. ANDERSON.

CRAWFORDSVILLE, Ind., Sept. 19, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—It is with much hesitancy that I ask space in the SIGNS OF THE TIMES, our dear paper. I often feel a desire to express my sincere thanks for your highly prized paper, which I still read through your kindness. I have taken my pen to tell you how much comfort I receive from the many comforting letters, many of them containing so much of my own experience, which strengthens my hope, so that, unworthy as I feel myself to be, I want to bear testimony to God's love, and his kind care over me, the most undeserving of all that ever did hope in his mercy. He is our only refuge in time of trouble. All my trust, all my hope, all my peace, is from him. O that I could love and praise him more. I want to live nearer to my God; but, as it is written, "The good that I would, I do not; but the evil which I would not, that do I." If my good works are to save me I shall come short; but it is by grace we are saved. May the Lord lead me in the right way, and keep me by his power, for of myself I can do nothing. My own works are as filth in his sight. I trust the Lord has opened my eyes to see what a poor, helpless creature I am, and so unworthy. I had very serious thoughts at times, and would lie in my bed and think I never would try to pray, for I felt I had sinned away my day of grace. I had many troubles to contend with. Yet I thank the dear Lord of heaven that I do love to go to our meetings and be with the saints, and that he has led me out of darkness into his marvelous light. I have had some happy moments, and also some very sorrowful ones, since being received into the church; sorrowful because I come so far short of what I wish to

be. Although I try to do better, yet I find I cannot do the things that I would. I have had many trials to endure since the death of my husband. I love God's people for the truth's sake, and feel to say, as did Ruth, "Entreat me not to leave thee, or to return from following after thee."

SARAH A. LONG.

COLEMAN, Texas, Sept. 21, 1893.

BRETHREN BEEBE:—By request, I send you a few lines for publication, if you think them worth it. About six years ago I saw a letter in the SIGNS OF THE TIMES from Mrs. J. N. Trott and her husband, of McCulloch Co., Texas. In it they stated that they knew of no Primitive Baptist Church in the country. I wrote them a letter, informing them that there was a little church in Coleman County, and inviting them to come and see us, which they did. When they came, I met them and called them brother and sister. They said, "Not so; for we are not members." They continued to visit us about once or twice a year, and on Saturday before the second Sunday in this month sister Trott told the church the reason of her hope, and was received. She requested to be baptized near her home, that her children and grandchildren might be present. The church decided for Elder Grigg and myself to go the next Sunday to brother Trott's house, preach, and receive members for the church. We did so, and received brother John B. Trott, son of Elder Samuel Trott, deceased.

Brother J. B. Trott is in his eightieth year. His wife, J. N. Trott, is in her sixty-seventh year; and the writer of this is in his seventieth year; and all three are very feeble. Brother Grigg and I thought it best for both of us to baptize, one of them at a time, which we did. There were five children and twelve grandchildren present. The family is highly esteemed by all who know them. If any of brother Trott's friends wish to write to him, his address is Waldrip, McCulloch Co., Texas. The little church to which they belong holds the doctrine of election; that God chose his people in Christ before the world was, that they should be holy and without blame before him in love; that they are saved by grace alone; that none can come to the Father but by the Son; that none can come by the Son only they that were given him by the Father.

Your unworthy brother in gospel bonds,

R. A. WALKER.

DANVILLE, N. Y., Sept. 10, 1893.

DEAR BRETHREN BEEBE:—In view of the wanderings and blunders along the crooked pathway of my life since I hoped in the mercy of God through the redemption that is in Christ Jesus, I have been reminded frequently of a copy of several stanzas, copied and given to me by my uncle, Hezekiah West, more than

fifty years ago, a copy of which I inclose for the SIGNS, if you deem them worthy of space. I am not certain whether he was the author of them or not, but my recollection of his peculiarities leads me to think them an expression of his personal experience. He was an early patron and correspondent of the SIGNS, and will be recollected by your older subscribers. He was, I believe, coadjutor with Elders Gilbert Beebe, Samuel Trott, Gabriel Conklin and others, in the work of separation and weeding out of the false doctrines and practices introduced to the Baptist churches by the emissaries of antichrist.

In his correspondence with the SIGNS, these verses may have been published, as also "Different views of Baptism;" but as I have no recollection of seeing them in print, I thought your readers might enjoy reading them in connection with the many interesting and instructive editorials and communications with which the SIGNS is filled every week. If I have "blundered" in supposing that I am an object of Christ's love, I have at least taken great satisfaction in reading to-day the remarks of brother H. Cox on Luke vi. 43, wherein he shows so plainly the distinction between nature and grace—between what man can do and what God does for him. There is also much comfort in the editorial on "Blessed Mourners," only I somehow hesitate and doubt as to it being applicable to my case. But God knows, and I try to leave it there.

With christian love, yours,

P. WEST.

THE BLUNDERER.

BLUND'RING through this world I go,
Bound to heaven or endless woe.
Blunders all my life do fill;
O how blund'ring I do feel!

Blund'ring on in youthful days,
I pursued my blund'ring ways;
Who the wonder e'er can tell
That I blunder'd not in hell!

Jesus cried aloud to me,
"Blund'rer, stop! thy blunders see!"
O what light around me shone,
Making all my blunders known.

Since to follow Christ I've fix'd,
Horrid blunders have perplex'd;
Never I to heaven do pray
But in a poor and blund'ring way.

If for God I ever speak
Most of blunders I partake;
Jesus' praise can ne'er declare
But my blunders still are there.

When the gospel I do hear
Dreadful blund'ring is my ear;
If the word of life I read,
Still my blunders drive ahead.

What a life I do pursue!
Scarce my blunders dare review!
How the scene is blund'ring up,
Blund'ring on from step to step!

O what pleasure and delight,
When but once I blund'ring right!
If salvation e'er is given,
I shall blunder till in heaven.

Then my blunders all will end,
Shouting praise to Christ, my Friend,
Whose kind hand sustain'd me here,
While I was a blunderer.

MARRIAGES.

By Elder G. N. Tusing, at the residence of the bride's parents, Nov. 1st, 1893, Mr. Wm. Lenz and Miss Minnie Fox, all of Hocking Co., Ohio.

OBITUARY NOTICES.

Mrs. Rebecca Pearson, wife of Aaron Pearson, departed this life on Sunday, Sept. 3d, at the house of her son-in-law, Mr. George Lewis, in Philadelphia, which had been their home for the past two or three years. She was about eighty-three years of age, and she and brother Pearson had been members of this church for about fifty years. The funeral was on Thursday, Sept. 7th, at the meeting-house in Southampton, where Elder Wm. J. Purington preached on the occasion. I was absent at the time in Kentucky.

Since brother and sister Pearson went to live in the city we have had three or four meetings there, which were much enjoyed by them. At the last one she was not able to be up; and after the preaching some of the friends went to her room at her request and sang a hymn at her bedside. I also read a psalm and spoke in prayer. She was at that time quite blind, but her spiritual sight seemed clear, and she expressed a great deal of comfort in her heart of the meeting. Our brother is supported and comforted in his loneliness by the truth of the gospel, which has long been very dear to him, and which he has always defended with great earnestness and zeal. He is favored, as she was, to have the loving care of a daughter, with her kind husband and daughter. Two other daughters also are often there, and there are two sons and several grandchildren, all of whom, so far as I know, have a kind regard for the truth and for those who love it.

ALSO,

Christian Strawhacker passed away on Thursday, Sept. 7th, the day of sister Pearson's funeral. He was about 65 years of age.

When quite young he came from Germany, and engaged at once with Elias Hogeland, who with his wife is now a member of this church. That was his home for a number of years, until by his industry he became possessor of one of his own; and after his wife, a most excellent woman and a believer, was taken from him, and his three sons went for themselves, he went back to that first home he had in this country to spend the last few years of his life, and there received the tenderest care during the months of his failing health. His wife died suddenly in 1880, or about that year. Not long before that sad event she had returned from a meeting, her last, very much animated about the hymn beginning, "I would not live away," which she had heard at the meeting. She read it, and asked him, "O Chris, did you ever hear such a hymn?" He saw no interest in it then, but he knew what she then felt six years afterward. It was in 1885 that he received a hope. He was reading Isaiah xlv. 24, 25, when the wonderful light appeared; and how often he would try to tell the wonder and surprise of his soul, when after the charge, "Thou hast bought me no sweet cane with money, * * * but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities," while he was feeling the dreadful weight and agony of that condemnation, which he knew was true and just, and while he seemed to be waiting for what must follow, the next words burst upon him with such trumpet-like sound, so unexpected, so wonderful, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." He was baptized on Sept. 6th, 1885. He was a spiritually minded man, and the church was his home. Instead of easily finding an excuse for staying away from a meeting, he

deeply felt the loss when he had to miss any, whether on Sunday or any other day, whether in the meeting-house or at the homes of brethren. For the past five or six years he had served as Deacon, of which this church has four; and he truly used the office well. It was very pleasant to hear his voice in the conference meetings; and if his broken speech could not all be understood by any one, yet enough would be understood of that which was rich and savory to make it very pleasant for the lover of the truth to hear him. Many both of ministers and others who have visited us will remember his animated and spiritual conversation.

For two or three years he had spoken of a desire to depart, and said he often wished when he looked upon the face of one of our number who had been taken away that it was he. He failed very gradually. While he could talk I had some pleasant visits with him. For some days his voice was too weak to be understood. I was away when the end came. It was peaceful.

He leaves three sons, one of whom was with him during the last of his sickness. He was highly esteemed in the community, and a large congregation gathered on the occasion of his funeral on Monday, Sept. 11th, to whom Elder Purington preached the gospel of the grace of God, in which is the only true and abiding comfort known in this world of sin and sorrow.

ALSO,

Mrs. Emily White, aged 73 years, entered into rest on Thursday, Sept. 28th, and the funeral was on Monday, Oct. 2d, on which occasion I spoke to a large company of mourning relatives and friends gathered at the house.

She was baptized in the fellowship of this church more than fifty years ago by Elder James Bowen, and remained a faithful member until her departure. When her health allowed her to be at the meetings her seat was seldom vacant. She was troubled much of late years with heart disease. During all her sicknesses, and in an especial manner in the last, she seemed to feel the sustaining power of the hope she had so long possessed, and to be comforted at times by her dear Savior's presence. The last time I spoke to her she said she hoped it would not be long before she would be taken; that she had no fear of death, but felt ready and glad to go.

She leaves a husband, one daughter, who is a member of the church, one son and several grandchildren. Two granddaughters, with her daughter, sister Rachel Hogeland, were with her all the time, being part of the family. May the Lord give such comfort to the bereaved as he only can give.

Thus three of our number were taken from our earthly companionship during the month of September. We deeply feel the loss, yet would be reconciled to the Lord's will.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 3, 1893.

DIED—On Wednesday morning, Sept. 13th, 1893, at the family residence near Clayton, Kent Co., Del., **Mrs. Julia T. Rees**, wife of Thomas A. Rees, in the 41st year of her age.

Mrs. Rees was the only daughter of sister P. Wilson, who has for years been a devoted member of the Bryn Zion Church; and the family, including sister Wilson, whose home was with her daughter, belongs to our Bryn Zion congregation. The death was unexpected, and shocking in its suddenness. Mrs. Rees had undoubtedly had some premonitions of her approaching dissolution, but she had kept them in her own heart, only to be revealed when the lips should be closed in eternal silence. She had even marked a passage in the Bible to be used as a text at her funeral. As I was sick at the time, and could not attend, I will

write some comments, at the request of the family, upon the passage, to be published in another part of the SIGNS, in hope that some consolation may be afforded therefrom for the afflicted family. The passage may be found Psalm xxiii. 4. She has left us a testimonial with regard to her feelings and exercises in approaching the dark valley through which she would so soon be called to pass in the shape of some poetic stanzas which she had selected and copied, to be read at her funeral. It seems to me as eminently proper that they should be inserted here, as the summing up of this obituary.

"Abide with me, fast falls the eventide; The darkness deepens: Lord, with me abide.

When other helpers fail, and comforts flee,

Help of the helpless, O abide with me.

"Swift to its close ebbs out life's little day;

Earth's joys grow dim, its glories pass away;

Change and decay in all around I see: O thou who changest not, abide with me.

"I need thy presence every passing hour; What but thy grace can foil the tempter's power?

Who like thyself my guide and stay can be?

Through cloud and sunshine, Lord, abide with me.

"I fear no foe with thee at hand to bless; Ills have no weight, and tears no bitterness.

Where is death's sting? where, grave, thy victory?

I triumph still, if thou abide with me.

"Hold thou thy cross before my closing eyes,

Shine through the gloom, and point me to the skies.

Heaven's morning breaks, and earth's vain shadows flee;

In life, in death, O Lord, abide with me."

Sharing the afflictions and rejoicing in the consolations of the bereaved, I remain,

E. RITTENHOUSE.

DIED—Our much-esteemed and well-beloved brother, **George W. Gill**, of Luella, Drew Co., Ark.

Brother Gill was born April 11th, 1811, and died Oct. 18th, 1893, at the residence of his son-in-law, Mr. H. R. Lander. He passed away just as we have heard him say that he wanted to go, suddenly. He was the oldest man in this community. He said that his time of departure was near at hand, and that he was willing to go at any time. He had just come from our association; and previous to that he had visited his daughter in Arkansas Co., attended the district meeting in north Louisiana, and was with us at our home meeting, where he will be missed for a long time by all who knew him, for he always attended our meetings regularly. He died while going to supper, and never spoke a word after he fell. His daughter said that he was quite lively the evening he died. It seems that he knew his time of departure was at hand, that he had fought the good fight, that his course was finished, and that he had kept the faith once delivered unto the saints. Brother Gill had been a subscriber for the SIGNS OF THE TIMES for a long time, and was with the Old Baptists at the time of the split between them and the New School Baptists. He said that he expected to take the SIGNS as long as he lived.

It was our sad privilege to attend the burial of our brother. Elders Anderson, Blithe and Carter, with other precious brethren and a goodly number of relatives and friends, were present. His favorite song, which he had selected to be sung at his grave, was sung.

"While sorrows encompass me round, And endless distresses I see, Astonished, I cry, Can a mortal be found Surrounded with troubles like me?" &c.

After the singing brother C. W. Anderson prayed; after which we went to the church-house, where brother Anderson preached an able sermon. Brother Gill was strong in the doctrine of election, predestination and foreordination, believing that all who were chosen in Christ Jesus, all who were predestinated unto eternal life, Jesus paid the full redemption price for when he cried, "It is finished!" We sorrow not as those who have no hope; for we believe that Jesus died and rose again, and that all who sleep in Jesus will God bring with him.

FANNIE J. ALLEN.

LUELLA, Ark., Oct. 30, 1893.

BRETHREN BEEBE:—Again we are called upon to record the death of a loved one; yet thanks be to God, our sorrow is illumined by the christian's hope. My dear aunt, **Mrs. Clarinda Cooper**, died at the home of her son-in-law, Joseph F. Hamilton, near Falmouth, Pendleton Co., Ky., June 16th, 1893.

She had been in feeble health for several years, and had endured great bodily suffering, but bore it with christian patience. When the final summons came she was ready to obey the call of her Master, and like a brave soldier of the cross she calmly met the grim monster; for she in her experience knew that her crucified and risen Savior had for her robbed death of its sting and the grave of its victory.

Clarinda M. Hull was born in Mason Co., Ky., July 29th, 1822, being the sixth child of Samuel and Sarah Hull. Her parents were a father and mother in Israel. She joined the Mt. Gilead Church of Old School Baptists, and was baptized by Elder Samuel Jones, upon the relation of her experience as an unworthy sinner and of a hope in Christ, in her twenty-first year, and about fifty years she adorned her life by a christian walk and a godly conversation. She was united in marriage with Wm. G. Cooper, of the same county, by Elder Thomas P. Dudley, at the old Mt. Gilead Church, June 30th, 1844. Six children were born to them, all of whom except one, Mrs. Anna C. Hamilton, preceded her to the grave.

May that God who tempers the wind to the shorn lamb heal with the balm of Gilead, if consistent with his holy will, the wounded hearts of her aged husband and her only surviving child, consoling them with the thought, as well as her other relatives and many friends, that the dear departed was as but ripe corn gathered to the garner of her Lord.

JOHN S. POWER.

FLEMINGSBURGH, Ky., Oct. 13, 1893.

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The editorial and manual labor in preparing copy, writing articles, setting type, making up the paper, getting it to press, &c., costs just as much for one copy as for ten thousand copies, to say nothing about office-rent, and all our other fixed charges. After the first copy is printed the expense is but a very small amount above the cost of the blank paper to furnish duplicate copies. For this reason the larger number of copies printed the cheaper they can be furnished to each subscriber. At our present number we cannot afford to publish the paper at less than two dollars a year, but if our brethren and friends will interest themselves in sending us additional names we can furnish the extra copies at a reduced rate; and to enable them to assist us without loss to themselves for time and labor spent in our behalf we will make the most liberal offer that we can possibly afford, as follows:

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 22, 1893.

NO. 47.

D. L. Blackwell 13 Jun 93

CORRESPONDENCE.

GHENT, Ky., Nov. 4, 1893.

DEAR BROTHER BARTLETT:—I owe you an apology for failing to answer your letter of Sept. 17th, 1893, which I find published in the *SIGNS* of Oct. 25th. Other engagements have engrossed my time, so much so that I have neglected my correspondents; and now I have doubts about interesting you by anything I can write. Your views contained in your letter to me present the great truth given to us by the word faith in the sacred volume. Faith is one of the fruits of the Spirit, and is evidently given to the saints in the great work of regeneration. None can please God but those who are in the exercise of ever precious and living faith; a faith that works by love, which is also a fruit of the Spirit. None love God but those who are born again, born of an incorruptible seed, which liveth and abideth forever. It is written, "A seed shall serve him: it shall be accounted to the Lord for a generation." Christ is the seed of the woman that should bruise the serpent's head; and he is that incorruptible seed which liveth and abideth forever. Therefore his saints are born of God. When born of God they are given all the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance. These all dwell in our glorious Lord, and are freely given to all his redeemed, and were secured for them in him before time began; for they were chosen in him before the world began. As they were chosen in him, their unity with him is eternal. In that unity is secured to them all the blessings that are bestowed upon them and secured to them by his sufferings, death, resurrection and mediation. But those blessings are not made manifest in them by reason of any other relationship that they bear. Therefore our Lord said to Nicodemus, "Ye must be born again." By the natural birth we have secured to us earthly things, and by the spiritual birth things that are heavenly, holy and divine; and faith is one of those bestowments. It was in that faith that others were tortured, not accepting deliverance, that they might obtain a better resurrection. Our Lord said to Mary and Martha, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." That belief

in him is that faith which works by love and causes the saints to endure hardness as good soldiers of Jesus Christ, not accepting deliverance by any means that might be offered. "Not accepting deliverance" from the tortures inflicted on them by a wicked world. "They loved not their lives." The apostle says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." In that knowledge he knew him, whom to know is life eternal. He thus knew him because he of God was made unto that apostle, as well as to all the saints, wisdom. Having that wisdom, and beholding him in his excellent glory, they have that faith which causes them to rejoice in Christ Jesus, having no confidence in the flesh. When he thus reveals himself to them, they cry out in the language of Thomas, "My Lord and my God." Then the sorrows, afflictions and persecutions of earth recede from their view, and all the deliverances from the hands of those who persecute and afflict them, that might be offered them by vain man, could not shake their faith in a better resurrection. That faith reaches to and takes hold of Jesus, who is the better resurrection. It is in him, and him alone, they have secured to them that better resurrection. He being the life of his people, their life is hid with Christ in God; and they, when beholding him by faith, are enabled to say, When he who is our life shall appear, we shall also appear with him in glory. They in their unity with their glorious Lord are made heirs of God and joint heirs with Christ; and he, because of his unity with the Father, was raised from the dead, and became the first-fruits of them that slept. Hence his was the better resurrection, for it was first from the tomb. He says, "I and my Father are one." The prophet says, "Thy dead men shall live; together with my dead body shall they arise." Here the unity of the Father and the Son and his saints in the resurrection is declared. "Thine they were, and thou gavest them me," is the language of the Son. They are joint heirs with the Son, and part of that inheritance is their resurrection from the victory of the grave. Then surely it is a better resurrection, for it is all of and in Jesus.

In your letter you spoke of the two resurrections; one a resurrection unto life, and the other unto damnation. Evidently those ancient and greatly afflicted and persecuted

saints were looking away by faith to the resurrection unto life; and they could not look to it by faith without beholding it in Jesus, for he is the resurrection. Abraham saw his day and was glad; and so did all the ancient saints who would not accept deliverance, that they might obtain a better resurrection. Accepting deliverance from persecution at the cost of surrendering their faith in him who was to come, was to sacrifice all their hopes of that resurrection with its ineffable glories. But they all obtained a good report through faith, yet they received not the promise of the gospel. Though Christ had not preached his own everlasting gospel and fixed in the hearts of his saints by being veiled in a human body and suffering the penalty of the law that they had violated, yet he was a quickening Spirit; and in giving them that faith which enabled them to look away to that glorious day when he would come and make one great offering for sin, they were quickened, made alive, which was evidence to their faith, and caused them to refuse deliverance from their persecutions by a sacrifice of their faith. They knew that life and resurrection were indissoluble; and being enabled to realize in themselves and know that God was a quickening Spirit, they were made to look away to that better resurrection, the resurrection of Jesus. He said by his servant, "You hath he quickened, who were dead in trespasses and sins." That language was addressed to his saints in the gospel day; but they were no better than those ancient saints who were tortured, not accepting deliverance, that they might obtain a better resurrection. The saints who were thus addressed by the apostle were quickened, made spiritually alive; and so were those ancient saints; and they both looked to the resurrection of Jesus. He was the ensign to his people. An ensign in military parades is the color-bearer, and his place is in the middle of the company, so that all, both on the right and left of that officer, might dress by him and keep in perfect line. The ancient saints by faith looked forward to that great day when Jesus would come forth from the tomb a triumphant conqueror; and those whom the apostle addressed looked back to that great and glorious day when he made manifest his power over death and the grave. The prophet says, "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." O how glorious is that rest to the saints of ages and climes who look by faith to that better resurrection. In that faith they that have lived, and those that are now living, and those that will hereafter live on the earth, all in their day have looked and will look to that glorious morning when he broke the bands of death and came forth a triumphant conqueror, proclaiming to an astonished world, "Mine own arm hath brought salvation unto me." In that salvation from the powers of darkness, from the sting of death and the victory of the grave, all his saints were one with him. In that unity they were with him. This is the great truth that the prophet declared when he said, "Thy dead men shall live; together with my dead body shall they arise." The poet sweetly sings, "Hail, sacred union, firm and strong! How great the grace, how sweet the song! That worms of earth should ever be One with incarnate Deity."

"One in the tomb, one when he rose, One when he triumphed o'er his foes; One when in heaven he took his seat, While seraphs sung all hell's defeat." Then, surely, my dear brother, our glorious Lord is the better resurrection; and when you arose and came forth from the dark and gloomy prison-house of the law, and was made free, you had a sweet foretaste of that better resurrection. By grace divine you were made to know that while in that dark prison-house you were dead in trespasses and sins; but when made alive by the quickening Spirit you saw that none had the power to deliver you but him who was the end of the law for righteousness. In him you rejoiced as your resurrection and your life. To him you looked by faith with a fond and glorious hope that through him you would ultimately triumph and obtain that better resurrection. Now this poor, little, feeble, ignorant one who writes to you, sometimes in gloom and sadness, desires to adopt these lines of the poet, as applicable to himself,

"While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away."

Where Jesus dwells my soul would be,
And fain my much loved Lord to see;
Earth, twine no more about my heart,
For 'tis far better to depart."

You will please accept these rambling thoughts as a token of my love to you and all the dear saints who

by faith are looking away to that great and glorious day when our risen Lord will come in holy triumph and call from the darkness of the tomb all his redeemed, and clothe them in robes of spotless white and never ending immortality, and take them to dwell with him throughout a never-ending eternity.

While you and I may never meet on earth, O may it be our blessed lot to meet in that happy throng and join that sainted host in songs of praise and adoration to his great name who hath done all things well. Please write me when you have leisure, and believe me truly yours in hope of a blessed immortality beyond the grave.

H. COX.

STATE ROAD, Del., Nov., 1893.

BRETHREN BEEBE:—I have promised in an obituary notice to offer some comments on the following passage of Scripture, in connection with said obituary. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me."—Psa. xxiii. 4.

The psalmist had not probably ever yet had the black shadow cast over him; but he had been enjoying a sense of the divine presence and of the divine protection to such an extent that he felt that he had nothing to fear from any quarter. Death seems to be selected, not only as the last enemy, but as the worst and most to be dreaded of all enemies. Of all valleys this one, of the shadow of death, is the deepest, darkest, coldest and deadliest of all valleys known to the children of men. Some earthly valleys are so deep that the shadow of the earth is always upon them, and the rays of the natural sun never penetrates the depth of their gloom. A shadow is caused by some dense, dark body, or substance, coming between us and the sun. If there were no sun there could be no shadow. We could know no shadow unless we had known and enjoyed the light. Death rather naturally looms up as the execution of the original sentence against transgressors. If it comes between us and that life and immortality which was brought to light through the gospel, its shadow is impenetrable, and the darkness is overwhelming. If the Lord is with us at any time it is as a Savior. He is not known, or loved, in any other way. His salvation is a deliverance from death and the fear of death. In the days of his sojourn here on earth he was much of the time in company with his disciples. His presence was always a source of pleasure and comfort to them. But it was expedient for them that he should go away. The Spirit of truth, the Comforter and Guide of his people, would come and ever be with them. This Spirit would not merely be as a person portions of the time in their company, but would live in them. They would possess

and enjoy in their own life an exaltation above condemnation and death with all the terrors thereof. There is therefore now no condemnation to them. A complete deliverance is ordained and provided for them, who otherwise through fear of death would have been all their lifetime subject to bondage. It is not said, If thou wilt be with me, I will fear no evil; nor even, Thou wilt be with me; but, "Thou art with me." What he was as being with him, he always would be. God's salvation, when realized, removes forever the sting of death, and leaves nothing to fear. There is an ownership brought to view, the power of which is felt. The Lord has undertaken for me, and now claims me as his own. The rod here is to be understood as representing the Redeemer's authority. He has authority to open prison doors, and to deliver lawful captives. No charge can be sustained against those for whom Christ died. What his rod signifies is fulfilled in them. In that sense he is with them. The rod of his strength has gone forth out of Zion, and the contemplation and experience of it is an unfailing source of comfort. Even in the valley and under the shadow of death, with this rod in all that it signifies for support, there is nothing to fear. There is undoubtedly a remembrance of past experience, and of deliverances already wrought, that warrants this faith and hope with regard to conflicts yet to come. No one could ever feel this assurance, nor would they be likely to ever express it, unless they had the experience of it in their own life. The shadow of death shuts out all light of every kind, and methinks that nothing but the vital energy of spiritual life within could surmount the darkness and terror of that hour. Comfort could not possibly come in that dark and dismal vale from any other quarter. If the Lord has so made himself known to any one as to be a sufficient strength to them when heart and flesh fail, we may be well assured that he will be their portion for ever. How it softens the affliction to the hearts and minds of those who weep around the dying bed, when they see that death is disarmed of all its terrors, and that no evil is either felt or feared. We cannot be expected to know what we can say, or how we shall feel, when that fearful shadow shall fall upon us. We walk by faith, and our faith will always be dependent upon the evidences that we have at the time.

"His love in time past forbids us to think He will leave us at last in trouble to sink." We need not want dying faith through all our life. It would not be for our comfort. The believer's day is one that is neither all the time clear, nor always dark; but it is all known to the Lord, and declared in his word, followed by the emphatic declaration that "At evening time it shall be light."

I submit these reflections with

christian love and sympathy for those for whose sake they were written.

E. RITTENHOUSE.

HUEYSVILLE, Ky., Oct. 7, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I do not know how or what to write you. I will say that if the Lord is not in it nothing will be written to your comfort or edification. All who accept the Bible must receive its teaching in order to be a believer of it. You may ask nearly every person you meet if they believe the Bible, and they will tell you they do. But ask them if they believe in eternal, particular and unconditional election and predestination, and they will tell you they do not. This doctrine is true, and if they do not believe it they are in the list of unbelievers in the Bible. The doctrine of election as taught in the Bible is received by none but those in possession of eternal life. The unbeliever does not know how eternal life comes. Ask them, and they will tell you it comes by keeping the commandments, or by some other round of duty. They do not believe that Jesus is the Christ, but that a place of bliss is prepared for every one who will subscribe to, do the commandments, or perform certain rounds of duty, which, they say, is the only way of salvation. If this be so, the words Christ, Savior and Jesus should have another meaning; for according to the above they cannot mean that Christ alone saves poor sinners, but that he has given them a law whereby they can save themselves; thus making Christ an auxiliary to salvation. This we do not believe; for the Bible nowhere teaches that Christ is a helper to salvation; but it does teach, "Thou shalt call his name Jesus; for he shall save his people from their sins." Another reason why we do not believe that salvation is conditional is that it would fail to deliver any one from their sins. If they should keep the whole law it would not be redemption. It fails to restore, because they fail to keep it. If they should keep the whole law from their birth, they could not be restored, because there is the debt of the first covenant yet against them, and they have not a cent to pay it with. If we had all been placed in the same attitude of Adam, we all would have done as he did. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. The marginal reading is, "In whom all have sinned;" which shows conclusively that all were under the just condemnation, and subject to all the penalties of this violated law.

If it be true that Christ only came to give us a chance to be saved, then all is lost; for death is passed upon all, for that all have sinned. The elect, as well as the non-elect, if conditionalism be true, must suffer the pangs of hell; for the elect are not

different in nature from the non-elect. They "were by nature the children of wrath, even as others," being "dead in trespasses and sins."—Eph. ii. But we have better things to speak unto Zion. "For Christ is not entered into holy places made with hands, but into heaven itself, now to appear in the presence of God for us." "But now once in the end of the world, hath he appeared, to put away sin by the sacrifice of himself."—Heb. ix. 24-26. All those for whom Christ has entered into heaven, there to appear in the presence of God, shall they not be with him? Those whose sins he put away, having died for them, shall they be required to suffer the punishment due to sin? If so, where is the justice of God? God is just; and if he punished sin in the person of Christ, for me, then I may be consoled by the glorious fact that there is no flame of hell for me. It is written of Jesus that he came to do the will of God. "He taketh away the first [covenant or will], that he may establish the second."—Heb. x. "By the which will we are sanctified, through the offering of the body of Jesus, once for all." The clause, "once for all," means that Christ died once for all them who are embraced in the will, covenant or testament of our God. "I come to do thy will, O God." "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 39. "All that the Father giveth me shall come to me." This blood of the new testament, or covenant, which was shed for many for the remission of sins, shall it fail to accomplish its desired effect, to remit the sins of many?—Matt. xxvi. 28. It cannot fail; for "the blood of Jesus Christ his Son cleanseth us from all sin." It is said of Christ, "He shall not fail nor be discouraged." O how comforting are these words to those whose only hope is Jesus. The reason we love to hear Jesus preached is that he is all the hope we have of that blessed land. The words come with so much comfort to those who have passed from death unto life, "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. * * * For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." How plainly this is taught in our experience. When God wrote his laws in our hearts, opened our eyes to see our lost and ruined condition, we were made to hate sin, and to thirst after righteousness. We did all we could to get rid of this awful weight which seemed to be crushing us down to hell; but nothing could we do. At length we came to the ends of the earth, and were made to cry, Thou art just; I am justly condemned. Lord, save, I perish. It was here we heard the glad news of

the new covenant, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Here we for the first time could claim with assurance that "Jesus died for me, and I am his." What a dear Savior is Jesus! His presence disperses our gloom, raises up those that are cast down, casts out all fear and doubt, and gives us the blessed assurance that we shall enjoy the bliss of eternity. Then shall we, who are sorely afflicted and compassed by many sorrows in this sin-smitten world, rejoice in the kingdom of God, crying, Holy, holy, Lord God Almighty, just and true are thy ways. There, I have a humble hope, I shall be with you to chant the sweet music of salvation through Christ while eternity rolls her endless round.

Pray for me, brethren, when it goes well with you. May God bless to your comfort what I have written.

A. L. ALLEN.

SOUTHAMPTON, Pa., Nov. 14, 1893.

DEAR BRETHREN:—I send you the inclosed letter for insertion in the SIGNS, if you think best, feeling sure it will be read with tender interest and deep sympathy, especially by those who remember the former communications of this afflicted sister. How comforting to feel the assurance that there is One who hears the broken moans of this sad and wearied one; that he knows all her grief and pain and loneliness, and not one sorrow is hidden from his view. He will heal her broken heart and bind up all her wounds. How many tempest-tossed souls on beds of languishing can testify to the loving faithfulness of the great burden-bearer, and that "underneath are the everlasting arms." Sometimes he lifts them above their pain and sorrow into a place of broad rivers and streams. Though chained by disease, so that they cannot go out into the glad sunshine, yet in spirit they can roam in green pastures, and rest beside still waters. He who drank the bitter cup, can sweeten it for his followers by his wonderful love.

As so many are desirous to hear from our beloved sister Mary Parker, I will quote a paragraph from her last most touching and interesting letter. She says, "So often during the past year there have been many things I long to say, but have been obliged to leave them unsaid, because I was too weak and suffering to write what I wished to. I was very ill indeed all of last week, had so many hard chills, followed by burning fever, and the hives. My face was swollen terribly, and my left eye was swollen shut. I had, and still have, such a maddening desire for cold water. I cannot get ice, and you cannot know how I suffer day and night. It brings tears of gladness to my eyes when I think of that far country where the inhabitants shall no more say, "I am sick," and where we can drink from a pure

crystal fountain, to thirst no more. O! can it be that such joy will ever be mine? And not only this, but there we shall see Jesus, the lover of our souls, and bask in the sunlight of his dear presence forever more. How my poor, tried, weary soul longs to hear the glad summons, 'Child, thy Father calls, come home.'"

What a welcome message for the tired pilgrim who is weary waiting for the dawn, and longing for home. Then will appear the beauties of an eternal day, revealing the glories of the New Jerusalem. All conflicts over, all tears wiped away. "Weeping may endure for a night, but joy cometh in the morning."

In hope, your sister,

BESSIE DURAND.

KALONA, Iowa, Oct. 2, 1893.

MISS BESSIE DURAND—DEAR SISTER:—I have been thinking ever since I read your good letter that I would write you a few lines, but I have had no chance for writing. I have to be by my dear sick brother-in-law's bedside nearly all the time. He is very low, and is not contented unless I am by him. I lie in my wheel-chair and fan him. My dear friend, it seems to me that if I had a thousand tongues I could tell no one what I have passed through during the past summer. The 8th of last April my dear sister, my sick brother-in-law's wife, died. I have lived with them about thirty-three years, and they have cared for me during my sickness. Sister was taken quite suddenly, and was sick only a few days. She was a firm believer in the Old School Baptist doctrine, and loved to read her Bible and the SIGNS. It was so hard to give her up; but the Lord has taken her, I believe, to himself; and while my heart is filled with trouble and grief here, I feel sure that she is happy in her Savior's presence, and I think brother will be with her soon. About a month since, I think, he met with a great change. He told us he was so happy, and that we all looked so good to him. He talked very nicely. He told my other sister and I that he could not live. He said, "I can't stay with you much longer, but I hope to meet you all in heaven." He has been very sick ever since soon after sister's death. He was taken down some time the last of April, and I have been by him most of the time, and fanned him during all the warm weather. My other sister has been faithful to him, and has never left him, only when she could leave him in the hands of some good friend while she slept. I have suffered terribly in the time; but, dear friend, I seldom think of myself. My other troubles are far ahead of my own suffering, but I hope that the Lord will sustain me through it all. I often feel that I cannot bear my troubles. Sister and I will soon be left alone, and she is not strong; but I am trusting in the Lord. I know he will do all things

right; but we are poor, weak mortals, and cannot refrain from grieving when we must give up our friends; but I hope to meet them again. I hope your sister is very much better, and will be restored to perfect health.

OCTOBER 10.—Brother is dead; he passed away the morning of the 4th, at ten o'clock. He suffered terribly until nearly the last, but passed peacefully away. His last words were, "O Lord." It was hard to give him up. Sister and I are left to battle with this cold world alone. He was such a good brother to me during the last fourteen years that I have lain here a suffering invalid. He has never spoken unkindly to me, and I have never seen a frown on his face. Whenever I would ask him to do anything for me he was always willing and ready. O! it is so lonely without him.

Dear Mary Parker, I presume, is still suffering. If you write to her please tell her of my great loss, give her my best love, and tell her that I very often think of her. It has been some little time since I have heard from Mrs. Benedict, but she was a little better at that time. Dear Sadie Vanvelsan is no more. She was one of my correspondents.

Give my love to your brother and family, and accept my best love yourself.

Your loving friend,

SUSIE C. PARKER.

CHENEY, Neb., Sept. 24, 1893.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Through the goodness and mercies of our covenant-keeping God, I am still spared, and truly hope I am thankful to God, who is the giver of every good and perfect gift; for it is through him we live, move and have our being. Then, with the desire to write, may the God of all grace guide my thoughts in that way that his name may be glorified, and to the comfort of those who love his cause and the order of his house, 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 a holy temple in the Lord; in whom ye also are build-ed together for a habitation of God through the Spirit."—Eph. ii. 20-23. Paul's letter was not only addressed to his Ephesian brethren, but to all the faithful in Christ Jesus. "Grace be to you." Who? All the faithful in Christ Jesus, who walk not after the flesh, but after the Spirit. "And peace from God our Father, and from the Lord Jesus Christ." Then it includes the church of the living God, which Jesus set up here in the world, and said the gates of hell should not prevail against it. But in all of her troubles, trials and afflictions Jesus is her present help in every time of need. It must needs be that offences come, but woe unto that man by whom they come. God has a purpose in all his works.

Jesus has told us the lot of our inheritance here in the world. He says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Again he says, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." "For whom the Lord loveth he chasteneth." Then may we not take comfort in tribulation? Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation 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." Then let us go on our way rejoicing, through evil as well as good report, knowing that the Lord will not suffer us to be tempted above that we are able to bear, but with every temptation will make a way for our escape. David said it was good for him to be afflicted; for before he was afflicted he went astray. Just so with the church. When she is in prosperity, then she begins to trim her ways to seek love, and court the friendship of the world, and give a little here and a little there, in order to shun persecution and gain the good will of those who oppose the doctrine of God our Savior, and become anxious to increase in number; and before they are aware, they have Ishmalites to mock; and soon they will begin to sow seeds of discord among the brethren, and stir up strife, and begin to say, "Let us break their bands asunder, and cast away their cords from us."—Psalm ii. 3. How cunning they are. They say, "Let us break their bands asunder." What bands? The bands of love, which have bound them in a bundle of love to each other, which they received of the Father in Christ Jesus our Lord. For he who knew no sin was made sin for us, that we might be made the righteousness of God in him. God declares that he loved them with an everlasting love. Jesus says, "No man can come to me except the Father which sent me draw him;" and they that love God love those that are begotten of God. So these are the bands they want to break, and cast their cords from us. So you see destruction and misery are in their way, and the way of peace they have not known. They are not willing to quietly go out from among them and leave them in peace, but the peace and fellowship of the church must be broken and destroyed, if possible. We will cast away their cords from us. But what says the wise Master-builder? He says, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." No, not one of her stakes shall be removed, nor one of her cords be broken. His kingdom shall stand, and we will do all his pleasure. Yes, the Father has delivered all power and authority into Jesus' hands, until he brings all the purchased possession into his kingdom; and when the last one is brought, then time shall be no more. He will take them to himself, to forever behold the beauty of that mansion that was prepared for them before the highest dust of the earth was laid.

JOSEPH BRUCE.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 22, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

DELIVERANCE OF ZION.

"DELIVER thyself, O Zion, that dwellest with the daughter of Babylon."—Zech. ii. 7.

An esteemed sister requests a commentary from some brother on the prophecy recorded in this connection including from the fifth verse to the end of the chapter. Without by any means intending to discourage any one who may feel disposed to gratify her desire, the following thoughts are submitted with the hope that they may not prove altogether unprofitable to those who read. The subject is too important to be exhausted by all that can be written by mortals. It will afford us much pleasure to receive the views of any of our readers who may feel impressed to contribute them for the profit of all the saints.

In the prophecy of Zechariah the national people of God were about to be restored to their own land after their long captivity in Babylon. True to their typical design, the natural Israelites were a rebellious people, and even when they were enjoying the special favor of God in being brought out of bondage, they were continually seeking to ascribe the glory of their deliverance to their false gods, the idols which their own hands had made. It would involve a denial of the infinite wisdom of God to assert that he had no purpose in this manifestation of carnal enmity which was so prominently characteristic of the nation whom he chose from all the peoples of the earth, that they should be the type of his spiritual Israel. It must be confessed that in every point in which the inspired record describes the chosen family of Jacob there is presented in a figure the exact description of the election of grace, as they are subject to the vanity of the body of this death. Under that legal dispensation there was no discrimination between the subjects of divine grace whose faith embraced the Messiah as prefigured in all those legal shadows, and the carnal Israelite who saw nothing beyond the literal observance of the ordinances which God had given by the hand of Moses. It was but the necessary consequence of their limited and natural understanding of the advantages bestowed upon them, that they should trust in themselves as being righteous, and despise others. On the other hand, the very revelation of that grace by which the Lord made known to his spiritual election their interest in his salvation, invariably caused them to see and feel

their own utter vileness and destitution of merit. So Moses considered his stammering tongue an insuperable barrier to his performance of the service to which he was called by the word of the Lord. "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." Reason would find in this infirmity an entire disqualification for speaking to Pharaoh, or commanding the tribes of Israel. But the answer of the Lord exposed the carnal pride from which this objection arose. "And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him by whom thou wilt send."—Ex. iv. 10-13. Thus the life-giving word of the Lord is quick and powerful to the silencing of every argument of carnal reason which would rise in opposition against the commandment written in the heart of his people. Yet that same word forbids boasting on the part of him to whom it is addressed, since its entrance always shows him his utter helplessness. The light of that word never fails to expose the exceeding sinfulness of sin in the heart which is illuminated by its divine radiance. Therefore every one who hears it is conscious of the justice of his condemnation, and can hope alone in the infinite grace of God in Christ Jesus for the forgiveness of his sin. Such helpless characters will not understand that this direction in our text implies that they are left to their own exertions for deliverance from the bondage of corruption. As when that word called Lazarus from the grave, the power for its fulfillment was in itself, so in our text, every one whom the Spirit of Christ recognizes as the Zion of God is delivered by the irresistible and omnipotent life which is in the word of the Lord itself.

As addressed to the whole election of grace, as the embodiment of Zion, the language of our text calls her to look away from the covenant given by the hand of Moses, and to trust alone in the grace which should be revealed in the glorious gospel of Christ Jesus. Under the legal dispensation the subjects of grace were in no wise to be distinguished from the carnal descendants of Israel. In this particular they were in that confusion which is always signified by the name of Babylon. Never could there be such discrimination between the natural and the spiritual Israel as should separate the true subjects of divine grace from the fleshly heirs of Jacob, until the covenant of Sinai should be fulfilled and taken out of the way. So long as that dispensation continued there was no deliverance from that hope-

less confusion, under which the children of God differed nothing from the servants whose perpetual toil could never attain unto the righteousness of God. Thus the true Zion was held in bondage with the carnal servants. In announcing the coming of their strong Redeemer to dwell in the midst of his people, there was the preaching of deliverance from that confusion under which they were held in Babylonian slavery. There can never be any dwelling with the daughter of Babylon unless the subject of grace is held there under the bondage of thick darkness. This is the condition of every saint who is still striving for justification by the performance of duties enjoined by the law of a carnal commandment. Hopeless confusion must ever cover them while thus dwelling with the daughter of Babylon. From this state of darkness they can be brought out only by the effectual commandment of the Lord which delivers them from the power of darkness, and translates them into the kingdom of the dear Son of God.

Under that dispensation where all the children of Israel were required to work unceasingly in obedience to the fiery law, nothing could secure for them the answer of a good conscience toward God as having paid all the just demands of that covenant. It demanded everything, and furnished nothing. Yet the pride of the natural heart prompts the free-born children of divine grace to seek for justification by the works of that law. From that dwelling with the daughter of Babylon the voice of redeeming love calls in our text to every ransomed sinner; for the name ZION is the family name belonging to all who are included in the election of grace. When this word is applied by the Spirit of truth to the heart of a sinner it never fails to give him the deliverance it commands. In this way alone can any one ever enter into the liberty of the sons of God. Until thus delivered, even the chosen people of God in their experience differ nothing from those servants who are in perpetual bondage under the curse of the law. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. Surely that must be the joyful sound of the gospel which calls upon Zion to deliver herself from this weary and unceasing servitude. Well may the favored saints rejoice to hear the sound of that trumpet of liberty which proclaims their deliverance from the confusion of tongues which characterizes the Babylon where slavish bondage is cheered by no hope of liberty and rest. Throughout the Scriptures this name "Babylon" is applied to that system of religion which is built upon the works of righteousness to be done by the sinners who seek to be justified in

their own merits. Not even the free-born children of God can find peace while they are held captive in the delusion which leads them to look to their own personal obedience to the law for justification before God. Every attempt to obtain the commendation of the law by rendering service to its just demands involves the saint in hopeless confusion, since the bondage of the law has no place in the kingdom of grace. Those subjects of divine favor who are saved by the redemption that is in Christ do not owe any service to the law. When they attempt to render obedience to that hard taskmaster, they seek to "dwell with the daughter of Babylon;" and there is no liberty found in that house of bitter servitude. This lesson has to be repeatedly learned in the experience of the saints even now. It must have been a great mystery to the saints under that legal dispensation which had the sanction of the commandment of the Lord by Moses. Then even though they saw by faith the salvation which should be revealed in the Messiah, it was still their duty to render obedience to the law of Sinai. It is not strange that they could but dimly comprehend the grace which was promised in the testimony of the Spirit of Christ which was in them. Under the gospel dispensation there is no authority for the saints to surrender that liberty of the sons of God unto which they are called. Therefore it is in anticipation of this day of liberty that the words of our text are addressed to the spiritual Zion of God. To every one who is saved by the blood of Jesus, it is declared, "Sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. vi. 14. The daughter of Babylon does not recognize this glorious deliverance of the children of Zion, but constantly demands the satisfaction of all the requirements of the inexorable law. From this heavy bondage the love of God calls upon his Zion to deliver herself. That deliverance is brought to every subject of redeeming love when he is enabled to see Christ Jesus as the end of the law for righteousness to him. Thus in the ministration of the Spirit the word of the Lord is made effectual in the personal experience of each one who is led by grace to receive it in its living power.

If there were any uncertainty in regard to the application of this text to the church under the gospel dispensation, it would be explained by the context. There is but One who can claim, as in the next verse, to be the Messenger of the covenant, whom the Lord of hosts hath sent unto the nations for the deliverance of his Zion. It is in this gospel day that the Lord has added many nations to the manifest subjects of his salvation; and he does now dwell in the midst of them so that they do know their Savior as the Messenger whom the Lord of hosts has sent

unto them. When this wonderful assurance is applied by the Comforter, as speaking to them personally, they are thereby delivered from the yoke under which they were oppressed as dwelling with the daughter of Babylon. No other power can ever bring deliverance to the chosen Zion of God.

Time and space would fail us to speak of all the precious testimony of Jesus contained in the portion specified by our inquiring sister. In the individual case of every saint, such of those treasures as are for their profit are revealed. Without that application by the Spirit no uninspired words can lead a saint into the light of true understanding concerning any portion of the Scriptures.

LEPROSY IN THE FLESH.

THIS most loathsome of all diseases, and so awful in its end, which God alone could deal with, and in whom alone its cure was found, as no natural remedy was prescribed or even hinted at, was evidently a type of something that should and does correspond to it in the gospel church and kingdom of the Redeemer. The apostle says, "The law having a shadow of good things to come, and not the very image of the things." It is evidently true that the writers of the New Testament have presented the real substance or antitype of all the types and shadows of the legal or shadowy dispensation. Let us therefore look into the New Testament for the substance of this shadow; and may the Lord give us light and understanding.

Leprosy was found in Israel, the elect people of God, who were in all things a type of spiritual Israel. The disease was not only found in the persons of the Israelites, but also in their garments and houses. Although it was a natural disease or distemper, yet it was sometimes inflicted by the immediate hand of God, as in the cases of Miriam, the sister of Moses; Gehazi, the servant of the prophet; and king Uzziah; as a punishment for their sins. That it was a type of some special sins and disorders which should be found among the spiritual, antitypical Israel there seems little room for doubt. The apostle John has marked a difference between the sins of the subjects of Christ's kingdom saying, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death."—1 John v. 16. 17.

We may judge somewhat of the great importance of the spiritual matter set forth in this type, when we remember that the lawgiver Moses has dwelt with more prolixity upon the subject than almost any other ceremony of the law. The thirteenth and fourteenth chapters of Leviticus are devoted to a descrip-

tion of the distemper, &c., and it would be well for the reader now to turn to and read those portions of holy writ.

We have a somewhat lengthy description of the marks or evidences of this disease. This was very necessary, as what sometimes appeared to be leprosy was not so; and what sometimes appeared not to be leprosy was really so. In no case was the judgment of the matter to be left to the suspected person. The priest was to decide the matter. The person suspected of having the leprosy was to be brought to the priest. It could not be expected that he would voluntarily go to the priest if he really had the distemper. Sometimes time and patience were required to determine the matter. While there might be certain signs in the flesh that were uncertain, yet there were certain signs, when developed, which could not be mistaken nor deceive. When an Israelite had been brought to the priest, and the priest had pronounced him a leper, he was excluded from the society of men, and from access to the tabernacle of God, until his recovery was perceived by the priest who had pronounced him leprous; for he who was afflicted with the disease was not only in danger of defiling those with whom he came in contact, but also the garment he wore, as well as the house in which he dwelt.

There came a time in the experience of the leper, when the disease came to its greatest height, having infected the head. Then he was to use the emblems of deepest mourning. His garments were to be rent, his head was to be bared, and he was to wear a covering upon his upper lip, and was to cry, "Unclean! unclean!" as he went about.

When we consider how much depended upon the judgment of the priest, we need not think it strange that he was ordered to proceed with great caution in his examination of the symptoms of one accused of having leprosy. One was not to be accused of having the loathsome disease when some slight symptom appeared in his flesh that might be thought to be that. If there was reason for surmising that one had the symptoms of the malady, he was to be shut up (not out) for seven days, and on the seventh day was to be examined by the priest, and judged according to the symptoms. We may learn from this great caution that the saints are not to be judged hastily, and condemned as heretics, or as vile persons, unless there appear very evident signs of sin having complete dominion over them. Even those among the saints who are accused of being heretics, or very vile, disorderly characters, have certain rights which the saints are by the law of Christ bound to respect. They are not to be hasty in rendering judgment against any Israelite. All must appear before the judgment seat of Christ in the church; for he is our great High Priest, whose word

and judgment through his apostles, as judges in Israel, is to decide the character and condition of every one who may be accused of being affected with spiritual leprosy or heresy.

Not every Israelite who had a blister, freckle or spot in his skin was a leper; no more so than every infirmity or sin in a spiritual Israelite is to be judged sufficient cause for shutting him out from the company and companionship of the saints; for, says the apostle, "In many things we offend all," or all offend. It is well for us all to remember the solemn words of our High Priest to his disciples, "With what measure ye mete, it shall be measured to you again."—Matt. vii. 2.

Even when leprosy was found in an individual, if it was found that the disease was not gaining upon nature, but rather that it was being expelled from the system, or if the disease was not in sight deeper than the skin, or spread not in the skin, or if it were somewhat dark, and black hairs were in the rising, or if it covered all the skin from head to foot, in such cases the person was pronounced unclean. Indeed these were favorable symptoms, showing that the distemper was on the surface, and had not attacked the vital parts of the person. It showed that nature, being yet strong, was throwing off and working out the disease; that the whole fountain of blood was not corrupted by the disease.

David, who realized the uncleanness of his nature, that he was a sinner, and whose only hope was in God, said, "There is no soundness in my flesh." "My wounds stink, and are corrupt, because of my foolishness." "For my loins are filled with a loathsome disease, and there is no soundness in my flesh." "I will declare mine iniquity; I will be sorry for my sin." "Forsake me not, O Lord; O my God be not far from me. Make haste to help me, O Lord my salvation."

The leper in the type whose disease did not spread in the skin, well represents that saint who, like David, or like Peter, is raised up from his fall into transgression, repentance being granted unto him. Such sins are more like "a scab." Such characters are washed and made clean through the word that Jesus speaks unto them. "Now are ye clean through the word which I have spoken unto you."—John xv. 3. "Seeing ye have purified your souls in obeying the truth through the Spirit."—1 Peter i. 22.

The person in the type whose plague is not in sight deeper than the skin, represents that saint in whose life there are some external blemishes, but who nevertheless delights in the law of God after the inward man.

The one who from head to foot was all turned white, and thus manifested that the disease was confined to the external parts, represents such a character as the apostle Paul, who said, "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." Job said, "Behold, I am vile." "I abhor myself, and repent in dust and ashes." Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Those characters who know, feel and confess that they are sinners, that from the soles of the feet, even unto the head, there is no soundness in them, have the spot of God's redeemed and cleansed and justified ones; and their great High Priest has examined them, searched them, and pronounced them clean, and told them to go and offer in his holy courts the sacrifice of thanksgiving and praise, even the fruit of their lips.—Heb. xiii. 15.

In the case of the leper who was to be pronounced unclean, because he was a leper indeed, the hair in the plague was turned white; the plague was in sight deeper than the skin of his flesh; there was quick, raw flesh in the rising; it spread itself farther and farther in the skin; but the worst of all kinds of the distemper was that in the head. The law says, "He is a leprous man, he is unclean. The priest shall pronounce him utterly unclean: his plague is in his head."

White hairs are spoken of in the Scripture as representing debility and decay, and that death is fast coming upon the individual wearing them. The Lord says of Ephraim, "Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not."—Hosea vii. 9. The Lord, by the prophet Ezekiel, speaking of the whoredoms of Israel, says, "How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman."—Ezek. xvi. 30. Hence the one who had the white and yellow hairs in the sore of his leprosy may well represent that one who lives in the lusts of his flesh, with no strength to resist the temptations; such characters as are described by the apostle, Phil. iii. 18, 19, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things." This is a leprosy which in sight is deeper than the skin, where the victim works wickedness with full consent, and whose conduct proclaims that his heart is not right in the sight of God. We also read in the Acts of one Simon, who believed, but whose heart, the apostle told him, was not right in the sight of God. Peter said to him, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I per-

ceive that thou art in the gall of bitterness, and in the bond of iniquity." It was to Jerusalem that the Lord said, "Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart."—Jer. iv. 18.

The quick, raw flesh that appeared in one stage of the leprosy might well represent those "damnable heresies" of which the apostle Peter speaks, saying, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." How apt are such characters to spread their leprosy, so that many among the saints follow their pernicious ways. "But shun profane and vain babblings; for they will increase unto more ungodliness." The apostle Paul says, "Their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."—2 Tim. ii. 16-18. The apostle instructs Timothy in this connection, saying, "The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. ii. Our High Priest, by his apostle Paul, has said of these leprous, heretical ones, "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."—Titus iii. 10, 11. "He is a leprous man, he is unclean. The priest shall pronounce him utterly unclean. His plague is in his head."—Lev. xiii. 44. In such a character we see what is fitly represented by the quick, raw flesh. He cannot bear reproof or rebuke from any, however spiritual, or in however gentle a manner he may be told of his fault. How different is such a character from the humble subject of God's grace, who desires God to search and try him, and see if there be any wicked way in him, and lead him in the way everlasting. Such will say from their heart, "Set a watch, O Lord, before my mouth: keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties. Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities."—Psalm cxli. 3-5.

In the ceremony of cleansing one from whom the plague of leprosy was removed, he was to be brought to the priest, or rather the priest was to go to him; and the priest

was to pronounce him clean, after having examined him thoroughly. Then the healed one was to bring certain oblations, for his cleansing, to the priest. On the first day the priest was to take for him two birds alive and clean, with cedar wood, and scarlet, and hyssop. An earthen vessel was to be filled with running [living] water, over which one of the live birds was to be killed. The other bird, with the sprinkling instrument of cedar wood, scarlet and hyssop, were to be dipped in the blood and water, and the healed leper was to be sprinkled seven times with it, and the living bird was to be let go into the open field. But although the leper is thus pronounced clean by the priest, yet he was to cleanse himself by washing his clothes, shaving his hair, and washing his body. Then he might come into the camp; but he was to remain out of his tent seven days. Having been separated from the living, he had in a sense been dead; but he now appears, as raised to life. Instead of his former state of corruption, he now appears as sound, healthy and vigorous, ruddy and white. This appears to be signified by the living birds, the cedar wood and the scarlet, the hyssop signifying the sweet smell about him, instead of the former "stink."—Psa. xxxviii. 5. The sprinkling seven times shows forth that perfect cleansing by the application of the blood of Jesus Christ, by the Spirit, in the personal experience of the saints. David says, "Behold, thou desirest truth in the inner parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."—Psalm li. 6, 7. We thus learn from the record that there is a marked difference between the healing and the cleansing of the leper. The restoration to his place among the people was upon the first day. After seven days, and upon the eighth day, when he is restored to his tent, the cleansing is complete. In the case of a spiritual Israelite who has been restored to communion and fellowship with his brethren, there is experienced the answer of the prayer, "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."—Psalm li. 9-12.

The two live birds, clean ones, according to the law, are both needed as typifying the dear Redeemer. While it may be that the two natures of the Redeemer are here shadowed forth (for he was both God and man), yet we are inclined to the belief that the real thing shadowed forth in them is that which is expressed by the apostle, in speaking of the work of Jesus Christ, "Who was delivered for our offenses and

raised again for our justification."—Rom. iv. 25. "Without shedding of blood is no remission."—Heb. ix. 22. That the running water was an emblem of the Spirit of God is very evident, which is always found wherever the sprinkling of the blood of Jesus is found in those earthen vessels afore prepared unto glory. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive."—John vii. 38, 39. And the Spirit of the Lord God was in and upon the dear Redeemer while in the flesh and under the law accomplishing the work of redemption. He was "put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18. "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, &c."—1 Tim. iii. 16. "By one offering he hath perfected forever them that are sanctified."—Heb. x. 14.

The living and released bird, though not slain, as the other bird was, was yet dipped in the blood of the slain one, and is thus seen to be one with or identified with it. The crucified Jesus is also the risen and living Jesus, "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i. 4. His resurrection from the dead declares his justification, and that of those for whom he died, as his death alone could not or did not declare it. We shall never know Jesus in the power of his resurrection until we have known him in the fellowship of his sufferings. No one has ever experienced the cleansing power of the blood of Jesus, but has also had the desire to put off the old man, and to put on the new man; for, says the apostle, "Every man that hath this hope in him purifieth himself, even as he is pure."—1 John iii. 3. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii. 1. There is a "hating even of the garments spotted with the flesh."—Jude 23. As Jesus was raised up from the dead by the glory of the Father, even so those who are risen with him are in the newness of his resurrection life to walk, having their conversation in heaven. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it might be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21. Thus will be completed the work of the week, or seven days, of our mortal pilgrimage, when we shall enter upon the eighth day, which in the Scriptures signifies the

beginning of a new dispensation, or a new beginning, or completeness; for the eighth day is the beginning of a new week.

"There we shall see his face,
And never, never sin;
But from the river of his grace
Drink endless pleasure in."

In the ceremony of the cleansing, on the eighth day two he lambs, without blemish, one yearling ewe lamb, without blemish, and three tenth deals of fine flour, for a meat offering, mingled with oil, and one log of oil, were to be brought to the priest. These being presented, together with the one to be cleansed, were to be offered in sacrifice as the law prescribed. The writer of the epistle to the Hebrews informs us that in all the sacrifices under the law there was a remembrance of sin made; and they all point to that one offering of Jesus. In them we see Jesus and his perfect work.

The blood of the trespass offering was to be applied by the priest to the extreme parts of the restored leper—the tip of his right ear, the thumb of his right hand, and the great toe of his right foot; and above the blood, the oil was to be applied; and what remained of the oil in the hand of the priest he was to put upon the head of the restored one, to make an atonement for him before the Lord. These are indeed speaking things, and in substance said to the one to whom applied, that he was prepared to hear the word of God, to handle things without defiling them, and wherever in Israel he might go he would not be avoided, being clean. The oil was doubtless an emblem of the Holy Ghost, which is the Spirit of sanctification. By the blood of atonement the sins of the redeemed are put away; and this the saints realize when the peace-speaking blood is applied. "Now he which stablishes us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. i. 21, 22. "Ye have an unction from the Holy One, and ye know all things."—1 John ii. 20. By the blood of Jesus we are said to be justified (Rom. v. 9), and by the Spirit we are sanctified. By the remainder of the oil in the hand of the priest, which was poured upon the head, was signified perhaps that of which the apostle speaks, Titus iii. 5, 6, as the "renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." As redeemed by the blood of Jesus, what manner of persons ought we to be? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 1, 2. May all our powers be devoted to his

service. May our footsteps be ordered in his word, our ears circumscribed to hear his commands, and the work of our hands be such as shall glorify him and show forth his praise. Amen.

J.

TO OUR DELINQUENTS.

WE are again compelled to call the attention of a number of our subscribers to their delinquency. We are publishing the SIGNS OF THE TIMES this year on more liberal terms than ever before, and really below what we can well afford. With many the neglect to send on their remittances is more from thoughtlessness than from intentional neglect. The inconvenience to us is just the same whether the payments are held back from inability to pay, or from indifference, or through carelessness. Will not our brethren and friends, every one when they read this notice, look at the date next to their name, and if they find it in arrears, please make a special effort to send on their subscription? We are furnishing more reading matter for the price of the paper than any publication of our order and at double the expense, and need the money to meet our liabilities falling due.

IT IS VERY IMPORTANT

That great care should be taken in sending a renewal of subscription to give us the same name as the one to whom the paper is already coming. If the party is married be sure the initials are given correctly; for if the paper is coming in the wife's name and the husband writes us to send the paper the next year, and signs his own name, we have no means of knowing that the person to whom the paper is going is his wife; and not finding his name on our list he is entered as a new subscriber and the paper sent to both; or if the paper is going in the husband's name and the renewal sent on in the wife's name, the result will be the same. The best way is to inclose in your letter one of the little pink slips containing the name pasted either on the margin of the paper or on the wrapper in which it comes.

CHRISTMAS PRESENTS.

THE time is fast drawing near when the question, "What shall I get for a Christmas present?" will be the inquiry. We would suggest that you look over our list of books advertised on last page and see if you cannot find something there that will be appropriate. The cloth-bound books of "Editorials" we will mail from now until Christmas, both volumes, for three dollars. All our other books are quoted as low as we can possibly afford to sell them.

The extra inducements we offer for new subscribers to the SIGNS OF THE TIMES will enable almost any one to order a copy for their friend, which will make a lasting present.

CIRCULAR LETTERS.

The Mount Pleasant Old School Baptist Association, to the several churches composing her body

VERY DEAR BRETHREN IN THE LORD:—Another year with its joys and sorrows is numbered with the past, and we are favored to greet you again with our annual Circular Letter. The principles of faith and doctrine have been set forth from time to time, and, we believe, maintained by this association. The old principles of faith and doctrine as advocated and believed by our aged brethren, which met with such extreme opposition to the truth and order of God's house, is what we as a body believe and hold to, standing unvaryingly, uncompromizingly in the faith and doctrine of God our Savior. To preach the total depravity of man, his utter helplessness, and entire dependence for life and salvation eternal, was unpopular then, and is yet. The more modern system advocated by those who went out from among us, that of man's instrumentalities or agency, in the salvation of fallen man, was likewise met, disbelieved and opposed by our brethren, as they then stood in their lot, wielding "The sword of the Lord and of Gideon," believing the cause that they had espoused was sacred; that it was God's cause, and he would maintain it; believing that the weapons of their warfare were not carnal, but mighty through God to the pulling down of strong holds. Notwithstanding the overwhelming numbers that then opposed the church in her order and doctrine, she stood firm, and yet stands firm and unshaken, and will be maintained and upheld by Israel's God; yes, by him who has said that he will maintain the cause of the poor. And in all this we have nothing to glory, save in the cross of Christ; for if we had been left to ourselves, or to man's free will, we would have run after the doctrines of Balaam, and of men utterly destitute of a knowledge of Jesus and his power to save. Therefore we can only say, as Paul said, "By the grace of God I am what I am." To God shall be all the praise. Dear brethren, may you by this grace be kept in the truth, to abide in it steadfastly, inquiring after the old paths, to walk in them; walking in the truth in love, keeping yourselves separate from the world and its vain, professed religion, abstaining from every appearance of evil, living soberly, righteously and godly in this present world, faithful in the discharge of every duty, doers of the word as well as hearers. This is your reasonable service, and according to the teaching of God's grace.

Finally, 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; praying always with all prayer and supplication in the Spirit, and watching thereunto

with all perseverance and supplication for all saints. The grace of our Lord Jesus Christ be with you all. Amen.

J. S. TURNER, Mod.
E. F. RANDELL, Clerk.

CORRESPONDING LETTERS.

The Mount Pleasant Association of Regular Baptists, in session with the Sulphur Fork Church, Henry Co., Ky., Sept. 1st, 2nd & 3d, 1893, to the several associations with whom she corresponds, sendeth greeting.

DEAR BRETHREN IN THE LORD:—By the grace of God, in his merciful providence we have again, according to the previous appointment, met in our annual meeting. This meeting has been a very pleasant and harmonious one, all subject to the law of Jesus, and dwelling as brethren in unity. We rejoice at the coming of your messengers with messages of love. We desire that you will still remember us, so that our correspondence may long be pleasant, and that we shall still be joined together in the one Lord, one faith and one baptism. The ministers of our Lord have been favored and blessed to declare the gospel of Christ to us with the Holy Ghost sent down from heaven.

The next session of our association will be held with the church at Mount Hope, Harrison Co., Ind., (near New Albany the nearest R. R. point), commencing on Friday, before the first Saturday in September, 1894, when and where we hope to again meet your messengers and hear of your welfare.

J. S. TURNER, Mod.
E. F. RANDELL, Clerk.

The New Hope Primitive Baptist Association, now in session with the church at Mt. Pisgah, in Drew County, Arkansas, to the association with whom we correspond, sendeth greeting.

ONCE more we have been permitted to meet in peace as a band of brethren, and have been highly blessed to converse with each other concerning the goodness of God.

Dear brethren, we feel grateful to God that we have been blessed by hearing the truth preached by our visiting brethren, E. C. W. Kirk and J. B. Vandevender, messengers from Cadron Association, by whom were sent a letter and a bundle of Minutes as correspondence. Dear brethren, we gladly received your correspondence. Our esteemed brother, Elder C. W. Anderson, of Dutton, Ark., preached the truth in demonstration of the Spirit and power. We, as little children, desire your prayers, that we may continue to meet in peace and love one with another, as dear little children of the Lord. As corresponding messengers we send the following brethren, whom we deem worthy, to sit with you: Elders J. H. Blythe, T. B. Little,

brethren J. J. Herring, J. P. Aycock, W. S. Robertson, H. H. Carter, G. W. McVey, G. M. Erwin. We desire to continue correspondence with you as heretofore, in order that we may be helps to one another. As such, we hope to meet a goodly number of your corresponding messengers at our next session, which will be held, the Lord willing, commencing on Saturday before the third Sunday in October, 1894, with Ephesus Church.

T. B. LITTLE, Mod.
WM. DAY, Clerk.

OBITUARY NOTICES.

Maria Fullerton Southard was born in Ohio, Nov. 2d, 1812; was married to Elder Lot Southard May 22d, 1834; and died in an Asylum in Indianapolis, Ind., Nov. 7th, 1893, making her 81 years old.

Her remains were brought back to her old home church in Crawfordsville on the 9th, where many old friends, brethren and sisters assembled and listened to a very comforting sermon by the pastor of our church, Elder J. H. Oliphant, from 1 Corinthians xv. 35. Then we followed the dear old body to our beautiful Oak Hill Cemetery, and laid her, where she had so often expressed a desire to be, beside her faithful companion.

Having no daughters of her own, after her husband's death she spent one year with me, and I love to recall the pleasant hours we had together. She was a great Bible reader, and very fond of the SIGNS. Her memory was very good, and she was always ready with a Scripture or to repeat a hymn. I asked her to tell me her experience, and write her own words:

"I was raised by Presbyterian parents in a very strict way. I was sprinkled when three years old, and taken into the church proper when I was sixteen. At that time I had many serious thoughts, feeling too unworthy for such a high privilege. About that time I had a dream. The evil one took me to see the bottomless pit, and I could not dance any more after going to a party and taking my place on the floor. I trembled so that I had to go home. I was under deep conviction for a long time. At one time these words came to me with power, 'Lord, if thou wilt, thou canst make me clean.' They seemed to be my prayer for weeks and weeks. After awhile the answer came with great comfort and joy, 'I will; be thou clean.' Elder Flint baptized me several years after we were married. I waited a long time to get better, or to live free from sin; but I spent all my living, and grew nothing better, but rather worse."

From this dear saint I first learned that a minister's wife has to bear the cross and yoke equally with her husband. Elder Lot Southard in his early ministerial life preached every Saturday and Sunday; and the country (in Ohio) being new, and the churches quite a distance apart, necessitated his being from home much of the time, leaving his faithful wife to care for her little children, and with their help make the living from the store kept within one room of their house. The sickness, sorrows, deaths, anxieties and privations of which I have heard her tell, if enumerated, would fill a book; but I am admonished to be brief, and I can but say with Paul, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." I feel confident that she has gone where there is fullness of joy.

From one who will long cherish her memory.

LINA W. BECK.

CRAWFORDSVILLE, Ind.

EDITORIAL NOTICES.

SPECIAL OFFER.

EVER since the SIGNS OF THE TIMES has been published as a weekly it has been our desire to increase its circulation sufficiently to enable us to reduce the subscription price to one dollar a year. This we cannot afford to do with a list of less than ten thousand; we therefore make the following most extraordinarily liberal offer as an inducement to our brethren and friends to assist us in procuring new subscribers, and assure them that as soon as we reach the number above mentioned we will lower the price to one dollar a year. Doubtlessly there are comparatively few of our readers who have any idea of the expense and labor necessary in publishing the SIGNS. We will therefore for their benefit say a few words by way of information.

The editorial and manual labor in preparing copy, writing articles, setting type, making up the paper, getting it to press, &c., costs just as much for one copy as for ten thousand copies, to say nothing about office-rent, and all our other fixed charges. After the first copy is printed the expense is but a very small amount above the cost of the blank paper to furnish duplicate copies. For this reason the larger number of copies printed the cheaper they can be furnished to each subscriber. At our present number we cannot afford to publish the paper at less than two dollars a year, but if our brethren and friends will interest themselves in sending us additional names we can furnish the extra copies at a reduced rate; and to enable them to assist us without loss to themselves for time and labor spent in our behalf we will make the most liberal offer that we can possibly afford, as follows:

From now until January first, 1894, we authorize every old subscriber to act as agent for us in procuring new subscribers, and for every new subscriber they send us they may retain one dollar, and send us one dollar. These terms apply only to new subscribers. All new names will be entered on our list as soon as received, and the paper sent them to the end of 1894.

For every two new subscribers and three dollars sent us we will enter the two new names on our list as soon as received and continue them to the end of 1894, and credit an old subscriber one year; making three subscriptions for a year for three dollars.

Any subscriber who has already sent two dollars for 1894 may send us an additional dollar for two new names.

To all desiring extra copies to distribute to aid them in procuring subscribers on these terms we will send them free.

N. B.—No new subscriber can send to this office and get the paper for himself for less than the regular rate.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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B. L. BEEBE.

WM. L. BEEBE.

INSTRUCTIONS TO SUBSCRIBERS.

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VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 29, 1893.

NO. 48.

CORRESPONDENCE.

VITAL KNOWLEDGE.

A GREAT deal of the Scripture is understood by us traditionally. The meaning of it we have heard from men, or have found written for us in books, and we have accepted it as the true understanding, which it may be; but it has no vital power in our heart or life. It is only that which the Lord has spoken unto us personally of which we have a true, vital knowledge. The words which he speaks to us "are spirit and life" to us; and no others are.

How different appear those portions of the word which have thus been revealed unto us, and have been food to our hungry souls, from any others, and in how different a way we consider them. Every word in such portions seems well placed, and necessary to the rich meaning which has been opened to our view. But it is not so when considering any Scripture whose meaning we have received at the hands of men, and which we consider settled beyond any right on our part to question. Tradition brings an interpretation to us in an arbitrary way, and forces it upon us. Anything we may see in the language which appears inconsistent with the accepted meaning, we pass over as unimportant, or as not yet clearly understood. We do not feel that we have the right to travel in any path but that marked out by the religious teachers; and we know that many will not allow any claim to an experience concerning any portion of Scripture that would show an interpretation varying from that which has been authorized by schools and councils of men. This has often clogged the minds of dear saints with a quantity of useless theological lumber, dead religious knowledge. And the fear of appearing presumptuous and self-confident has kept many a poor soul from expressing to the brethren what he has experienced with power and what has really been taught him by the Lord, lest he should appear to regard himself as knowing more than the fathers, and be thought to feel wiser than others, when he truly feels that he is the poorest and most ignorant of all.

Whatever the Lord teaches has a power in it, which will make itself felt in the soul, and must find expression in the life. And we are to remember that each one of the children of Zion is "taught of the Lord." Every vital truth is received direct-

ly from the Lord. The anointing of his Spirit, which they receive of him, "teaches them of all things." No apostle or prophet or pastor was ever sent to one of God's little ones with any spiritual knowledge beyond what had already been received from the Lord.—1 John ii. 20, 21. The teacher is sent to witness to that divine teaching, and to set in order before the little ones the doctrine and order of the church of God, into the vital knowledge of which each one has been brought by a spiritual birth, and by the revelation of the Spirit. And when the truth of any experience and revelation claimed to have been received of the Lord is to be tried, it must be by the inspired Scriptures of truth alone, and that before the judgment seat of Christ, an orderly church of God, and not by the interpretations and standards of men.

Whenever any portion of Scripture is spoken to one by the dear Savior, the interpretation of it will be in accordance with his experience, and will fall pleasantly in with it, and further explain it; and we shall then find that every word in the inspired language, every word which properly belongs there according to the rules of language, is needed, and is in its proper place. It is right and necessary to understand the language, and to resort to every available means to get the exact language used by the inspired writer. I do not think that any one has really supposed that any of our brethren regard the knowledge of language, or of any science or art, as without value, nor that any of them regard such knowledge as ordinarily the subject of revelation.

When the words used by the inspired writer, or their equivalent in any other language, are found, and their literal meaning understood, the true spiritual interpretation of the declarations will be found to be in accordance therewith, and we shall find no need to correct the language, nor to omit any part of it. We shall also find that the interpretation, as thus received, brings the Lord's experienced people together, as all have been taught the same things, by the same Spirit, and are really "of one heart and of one soul" in the kingdom of God. A Scripture that is thus opened to one by the Spirit will present things that are new as well as old. There is a vital freshness and newness in the manifestations of life, in the daily experience of growth. But even though a Scrip-

ture may be expounded so that the meaning now expressed may have never been expressed before, or never heard by those who now hear it, yet it will be manifest to living souls as according to the mysterious exercises of their own minds; as throwing light upon their experience; as having refreshment for them; as causing them to lose sight of earthly teachers and their fancied claims upon us on account of superior learning and wisdom, and calling forth praise out of our hearts to the Lord. As to the tribunal before which the conflicting views regarding the interpretation of any portion of the inspired Scripture are presented, and where the decisive judgment is given, we find it not in the schools of men, nor among the wise and prudent; nor are its decisions set down authoritatively in libraries of theological writings, nor even in the most experimental of books or epistles of uninspired men; but among the poor, tried and afflicted believers in the Lord Jesus Christ, whether learned or unlearned, we find that tribunal; and the decisions are written daily and hourly, in the only forms of epistle that are ever needed to commend one as God's servant in the ministration of his word at any time; "written not with ink, nor on tables of stone, but with the Spirit of the living God, upon the fleshly tables of their hearts."—2 Cor. iii. It is easy to charge one with innovation, or with making claims to special revelation, because he speaks of the Scripture as the Lord has brought it to his own mind, and tells of the wonders and beauties unfolded to his own soul, and of the living light and warmth experienced under its divine power, instead of copying or repeating what some dear saint, or some learned theologian wrote a hundred or a thousand years ago. The word given to the saints in past years and ages was for their necessary food, and instruction, and reproof, and thorough furnishing, then, each one in his lot, preparing them for whatever they had to do and suffer. When it is our lot to read of them, the circumstances under which they were, their exercises under the Lord's dealings with them, their declarations concerning the heavenly food given them, their expressions of praise to God, all this is comforting to us; for they become witnesses, a "great cloud of witnesses," to confirm our souls. But nothing of that can be our food or instruction to-day. The same Lord

gives the same word to us to-day and it may show to our souls much that never was expressed by them, nor even seen; though there will be no conflicting doctrine. The things that come out of the treasure house of the Lord are dispensed by him to suit every special time, state, circumstance and need, and they are always new, and yet always old; always "that which was from the beginning." Whatever grows is constantly unfolding new things. The leaf of last spring will not be hung upon the branch the present season, nor will the fruit be kept as a standard by which to prove that which shall again appear. The living tree will always be justified by its leaves and fruit, and "wisdom is justified of her children."

One might say, "He is certainly paving the way for a leap into some heresy, and for cutting loose from the old landmarks." I have never been afraid of any such suspicion, for I am not conscious of any ambition in writing or speaking on these things, nor of any special theory to promote or defend. From the first, my public work seems to have been forced upon me by the power of the word that was given me, which was able, to my unspeakable surprise and joy, to break up the darkness within, and fill my soul with "the light of the knowledge of the glory of God, in the face of Jesus Christ," raising up a precious hope of life and immortality through the dear Redeemer, who was that moment revealed to me as having died for me. The word given me then, and since then, from time to time, with saving power and grace in times of awful extremity, always unexpectedly, and to my wonder and amazement, has wrought so peculiarly and mightily within me that I must speak; "I was weary with refraining, and could not stay." I have never been able to prepare myself for this work of preaching the gospel, nor to make any improvement in it. I have read with comfort and profit many things written by experienced men in all ages, sermons, letters, expositions, experiences; but I have never been able to make use of them in my ministry. I can neither repeat nor work over what another has written or said. When I am at liberty there is more in my own full soul than I can utter; and when I am shut up memory cannot give me a key with which to open any door which the Lord has shut, nor light to dispel the darkness in which he has enshrouded me. I

have tried to advance in the knowledge of my native language, in which I would like to be thorough, and also have a desire to obtain as much as circumstances and ability will allow of all useful knowledge. Yet I often question whether this desire is not of the flesh; for I find that when I feel most powerfully the working of the Spirit within me, and a disposition to "meditate upon these things, and give myself wholly to them," the desire for worldly knowledge seems to be quite gone. But while I think it my duty, and so far as I am able to judge for others, the duty of all christians, and especially ministers, to study as far as they can to get a correct knowledge of their own language, yet I have to say that even that, so far as my own experience goes, is only a servant, and a very weak and helpless servant; unable to furnish any spiritual help; unable to carry the least spiritual message except when specially prepared and directed by the God who sent food to Elijah by the ravens; very liable to be overvalued by its possessors, and therefore never allowed to bring praise to the Lord's servants from the hearts of his dear children; a servant that will always be at hand when needed, and which is never needed when not possessed; for no child of God will ever fail to receive the necessary food and help and comfort at any time because of the lack of any worldly knowledge.

It is not without cause that I speak of this liability to be drawn away from the Scriptures of truth, as a standard, to the writings of men. In every division in the church those who depart, however slight the departure, will be found following some living man, who seeks to establish or defend some institution or work not commanded in the Scriptures, or who raises the war-cry of heresy against the established churches of the saints, because of personal bitterness against some one of her faithful servants, or because of personal ambition; or they will be found measuring themselves and others by the writings of some servant who has gone. I have known ministers (I believe they were such, though erring) take books and pamphlets and Circular Letters into the pulpit, and read and argue from them to show who was in the right. No matter how good the book, nor how faithful the servant who wrote it; that is not the Lord's appointed ministry, nor is there comforting and healing power in such ministry. "Preach the word." That is the command.

But in regard to men, we know that all are liable to err on some point, and to use forms of expression at one time which they would not use upon a farther experience and knowledge; and no true servant would want to be quoted as a standard, or as the founder of a sect. Many have written views upon some mysterious subjects which they would not want set up as a standard,

though still holding them, because they know that only the language of Scripture is an infallible standard. What they wrote served for the time and occasion, as did their sermons and exhortations; but they would say to all the saints, "Take the Scriptures for your guide, and look to the Lord to give you light. We may have said things that will not be profitable to you, and you could not safely follow the works from our pen as a guide; but the Scriptures are safe." Also, the views of men have often been erroneously reported, and what they said incorrectly transcribed, so that often the name of a strong man is sometimes associated with an erroneous sentiment, which he never held nor expressed.

I feel that it is a truth that cannot be too carefully remembered and considered, that the children of Zion "shall all be taught of the Lord," and that the teaching of one soul will not avail for another, nor the ministration of the Spirit to one church answer for another church by being repeated to it, nor the fund of knowledge experienced by the churches in one age of the world be transmitted, as worldly knowledge is, for the advantage of the churches in succeeding ages. The showers that fell upon the corn and the vine in former ages will not water the fields and vineyards of to-day; neither in our personal experience, nor in the case of churches in successive ages, can the light of one day be hoarded and carried into the next. We often wish to do so, and complain of our poor memory, and of our carelessness in letting the sweet light and comfort which has been given us to-day slip away. But it has served its purpose; and if we could carry it along into another day we would have no use for it, for to-morrow will be full of its own light. To-day's bread is not supplied from yesterday's store, but is given us to-day.

The same God who established the churches in the apostles' day builds them now, and appears in his glory in that work as he did then. He builds them no more easily now than then because of what men have preached and written during all the intervening ages, and what councils have decided; nor are they any more beautiful, nor in any way improved, on that account. He works in the same way to-day as then; and without the aid of men, other than as gifts established and ordered in the Scriptures, he sets a church in order, and gives her peace and prosperity to-day as always heretofore. The apostles and all other gifts have been established as it has pleased him; and he still sets the dominion of those ordinances of the gospel heavens in the earth according to his will. What a comfort and pleasure it is to the servant of God to visit one of those churches of God where only his work appears; where there is no ambition to build after any pattern but what the Scriptures present, nor

to take any other rule for their faith and practice; one of those "little hills" of Zion where the growth is natural, not with graded and shaven lawns, and trees planted for beauty; a church where the members have been drawn together in love and mutual confidence, desiring each other's company, delighting in each other's conversation, and seeking each other's welfare; seeking gifts of the Lord "for the work of the ministry" to them; coveting the best gifts, not in the sight of men, but in the sight of God; knowing that what he gives is best, and therefore "content with such things as they have;" desiring to walk humbly before him, to give no occasion for reproach from the world, and to have the fellowship of all the churches of the saints. Such a church is indeed "beautiful for situation, the joy of the whole earth."

"There my best friends, my kindred dwell,
There God my Savior reigns."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 15, 1893.

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."—2 Tim. iv. 1, 2.

I desire, if it will not be in the way of better matter, to offer a few thoughts on the above Scripture. This was a solemn charge given by the inspired apostle Paul to Timothy, a young minister of the gospel; and one that the humble ministers of our God would do well to take heed unto.

"Preach the word. We find among us (I desire to measure inside the temple) brethren who seem to think that the minister can preach Christ and him crucified, and never say anything about that glorious and soul-cheering doctrine, to wit, the absolute sovereignty and unlimited predestination of our God in all worlds, times and events, and that according to his eternal purpose which he purposed in himself before the world began. But, dear brethren, I am not able to preach Christ, the Savior of sinners, without these glorious principles for a foundation. Sometimes, under such preaching, brethren do not seem to relish everything that is said; and because they cannot with their carnal reason harmonize these principles of truth they say they should not be preached, because they give offense; and they will sometimes quote from Paul where he says, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. viii. 13. Now, the apostle did not say, If my preaching the truth offends my brother I will preach the truth no more while the world standeth. There is a vast difference between making a brother to offend, and offending a brother. But the apostle charges Timothy to

"be instant," which means to be present, urgent on all occasions, "in season, out of season." So I understand that it is our duty to preach the truth in its purity on all occasions, regardless of the consequences, leaving that with the Lord; not shunning any point of doctrine for fear of not pleasing somebody; neither making a hobby of any particular point to please somebody; to reprove, rebuke, exhort, with all long-suffering and doctrine; not in an angry or abrupt manner; not bringing a railing accusation against a brother. We read that "Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 9. How beautiful it is to thus speak to our adversaries; and if a brother or sister should bring a railing accusation against us, it does not justify us in doing likewise. But let us be meek, and show a spirit of forbearance; not forsaking the truth at all, but manifesting that charity that covers a multitude of sins, and which is an abiding principle with God's dear children.

Sometimes it is the case that a minister decides (I speak from experience) that because he does not understand some particular point of doctrine which some other brother preaches, that it is false; and to manifest his zeal for God he denounces it as heresy; and perhaps he becomes high minded, and decides there is a great work before him, in the way of purifying the church; and he wants to make a declaration of non-fellowship for somebody. Here comes trouble, divisions, wars and confusion. The peace of the church is destroyed, love and fellowship seem to be gone. Where at one time there seemed nothing but peace and harmony, now nothing but strife and confusion is found. There is no long-suffering, no forbearance, no charity, no meekness, no quietude, but all is strife and confusion. Such will always be the consequence when we walk after our own fleshly lusts and ambitions; but such is never the result of preaching the truth in its purity, reproving, rebuking, exhorting, with all long-suffering and doctrine.

Dear children of God, I have always had more trouble in fellowshiping self than anybody else; consequently if I were to start to make a declaration of non-fellowship I would have to commence at home. Now, my brethren, may it be the will of the righteous Monarch of the universe to give us all the spirit of forbearance. May we watch over one another for good, and not for evil, following after the things that make for peace, and things whereby one may edify another. May our ministering brethren ever be found striving for the peace and harmony of Zion, realizing that woe is unto the shepherd that scattereth the flock. Contend earnestly for the

faith once delivered to the saints. "For there are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. 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."—Jude 4, 12-21. "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." "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?" "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."

I have thus offered a few scattering thoughts, and called attention to the above Scriptures, hoping they may comfort and edify some poor, tempest-tossed child of God. Some of God's children have seemed to be harassed and tormented a great deal with those who have perverted the truth; and it being impossible to answer the numerous inquiries regarding such troubles, I have given a few general suggestions for the comfort of all such.

I am, I humbly trust, your brother in Christ,

A. H. WILLIAMSON.

LUVERNE, Ala., April 24, 1893.

RUNYAN, KY., March 26, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of a very dear and precious sister I thought I would write of some of the Lord's dealings with me, and commit the same to your better judgment. But I feel like Jeremiah of old when he was called to speak to Israel. Being a child, I know not what to speak; but if he will touch my lips with the finger of inspiration then I can speak something that will be of comfort to the children of God. Jesus says, "Without me ye can do nothing." I can do nothing within myself.

I was raised under the Old, Predestinarian Baptists, and went to hear them proclaim salvation by grace, the only way to God. I always thought I could not get forgiveness of my sins by my own merits. But probably the cause of my not wanting to try to roll away my sins was that I was raised under Old Baptists, my parents being such. The members often came to our house and talked of salvation by grace. I would listen to them, hoping and trusting that I would see and believe as they did. I thought I would wait upon them, hoping and trusting I would receive a righteous man's reward.

The beginning of my trouble was in the spring of 1891, when in my twentieth year; but I hardly knew what it meant. It continued until July, when I was at a meeting, and a sickness came over me such as I never before had, while the brethren were preaching. Ever since then I have been troubled in a way that I never before was. As I went home with some of my friends I thought no more of my sickness; but when I left them it came back to me. Then I said if the Lord would help me I would do better. Although I had made several promises before this; yet they were of no effect. This is just the way of man, not knowing what he is doing when he is trying to rule over the Lord. Bear with me, for I want to relate two dreams. I dreamed I was in my sins, and that I saw the Lord coming, riding upon the clouds. I thought this was the great and dreadful day of the Lord. When I saw him I tried to hide from him, but could not. Everything seemed as white as snow. He turned, and did not pass over me. In my second dream I was traveling up a high mountain, on a straight road, and when I had reached the top I saw my dear Savior sitting at a table. He arose and took me by the hand, and I said, "Lord, what is my doom?" He told me, but I do not remember his words. Here I sank down in despair. But he said, "For it is written," and started to get a book. Then I said, "Lord, I believe every word thou sayest." He then disappeared from me, and everything was as pure shining gold before my eyes. Where the book was lying was the prettiest place I had ever seen. Here I awoke, and felt very sorry that it was not a fact.

One night as I lay down upon my bed I heard a voice saying, "Come out of the world." This only aggravated my woe more and more. But all the time I would seek for places of pleasure, and very often would find none; but when I did, I had double the amount of trouble. Sometimes I would seek the lonesome groves; but when I would get there I would leave them just as I had went, fearing some one might be there and see me; for I did not want anyone to know of my trouble. I would ask the Lord to pardon my many sins and transgressions, often using these words, "Lord, pass by my sins, if it be thy will; and if it is not thy will, send my soul to hell, for thy righteous law approves it well."

Thus I went on until the meeting of Old Powder Creek Church on Saturday. I returned home with a troubled mind and heaviness of heart. I wanted Elder A. Hatfield to be with me that night, to pray for me; but he did not go, and it grieved me much. That night I lay down on my bed in my father's house, but could not fall asleep. I lay awake until about ten o'clock, when I thought I was sinking through my bed, my burden was so great. But when it rolled off me I arose on my bed, and then lay down, feeling easier than I ever before had felt in my life. But I would not make any alarm over it, for fear I was mistaken. I was made to praise God for his love and mercy, using this hymn,

"I'm not ashamed to own my Lord,
Or to defend his cause;
Maintain the honor of his word,
The glory of his cross."

Then came this Scripture to my mind, "Go home to thy friends and tell them what great things the Lord hath done for thee."—Mark v. 19. All this time I wanted to tell this to some one, and thought I would tell my father of it in the morning; but when I arose I would not tell him of it, for fear I was not right. While lying on my bed I chose the place where I would like to be baptized, and the person to baptize me. I wanted to be laid in the place where my father and mother had been laid in the month of June before. I went to meeting next morning thinking I would not offer myself to the church; but at the close of the meeting I offered myself, and they received me. Elder Hatfield said he was well satisfied about me. They proceeded to the water, where I followed my dear Savior in the watery grave. Then I thought I would not see any more trouble; but alas! I have seen more trouble day after day, more or less. In this world we shall have tribulation. Paul says, "We glory in tribulation 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. For when we were without strength, in due time Christ died for the ungodly."—Rom. v. 3-6.

Now, dear kindred, if you can draw any comfort from this, it is beyond my short sight, although at times I feel to tell what a dear Savior I have found, and to speak comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. I am a poor, weak, way-worn, sad pilgrim, sojourning here below. I am no better than was Paul in regard to imperfections. He said, "I know that in me (that is, in my flesh) there dwells no good thing; for to will is present with me, but how to perform that which is good I find not. I feel like the poet who said,

"Like one alone I seem to be;
O! is there anyone like me?"

If there is one like me I would like to hear him talk awhile. If I am saved, it is alone by the grace of God.

Your unworthy brother,
JEFFERSON FARLEY.

GRAIN VALLEY, Mo., Feb. 6, 1893.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Words are signs of ideas; but words that do not convey an idea are very poor things. I fall so far short of commanding language to convey my thoughts, or to express my feelings, that it is a difficult matter for me to express my feelings so that my brethren and sisters can understand how I feel in regard to my own imperfections, and the beauty of the perfection of Christ's kingdom. I often express myself (when I feel a blessing or a favor has been bestowed upon unworthy me by my brethren or sisters, or in any way it may come), that I am not worthy. Then it is suggested to me, Really, do you feel unworthy? Am I a recipient of that which enables one to see themselves unworthy? I know (I hope I know) that nothing short of the faith of God's elect can make one feel unworthy of God's spiritual blessings. Christ said to the centurion, "I will come and heal thy servant." The centurion said, "Lord, I am not worthy that thou shouldst come under my roof." O! listen. What heavenly words come from our Savior (if so be he is our Savior), who knows the very thoughts and feelings of a poor sinner, "I have not found so great faith, no, not in Israel." Hence it took faith to discover to the centurion his unworthiness. Even so now it takes the same faith to make one feel unworthy in the sight of God; and the same faith that gives God's people to see their unworthiness, enables them to rejoice that they are counted worthy to suffer for the name of Jesus. They rejoice in the faith that gives them to feel worthy to feel unworthy; for, be assured, without this faith one cannot feel their unworthiness, nor rejoice to be found worthy to suffer for his name. This faith is the fruit of the Spirit. By it we believe in the Lord Jesus Christ, and

(Continued on page 382.)

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 29, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

WATCHFULNESS.

"WATCH therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—Matt. xxv. 13.

Too much importance cannot be ascribed to the admonition here quoted, since it is in substance repeated by our Lord on several occasions. Not only was it his pleasure to leave this direction in plain words for the guidance of his disciples, but the divine Teacher by many parables illustrated the importance of the instruction thus given them. In the immediate connection of this text several very striking parables are presented showing the necessity of rendering obedience to the injunction so impressively spoken exclusively to those whom Jesus had called to be his own followers. Evidently it is no holiday amusement to which the subjects of electing love are appointed in the eternal counsel of the will of God. The very first step in following Jesus requires the denial of self, including an unreserved renunciation of all the desires and wishes of the natural mind. No power short of the omnipotence of God is sufficient to accomplish this necessary work. All the conflicts and afflictions of their earthly experience are essentially and indispensably needful to the manifestation of this work of the Spirit in each individual saint.

It must be observed that this direction was not spoken to the carnal multitudes who were following our Lord from merely natural motives; to his chosen and called disciples he gave the commandment as recorded in our text; to them alone can it be applied without doing violence to the word of Jesus. Certainly it cannot be construed as teaching those who have not the love of God in them that by watching they may attain to its possession. Neither can it be understood as designed to show those who are dead in sin by what efforts of their own they may obtain righteousness and eternal life. Not only would such a perversion of the text involve the contradiction of all the revealed word of truth, but it would also outrage the consistency of common sense. It should require nothing more than sound natural reason to discern the absurdity of addressing to the dead an admonition to watch. The only commandment ever given by Jesus to dead sinners, translates them into eternal life, just as the only commandment he ever gave to those who were physically dead, in every case called them into natural life.

In all the discourse in which the admonition of our text is included, the Master was instructing his own chosen disciples with regard to the severe conflicts and sufferings which they must endure when he should be taken from their companionship, and they should be left as sheep without a shepherd. He did not flatter them with the promise that by watching they should be able to avoid the assaults of the adversary, or to escape the appointed tribulation through which they must follow him; nor was this the end to be attained by their watching. The sole object for which they were enjoined to watch and be ready was the coming of their Lord. This was not then a weary vigil of constant apprehension, as if in the momentary expectation of an invading foe. As faithful and diligent servants they were to bear in mind that their allegiance was due to him who had called them, and never forget the assurance of his coming for their joy. That coming is not to be regarded as referring to some indefinite period in the future when time shall cease to be; it is in such an hour as they think not that their Lord comes in the individual experience of each of his followers. Whatever may be the popularly accepted notion in regard to the final destiny of all men, it is certain that the subjects of electing love are called to give a strict account to God continually for all their words and actions. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."—Rom. xiv. 11-13. When the light of truth shines in the heart of any conscious sinner he will find enough to engage all his powers in watching the fearful manifestation of iniquity therein revealed, without giving attention to the frailties and infirmities of his brethren. This is clearly taught and enforced in all the parables spoken by Jesus as they are recorded in the context. However we may fail to see other important truth which may be hidden in those dark sayings without which our Lord spoke not to the multitudes, it is manifest in all of them that the disciples were admonished to constant vigilance in searching their own secret thoughts and emotions. To this application of our text the experience of every disciple brings confirmation. They unite in complaining that their most bitter sorrows arise from their own evil hearts. How important to their peace they feel it to be that they watch against that fountain of corruption!

By the word "therefore" it is shown that the text is the legitimate conclusion from the preceding instruction which is here written. No interpretation of the parables can be correct unless it is conformed to the

application by which our Lord makes them result in this solemn admonition to the disciples, by which they are enjoined to constant and earnest watchfulness. In connection with this same admonition in the preceding chapter Jesus says, "Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." This is said of the faithful and wise servant. It is applied by Jesus directly to his own disciples in impressing upon them the need of giving heed to the admonition to "watch!" There is no period in the sojourn of the saints in time when it is not needful for them to obey this commandment of their Lord.

The reason assigned in our text, as in other expressions of this admonition, is one that would have little weight with those who are but working for the reward which they expect to receive when their work is finished. They would be more influenced by the definite knowledge of the day and the hour when their labors should be rewarded by the coming of him from whom they expect the wages for which they are laboring. Such a servant would be better described by the evil servant who said, "My lord delayeth his coming." But to them that love his appearing, the fact that they cannot know when he will reveal his presence to them is the very strongest incentive to constant watchfulness. This is according to the assurance left on record for the comfort of the saints. "Christ was once offered to bear the sins of many; and UNTO THEM THAT LOOK FOR HIM shall he appear the second time without sin unto salvation." None can claim an interest in this promise of his coming unto salvation but those expressly designated. They who are longing for the manifestation of their dear Redeemer but find in the continued hiding of his face occasion for more devoted and unremitting watchfulness. So the anxious wife looking for an absent husband, as the weary hours of his absence drag slowly by, becomes more deeply concerned. When he comes he will find her watching; not that she expects pay for her services in looking for his return, but that her love will not allow her to be indifferent. Much more does the Spirit of Christ by the power of heavenly grace move those who are led by that Spirit to watch for the coming of him whom their soul loves above all the affections which pertain to this transitory and perishing world.

The perfect law of liberty by which the saints are judged in the gospel kingdom, is not like that law which was written on tables of stone for the natural Israelites. They needed to be taught by priests and kings, to remind them of their duty to observe the precepts of that law which was ordained for their government. In the new covenant the Lord has promised a better order, in which

nothing is left to depend upon the works or will of his chosen people. In this holy city, new Jerusalem, which is the church in gospel liberty, there is no occasion for teaching "Every man his neighbor, and every man his brother, saying, Know the Lord! For they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 34. There can be no question but that this prophecy applies to the present dispensation of the gospel kingdom of Christ, for so it is explained in the epistle to the Hebrews, viii. 8-12. Instead of this assurance of divine favor authorizing indifference and carelessness in those for whose instruction it is written, the inspired writer declares that because of the very sure provision of grace in our behalf, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. ii. 1. Nowhere in the Scriptures is there any intimation that the eternal salvation of sinners is suspended upon conditions to be accomplished by the will of created beings. That salvation is according to the determinate counsel of God, who has declared the end from the beginning. So Paul says, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—2 Thess. ii. 13, 14. The everlasting salvation of his people was secured by the victorious work of Jesus when he bore their sins in his own body on the tree of Calvary. Nothing can ever be added to that perfect work of the Redeemer; neither can the piercing scrutiny of infinite justice find any defect in that fulfillment of all righteousness by which the holy law was satisfied in the one offering of Jesus. There is no room for the watchful anxiety of the saints in regard to that salvation. They know that the only hope in which they can find rest is in the complete work of Jesus, in whom alone they stand justified freely by his grace from all things from which they could not be justified by the law of Moses.

While carnal reason sees no occasion for watching on the part of those whose salvation in Christ is thus assured, the saints learn in their daily experience the importance of unceasing vigilance so long as they remain in this bondage of corruption. They are not so much exposed to attacks from outward enemies as from the lusts which war in their own members. Even when safe from all the persecutions of avowed adversaries, the law of sin which still is in their members, brings them into captivity under its cruel oppression, so that they often have to cry to God for

deliverance from the power of this strong adversary. Well may they be constantly mindful of the wiles of their ever present enemies! Only by the grace of God are they strengthened to resist their deceitful wiles. When walking humbly in the footsteps of the Captain of their salvation, it is with joy that they can hail the coming of the Son of man in their personal experience. There is no moment when they can afford to forget that they are under law to him who has bought them with his precious blood. Therefore they need to be ever watching lest they be found forgetful of his commandments, and receive his chastening rod at his appearing. It is certainly in this experimental sense only that there is occasion for care that the Lord shall find his servant watching at his coming. Few of the saints have long walked as disciples without personal experience of the coming of the Son of man in visiting their transgressions with his rod. And few have failed to receive the answer of a good conscience toward God when they have been made to rejoice in the coming of their Lord to approve their obedience to his law. In this different experience they have received the reward of rendering themselves servants to righteousness. They do not need to look beyond their present state to find the blessing and the chastening which are provided for the obedient and for the disobedient children of the kingdom of their faithful and gracious Redeemer. Certainly the blessings of the obedient are confined to the subjects of divine favor; and it is "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6.

CIRCULAR LETTERS.

NEW HOPE ASSOCIATION, ARK.

ANCIENT Israel was a type of spiritual Israel in the gospel dispensation. The laws, ordinances and rites of that people were, as the apostle says, "patterns of things in the heavens." Their murmurings, rebelliousness, and the consequent chastisement, "happened unto them for ensamples [margin, types] unto us." Those unto whom it is given to know the mysteries of the kingdom of heaven would do well to heed the lessons taught by these types. "Whatsoever was written aforetime was written for our learning." God did not drive out all of Israel's enemies. "The Lord hath given commandment concerning Jacob, that his enemies should be round about him." He has use for them, to "prove his people, whether they will walk in the law of the Lord or no."

The Israelites were continually partaking of some of the abominations of the nations around them; and, as indicated by the type, the Lord's people in this day often partake of the religious abominations of the (denomi) nations around them. The Lord sent prophets unto the people, "rising up early, and send-

ing them, saying, Do not this abominable wickedness," and warning them of the terrible desolation that would come upon them in consequence of their corrupt practices. But they would not hear. They even stoned to death the prophets who bore to them the messages of mercy—murdered in cold blood the men who from love to them hazarded their lives in trying to turn them away from doing things that would bring destruction upon them. How severe, and yet how just, was that judgment that made their land an "utter desolation, without an inhabitant." By the rivers of Babylon, their harps hanging upon the willows, the withering, blighting curse of God resting upon them, whichever way they turned, the city of their fathers' sepulchres lying waste, its walls broken down, and its gates burned with fire, they lament and bemoan their folly, and sorely grieve and repent that they refused to obey the prophets whom God in mercy had sent unto them, warning them that this would be the awful consequence of their transgression. "If the words spoken by angels were steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

What fascination these abominations must have had for the children of Israel! How dear to them were those corrupt practices that they should become so enraged against those who would dare speak against them, that they would put them to death! This proves that they dearly loved those abominations, and doubtless considered them the most important part of their religion, and felt as if they were doing God service in torturing to death one who would dare oppose them. But that which is highly esteemed among men is an abomination with God. Just as indicated by the type, the Lord's people in this day are continually borrowing from the Babylonish customs of the denominations around them, and they become enraged at whoever dares to protest against them, and are ready to persecute and cast out such a one. If they would only consider that these things are highly esteemed among men, they might know that they are an abomination with God. If we would reflect upon the fact that these things are popular with, and practiced by, all worldly religionists, we might know that the Lord's people could not indulge in them and yet be "diverse from all other people."

One great cause of Israel's disobedience was that there were always so many false prophets to encourage the people in their transgressions, and to withstand the true prophets when they warned the people of the desolation they were bringing upon themselves. And so it is now. "But as there were false prophets among the people, even so there shall be false teachers among you."

Things are continually creeping in among us that are borrowed from other denominations, and highly esteemed among them, that the Bible does not authorize. We denounce Sunday Schools, mission boards, &c., because they are not authorized by the Bible; we contend that the Scriptures furnish the man of God with all the instructions and examples necessary for every good work; and yet we practice shaking hands while singing, and some other things that they do not authorize. It will not do to say that these things are too little and insignificant for the Scriptures to notice; for then they would be too little for the Lord's people to practice. But the shaking of hands while singing is not a harmless, inert something, or mere nothing. It brings down fire from heaven in the sight of men. There is something wonderful and mysterious about it. It makes women shout, and men hug and embrace each other. It either brings down the Spirit of God to warm our hearts, or it manufactures a base counterfeit resemblance of it. In either case it would be incompatible with Primitive Baptist doctrine. It is of heaven, or else it is of men. It is authorized by the Bible, or it is of Babylonish origin. It is a solemn, sacred duty, or it is abominable wickedness. Is it not a fire of our kindling? If not, why does it come only when we shake hands while singing? Cannot all who participate say, "Aha, I have seen the fire, I am warm?" "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."

Strange that shaking hands while singing should do such wonders; but it is well known that it produces in the participants a feeling of inexpressible happiness. It makes one feel excessively full of love. He is raised to a fever heat with a kind of intoxication; and in obedience to that inexorable law by which all vibrating bodies (fixed ones are not subject to it) pass from one extreme to an opposite extreme, he becomes cold, envious, jealous and hating towards those for whom his heart was so excessively full of love while under the excitement. Hence come wars and fightings among us. In following unauthorized practices, things which are highly esteemed among natural men, and appreciated by the old, natural or fleshly man of the christian, we sow to the flesh, and of the flesh reap corruption. It is feared that this practice is a prolific source of the bickerings and dissensions that now mar and disturb the peace of Zion. Thus by the heat of our own fire which we have kindled we lie down in sorrow.

This is the great motor-wheel, so to speak, of the Arminian revival meeting. This electro-magnetic feeling generated by singing and shak-

ing hands, and less effectually by other means, constitutes the essence of worldly religion. Without it the revival meetings of worldly religionists would soon pass out of existence. When all other means fail in these meetings, this is often resorted to with success. The preacher having failed to raise an excitement by his vivid picture of hell and the torments of the damned, together with the fearful dangers of procrastination, and the whole concern seeming to be about to die from coldness, he now resorts to another device. He proposes that the congregation sing a hymn; "and let all the christians, those who feel that they are on their way to heaven, strike hands." This generally does the work. Some woman raises a shout, almost unconsciously exclaims, Glory! and wildly and frantically claps her hands, showing that she is under the influence of some powerful controlling agent. A peculiar electro-magnetic feeling takes possession of the participants, particularly those most easily affected. Their eyes are suffused with tears, and every one seems filled with love and intense happiness. It is a kind of intoxication, a delightful feeling which men dearly love and crave; and, like every other species of intoxication, has its reaction. Strife, bickerings and ill feelings follow, as certain as languor and depression of spirits do natural intoxication. It is bad enough to be drunken with wine. It is far worse to be drunk with the wine of Babylon.

Some twenty years ago, on Big Mulberry, Franklin County, Ark., one of these electro-magnetic revival meetings assumed gigantic proportions. Large numbers of people were powerfully affected. Quite a number of young men under its mysterious influence attracted considerable attention. They embraced each other with their arms, and a considerable group was thus formed, huddled together, swaying to and fro under the influence of the great intoxicating power. They gently patted and childishly cuddled each other, exclaiming frequently, "O how I love you, brother!" The meeting finally closed, the great blast died away, and one of bitterest neighborhood feuds followed in its track. Strange to tell, but it is true, that group of young men, so prominent under the influence of the mysterious agent at meeting, were likewise the most conspicuous characters in the quarrel. They were now carrying deadly weapons for each other, and the same tongues that had exclaimed so tenderly, "O how I love you!" now swore with terrible vengeance, and threatened to kill the objects of their excessive love while under the influence of man-made religion. The intoxication was produced by the wine of Babylon, and was connected with the hatred that followed. It has long been noticed by close observers that hatred, quarreling, and ill feeling and crime in general,

follow in the wake of the great revival. May the Lord deliver us from the intoxication and consequent reaction of this miserable infatuation. The result of shaking hands while singing, among Baptists, is exactly like it.

The arguments used in favor of the practice are deceptive. At the close of the associations, and some other meetings, we must take the "parting hand;" as if there were no other time than during divine service to bid the dear brethren and sisters farewell, as an act of hospitality; and that must be done, too, while singing. It is the peculiar effect that is desired, for generally after the congregation is dismissed they take the "parting hand" again, and, as it should be done, without singing. "O! I can't think it wrong for God's people to shake hands," interpose the advocates of the practice; as if we must do this as a part of the religious ceremonies, and while singing, so as to get up an excitement and a shout, or not at all. As if opposition to an innovation upon the worship of the infinite God, who will not accept an offering made by strange fire, was designed to prohibit or prevent the ordinary acts of hospitality in a friendly salutation or a loving farewell when not engaged in worship.

History gives no account of this practice in the church for eighteen hundred years after Christ. It was introduced among the Baptists in the present century. Hassell says, page 583, in enumerating the inventions of men in matters of religion in the nineteenth century, that among them were "protracted and distracted meetings, * * * anxious seats, mourner's benches, affecting tunes, sobs, sighs, groans, convulsions, human resolutions, hand-shaking," &c. On page 918, he quotes from "The History of the Kotocton Association," by Elder William Fristoe, published in 1808. Speaking of "some few called Baptists," Elder Fristoe says, "These have departed from the simplicity of the gospel, and from the examples of Christ and his apostles and the primitive saints, and have introduced human inventions and contrivances, for the avowed conversion of souls. The preacher, after ending his sermon, comes down from the pulpit, singing a hymn on some tender and affecting subject, with a tune of mournful sound, * * * accompanying the singing with a shaking of hands and exhortation, with great appearance of affection." Here is the origin of this practice. It was not invented by Christ or the apostles, nor sanctioned by the prophets, but by a few disorderly Baptists in Virginia, about the beginning of the present century. No previous mention of it is made in history, and it certainly is not found in the Bible, unless by denunciations of "fires of our own kindling," "offering strange fire unto the Lord," &c. It is strange that Primitive Baptists who

oppose human inventions in matters of religion should have ever tolerated it for a moment. If the Scriptures are a perfect rule of faith and practice, let us reject everything that they do not authorize, let it be great or small. Offering unto the Lord by strange fire is sin. Offerings unto him must be made only by fire kindled by himself. To his name be praise forever. Amen.

W. A. BARHAM, Mod.
C. W. ANDERSON, Clerk.

EXPLANATORY.

G. BEEBE'S SONS—DEAR BRETHREN:—You will please find inclosed three dollars to renew my own subscription to the SIGNS OF THE TIMES for the year 1894, and you will send it for the next year (as per statement in first column on last page) to Mrs. E. M. Austin, Leguin, Ga., and J. M. Adams, Nunnally, Ga., and very much oblige your brother in love,

You do not say whether we have the privilege of sending more than two names at the rate of one dollar each; by that I suppose you do not intend to extend it.

WM. ADAMS.

COVINGTON, Ga.

REPLY.—Brother Adams is one of the warmest friends and most efficient agents the SIGNS OF THE TIMES has; and if we have not expressed our terms in the notice in the first column on the last page so that they are clear to him, there are doubtless many others who may be in doubt about our meaning. We therefore publish his letter and our answer for the satisfaction of all who may have any doubts in regard to our meaning.

The third paragraph, commencing, "From now until January first, 1894," we meant to read free and independent from all the others. We mean by it that old subscribers have the privilege of sending us as many new subscribers as they choose at one dollar a year, whether they have taken advantage of the terms of the fourth and fifth paragraphs or not.

The first side of the paper, containing the last page, was printed when the above letter was received; but we will try to change the reading of the terms by next number, so that they can be more clearly understood. —ED.

CHRISTMAS PRESENTS.

THE time is fast drawing near when the question, "What shall I get for a Christmas present?" will be the inquiry. We would suggest that you look over our list of books advertised on last page and see if you cannot find something there that will be appropriate. The cloth-bound books of "Editorials" we will mail from now until Christmas, both volumes, for three dollars. All our other books are quoted as low as we can possibly afford to sell them.

The extra inducements we offer for new subscribers to the SIGNS OF THE TIMES will enable almost any one to order a copy for their friend, which will make a lasting present.

(Continued from page 379.)

without it it is impossible to believe in him or please God.

Brethren Beebe, I have been much edified in reading the many able communications in the SIGNS OF THE TIMES. It is a great comfort to the poor, little, tried saints of the Zion of our God to know that our God has servants that he has called into the gospel field, given them a sword, and the ability to wield it to perfection. Of all Israel, there was found one (David) who was able to fight with and kill Goliath, the great champion and enemy of all truth. And David had to go to battle in his own robe, with the ability God had given him, and in the name and strength of Israel's God. He was a faithful witness; and we have long since learned by experience, and the teachings of the holy Scriptures, that God has ever had, and now has, his faithful witnesses, who are clothed with authority and power from on high, and who are not afraid to meet the most exalted champion of all the powers of darkness; and truly they are many, and are all being fed at Jezebel's table, and are getting fat, boasting of their wealth and great numbers. Upon this hypothesis they claim to be the church, the ground and pillar of the truth. By her flattery she has gained her wealth and great numbers. But there is in the midst of them a few poor, despised Nazarenes that will not be gulled by their flattery. These little few will not be satisfied with anything short of the absolute sovereignty of God. They want the plural on the principles of the doctrine of Christ; not doctrines of men and devils. Jezebel (mystery Babylon) has in all ages tried to get these poor and afflicted ones that Christ left in the midst of her to worship her god (Baal), with her prophets, by different methods, such as making laws to punish them in the most cruel manner that could be invented, by the influence of her husband. Seeing she could not accomplish her purpose, she began to multiply very fast, and dressed her children up in their Babylonish garments and made them look as pleasing to the eye as she possibly could. She held them up, and tried to get the bride, the Lamb's wife, to kiss them. But with all their gaudy dressing their deformity is still exposed to the little few who have the light of God's grace shining in their hearts; and because they will not kiss and make much over the little things, they say such people are unkind, are selfish, their doctrine is driving souls to hell, and they ought not to be allowed to live. If they could unite their forces, we that believe in discriminating grace would now have to suffer martyrdom. But God has confounded their language, so there is a confusion of tongues. When the servants of the Most High sound the great trumpet, down comes their whole fabric, as did the walls of Jericho. They began to cry, "Great

is Diana of the Ephesians." Some cry one thing, and some another; so the most part know not what the others want. Dear brethren, it does seem from every appearance that the old lady's cup is almost full, that she has about reached her zenith. All the world has become corrupt, through her fornication. She is reeling to and fro like a drunken man. Whenever that day comes, she has got to fall, and great will be the fall. He that has spoken it is faithful, and doubtless there will be a fulfillment of his grand purposes. The saints are admonished to rejoice at her downfall. But O how sad and lamentable it is to see the corruption (pride) that has gotten into the church. It seems we are in the Laodicean state, neither cold nor hot. It is an absolute fact, according to the reading of the Scriptures and history, that the church of Christ has ever been in a more spiritual condition in times of adversity than in times of prosperity; but while it seems corruption has gotten into her ranks, yet the Lord has a few that follow him whithersoever he goeth, and are holding fast their crown, that no man take it. May God keep all his redeemed by his power, if it is his will. Brethren Beebe, accept the thanks of a poor sinner, whose hope is in the Lord.

H. W. NEWTON.

OPELIKA, Ala., Oct. 26, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I have just read the issue of the SIGNS for October 25th, in which is an article from Elder E. Rittenhouse, in which I heartily concur. I think he is right, and wish that some of the brethren, if they have the mind, would write on order, how we should behave ourselves in the house of God; for I understand that Paul has reference to that, with other things that pertain to order. I have seen the same errors that brother Rittenhouse refers to, and they look awkward; but custom seems to be law in some places. The right hand of fellowship is extended to express something, and that something I understand to be church fellowship; an acknowledgment of like faith, walk and practice.

His remarks about traveling preachers, and of opening the door of the church, also looks awkward to me; and the very things we wish to avoid, we thereby plunge into. I can cite an instance where a traveling preacher passed through, and a man offered himself to the church. He wanted this traveling preacher to baptize him, and he did so. At the next meeting he needed to be reprimanded, and finally had to be excluded. The whole affair weakened the church, and it took some time for the church to recover from it, if she has entirely recovered yet. I believe that the man would not have offered himself if I had been present, as he knew I knew him too well. This thirst for numbers has crippled churches. It is much like the spirit of Leah, who, when she

had increase for Jacob, thought he would love her for the increase, while the facts in the case proved that he loved Rachel, although she was barren. I also see in this increase business Hagarism, to disgust. I rejoice in a proper increase; but the increase by the effort system is Hagarism. God said, "At this time will I come, and Sarah shall have a son." It is when God comes that a supernatural son is born, which is the glory of God and of Israel also. I have known people to be worried out of countenance by preachers after them, nearly as bad as the Arminians. When Elijah poured the barrels of water on the altar, and filled the trenches, doubtless some said, What does he mean? But it was to prove God and the true fire. It is good to-day and will hold good always. Better to do that than to blow our own sparks.

Yours in hope,
W. LIVELY.

MARRIAGES.

Nov. 19th, 1893, at the residence of the parties, State Road, New Castle Co., Del., by Elder E. Rittenhouse, Mr. Alanson E. Rittenhouse and Miss Anna B. Frazier.

OBITUARY NOTICES.

DIED—At his home near Prescott, Walla Walla Co., Wash., **Peter Smith Walden**, aged 45 years, 6 months and 7 days.

His disease was paralysis of the heart, from which his life ebbed peacefully away at six o'clock in the evening of the fourth day after the first attack. He was baptized about Dec. 25th, 1871, by Elder John Stipp, and received into the fellowship of the Siloam Church, in Marion Co., Oregon. He had been an attendant at that church from its constitution, in his early childhood. As he grew in years and in knowledge his understanding was awakened, and prepared to receive the things of the Spirit. For several years previous to his baptism he was a profound student of the glorious truth of the gospel, so much so that no amount of work as student or teacher could pervert his mind from the daily companionship of the Scriptures. He passed through many severe trials, and was often mourning the dark and lonely seasons; but through it all he came forth as gold from the refiner's fire, and at all times deposed himself as having on the breastplate of righteousness and the whole armor of truth. In the year 1877 he moved his membership to the Mizpah Church, in Umatilla Co., Oregon, with Elder G. E. Mayfield as pastor. He married Mrs. Sarah Potts in February, 1878, since which time their home has been in Walla Walla Co., Wash. His last meeting with the church at Dayton, Wash., was last June, when the Columbia River Association was in session. He seemed to experience great delight in the preaching and society of the brethren, his joy being remarked by those present, as a cup overflowing with fullness. He leaves a wife, six children, a mother, three sisters and two brothers.

"How blest the righteous when he dies,
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast.

"So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

"Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears!

Farewell, inconstant world, farewell."

MARTHA J. LEE.

HARTLAND, Wash.

Mrs. Louisa Benson was born Sept. 18th, 1811, and died Sept. 6th, 1893, aged nearly 82 years.

Her maiden name was Gill. Her father many years ago was a member of the church at Black Rock. Her husband, Mr. John Benson, died in 1862, leaving her with a large family of children to care for, which she did carefully and well, and lived to see them all settled in life and doing well. She died at the home of her daughter, Mrs. Charlotte Benson, in Woodbury, after a very brief illness. She had been in failing health for two or more years, but of late had seemed much better, and was able to go from her son-in-law's, Mr. John Bond, near Black Rock, to her daughter's but a few days before she died.

In September, 1880, she came to the church at Black Rock and related a hope in Christ of many years, and was gladly received and baptized. She has been a faithful member. Her seat in the house of God was never vacant when she could avoid it. She was also thoughtful concerning the pecuniary burdens of the church, and did not neglect her duty up to the full extent of her ability. She was a good listener, and enjoyed the preaching of the word much. My conversations with her were often pleasant and profitable to me. We shall deeply miss her from our meetings, and her children will miss a kind and thoughtful mother.

I was absent in Maine at the time of her death, so that Elder Grafton was sent for, and came and spoke greatly to the comfort of the friends at her funeral, as I was informed by several of the friends. May the God of all grace be near, and comfort all who mourn, is my prayer.

F. A. CHICK.

REISTERSTOWN, Md., Nov. 22, 1893.

AGAIN the hand of the Lord has fallen heavily upon our household. Our dear mother, **Harriet F. Bickers**, died at her home in Lexington, Ky., Oct. 12th, in the 65th year of her age.

She was born in Anderson Co., Ky., received a hope, was baptized in early life, and has since been a faithful follower of him who is meek and lowly in heart. It was often her privilege to sit, as did Mary of old, undisturbed at the feet of Jesus, in the full enjoyment of that good part which cannot be taken away.

Mother was sick only five days. Her trouble was pneumonia and an affection of the heart. She felt that it was her last sickness, and talked calmly of her death, saying she was ready to go if it were the Lord's will. As the evening shades of her last day on earth gathered she fell into a sweet sleep, resting for almost an hour. When she awoke her face was radiant with joy indescribable, and she began talking of Jesus and his love, quoting many of the precious promises, and speaking words of comfort to our breaking hearts. A great change had passed over her, and we knew that the end was near.

"O dearest one, we saw thy white soul
shining
Behind the face,
Bright with the beauty and celestial
glory
Of an immortal grace."

She told us we must not grieve, for it was the hand of God, and he doeth all things well; that she had no fear of death, and that we would meet again where partings are no more. To her two daughters who did not get here she sent messages of love, and also desired to be remembered to their little ones. When she had finished talking she said she must go to sleep; and from a natural slumber she gently passed at half-past twelve o'clock into that blessed sleep in Jesus. Among her last words were, "Looking unto Jesus, the author and finisher of our faith." O may we, her desolate, sorely tried children, also lay aside every

weight, and through our blinding tears look trustingly to Jesus in this the day of our great trial. Our father, mother and brother have been taken in three years. None but those who have been so sadly bereaved can know the desolation that has been wrought in our hearts. But God is a refuge for us; his promises are sure. "My grace is sufficient for thee."

"Life is a count of losses
Every year;
For the weak are heavier crosses
Every year.
Lost springs with sobs replying
Unto weary autumn's sighing,
While those we love are dying,
Every year.

"But the truer life draws nigher
Every year,
And its morning-star climbs higher
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter,
Every year."

CORA BICKERS.

LEXINGTON, Ky., Nov. 19, 1893.

Nelson Kelley died at his residence in Columbia township, Jackson Co., Mich., Sept. 11th, 1892, of a long and complicated illness involving heart trouble.

He was born in Delaware Co., N. Y., and came to Michigan in early life, where he married Margaret Brooks, and settled in the home where he died, being one of the pioneers of Jackson County. Commencing life with nothing but health and the good gift of economy and industry, they soon made for themselves a good home, and accumulated an abundance of this world's goods, which they left to be enjoyed by their two remaining children, Merchant Kelley and Mrs. Eva Flint. He was nearly seventy years old at the time of his death. He was not a professor of religion, but often attended our meetings, and in his long illness would express a desire to depart from his tried and suffering life. Toward the last he would repeat some of our sweet old hymns, one a parting hymn, and another commencing,

"Salvation! O the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears."

When asked if he felt it to be a cordial for his fears, he acknowledged that he did. He lived a quiet and peaceable life, and died a peaceful death. His funeral was preached by Elder W. L. Lines.

ALSO,

Margaret Kelley, wife of Nelson Kelley, died at her home on the morning of Aug. 11th, 1893.

She had been afflicted many years, and had a most distressing cough and nervous trouble; but on the morning of her death she had partaken of breakfast, and seemed to shake while eating. In a short time her granddaughter heard her fall to the floor, and when she could summon assistance she was dead.

She professed a hope in early life, united with the Baptists before the division, and always remained in sentiment with the old order. She was born in Delaware Co., N. Y., came to Michigan in her young life, and married as before stated. She was one who looked well to the ways of her household, and was untiring in the duties thereof. She was seldom abroad; and her choice way of spending her leisure hours was in reading her Bible and hymn book, which she had well learned, and he beloved paper, the SIGNS OF THE TIMES. I lived by them one year, and enjoyed their company very much. She was firm in her belief in the doctrine set forth in the SIGNS OF THE TIMES, and seemed much attached to our pastor, Elder Lines, and attended our meetings as regularly as health would allow. In all her many different moods and frames of mind she said that whenever she picked up her hymn book she

found some hymn that just suited her feelings. One of her favorites commences, "Begone, unbelief; my Savior is near." Their two children being married and settled, leaving them alone, they took their first grandchild, Maggie Flint, to live with them almost from her birth, just to have her to care for and to love. She leaves a brother and two sisters, besides her children and grandchildren.

Her funeral was preached by Elder Thomas J. Wyman, for whom she entertained a high regard.

ALSO,

Mrs. Matilda Kelley was born in eastern New York, came to Michigan in early life, and died at her home in Columbia township, Sept. 1st, 1893.

She was the daughter of John and Mary Every, and was married in her young life to Wm. Kelley. She was nearly seventy years old at the time of her death. She was the mother of four children, one lovely daughter preceding her to the grave many years ago, for whom she greatly mourned. The other three (one girl and two boys) survive her. She acknowledged a hope, and often related her experience, yet never gained confidence to be baptized, but always attended our meetings, often walking two miles, and saying it was a pleasure to do so. She much enjoyed the preaching and company of the Old Baptists. She possessed the ornament of a meek and quiet spirit, which is in the sight of God of great price. Her sickness was long, and at last she died peacefully, saying she was not afraid to die, and was ready to depart, giving some directions about her funeral. She was a widow many years, and lived alone, trusting in God. She was tenderly cared for during her illness by her daughter, Hattie Choat, and her two sons, Edgar and John T. Kelley, who live to remember her. Her funeral was preached by Elder Thomas Swartout. She was one of the "poor and afflicted people," and consequently one of my friends.

ALSO,

Emma Swartout Smith, eldest daughter of brother Zetus and sister Harriet Swartout.

She was afflicted from childhood, but was of an ambitious nature, and followed the vocation of teacher some years, finally marrying Birchard Smith, nearly two years ago, and moved to the city of Lansing, where she resided until June of the present year, when she came home to attend our association, visit her parents and friends once more, and to die. She was born in Columbia township, Michigan, and was nearly twenty-nine years old. Before she died she said she had a presentiment of something about to take place, and, as her mother was an invalid, she feared she was going to die; and now she said, "To think it is I!"

Her disease was of the chest, and she just panted her life away. Being afflicted, she was one of my friends, and always looked up into my face with such a pleasant and trusting look. In her dying hour she would look upward with such an earnest look, and say, "O blessed Jesus!" manifesting that her trust was there, and there only.

"Look upward in a dying hour,
And live, the prophet cries;
But Christ performs a nobler cure
When faith lifts up her eyes."

According to her request, her funeral was preached by Elder W. L. Lines, of La Fontaine, Ind., himself choosing this subject, "The maid is not dead, but sleepeth."

These, we trust, all died in faith.

"Swiftly thus our fleeting days
Bear us down life's rapid stream!
Upward, Lord, our spirits raise;
All below is but a dream."

KATE SWARTOUT.

WOODSTOCK, Mich.

EDITORIAL NOTICES.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 6, 1893.

NO. 49.

POETRY.

PSALM XCIX. 2.

THE Lord is great in Zion!
My soul, repeat the lays;
Join saints in high communion,
Swell everlasting praise.

The Lord is great in Zion!
Transcendent is the theme!
Before him bows creation,
All heaven adores his name.

The Lord is great in Zion!
Bless'd Spirit, make him known—
The Rock of my salvation,
The Lamb upon his throne.

The Lord is great in Zion!
I hope on this to dwell,
And shout, in open vision,
"He hath done all things well!"

THE BORDER LANDS.

To "Aunt Lydia" Mullock.

FATHER, into thy loving hands
My feeble spirit I commit,
While wandering in these border lands,
Until thy voice shall summon it.

Father, I would not dare to choose
A longer life, an earlier death;
I know not what my soul might lose
By shortened or protracted breath.

These border lands are calm and still,
And solemn are their silent shades;
And my heart welcomes them until
The light of life's long evening fades.

I heard them spoken of with dread,
As fearful and unquiet places;
Shades where the living and the dead
Look sadly in each other's faces.

But since thy hand hath led me here,
And I have seen the border land;
Seen the dark river flowing near,
Stood on its brink, as now I stand;

There has been nothing to alarm
My trembling soul. How could I fear
While thus encircled with thine arm?
I never felt thee half so near.

What should appall me in a place
That brings me hourly nearer thee?
When I may almost see thy face,
Surely 'tis here my soul would be.

They say the waves are dark and deep,
That faith has perished in the river!
They speak of death with fear, and weep.
Shall my soul perish? Never! never!

I know that thou wilt never leave
The soul that trembles while it clings
To thee; I know thou wilt achieve
Its passage on thine outspread wings.

And since I first was brought so near
The stream that flows to the Dead Sea,
I think that it has grown more clear
And shallow than it used to be.

I cannot see the golden gate
Unfolding yet to welcome me;
I cannot yet anticipate
The joy of heaven's jubilee.

But I will calmly watch and pray,
Until I hear my Savior's voice
Calling my happy soul away
To see his glory and rejoice.

BROOKLYN, N. Y., Oct. 24, 1893.

CORRESPONDENCE.

WORLDLY AMUSEMENTS.

G. BEEBE'S SONS—DEAR BRETHREN:—Several times of late, and also in former years, I have been asked questions by different ones with regard to the above-named subject. Of late the matter has been brought to my mind again, and I feel like trying to suggest some reflections which have occurred to me with regard to it.

The Bible differs from nearly all other books embracing religious systems, in that it does not lay down minute rules to govern the followers of Christ. It is true also that the gospel differs from the legal covenant in the same way. The Jew was bound by a multitude of set rules, which controlled (or sought to do so) the commonest actions of everyday life; but under the gospel dispensation we have life and spirit instead of form. The law put a wall around men; but the gospel puts love within men, and makes love the obedience which we owe to God, and the duty which we owe our neighbor.

So we find in the Scriptures of the New Testament no hard and fast verbal rules laid down with regard to the theme named above, but rather certain general principles and statements, which, however, seem to me to fully cover the ground. I will, first of all, refer to some of them. "Only let your conversation [manner of life] be as becometh the gospel of Christ."—Phil. i. 27. "That ye might walk worthy of the Lord unto all pleasing."—Col. i. 10. "I beseech you that ye walk worthy of the vocation wherewith ye are called."—Eph. iv. 1. "For our conversation is in heaven."—Phil. iii. 20. "Be ye holy in all manner of conversation."—1 Peter i. 15. Soberness also is enjoined in 1 Thess. v. 6, in Titus ii. 2, 4, and in 1 Peter iv. 7. Soberness in these places means not merely abstaining from what is commonly called drunkenness, but a sober life in conduct, in speech, and in all that pertains to our life on earth. In Colossians iii. we are exhorted, if we be risen with Christ, to seek those things which are above, and not on the earth, and to set our affections upon them. We are told (Col. iii. 5) to mortify our members which are on the earth; and in Ephesians we are told to put off the old man, and to put on the new man, &c. Repeatedly we are exhorted not to live after the flesh. We are told (1 Cor. vi. 19, 20) that our bodies are the tem-

ples of the Holy Ghost, and that we must not make them the members of an harlot; and in Colossians iii. 17 it is said, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." These stand among hundreds of similar admonitions; and they certainly show that the calling of a believer is a very high and holy one, and that the whole manner of life in all things should be conformed to it. There is not an act, thought or word but what ought to be subjected to this test, viz., Is it for the glory of God, and does it tend to our growth in grace and knowledge? It seems to me that this subject of worldly amusements must be brought to the test of the general principles embodied in the above-quoted Scriptures, and in many others that might be quoted.

All the exhortations and commandments of the New Testament are summed up in the one word, "love." Love is the fulfilling of the law of God, and love worketh no ill to his neighbor. Love in the heart will lead us to ask at all times and concerning every step of the way, Will this or that be to the glory of God, or to his people's good? When I have been asked if certain worldly amusements were right and lawful for a christian to engage in, instead of giving a direct answer of yes or no I have generally felt to refer to these general principles, and to say, Will it be for the glory of God, or do you feel that you can ask God to bless you in it? Or sometimes I have said, Do you feel as though it will add to the joy of your spiritual life? For the Scriptures say, "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."

There are many things pertaining to the affairs of this natural life that are right in themselves. Our God has ordained labor, social friendships and relationships, and the gladness and joy belonging to these things are right. In these things we may serve Christ, as well as in preaching, praying and singing psalms. Our Lord himself in the days of his flesh acknowledged all human relationships that were ordained of God, and the obligations that grow out of them. He was not separate from the people in their joys any more than in their sorrows. He was present at weddings and social assemblies with the rest; but still even those highest and best human relationships and associations he held in entire subordination to the interests of his king-

dom. He said, "Whosoever loveth father and mother more than me is not worthy of me." But there were places where Jesus was not found. There were things approved by men in which it is not recorded that he had any part. He who is our life is also our exemplar, our pattern in all things. Where Jesus went we may go; from places which knew him not we also should be absent.

There are some things which go to make up the amusements of certain classes of men concerning which it is hardly possible for a believer to be perplexed for a moment as to the right or wrong of them. They are things from which the more careful and moral among unregenerate men start back with abhorrence; and christians who have the mind of Christ must certainly know at a glance that such things as I shall name are an abomination in the sight of God. Such things as games of chance, embracing all forms of gambling, from a raffle or grab bag at a church fair to playing dice or cards for thousands of money, or such gambling as is carried on under the forms of law, at Boards of Trade, or betting upon any occasion whatever, whether for a penny or thousands of pounds, or horse-racing, or lotteries, or drinking at the public bar with besotted men; these all are openly vicious in their effects, and therefore sinful in their nature. Surely if a child of God enters into any of these things he does so with his eyes open, and has no cloak for his sin. Concerning this class of amusements, no child of God would ever think of asking, Are they right or wrong? One of the best proofs of their sinful nature is that if any believer should be entrapped by any of these things he would be ashamed for the church of God to know it. Of these things it is not needful that I should speak at any length, because all will see at a glance how they who do such things harm their own souls, and wound the Savior, and cause his religion to be reproached; and yet concerning even these open sins, how constantly must we be kept by the grace of God, else we shall wander into them.

It was not concerning the things just named that the questions of which I spoke at first were proposed to me. To make the matter plain and simple (and I desire always to be plain), I will say that these questions have been asked of me, "Is it wrong for a christian to attend now and then the theatre or opera, to dance under certain circumstances,

to take part in social games or sports, such as lawn tennis, croquet, or playing cards where money is not at stake?" Now it seems to me that these things can only be decided by bringing them to the test of such Scriptures as these which follow, "Do all in the name of the Lord Jesus," "Do all to the glory of God," and others like the texts to which I have referred in the former part of this letter. Let us ask of ourselves questions like these, Can we expect to meet the Lord Jesus at such places? Can we do such things to the honor and glory of God? Will they conduce to our growth in grace, and will they add to our spiritual comfort, and help us on in the narrow way? Can we conceive of Jesus or his apostles as engaging in such things or frequenting such places? One thing is sure, I think, viz., we should all prefer not to hear of our brethren being in such places or doing such things. I am sure also that not one of us, in our first love, believed it possible that we ever could find pleasure in such things. We did not any of us then have to ask whether it were lawful or right for us to be engaged in such things. Our soul's rich experience of the love of God was joy enough. We could not even conceive that worldly pleasures could be a joy to us; and it is only when this first joy has become dim that we can even think that the foolish amusements of earth could possibly be desirable. Who that was filled with the joy of God's presence ever wanted to attend theatres, operas, dancing parties, or to play tennis, croquet or cards? How dim the fine gold has become when these things become our delight!

But I have been asked the question in this form: Granting all this last paragraph to be true (and no doubt they say it is true), granting that we have become dull and cold and carnal, have we yet sinned against God in indulging in these things? I have felt at times to answer in this way: Have you in these things glorified God? Have you done in these things that which will edify believers? Will your doing these things have a tendency to encourage and strengthen the weak and timid and tender ones of your Father's house? Have you helped by doing these things to unite yourself to your brethren and your brethren to you by closer ties? Have you found these things to be to the spiritual advantage of your own soul? Have you by these things shown that you are not of the world, even as Jesus is not of the world? Does the world itself respect your profession as much as it did before?

If it be asked still farther, Are these amusements sinful? is it not within bounds of truth to answer thus? If they wound Jesus Christ they are sinful. If they offend the little ones they are sinful. If they cause the world to say, "There is no difference between church members and us," they are sinful. If they

injure our own spiritual growth and comfort they are sinful. If we cannot carry a heartfelt sense of the presence of Jesus Christ with us into them they must be, they are sinful. If we can engage in theatre-going, dancing, card-playing, tennis, &c., and in them glorify God, edify believers, and strengthen and encourage the weak of the flock, and unite ourselves more closely to the children of God, and them more closely to us, and profit our own souls, and show that we are separate from the world, and make all men respect our profession of godliness more; if, I say, we can engage in these things, and produce these good and holy and God-honoring results, then may we safely do them ourselves, and encourage all others who love the Lord to do the same. But if the reverse be true, then is it a sin and a shame to engage in them; and we shall assuredly appear before the judgment-seat of Christ to answer for our transgressions, and shall receive the rod.

I believe that all the children of God have a heart to do right, to serve and glorify God, and to help one another; and I am sure that none who love God will be offended when such things are presented. Neither have I written here for the sake of any particular brother or sister, for we all need to be reminded of the right way again and again, lest we err. I am sure that no child of God ever felt that he could go straight from the theatre, the dance-hall, the card-table or the croquet-ground with a fitting frame of mind to the Lord's table, or to the waters of baptism, or to the house of prayer, or to the hearing of the word of God when preached by spiritual men.

Are not these all good reasons for letting such things alone? Social converse is not a hindrance to these things, neither is engaging in any honest avocation, nor sharing in any of the joys that belong to the natural relationships which are ordained of God; but, brethren, must we not all bear testimony that what are called worldly amusements do prove stumbling-blocks and hindrances in our way? If they are hindrances, are they not wrong, and do we not sin against God and against our own souls when we engage in them? I do not believe in saints of God going about with a long face, and an appearance before men of fasting. If any man has a right to rejoice and wear a shining countenance it is the believer in Jesus. There is no more religion in a sigh than in a smile; but the joy of a child of God is in his Father and elder Brother, and in the fellowship of saints, and not in worldly vanities and amusements. The religion of Christ has joys more exalted than the vain pleasures of earth; and who that has once tasted them could willingly exchange them for any carnal joys!

In these things I write from personal experience. I have learned for myself in former years that to engage

in worldly amusements was death to my spiritual comfort and joy. I could not engage in such things without feeling that I had unfitted myself for spiritual meditation and conversation. If I know anything at all about what an experience of the joy of a present salvation means, I certainly lost that joy when I engaged in worldly amusements. I felt that I certainly was not redeeming the time, but wasting it. I could not enter into spiritual conversation with my brethren after such indulgences. I could not feel that any inquiring soul who saw me thus doing light and trifling things would be encouraged to come and converse with me; and I always felt that every one who saw me had reason to doubt the sincerity and reality of the profession which I had made. I hope I shall not be understood as desiring to set myself up as a pattern for others; but this has been my experience.

I want also to say that I should not have written these reflections had not some of the Lord's children, as I believe they are, asked me such questions as I have named, and I felt like answering them in this way. The way is very narrow, and it becomes us to walk softly in it. We surely cannot be too careful in all our journey while on the earth. May the spirit of liberty in Christ make us free from all the bondage of the world; for we have been called unto liberty, only we must not use liberty for an occasion to the flesh, but by love serve one another.

I remain your brother in the hope of pleasures everlasting through Jesus Christ,

F. A. CHICK.

REISTERSTOWN, Md., Nov. 23, 1893.

BRANTFORD, Ont.

DEAR BRETHREN BEEBE:—There is nothing, perhaps, spiritually, more trying to our perplexed human minds than when we are in a strait betwixt two conflicting points, such as whether to speak or not to speak, whether to write or not to write. Probably this is all of the flesh. I know not. But if ever doubts and fears have made me realize their true existence and power over me as a personal and, I believe, in some way responsible unit in God's creation, it has been under such questionings, Ought I, or ought I not? Will it be for the glory of God, for a testimony to be set aside, or for the comforting and strengthening of some of his children? If I am led by his Spirit I know full well it will find an echo in the vibrating chords of every heart which the Spirit has just then attuned to throb with his glory. Yet if of the flesh it will find an echo too, even the deceitful counter tenor of the false angel of light. And so greatly at times does this puzzle and try me that I am all but persuaded there is nothing better than to spin and sew, to eat and drink, and leave off meddling with matters too high for me. If I only

could! I wonder if any other has traveled this uncertain realm before. When you passed through Brantford you kindly intimated at parting that you would be glad to hear from me. But this is my trouble, I have had a subject on my mind for a long time, which has already been treated of in the SIGNS. Before it appeared there my convictions were deeply rooted out; and although I have examined testimony for and against, they hold fast; yet I know from what I have read in your paper that the balance of belief is against me. Now, I have no desire to make a martyr of myself in print, and the only question that weighs a feather with me is, Does this weakness amount to spiritual dishonesty on my part? I have no fear of upsetting any old christian, but I have a fear that in withholding somewhat I should seem more sound, according to Old Baptist views, than I really am. Their friendship I long to retain, yet not on the peace at any price policy; so I felt that if I ever wrote again I must discharge my conscience on the parable of the leaven. If therefore this finds a place in your columns, on me be the error, if such, and farther light be sent.

The first place in which this parable is found is in that famous list of veiled truths which our Lord lifted from his casket of pearls, above the heads of a mixed yet separated audience. It is found in Matt. xiii. 33, following the mustard seed parable. On this occasion, Matthew tells us, Jesus went into a ship, because of the multitudes gathered to him; thus leaving them on the shore, although in hearing distance. The narrative does not clearly state whether the disciples went into this boat with him, were there before him, or came separately to him from among the people. But the substantive truth is plain from the questions put and the answers partially unfolded by their teacher, that the meat of these sayings was for the healing of those whose eyes had been or should be anointed with spiritual discernment. The repetition of this same parable is found in Luke xiii. 21, under different circumstances. Luke in opening his gospel declares that having had perfect understanding of these things from the first, as many had undertaken to write of them, he also, in order or turn, desired to confirm their word, and, we may infer, perhaps more precisely arrange some parts. In Matthew therefore we appear to have the utterance of this truth in its nut or unshelled form; but in Luke it is applied as a comment on the faultfinding of his adversaries when he loosed the woman who had been bound with a spirit of infirmity eighteen years. Here it is so plainly linked with the mustard seed again as to force the conviction that these two must have a deep relative connection. Please read the surrounding verses for yourselves. I will here say that I think these parabolic teachings have both a backward and

forward looking aspect. It will not do to confine them literally to any one period of time, as their substance runs through all. Thus I have heard many conflicting statements as to what is the kingdom of God. To me his kingdom is one, running through all ages, having both an outward and inward development in each. These developments alter their aspects, but the spirit of them is the same yesterday, to-day and forever.

Now a passing word on the mustard seed, key-note to the leaven parable. This mustard seed I take to be the Lord Jesus Christ himself, or God among men in human form. The scribes and Pharisees looking only through the eyes of natural understanding could see no traces of the Messiah or Deliverer, for whom they looked, in the carpenter's son; and his distinct condemnation of their multiplied additions to Moses embittered them. The form of words used, a man took this seed and cast it into the garden (Jewish then), embodies the sacred truth that Jesus came not by constraint, but willingly; the figure of the mustard seed showing that he had an inferior nature and will, even as others; for he took not on him the nature of angels, but the seed of Abraham, and was in all points tempted even as we are, yet without sin. The great mystery of all Scriptural teaching is that it presents us God in a twofold form, or as the Spirit indites it, God manifest in the flesh, power and weakness. This twofold form creates a field of hidden beauties, in which the gospel traveler loves to meditate at eventide; for there he hears the sweetest songs of the birds of paradise, culls some of the loveliest flowers of grace, and pricks his hand with those hard sayings from which flesh shrinks, and yet faith will reach after.

Now concerning types I will say humbly that I do not think they alter their essential teaching in Scripture, although they may appear at first glance to do so; hence to recognize that meaning is to be guided in the path of understanding. It was in the veil of flesh that the Son came to sow the truth concerning himself, first in the Jewish fold, and afterwards through the lips of his disciples, sons of God likewise, in the wide field of the world.—Mark xvi. 15. The unfold of these truths being, in all ages, the Spirit of truth, the Comforter of the orphaned family of grace. In this case we find Jesus using these two parables as a commentary on the existing state of the church under the law, and as anticipatory warnings of evil that would reappear, associated with his own gospel branches. Was the sacred Temple of David now a spring shut up or a fountain sealed? No. It had spread the shadow of its branches so wide that the fowls of the air could lodge therein; and shortly should appear that amazing sight or a Roman governor and Jewish king

(Luke xxiii. 12) making friends over the crucifixion of the true Prince of David's house. And so should it yet be; for whenever a gospel church stretches forth its hands to the world with the longing cry of more! more! barrenness, desolation and spiritual death result. The indignation of the ruler of the synagogue concerning the outward breaking of the Sabbath, and his utter heartlessness for the poor daughter of Abraham, is a pithy showing up of the spirit of form against the spirit of faith in all time. So the natural branches grow apace, but the kernel is ever perfect in number and in mind, being one body in Christ.

Just here a note of explanation. Jesus in quoting his own parables is not teaching that the mustard seed and its growth is only the development of the true Godhead in him; neither when he speaks of the leaven and its spread does he portray the pure rule of grace in the heart. What he does speak of is the outward resemblance and bewildering form under and by which the heavenly seed is both hidden and yet sustained, and this of necessity while here below. The earthen vessel which has a sinful nature has been prepared for the nursing of the heavenly babe. Its opposition to that heavenly stranger continues through all time, yet in some mysterious way which we know not yet that opposition shall go into death, the corruptible vessel put on incorruption, and the personality of the redeemed soul in its rising be kept entire. It is because of this twofold representation of the sons of God that all their work is imperfect, and the clouds and vapors of sin arise. Only the Son himself had full control over all circumstances and all temptations. Alas! how often are we made to feel it; for this is literally Esau's mountain and Jacob's wilderness. Therefore the true wheat is only as a handful of corn on the top of the mountains; nevertheless it shall bear rule over the wild boughs on which it waves. So the church on earth and the true christian on earth is the oddest of all rational creatures to read. By the powerful insight given him into the corruptions of his own heart he often feels the very grounds of his hope sinking beneath his feet; and in view of Esau with his four hundred men hastening to slay him, he wrestles in agony of spirit with the only man whose help is worth praying for. Then, as the morning of deliverance dawns, he cries aloud, "I can do all things through Christ who strengtheneth me," and quietly sets his peace-offering before the coming thunderbolts of wrath; for these have been presented to him by the wounded hand of the avenger of blood himself; yet to the world and Laban this princely Jacob has often proved himself a wily and treacherous man. May our heavenly Law-giver keep us all from the very appearance of evil, though it be the laming of all our earthly strength.

Now then, this outward, puzzling and corruptible resemblance of the body of Christ's flesh is the photograph which these parables set before us, and that in their true order of manifestation; the head or man first, sowing his seeds of truth, as a type of the Spirit of truth; the woman or church second, as a type of sinful flesh, introducing the leaven of corruption; and as this man at least never yet hated his own flesh, but nourisheth and cherisheth it unto eternal life, so in the bruised meal of the second parable we find the heavenly Redeemer made sin by the hand of the woman to whom he had sworn his love, as she introduces for his life-blood the fruit of the vine of the earth.

I will next point out our Lord's own way of using leaven as a type. In Matt. xvi. 6, he says to his disciples, "Take heed, and beware of the leaven of the Pharisees and Sadducees;" the meaning of which warning causing much debate among them, he thus unfolds in verse eleven, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." There is little if any difference of opinion as to what is shadowed forth by the miracle of the multiplication of the natural bread; that is, that he who thus fed literally the hungry thousands then following him, would ever be present in the power of his Spirit to unfold the seeds of gospel truth to his own hungry Israel, and thus convert them into the heavenly manna of their souls, that they might no longer cry, "What is it?" but know of a surety that this same Jesus was the bread of life broken for them. How fitting then is the warning which follows, that these apostles who were to become distributors of bread to all nations should be careful lest in passing through their lips the simplicity of the truth should be permeated by the natural wisdom of man, and the desire for proselyting lead them to study smooth things, as did these legal teachers of their own nation. Now pass on to Luke xii. 1, and read again, "In the mean time when they were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." This solemn injunction of the tried Master is thrown out to his little band of disciples in the very heat of a fierce assault of the Pharisees upon his teachings, yet carried on in so wily a manner as to appear as if they would learn something from him; and knowing that they likewise should yet go through similar fiery trials for his truth's sake, Jesus reminds them that a higher tribunal is ever sitting and

judging the very motives of professed worshipers; teaching them by his own example not to fear them who could only kill the body of flesh, lest by that fear they should be led into a feigned service, and thus be plunged into the hell or grave of separation from the light of his countenance and power of his Spirit, but rather patiently confess him before men, knowing that the scoffs and cruelties of their fellows should be followed by the peace of God which passeth understanding, and the radiant recognition of the angelic brotherhood of Jesus.

From this explanation of the typical meaning of leaven the Savior's earnest teachings and expositions to his disciples continue until we reach the parable in the thirteenth chapter and twentieth verse; and there is not, to my view, the slightest intimation from his lips that he was now using it in an exactly reverse sense to what he had done before. This I consider eminently worthy of notice in the case of the great Teacher himself.

The next notable passage, 1 Cor. v. 6-8, concluding with Paul's serious appeal to the erring Corinthians, is on a line with the "beware" of Christ. "Therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Mark, he does not say, but with the leaven of God's grace, as he might fittingly have done if the type was alterative in its teaching. At the risk of seeming to push the point, I will also quote from the "Douay Version," which I highly prize as a whole, when comparing obscure passages. "Your glorying is not good. Know you not that a little leaven corrupteth the whole lump? Purge out the old leaven, that you may be a new paste, as you are unleavened." Mark, the figure of paste bread or lump corresponds with the meal which the woman took to hide the leaven in. Passing to Gal. v. 9, we find the same expression, "A little leaven leaveneth the whole lump," used as a comment on what would be the effect of the adding of circumcision to the doctrine of christian liberty, from the Mosaic law. The apostle assures them that though it might appear an added grace, it would eventually form a yoke of bondage, and finally result in their entanglement afresh. The passages cover the New Testament use of the term leaven, so far as I know.

It may be well, before more critically reviewing this very interesting parable, to go back to the Old Testament, in prayerful hope of some light on those passages which seem to bear a contradictory evidence. It seems almost needless for me to remind Old School Baptists at least that holy writ abounds with passages whose separated wording appears to confute other statements; and those doubtless are the trial

(Continued on page 389.)

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 6, 1893.

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OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

FOLLOW PEACE.

"FOLLOW peace with all men, and holiness, without which no man shall see the Lord."—Heb. xii. 14.

One of the exclusive names by which inspired wisdom characterizes the Lord of life is expressive of the wonderful fact that his kingdom is not built upon the ruins of nations despoiled in war, whose vanquished armies have been slain with the sword, and whose treasures have been wrested from their unwilling grasp by superior strength. The glorious King of saints is emphatically "The Prince of Peace." While it is indeed true that he is "the blessed and only Potentate, the King of kings, and Lord of lords," it is not by methods which prevail among sinful men that this dominion is established. The princes of this world hold their thrones only by the military power of their subjects; and when they are desirous of extending their empires they must resort to the use of weapons of destruction by which to overcome their adversaries. All the nations of earth are thus built up in the blood of their subjugated victims. This is the history of the world from the earliest records. But the kingdom of Jesus is neither of this world, nor after the order of those kingdoms which are thus established by might and power of the men of this sin-cursed earth. There is no other source from which real peace can come to the living children of divine grace but as it flows from their heavenly King; and he has given to them the sacred rest of that perfect peace which can never be disturbed by all the assaults of their cruel adversaries. When speaking comfort to them just before he was crucified, he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John xiv. 27. Throughout the volume of that Scripture which is given by inspiration of God the perfection and beauty of peace is presented; and the saints are assured that they have the gift of the peace of God as their portion while sojourning in this enemies' land. Yet to the sight of finite reason they appear to be an afflicted and poor people, troubled on every side, and of all men they seem to have the least claim to the enjoyment of peace. Not even to their own natural mind can they show the infinite peace which is their support in all their tribulations. It is often the case that they are so troubled that they cannot find rest in any

refuge to which they may resort. The psalmist says, "Great peace have they which love thy law; and nothing shall offend them." In the margin the original is translated, "They shall have no stumbling-block." This explains the sense in which nothing shall offend them.—Psalm cxix. 165. While they find no stumbling-block in the doctrine and commandments of Jesus, they are called to encounter constant opposition in their own carnal mind and in that evil heart of unbelief which cannot receive the testimony of the Spirit through faith. Thus in their practical experience they learn the truth as declared by our Lord, that the gift of his peace to them is "not as the world giveth."

The peace of God passeth all understanding, and even while it abounds in keeping the hearts and minds of the saints through Christ Jesus, to the blinded and bewildered eyes of reason it appears that they are ready to perish in their manifold troubles and conflicts. The very same saint who is so troubled that he cannot speak, calls to remembrance his song in the night, and in the assurance of living faith he finds the victory of peace in the remembrance of the works of the Lord and his wonders of old.—Psalm lxxvii. There is no rest for the conscious sinner in remembering his own works. As often as he recalls them his heart is troubled with the conscious pollution of his most devoted efforts to render satisfaction to the holy law, by which the exceeding sinfulness of his heart is exposed, and in which he sees the justice of his condemnation. That remembrance but aggravates the distress of the troubled one. But when in the light of divine revelation the Spirit of truth takes of the things of Jesus, and shows the tried one the wonderful works of the Lord, in that remembrance he receives peace as a river of everlasting consolation. Since this peace is not of this world nothing temporal can disturb its sacred fullness of comfort and rest. It was given to the worthies of old who were persecuted, "being destitute, afflicted, tormented," even when they wandered about with no refuge but in dens and caves of the earth.—Heb. xi. 32-40. It is now ministered to the subjects of electing love only when they are called to endure afflictions by which they are forbidden to claim the victory as the result of their own merits or prudence. So Paul and Silas taught the saints, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."—Acts xiv. 22. "Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which

make for peace, and things where-with one may edify another."—Rom. xiv. 16-19. In this experimental sense there is no such thing as entering into the kingdom of God without enduring the "much tribulation" which is the only way of entrance. Natural or earthly peace must be found in avoiding such tribulation, hence there can be no mistaking the rest of carnal indifference for that perfect peace which is to the subjects of grace the present enjoyment of the kingdom of God. This distinction must not be forgotten if the saint would avoid the perplexity resulting from failure to rightly divide the word of truth.

As enjoined in our text, the peace which must be followed, is that same heavenly principle which is defined in the inspired Scriptures above quoted. It is inseparable from that holiness which is included in the admonition under consideration. No peace can be genuine unless it bears this peculiar mark. The adversary is ever ready to propose terms of peace based upon the sacrifice of this divine seal. He even dared assail the Captain of our salvation with such a temptation. He has never been able to suggest any temptation to one of the followers of Jesus but that it was included in the charge which Jesus repelled when he "was in all points tempted like as we are, yet without sin." When the rebellion of carnal pride would lead the disciple to deny his allegiance to his Lord, and prompts him to follow the dictates of his own mind, reason offers the suggestion that he is under no obligation to obey the commandments of Jesus unless they are endorsed by his own judgment. There is in this temptation a denial of the obligations to yield his members servants to righteousness, which is the consecration or holiness with which the chosen subjects of divine grace are made holy and without blame before God in love. In the present experience of the saints there is no such thing as "seeing the Lord" in the answer of a good conscience toward God, without this holiness. So long as the heart is divided by some lingering confidence in the flesh, the saint lacks this indispensable qualification for seeing the Lord. The typical law as written on tables of stone, required that there should be no other god to dispute with him the possession of the heart of the Israelite, and to divide the love which was demanded by the Lord their God. It was therein declared that the Lord God is a jealous God, and that he will not have any rival in the devotion of his chosen people. That God who has redeemed his people from the power of death, has the right to claim this exclusive devotion by which the subjects of his infinite favor are set apart as holy unto himself. In following peace and this holiness, the saints are not puffed up with that pharisaic pride which would cause them to trust in themselves that

they are righteous, while they should despise others; in the case of all such as are led by the Spirit of truth, the effect is to cut off boasting, and deliver them from all confidence in the flesh. Instead of finding themselves in a position to glory in their own merits, they are brought so low that each of them must esteem others better than himself. When thus conscious of their own utter unworthiness, they are from necessity compelled to trust in the Lord and to rely alone upon his infinite grace for justification in his sight. The holiness which they are to follow is the remembrance that they are not their own, being bought with the precious blood of Christ, a price beyond comparison with all the treasures of earth. While devotion to this sacred truth must bring upon them the enmity of all the powers of iniquity, including the world and the flesh and the devil, it is only in this way that they can follow peace with all, as enjoined in our text. There can be no real peace attained by the sacrifice of truth and godliness. Neither is the peace of God, to which the saints are called in one body, either broken or disturbed by the malice and rage of all opposers of the doctrine and order of the gospel. So great is that peace that it makes the believer joyfully triumphant even though his body may be tortured, and his heart and flesh may fail. It gave the victory to those saints who were slain for their devotion to the faith of the promised Savior. No earthly peace could compare with the sacred assurance which shone in the face of the martyred Stephen, as his dying breath was poured out in prayer for those who were murdering him. The inspired record testifies that he did see "the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." What effect could the wrath of puny mortals have against that heavenly revelation by which the power of death was vanquished? The peace of God enabled the suffering saint to count it all joy, though he sealed his testimony with his life blood. In being favored thus to consecrate his last breath to the confession of his Lord he certainly did follow holiness; and in that path of the just he did see the Lord as the perfect light of everlasting day.

The manner in which the saints are to follow peace and holiness is clearly defined in the closing portion of this admonition. It is only by "Looking diligently lest any man fail of the grace of God," that the pursuit of peace and holiness can be kept in view. Evidently this can never authorize the sacrifice of any portion of the doctrine and order of the gospel for the sake of conciliating the favor of those who have not received the love of the truth. In such a course there would be no avoiding roots of bitterness whereby many would be defiled. Instead of

finding peace in that way, the deceived one would be imitating the conduct of Esau, who profanely despised his birthright, selling it for one morsel of meat. In this strikingly expressive type we are to learn the infinite excellence of the spiritual privileges of the saints, and the utter folly of measuring the most valuable earthly things in comparison with the heritage which is given to the children of grace in the gospel kingdom. Esau's profanity consisted in this error. He reasoned consistently so far as the natural mind could see. The birthright could not profit Esau if he must perish of hunger before he received the inheritance. Carnal wisdom would therefore conclude that he made a good bargain in exchanging his rightful title for the food which was needful for his present wants. Every believer is equally "profane" when he allows any earthly consideration to divert his steps from following the pathway of obedience to the commandments of the Lord. In no other way can any one follow peace and holiness, but in strict submission to the directions which are given in the inspired record. In that infallible standard the man of God is perfect, thoroughly furnished unto all good works. There is no peace to the disobedient subject of grace. He will find trouble and sorrow in every way which his own heart devises. In the path of implicit obedience the saints behold the face of their Lord in righteousness, and have the answer of a good conscience toward God. This is the way of peace. The Spirit of Christ always directs those who are led by it in this way to "Follow peace with all men, and holiness, without which no man shall see the Lord."

CHRISTMAS PRESENTS.

THE time is fast drawing near when the question, "What shall I get for a Christmas present?" will be the inquiry. We would suggest that you look over our list of books advertised on last page and see if you cannot find something there that will be appropriate. The cloth-bound books of "Editorials" we will mail from now until Christmas, both volumes, for three dollars. All our other books are quoted as low as we can possibly afford to sell them.

The extra inducements we offer for new subscribers to the SIGNS OF THE TIMES will enable almost any one to order a copy for their friend, which will make a lasting present.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

(Continued from page 387.)

portions by which our spiritual knowledge is developed as we earnestly desire to be taught, not by each other, but by the great Revelator himself.

I have glanced over thirteen passages (how many more there are I know not) in which leaven, as a type of evil, is plainly forbidden; but as there appears to be a need at times for round about stages, I pray your forbearance in following one; and if the mists of unbelief and ignorance trouble us all around, may we be favored with some dawns of the heavenly Sun.

In Lev. v. 11 we find written, "But if he [the poor Israelite] be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering. He shall put no oil upon it, neither shall he put frankincense thereon; for it is a sin offering." What does this flour represent? In Scripture, corn, barley, wheat, &c., are each used as grains which, when bruised, make the flour or meal of which man's bread is compounded and baked. Jesus is called a corn (or seed) of wheat. On this tenth or consecrated portion of bruised wheat no oil (significant of blessing), no frankincense (rising up as a sweet savor), was to be put. How clearly does this set forth Jesus as the sacrifice and sin-bearer of his people falling into the ground or grave of death, under the curse of the law, for his people. "Cursed is every one that hangeth on a tree." On this tree or cross all the visible tokens of God's wrath rested. In this suffering as the wicked one, God took no pleasure in the sense of joy, though it was his pleasure to bruise him, in view of his turning many sons unto righteousness, and destroying by the power of the eternal Spirit which dwelt in him (and which suffered not his flesh to see corruption) death, and him that had the power of death, even the devil; of which destruction his rising on the third day was the manifest proof, as 1 Cor. xv. 20 puts it. "But now is Christ risen from the dead, and become the first-fruits of them that slept." And this brings us to an Old Testament passage, Lev. viii. 13, "Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offering." With these passages I will quote another. "Thou shalt not offer the blood of my sacrifice with leavened bread."—Ex. xxiii. 18. Still another. "No meat offering which ye shall bring unto the Lord shall be made with leaven, nor any honey, in any offering of the Lord made by fire. As for the oblation of the first-fruits [of the leaven and honey], ye shall offer them unto the Lord; but they shall not be burnt upon the altar for a sweet savor."—Lev. ii. 11, 12. We certainly have here texts which in their letter-form are contradictory and puzzling. I

ask the question in all sincerity, Does the leaven as a type represent both good and evil? To my mind it does not, but is consistently used in each of these passages to set forth a fact which I believe all Scripture and experience teach; that is, that evil or sin is in the world by the express (though secret) purpose of God; and yet as all his children are in reality redeemed therefrom, because it is contrary to the perfection of his nature, they are experimentally to feel and outwardly manifest their abhorrence of the same.

First, then, for Lev. vii. 13. What are the cakes fried, baked, &c., unleavened, and anointed with oil, which the preceding verse tells him are to be accompanied by the leavened bread? The verse reads thus, "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried." I answer, it is the same blessed truth shown in the twelfth verse as that spoken by Paul in Rom. xii. 1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In these cakes or divided pieces we have the separate members of the Lord's body, made of the same fine flour as he was, baked or tried in the fiery furnace of affliction, and counted as unleavened, or free from sin, in virtue of their heavenly Head, who knew no sin, and manifested as such by the pouring out of his holy life or Spirit in their hearts; so that the apostle elsewhere, in Heb. iii. 1, addresses them thus, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Why then is the Israelite, as he acknowledges with thanksgiving that he has received personally an evidence that he is one of this blessed family, besides that to offer his leavened bread? Because if he does not he leaves out of his thank offering the whole foundation on which his peaceful hope is built, even the atoning work of Christ. In the leavened bread of leavened loaves, or pieces, is the truth which the first figure omitted; for here we find the same body of Christ, with its head, declaring that by nature it is sinful, that its elder Brother was slain for it, a truly leavened loaf, or otherwise the law of God could have found no victim in him. So Jesus appears as the slain Lamb, crucified for his flock, and his flock crucified with him; and thus the thankoffering of life and holiness finds its root in the destruction of death and sin. So every true song of praise is based on the foundation fact that the beloved Son of God, who knew no sin, became sin for us, that we might be made the righteousness of God in him.

The next and very apparently contradictory passage, Ex. xxiii. 18, is to my understanding in holy harmony with the substantive truth. The blood of God's sacrifice, with which no leavened bread was to be offered, brings before us in type form that hallowed feasting of the saints on the work of Jesus finished for them on the cross, and approved by his resurrection, which is also figured forth in gospel days by the Lord's table. Concerning this spiritual table we are admonished in 1 Cor. xi. 28. "But let a man examine himself, and so let him eat of that bread and drink of that cup." Also 2 Cor. xiii. 5. "Examine yourselves whether ye be in the faith." What is the unworthiness above all unworthiness of which the child of God can be guilty? Is it not in bringing to that feast any hope of salvation founded elsewhere than on the solid rock of faith in the atonement of Jesus? And if the blood of the sacrifice were common to every man born into the world, as many say it is, then most surely every man so blessed would be eternally saved, though he might lose the present joy of it. But as all Scripture and experience refute this presumptuous doctrine, it is a specimen of the very warning uttered. No such leaven or corrupt teaching is to be introduced into the faith, lest the spiritual judgment of the downfall of the church be fulfilled in the awfully mixed body of clean and unclean, seen in 1 Cor. xi. 21. "One is hungry;" that is, finds no spiritual food for his soul. "And another drunken;" that is, filled and elated with fleshly doctrines—heresies.—Verse 19. No wonder such a body is sickly and nigh unto death. Feeding is typical of pleasure, renewal of strength. Any destructive element in the food, unless checked, proves itself by reverse effects. Under the law the priests fed on the sacrifices of the people, while their food in turn was blessed unto them by that appointed tithing. In the church Jesus is the bread of life to his body; and he in turn finds in them the marriage feast of his heart. Hence nothing but his own life current passing through them as cleansed wells, and returning to them again, can ever quench the thirst of his soul.

The last of my present quotations now comes into review, Lev. ii. 11, 12. Here again we have a distinctive relative teaching. In the form of a meat offering, no leaven and no honey were to be burned as a sweet savor; that is, as a basis of acceptance to be consumed with satisfaction by the fiery law of God and found perfect. The most powerful and enlivening (as leaven) utterances of man, and the sweetest outpourings of human affections (as honey), must forever stand aside. They being weak through the flesh would perish under the burning ordeal, as the glory of the grass when the sun riseth upon it. But as first-fruits of

joy by a poor redeemed sinner, hiding under the shadow of the great sheaf, Christ ripe unto glory, through him they might be presented; for, remember, it is the sinner who is redeemed, and only the sinner conscious of salvation that can sing, even though marred by ignorance and sin, "Thanks be to God for his unspeakable gift," salvation by grace.

The only lines that come to me are these memorable ones,

"A guilty, weak and helpless worm,
On thy kind arms I fall."

If it were not for the same reason which forced me to begin this paper, I would yet throw it aside unsent. A melancholly sense of my utter helplessness, added to ever increasing cares of the world, are freezing my heart, and yet I seem bound to stagger on.

The next passage to which I will turn is found in Lev. xxiii. 17. "Ye shall bring out of your habitation two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord." I would like some of the dear brethren and sisters to read prayerfully the connection in which this verse is found. I can only here indicate pointers as they seem to me. These two loaves I take to be figures of the church of Christ; the Israel of God as it emerged from under the law on the day of Pentecost, and the Israel of whose existence none had dreamed as it sprang in buds of promise from the wild olive tree of Gentile origin, whom even erring Peter was inclined to reject, till the Spirit assured him that what God had cleansed was neither common or unclean.

In verse fifteen we see, on the morrow after the Sabbath (the resurrection day) Christ himself as the sheaf of the wave offering brought typically to the point. At the close of the seven Sabbaths or rests, ushering in the fiftieth jubilee day of Pentecost (that is, the waiting period between Christ's resurrection and the full pouring out of the Holy Ghost), a new meat offering (verse 16) is to be presented to the Lord; this new meat offering showing the one redeemed church, over whose salvation angels rejoiced, and Jesus saw of the travail of his soul and was satisfied—fed spiritually. Its two branches, Jew and Gentile, two loaves, the fairest first-fruits (sheaves) that ever were waved before the glorious presence of God; because they drank of one holy life from the great first-fruits, Jesus; baked with leaven, figuratively the corrupt principle destroyed by fire, and only its lightness left. As in Samson's riddle, out of the eater came forth meat, so in the person of Jesus sin was judged, condemned and destroyed, he having through death destroyed him who had the power of death, which is the devil. Thus (verse 18) seven lambs (purified ones), the seven churches in Revelation, appear with the bread, or as pieces of the bread; for these are

one; while the Savior, as the "two rams, the kid of the goats, the young bullock," crowns his work of love by making this redeemed bread an offering of a sweet savor made by fire (his own suffering) unto his Lord. But I must hasten. Thus the offering of this new sacrifice, loaves baked with leaven, embodies much doctrine under law. All human sacrifices had been forbidden, because none of them, being sinful, could by any means redeem his brother. But when, at the appointed time, at the close of law, and as its end, the sinless Lamb was revealed, that which was in itself a curse, even death, became the kernel of eternal life; and in his hands who had power to lay down his life and take it again eternally in a resurrection body, death, the curse, was swallowed up in victory.

One glance at another passage and I will close for the present. If ever God opens the way using these sections of thoughts as key-notes, I may more specially dwell upon the leaven parable itself. Now I feel I must bring this letter to a close. I can truly say of it, it has been born in sorrow and cradled in tears. As I commenced it against my will, so I send it. Thorns have bristled around every step of its way. There is only one more passage I feel like mentioning just now; it is found in Amos iv. 5. "And offer a sacrifice of thanksgiving with leaven." A little light on the connection of this passage will show that it forms no part of a gracious charge to be kept, but is simply a solemn recount of the multiplied transgressions of his ancient people, wherein they had mixed his pure commands with the idolatrous worship of the nations around; hence the leaven of sin appeared in every case; and for these causes God in his righteous judgment should give them in return cleanness of teeth and want of bread in all their places.

In closing, my hope is that some one more spiritually minded than myself may be given visions of understanding on the deeper truths of Bethlehem's well. I have followed no beaten track, having none to follow; for although I have read many assertions pro and con, few seem to touch the real substance of the matter. If I have advanced error, I desire to be forgiven; and as I do not feel just now that I have any claim upon anyone, unless he that is highest of all have compassion on me, I remain a weary traveler, hoping and waiting for the light.

MRS. J. STREET.

CURTIS, Jones Co., Miss.

G. BEEBE'S SONS—DEAR BRETHREN:—I have for a long time had a desire to address you, but a sense of my weakness has kept me from doing so. If the Lord will, I will tell you of some things that I believe to be the truth, as I believe the Lord has revealed them to me. Paul says in his letter to the Ephesians, "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." We hear the prophet of old saying, "The beast of the field shall honor me; the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise."—Isa. xliii. 20, 21. I know we can serve him if he gives us the will. Some say we can serve him of our own will; but the apostle says, "It is God that worketh in you both to will and to do of his good pleasure." The prophet of old says again, "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." There are some people in our country who believe that the apostles are the only chosen people; but the apostle Peter did not so believe, for he addresses "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace, be multiplied." I do not understand Peter to be addressing the rest of the apostles, but all the elect people of the living God. So I believe they are scattered all over the land; and the Lord says he will send his angels, and they shall gather his elect from the four winds of the earth. He will bring his sons from far, and his daughters from the ends of the earth. He will gather his people wherever they may be. I am not uneasy but what the Lord will do his pleasure in heaven above and among the inhabitants of the earth beneath. There are people in our land who believe there will be some of the Lord's people lost on account of their not doing, or exercising what they call their free will. If that were true, there would be none of Adam's race saved. That is not God's plan of saving his people. He saves them according to his own purpose and plan and will. The prophet says, "But Israel shall be saved in the Lord with an everlasting salvation. Ye shall not be ashamed or confounded, world without end."

Dear brethren, we as a people, bearing the name of Primitive Baptists here in the south, believe in that God who has all power both in heaven and earth, as you do in the north; for your God is our God. He is the God that rules the whole earth. We hear him saying, "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." Yes, I believe the Lord will do his will in heaven and earth. Heaven is his throne, and earth is his footstool. He is omnipotent and omnipresent, everywhere at the same time, and is the same yesterday, to-day and forever. There is but one true and living God; but there are many gods in the world, claiming to do wonderful things for the people. There are many claiming to convert sinners, and who claim that it takes money to send preachers to preach, in order to save sinners. They claim that there are thousands of sinners who are perishing on account of not having the gospel preached to them. Ah, my dear brethren, where is their faith? To whom do they look, and in whom do they trust? They do not look to that God who says, by his apostle, "There is none other name under heaven given among men whereby we must be saved."

Dear brethren, I will close by saying, I hope the Lord will give you grace in time of need, with all the dear people of God, especially the correspondents who write for your dear old paper, which I prize above all other papers I have ever read. I cannot express the comfort I have received from it. I expect to read it as long as I am able to pay for it. I would rather do without some of my daily food than do without your dear and faithful paper. It contains the truth from the dear people of God all over our land. I cannot see how any of them can do without it.

Do with this as you think best. I remain an unworthy sinner saved by grace alone. That is my only hope of being saved, through the grace of our Lord and Savior Jesus Christ.

E. A. NOBLES.

EDITORIAL NOTICES.

INDIGENT FUND.

DURING the past year the brethren and friends have contributed nearly two hundred dollars, to assist us in sending the SIGNS to those who love to read them, but are not able to pay for them. We sent the paper this year to from three to five hundred of these readers, and if our brethren feel willing and able to assist us, we shall try to continue them on our list for the coming year. Judging from the letters of gratitude we receive, there are none who more highly appreciate the paper than those who receive it from this fund. All remittances for this fund will be acknowledged in the SIGNS, and our readers will thereby be enabled to see just what support the fund is receiving.

WHO SENT IT?

SOME one from Livingstonville, N. Y., sent us an order to discontinue their paper, but did not give their name. If the party will write again and give us their name, as well as address, we will obey their order.

NOW READY.

THE cloth-bound hymn books are now ready, and we have mailed all orders on hand. If any one who has sent an order for these books has not received them by the time they see this notice, they will please inform us.

RECEIVED FOR CHURCH HISTORY.

Elder E. Rittenhouse, Del., \$2.50.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

Attie A. Curtis, Maine, \$3.10.

OBITUARY NOTICES.

SISTER Mary Ann Holeman was born in the state of Ohio, April 12th, 1821, the daughter of Thomas and Ailsey Stocton. Her mother's maiden name was Johnson. She moved to Kentucky, thence to Indiana, and later to Illinois. She was married on the fourth Saturday in August, 1840, to Uriah Holeman, with whom she lived until her death, sharing with him the trials of a long and eventful life. She professed a hope in Christ many years ago, and united with the New Hope Church of Primitive Baptists, in Illinois, and was baptized by Elder Vanmeter, where her membership remained until her death. She moved with her husband to the state of Missouri some years ago, being inconvenient to a church of her faith. She never joined a church in Missouri, though she and her husband greatly desired church privileges. She had helped to acquire quite a competency of this world's goods.

She died at her pleasant home near the city of Stanberry, Gentry Co., Mo., July 12th, 1893. While she left no children to mourn their loss, yet she leaves an aged and almost heart-broken husband and many relatives and friends, who feel that the hand of providence has dealt them a heavy blow. Brother Holeman has the deepest sympathy of us all. A large congregation met at the residence, where, under a beautiful grove in the yard, the writer tried to speak words of comfort to the people; after which her remains were quietly laid away in the White Oak cemetery.

R. A. OLIPHANT.

DIED—Nov. 9th, at her home near Athens, Menard Co., Ill., Mrs. Emily Kincaid, in the 85th year of her age.

The deceased was the daughter of James E. and Tabitha Brasfield, and was born Sept. 16th, 1809, near Richmond, Madison Co., Ky. With her parents she removed to this vicinity in the fall of 1834, and on Oct. 17th, 1837, she was married to Archie Kincaid, with whom she lived happily for more than fifty-six years, and was blessed with seven children, four of whom and her aged companion mourn her death. She leaves also ten grandchildren and one great-grandchild.

The deceased had been an invalid for the last seven years, and a great sufferer, which she bore with a great deal of patience and christian fortitude. She was never united with any church, saying that she felt too unworthy, but bore through her long and useful life the fruits of the Spirit of Christ—love, joy, faith, &c. I have been acquainted with her nearly forty years, and can truly say that she was a meek and humble follower of Jesus, and one whose faith was in Jesus alone, having no confidence in the flesh; whose faith as she approached death seemed to be brighter and brighter, and she longed for the time when she would be released from sin and suffering, and be with a loving Jesus, where sorrow

and suffering can never come. As we looked at her calm and beautiful face in death, which we had seen so often showing so much suffering, we felt that all was peace and comfort with her, and that she was with that Jesus whom she had loved so long and faithfully.

She was buried Nov. 11th, in Indian Point Cemetery, after funeral services at the house by Mr. D. I. Strain. A large concourse of relatives and friends followed her to the grave.

PHILEMON STOUT.

COTTON HILL, Ill., Nov. 23, 1893.

Nancy K. Mowers, wife of James Mowers, and daughter of the late Elder Samuel Hare, who used to preach through Schoharie Co., N. Y., years ago, died March 15th, 1893, of consumption, at her home, No. 139 South Knox St., Albany, N. Y., in the 56th year of her age.

She was not a member of any visible church, but indorsed the doctrine of free grace, and was a child of grace, if the writer understood her speech, which the Lord had seen fit to open to her through his wonderful mercies. She led a very quiet life, and did many a charitable act, which she never did to be seen of mankind.

She leaves a kind husband, a daughter a young lady, and a married son, to mourn her departure from earth to a more precious place which the Lord has prepared for his own.

ALSO,

Charles Mowers died July 5th, 1893, in the 25th year of his age.

He was the only son of James and the late Nancy K. Mowers. He was taken from this earth very suddenly. He went to Howe's Cave, Schoharie Co., N. Y., on the 3d of July, intending to spend a few weeks with his uncles and aunts near that place; but, alas! we know not the time of our end on this earth, which the Lord has seen good to keep from us. He was a young man well liked by his associates, and was unspotted from all the religious creeds of the world of to-day, as we are commanded to have no other gods before us.

The deceased leaves a wife, one sister and a father to mourn his absence from earth; but may the Lord comfort them in these hours of affliction, and teach them to know that he careth for us all.

EZER LIVINGSTON.

ALBANY, N. Y.

IN obedience to the impressions I have of the desires of her many friends, with great sorrow I send for publication in the SIGNS OF THE TIMES a notice of the death of my dear wife, Mary E. Bailey, who departed this life Oct. 2d, 1893, after a short illness of typhoid fever, in the 29th year of her age.

She was not a member of the Old School Baptist Church, but manifested an interest in the truth, and had a decided preference for what they preach, and loved dearly to read the SIGNS OF THE TIMES; telling me once, after I had been out, that she had read it through before she stopped, and said it was the best religious paper she ever saw. She has frequently told me what she hoped were the Lord's dealings in revealing his love to her, while at home by her father's fireside, when she said she felt very happy. During her sickness she seemed to feel the power of the good Master's presence. She spoke concerning her hope the day she died, and said to me, "I hope I am firm." I think her natural love for her father excelled that of almost any child I ever saw. She was blessed with a gentle disposition, and was ever ready to speak kind words to me, which was the joy of my little home. These words were her delight, "I would like to do thus and so, if it is the good Master's will." She said to one present near the last, "I don't know whether I will ever get up from here or not; but if I don't it will not be

the first one." She met death with smiles on her countenance, and died as she had lived, quietly and peacefully.

Her funeral was preached by Elder T. M. Poulson, using for a text Matthew xviii. 2, 3, to quite a large congregation, in the Old School Baptist meeting-house in this place. She leaves with myself one little child and many other relatives and friends to mourn our loss of a kind companion, a loving mother and a true friend; but we sorrow not as we would without hope of her, for we truly believe that she is asleep in Jesus.

Her love to me has been so free,
Her conversation sweet;
'Tis hard to bear to journey where
With her I cannot meet."

H. H. BAILEY.

SNOW HILL, Md., Nov. 22, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of the friends I send you for publication in the SIGNS OF THE TIMES the obituary of John Hands, who departed this life at the home of his son-in-law, John Campbell, in Washington, D. C., on Saturday, Nov. 11th, 1893, aged 84 years and 9 months.

There was no special disease, but the end came through the general wearing out of old age. Through several years of failing health and strength he was tenderly cared for by his daughter and her husband and family. Of Mr. Hands it may be truly said that a good and kindly man has lived and died. I have known him for perhaps ten or twelve years, and have ever found him the same humble, quiet, unassuming man. His son-in-law, brother Campbell, informs me that in all the years he has known him he had never seen him angered or excited, unless it was when he heard of oppression of the poor and weak. For these his tenderest sympathies always went out. I am informed that many poor and orphaned children owed their start in life to his kindness and bounty. Many he had taken to his home and cared for until they could care for themselves. Thus his life has been one of long-continued kindness and usefulness. In the life which was seen by his fellow-men he lived out the religion defined by James as being "to visit the widow and orphan in their affliction, and to keep one's self unspotted from the world."

So far as I am informed, he had never made a public profession of religion. From conversation with him at different times I know that he had a humble opinion of himself. Just a few weeks before his death he made a special request that Elder Beebe should come to the house and preach for his special benefit, and expressed great satisfaction in his company and conversation. He was spared to old age, and quietly fell asleep; and his friends have hope in his death, and do not sorrow as those who have no hope.

I attended his funeral on Monday, the 13th, and spoke briefly from the words in Romans viii. 24, 25. May our God, the God of all grace, comfort the dear friends, and especially the two daughters who ministered to him in his declining years.

I remain your brother in a precious hope,

F. A. CHICK.

REISTERSTOWN, Md., Nov. 29, 1893.

DEAR BRETHREN BEEBE:—By request of our esteemed brother, Samuel Dennison, I forward the following notice of the decease of his wife, Mrs. Elizabeth A. Dennison, for publication in the SIGNS OF THE TIMES.

Sister Dennison was born in Chester Co., Pa. March 19th, 1820, her maiden name being Harlan. She was married to Samuel Dennison Dec. 10th, 1846, and was baptized in the fellowship of the London Tract Church, Chester Co., Pa., by Elder Joseph L. Staton, in June, 1888, where

she continued a faithful and highly esteemed member until her decease, which occurred at the residence of her husband, in New Castle Co., Del., Aug. 13th, 1893. She was taken down with her last illness about January 1st, 1892, with heart trouble, attended with dropsy and other ailments. Her sufferings were intense, but she bore all with patience and christian fortitude. Her son, Mr. John W. Dennison, writes:

"It was remarkable with what patience and fortitude she bore up under intense suffering. Her nature was quiet and undemonstrative, but I have no doubt of her implicit faith in the finished work of the Lord Jesus Christ."

She was laid to rest in the cemetery at London Tract, to await the resurrection at the sound of the last trump. Her funeral was very largely attended, friends and neighbors attesting the esteem in which she was held by all who knew her. She leaves her husband and five sons, besides the church and a large circle of friends, to mourn the loss of wife, mother and friend; but not without hope, for we have every reason to believe that our loss is her eternal gain. May the God of all grace extend the comforts of his word to our aged brother and the sons and the church, and prepare us all for the summons which most surely awaits us to follow her into the dark portals of death; and may our gracious Redeemer light the way to us, as he did to her.

Your brother in hope,

A. B. FRANCIS.

WILLARD, Va., Nov., 1893.

ORDINATIONS.

At the request of the church of Christ at Ebenezer, Montgomery Co., Ala., of the Primitive faith and order, the following named Elders, to wit, R. F. Missildine, H. King, J. A. Mills, J. B. Hattaway and A. H. Williamson, met with the church on Saturday before the first Sunday in November, 1893, for the purpose of ordaining brother W. N. Hayes to the functions of the gospel ministry.

The presbytery organized by electing Elder J. A. Mills Moderator, and Elder J. B. Hattaway Clerk.

Then proceeded to the ordination as follows:

R. F. Missildine examined the church as to the qualifications of brother Hayes, which was satisfactory.

A. H. Williamson proceeded to examine brother Hayes touching his faith and call to the ministry, which was satisfactory.

The presbytery then proceeded to set brother Hayes apart to the work whereunto God had called him.

Prayer by J. A. Mills.

Laying on of the hands of the presbytery.

H. King then proceeded to deliver the charge.

Benediction.

A few very appropriate remarks were made by J. B. Hattaway.

J. A. MILLS, Mod.

J. B. HATTAWAY, Clerk.

BLACK ROCK BAPTIST CONVENTION.

THOSE wishing to procure copies of No 9 of this volume, containing the Minutes of the proceedings, resolutions drafted, and the address of the brethren at the Black Rock Baptist Convention, September, 1892, at which time the separation (or "split") took place between the Old and New School Baptists, can obtain them from this office at the following prices, viz.:

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 13, 1893.

NO. 50.

CORRESPONDENCE.

THE VALLEY OF BACA (WEeping).

WHAT would we not give sometimes that the fountain of the great deep in our heart of anguish and sorrow might be broken up by a flood of weeping? Pent up sorrow is hard to bear. It is a time of great darkness, a night time experience. It is as though a wall was round about the suffering one, and not even the soothing words of the dearest friend, or the words of wisdom and truth and love from the Lord's anointed, could penetrate and reach the seemingly frozen heart. The sorrow that comes from natural causes, and also that which comes from a knowledge of the exceeding sinfulness of sin, both enter into the christian experience; and it requires the same grace to dispel the clouds of despair in the one instance as in the other. Every circumstance that enters into or goes to make up the sum of a natural life, forms a part of the spiritual exercises of that individual; because each one being ordained of God forms a chain, link by link, that drags the conscious sinner down to a place where his utter helplessness is not only apparent, but a dread and absolute certainty; and this is the very place where the Lord seeks and finds him, and from whence he takes him up, delivering him out of all his trouble. When one is in the midst of affliction, surrounded by all the elements which produce it, as a frail bark upon the mighty waters is carried hither and thither by the contending waves, while from above comes the rushing wind and beating rain, the mind of that one is darkened, the soul is in thick darkness, and he cannot come forth, because it is the power of darkness that has enshrouded him. And in consequence of the darkness, he cannot see that he is being led by a sure hand and a safe guide. He cannot then understand the necessity of being humbled before he can be exalted. And while he realizes that the doors of his dungeon are securely locked and bolted, he cannot see the loving, powerful hand within his prison-house. The sins of all God's people were atoned for in the one great offering of the Father, who offered up Jesus, his only begotten, on the cross upon Calvary, nearly nineteen hundred years ago. And when he arose triumphant over death, hell and the grave, every member of his body arose with him. Therefore all were delivered in that

dreadful literal three days and three nights. But not until (through suffering, with groanings and weeping, by an experience of grace through faith) we have in terrible reality passed through that awful time, in the fellowship of his suffering, can we realize a deliverance out of darkness into a full manifestation of light, and rejoice in it. In all this are we made rich in the blood of Christ through suffering. So says the psalmist, "Who passing through the valley of Baca make it a well; the rain also filleth the pools." The travel of the christian journey is necessarily through the "valley of Baca." No true follower of Jesus can escape it; for "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The door of the sheep is Christ; and as he suffered the just for the unjust, so an entrance into the gospel kingdom must come through suffering. Not until we attain to a knowledge of the exceeding sinfulness of sin, by a work of grace in the heart, can we have sorrow for sin; because through every natural avenue, in which the works of the flesh are made manifest, there is a desire in the natural heart to do the things which the inherent principle of the sinful flesh sets in pleasing array before us; therefore do we love sin. It is a part of our carnal nature, and with the flesh we serve its rigid law. With the entrance of the light of the knowledge of God's glory in our heart, comes also sorrow and affliction and weeping. Do I go bowed down, mourning and weeping all the day long? If so, then another power, other than the power of sin, reigns in my mortal body. And this other power is the power of faith through grace, which brings forth fruit meet for repentance. My own mind at the present moment runs something like this. The weighty matters of the nations causing them to struggle and strive for supremacy, do not disturb me. The rise and fall of contending political parties in my own country does not cause an exaltation of joy nor a depression of spirits; because faith tells me that the hand of God controls the affairs and destinies of all nations. The devastation of which I read, on the sea and on the land, from tornadoes, shipwrecks, railroad horrors, and other causes, do not move me to reply against God; for I know that God in his wisdom has ordained all such. And the God in

whom I trust, the God of heaven and of earth, is a God of love. "His work is perfect; for all his ways are judgment, a God of truth and without iniquity, just and right is he." But among the million inhabitants of this great city in which I live, are a few souls bound together by mysterious consent, with chords of love, stronger than any earthly tie could ever produce. They are God's peculiar people, and my name (however unworthy) is numbered with them. If a cloud the size of a man's hand should hover over that little band for harm, then the deepest anxiety and consternation would take possession of me, and my heart would bleed and weep for the cause of my beloved Zion; for therein is my treasure; and where the treasure is, there will be the heart also. The very fact of "passing through" the valley (according to the Scriptures) maketh it a well. The trial of affliction which causes weeping is the result of grace abounding. The hands of man, therefore, and the works of the flesh, have nothing whatever to do with the digging of the well. The poor, conscious sinner works and works, in the effort to extricate himself from his trouble, until he finds, when he has come to the end of all earthly strength, that he has accomplished nothing. The last straw has failed him, and he sinks. But in such condition his fall is always in a safe place, at the very feet of Jesus, and he finds his Lord not angered; but "In his pity he redeemed them," spreading the mantle of his love about them. At the right time, and in the right place, the Lord lifts his loved ones from the dunghill, and sets them among princes. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." In the valley of Baca, at the time of weeping, the well is digged by an unseen hand, of the power of grace. Have you ever been troubled upon your bed at night in the agony of a horrid, frightful dream, and all at once, when you are about to be plunged into destruction, you awake to find yourself lying quietly and safely upon your bed, with the glad rays of the morning sun peeping through your blinds, wishing you a happy good morning?

Truly "weeping may endure for a night, but joy cometh in the morning." Through all the night of our sorrow and weeping, the hand of the Lord is making the well. The sweet and living waters from the throne of the Father's glory flow into it. We drink and we are filled, and O how refreshing is the draught. The valley of Baca is turned into a garden of nuts, abounding with sparkling springs and bubbling brooks of God's surprising and wonderful love. Is it any wonder then the psalmist could sing, "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?" Does not this exalted condition remind you of a beautiful transparent lake of clear cool water? Your eyes delight to look upon it, your heart thrills at the knowledge of the handiwork of God, the Creator. But you know also that at the bottom of this thing of beauty is miry, earthy clay, which when stirred up chills you with the changed view. The beauty is marred, the water is defiled, and you turn away in sorrow with weeping. Such indeed is the human heart, magnified and made glorious by the rich clothing of divine grace. But alas! that which is born of the flesh continues to be flesh, and underneath the robe of righteousness is the same depraved Adamic nature, which, when stirred by the lusts of the flesh, drags the poor soul down again and again into the valley of Baca, and there is weeping. Yet above this dread valley the star of hope forever shines, and by its light we behold the rainbow of promise, and in golden letters upon its variously tinted surface we read, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death, and in war from the power of the sword." And thou shalt answer out of the deep, dark valley, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "Who passing through the valley of Baca make it a well." And such a well! replete with living water, inexhaustible, and ever at hand, to assuage the thirst of the wayfaring man, whose "tongue faileth for thirst." It is absolutely certain that if one weepeth because of a consciousness of the depravity of his own heart, he will also laugh when he receives the glad tidings of great joy that the Father for Christ's sake hath for-

given his sins. Jesus when speaking to the twelve whom he had chosen, said, "Blessed are ye that weep now; for ye shall laugh." The night song of the sin-burdened pilgrim is a sad, sad song, a wail in the darkness, having no light, condemned under an outraged and violated law. This song is sung, not in the darkness alone, but amidst fear, dread and horror of death; the distress of one that is lost, one that is forsaken. "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth; the young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens." So comes the end of the long dark night in the "valley of Baca." The Sun of righteousness arises, the fear and dread have flown, and behold, the whole valley is a well, and the water therein springeth up into everlasting life. How sure is the hand of Jesus to guide and to direct. He knoweth all the way we should take, and he leadeth us in the right way. The dear old apostle "wept much because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not. Behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." Jesus is "The root and the offspring of David, and the bright and morning star." He stretcheth forth his hand to every timid, waiting, weeping one, and dries up all tears. Sometimes we weep and we know not why; we do not understand the cause of our sorrow. There is "death in the pot," and we have not discovered the source of it. Perhaps I have wounded one of my Father's little flock to my hurt and to my wounding, and, like Lamech of old, must be avenged seventy and seven fold. How jealously should we guard the good name and the best interests of our brethren. To our sorrow do we often find what an unruly member the tongue is, and what a great fire a little spark kindleth. A little word spoken against a brother, and soon forgotten, may cause a running sore, perhaps never to be healed in this life; and we wonder why it is not with us as in months past. The cloud, at first small, grows larger and more dense. The poison must be eradicated, and how? The poisoner and the poisoned, and every one who has been contaminated (it is a vile contagion), must go down together into the "valley of Baca," and, like the Syrian leper who must wash seven times in Jordan to be healed, they must be cleansed by washing in their own and each other's tears, and reconciliation must come through a repentance that is not to be repented of; for the blood of Jesus (in the valley of weeping) cleanseth from all sin. The Lord alone can prepare our hearts to see our own faults in such a way that

we dare not, neither do we desire to, make excuse for them. The natural heart has no power to forgive a wrong. Then how can we petition the Father to "forgive us our trespasses, as we forgive them that trespass against us?" The natural heart cannot. But Jesus, the Mediator between God and us, is able in us to forgive all trespasses. He is in his people. He softens their stony heart. He intercedes with the Father. He takes up their cause and pleads it. The fountains of the great deep in the heart are broken up, and in a flood of weeping every cloud disappears from the sky. Then, "Who passing through the valley of Baca make it a well."

B. F. COULTER.

PHILADELPHIA, Pa., Nov. 21, 1893.

LONG GREEN, Md., Nov. 8, 1893.

MRS. S. H. DURAND—MY DEAR SISTER:—Your letter of recent date was welcome to me, although I was not in a good frame of mind; but it helped me. I suppose brethren may think, from a letter of mine published in the SIGNS, forwarded by brother Grafton, that I was entirely above trouble of any kind; and I confess I was at that time. But "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" I have learned and relearned this same lesson until I ought to know it; but no, I have to learn it every time, that he alone has wisdom and knowledge, and I have none whatever. If I rejoice, it is of him. If I am sorrowful, it is of him. I cannot change or alter in any way; yet I am not satisfied. If sorrowful, I want to rejoice; that is, I want to be in that frame of mind. But if I rejoice, I do not want to be sorrowful; yet I cannot be one or the other without each other in their turn. I cannot rejoice unless I have been sorrowful; neither can I be sorrowful unless I have rejoiced; at least that is the way it seems to me at times. I have been in a peculiar state of mind spiritually for some time, which I cannot describe. I have had trouble, that is, worldly trouble, enough to make one feel badly. But this trouble is of another sort, of another life, deeper than I can think or feel naturally. It is beyond expression; it is beyond thought or the power to think. I know there is something the matter, but what? I know that I am sinful, depraved, and weaker than the weakest; but this is not all. There is something deeper than all this knowledge, and what is it? I may think and worry over it, yet I cannot tell. Who can? "The things of God knoweth no man, but the Spirit of God." Now how can I understand these frames of mind, these severe exercises? You may say, By the Spirit of God that is in you. Yes, but how am I to know that? This is the trouble. How am I to know this while being tortured with all the evil devices of Satan? Can I take courage from that? Can I

rejoice when I am tempted to deny God? Can I rejoice when I am tempted to deny my brethren? Can I rejoice when I am ready to deny that there is even a God at all, and that all things happen as they may? Can any one rejoice that there is a God, and that he rules all things as pleaseth him, unless his Spirit dwells in that one? If I cannot rejoice, it must be because the Spirit of God does not dwell in me. This certainly is the evidence; but the riches both of the wisdom and knowledge of God, stare me in the face; the great depth of that wisdom and knowledge, there being no bounds to it. He must have all. Then why should I complain if he hides his smiling face, and it is night, and all the beasts of the forest do creep forth? Why should I not rejoice even then, if I know that this is part of his wisdom? He has the knowledge, but not I; and while under the cloud we cannot see his hand nor acknowledge his wisdom and knowledge, but just realize our own ignorance, weakness and nothingness. Can we get any lower or any less than that? But when the Lord lifts the cloud, and the sun appears, we are ready prepared to acknowledge his wisdom and knowledge in just what we have been suffering under, and rejoice, not because we are relieved from this burden, but because we can then see Jesus even in our afflictions and sorrows; and that he has been leading us all the time in wisdom and knowledge; that he has brought us through the fire, purified and made ready for his use, service in love, obedient, ready to fall at his feet and call him blessed. Could we do this if we did not pass through the fire? I think not? We are made up in our fleshly minds of all kinds of dross, and it is important that it should be burned off; and so the Lord leads his precious ones. But has he led me in this way? Is he leading me now in this unseen path? If in the fire, is it the Lord that is leading me there? This is the all-important question to me. As I said in the commencement, I do not realize why I am thus—why I should be so completely in such darkness. If I am left or given over into the hands of Satan for the destruction of the flesh, why is not the flesh destroyed? I have been for some time in his hands. But can it be that the Lord has forgotten to be gracious? Is his mercy clean gone forever? Or have I never known his mercy? Or has he never known me? This is my trouble now. "Darkness shall cover the earth, and gross darkness the people." But this darkness with me seems felt, and O how great is the darkness? It is impenetrable, except by God. It may be, and I partly believe it is so, that I do not know what is the matter; that I am just living a dead life, if there possibly could be such a thing. I even went, or Satan led me, so far from duty as to stay away from our regular meeting on Sunday, and com-

munion time, and did not realize what I had done until it was too late. This, to me, is a serious thing, and I doubt if I ever get over it. Why I did so I cannot tell; but one thing I do know, it has made me feel ten times worse than if I had gone. For a little while I felt that it was the Lord's doings, and for a purpose; but soon I came to the conclusion that it was just a happen so. But this gave me no comfort, and I am still heartily sorry that I did not go; indeed I am ashamed of it; but it is likely that is the flesh, as I just don't like the name of the thing. And when some of the brethren wrote me, believing me sick, what could I say? I just had to acknowledge the whole thing and sink to the bottom; and I have not the least doubt but that they all think much less of me than they professed before. I am undone, a worm, and no man, no life, no nothing. I am aware that I have in times past experienced some kind of rejoicing, but I really fear it was all imagination. Indeed it looks that way. I have tried to comfort others in times of spiritual darkness, and it seemed I could see the hand of God in leading them to greater and more lovely things; and I have tried at this time to take some comfort out of that; but no comfort is in it, but it is rather against me all the time.

Probably I have written enough, and more than enough, on this subject; but I never could write of anything that my mind was not led into. For a month or more I have felt my lonely condition to such a degree that I can hardly bear up under it. It may be that this is the cause of my peculiar exercises. It never so occurred to me before; and yet this may be grasping at straws; still it all revolves back to something deeper still.

The loss of my barn did not disturb me a particle, my mind being otherwise led. A new one will be finished by this coming Saturday night, and a much larger one. The burning of the old one did not disturb me, neither do I feel elated over the new one. I am just a kind of a dead man, and do not seem to know or care for anything.

I wish I could write something more cheerful to you, but I cannot. My mind is barren of everything otherwise than what I have been writing about. If I were capable of loving I would send my love to you and all the rest. I address you as dear sister; whether from habit or not I cannot tell.

Yours in the slough of despond,
MILTON DANCE.

P. S.—This is Nov. 13th. As you will see by the other date, I have carried this letter in my pocket five days, afraid to send it, and afraid to burn it. But on yesterday, while riding along the road the Lord appeared in his glory, sitting upon the throne of his glory, and the church of the living God appeared as all glorious, beautiful for situation, the joy of the whole earth, with her walls

and bulkwarks. "Out of Zion, the perfection of beauty, God hath shined," glorious in holiness, fearful in praises, doing wonders. Now how easy it is to talk of his wisdom and knowledge. How different now, encouraging, upholding, leading by his own right arm, or power. When the Lord opens, none can shut; and when he shuts, none can open. This now seems wonderful and glorious. I suppose I preached a sermon to myself while riding along the road in my buggy. The Lord hearkened, and, I hope, heard; for I have been joyful ever since, the glory of the Lord shining around. But if I do not stop I will write so much that you will tire of reading. I only write this to tell you that the Lord is good, that his mercy endures forever.

Yours in hope,

MILTON DANCE.

"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

In the first place, we must have a proper conception of the intent and purpose of the Scriptures from beginning to ending, in order to understand them. There is not one word in holy writ, from Genesis to Revelation, of a gospel nature, which is not wholly intended for the children or church of the living God. The historical parts of the book are but links in the chain, and lead alike to grand works and show the power of God in the preservation of the chosen family. The leading characters are but types of things to come, foreknown by the Creator, and for examples to the chosen of God in after time. The condemnatory clauses against the world and the flesh and the devil are intended for those especially designated. Now, for whom was our text intended? The book called Revelation in its introduction says, "John to the seven churches which are in Asia; grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." I have given the quotation entire because of its wonderful strength and force in showing what is meant. "John to the seven churches which are in Asia." What are churches, and who constitute the membership of churches? If then the whole book is addressed to an organized body of the chosen people of the living God, what right has any man to wrest it from its holy place and cast it to the multitude? Would not this be casting pearls before swine? The text under consideration is immediately preceded by the words, "As many as

I love, I rebuke and chasten; be zealous therefore and repent." If (and I think the book is certainly plain enough, that he who runs may read) it is intended only for those he loves and chastens, and they alone have the right to be zealous, how holy and blessed a privilege it is to be able to repent, and to feel that we are under the rod. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 5, 6. How full of consolation to the poor downtrodden, disconsolate children of God is such gospel. They alone can receive it. "He that hath an ear to hear, let him hear."

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Now, brethren, if any man among us thinks he must stand still after being called, someone is greatly in the wrong; for the Master said to his disciples just before his apprehension, "If any man will come after me, let him deny himself, and take up his cross and follow me." John says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death."—1 John v. 16. The very day we first felt we were one of those of whom the apostle speaks when he says, "You hath he quickened, who were dead in trespasses and sins," we became sons to fight the gospel fight every day of our lives. Failing in the fight, we are scourged because we are sons. The Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." Jesus taught his disciples to pray, "Lead us not into temptation, but deliver us from evil." The apostle says, "God is faithful, who will not suffer you to be tempted above that ye are able." These expressions show, and we feel it in our hearts, that we are every moment subject to the machinations of the evil one; for who among us has not to say every hour, "Get thee behind me, Satan?"

"If any man." I believe I have been explicit enough for my brethren; but the persistent Arminian will not down. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. i. 23, 24. "John answered and said, A man can receive nothing except it be given him from heaven."—John iii. 27. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. "Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day."—John vi. 43, 44.

Is not this testimony sufficient to forever settle the Arminian's "any man?"

"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The Savior says, "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke xii. 37. Brethren, "ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."—Matt. v. 13. I am glad of the fact that we are poor, downtrodden and few. The true witnesses were never many. May we not lose our savor. God forbid that you should ever understand me to even hint that we can ever be other than salt. "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul."—Heb. ix. 39. "We know that whosoever is born of God sinneth not; but he that is born of God keepeth himself, and that wicked one toucheth him not."—1 John v. 18. But we may lose our savor, we can come under the rod, and feel O how desolate and sad and cast down before him who chasteneth. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the waters of life freely."—Rev. xxii. 17. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."—Isa. lv. 1.

Beloved brethren, the Spirit and the bride call the chosen children, and every one of them will go; for all of them will thirst and hunger for the priceless milk and wine, which is without money or price. They will be given an ear to hear in the good day of the Lord, when he has promised to go in through the door opened to him when he knocketh.

J. E. STINSON.

REISTERSTOWN, Md., Nov. 22, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed I send you for the SIGNS a letter from sister Attie Curtis, which I feel sure will prove of interest to many, as it has been to me. Truly the best thing of all is to praise and exalt the name of the blessed Savior, our dear and exalted Redeemer.

The SIGNS for November 22d has come this morning, and I want to say that I have greatly enjoyed the article signed "J." It is one among the most satisfactory articles upon the law of the leprosy in the Old Testament that I have ever seen. I would like for the dear brother, if he can feel inclined that way, to say something through the SIGNS upon

the difference between the ceremonial cleansing for the leprosy provided by the law of Moses, and the real healing of leprosy wrought by the Savior in various instances. As I said, I am greatly pleased with the article in the present number of the SIGNS.

I remain your brother in hope,
F. A. CHICK.

BATH, Maine, Nov. 17, 1893.

ELDER F. A. CHICK—MY DEAR BROTHER:—I was very glad at the coming of your letter, and read it with much pleasure. I was glad you spoke as you did of my letter in the SIGNS. I was feeling cast down about it, as the meetings had been so full of enjoyment, and I had expressed but very little of the joy my heart had been filled with, and had not written of my visit in a satisfactory manner. When I read these words of yours, "I am glad you were not left to write in any other way than you did. To glorify the blessed Lord is more, far more, than any number of incidents in a visit. Not that I would censure the narration of such incidents, but the 'good part' is best," I felt a gladness spring up in my heart that the Lord had enabled me to glorify him. That is the desire of my heart, to speak and write so as to exalt the precious name of Jesus. I have had a place to travel through with no spiritual joy in exercise in my soul. I could not answer my letters; for when I cannot feel the joy of the theme of God's salvation it seems impossible for me to write. I have been led into the light again, and had many beautiful thoughts of the fullness dwelling in Jesus. I wrote a long letter to Elder Keene the other day, and tried to tell him some of my thoughts; but my mind seems full yet, and I cannot rest easy without having a chat with you. I have been singing these words to-day, and there is such sweetness in them because they express what I hope I have experienced:

"A bleeding Savior, seen by faith,
A sense of pardoning love,
A hope that triumphs over death,
Give joys like those above.

"To take a glimpse within the veil,
To know that God is mine,
Are springs of joy that never fail,
Unspeakably divine.

"These are the joys which satisfy,
And sanctify the mind;
Which make the spirit mount on high,
And leave the world behind."

You know, dear brother, the Lord has given me much joy since the evidence of sins forgiven, and I do think the great cause of my rejoicing has been on account of the finished salvation which Jesus wrought. "And of his fullness have all we received, and grace for grace." O! there is so much treasured up in that precious name Jesus. I would like the gift to bring out some of the fullness that I hope I have received, and how I have seen him as my wisdom, righteousness, sanctification

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EDITORIAL.

MIDDLE TOWN, N. Y., DECEMBER 13, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

CONFESSION AND BELIEF.

"But what saith it? 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 hath 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."—Rom. x. 8-10.

In compliance with the request of our correspondent, "J. A. L.," which will be found in another column, we take pleasure in submitting a brief comment upon the text cited, and also in answering the questions proposed in connection therewith. It is doubtless true that many others are as much bewildered as our inquiring friend, by the false teaching of the ministers of antichristian organizations. There is unmistakable evidence of the inspiration of the Scriptures in the fact that even their literal significance is concealed from the scrutiny of the wise and prudent of this world. He that sitteth in the heavens has in derision all the kings of the earth who take counsel together against him and against his Anointed. He has committed all power in heaven and in earth to our triumphant Redeemer. He holds the keys of death and hell; so that the testimony of the psalmist is manifestly fulfilled, "Our God is in the heavens; he hath done whatsoever he hath pleased." The very opposition of the carnal mind against the truth of the doctrine of Christ is made to attest the absolute certainty of the accomplishment of all that is written of the determinate counsel of God in the salvation of his people from their sins, and in pouring just vengeance upon the workers of iniquity.

In reply to the questions as to the consistency of preaching the infinite sovereignty of God and the responsibility of man, it might be sufficient to say that there can be no consistency in the doctrine of the responsibility of the man on any other ground but the recognition of the just sovereignty of God. If God has not the righteous authority to command the obedience of his creature, man, then it must follow that man owes no compliance with such precepts as his Creator has given, so that the sovereignty of God and the responsibility of man are inseparable principles in the same doctrine of revealed truth.

As to the inquiry in regard to preaching the gospel to the unregenerate, no created being is auth-

orized to change that which God has emphatically settled in the inspired record. There is no conceivable circumstance under which the gospel can be preached to any other character but that to which it is limited by the definite word of the Lord. None of the ministers of Christ, not even the inspired apostles, have power to extend the efficacy of the gospel beyond the boundary within which Jesus himself has confined it. That is a false charity which claims greater liberality than God displayed in ordaining unto eternal life every sinner whom he chose in Christ Jesus before the world began. Even common reason should show the absurdity of that pretended benevolence by which men who hate the holiness of God are offered a chance to avail themselves of the privilege of loving him, while it is impossible that they should ever be willing to accept such an offer. The natural man has no other mind but that which is carnal; and even in the saints it is positively declared that "To be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God."—Rom. viii. 6-8. The fallacy concealed under the pretence of anxiety for the accountability of man, is the real denial of the just condemnation of all men as sinners already guilty before God. All false doctrines agree in denying this truth, and in representing the matter of salvation as resting upon the choice of the sinner here in time. None of the devices of the natural mind ever claim to present salvation for sinners already lost. Yet these are the only sinners whom Jesus came to save. To such utterly destitute ones alone is the grace of God revealed unto salvation from their sins. Certainly there is no scriptural warrant for preaching that by their own will such as love sin may attain to the love of righteousness. To them that perish the preaching of the cross is foolishness; will our friend claim that they might be instructed by preaching to know the power of God in that same foolishness? If not, then they are not benefited by the preaching; but if they can be made to know God by the word of the preacher, then they receive eternal life through that word. This is too manifestly absurd to require a word of argument in its condemnation. The gospel can never be preached in truth to any but the chief of sinners, who are poor in spirit, lost in hopeless guilt, and entirely without strength. To such helpless ones it is glad tidings of great joy to hear that "Christ is the end of the law for righteousness to every one that believeth."

The inconsistency of that preacher who sometimes gives strong sermons on doctrine, while at other times declaring that a man may believe the

truth of God, and yet be lost, may result from his own utter ignorance of what he is saying. This is the most favorable view of his case. The more probable explanation is that he knows the literal truth of the doctrine which he preaches, but has not received the love of it; such belief causes devils to tremble. The omnipotent grace of God alone can deliver one from that power of darkness.

Now, in reference to the text submitted for our views, it will be needful that we be brief in its discussion. By the Spirit of Christ Paul was shown that the words quoted from the thirteenth chapter of Deuteronomy are fulfilled only as testifying of Christ. He is the Word, to whom Moses and all the inspired prophets give witness. This Word is not to be brought again from the dead by a messenger whom men shall send; neither is he to be brought down from above by the efforts of men. To every one who is called by the grace of God from death to life it is declared in our text that this Word is nigh that chosen subject of electing love. As if in anticipation of the perversion of this truth suggested by the preacher to whom our inquirer refers, the apostle defines just how nigh the Word is to the believer. It is not just near enough to be of no benefit to him. It is even in the mouth and heart of him to whom this divine assurance is given. This is the Word of faith, not the word of appeal to dead sinners. While the religious world is full of the preaching of works as the basis of salvation, the preaching of inspired apostles is the Word of faith. Not only is this Word itself the living power of God unto salvation; it gives eternal life to every one in whose heart it is shed abroad by the Holy Ghost which is given unto them. Surely no sane man will claim that the eternal purpose of God is dependent upon the consent of dead sinners for its fulfillment. Not only would such a claim necessarily deny the sovereignty of God, but it would involve also the denial of his perfect knowledge, since there could be no knowledge of what the will of man might decide until it should be developed in time. Hence, it is evident that there can be no consistency in any system which represents the salvation of sinners as conditioned upon their own choice. Nor does it avoid this absurdity when it is conceded that God has certain foreknowledge of the final destiny of all his creatures. If this concession means anything it must be that it means that every event must be precisely as God has foreknown it. But this is the absolute predestination of all things. The only possible escape from the truth in this theory is in the assumption that the choice of the sinner or some other power has fixed the result, instead of ascribing it to the eternal purpose and wisdom of God.

The text asserts without condition

and positively to the character addressed that "The Word is nigh thee, even in thy mouth, and in thy heart." It is difficult to conceive how this can be distorted into a declaration that "The Word was nigh thee, ready to be appropriated into the mouth and heart, if taken advantage of." And even if such a translation might be made, it could not change the fact that none could be benefited by that divine Word but such as have received the love of the truth, that they might be saved. So the enemies of the doctrine of Christ would not have gained any advantage even though they could thus change the inspired testimony. There would also be a necessity for changing the remaining portion of our text to correspond with the alteration of this clause. It should not be "that is, the word of faith, which we preach." To sustain the proposed perversion it must read, "even the choice of the sinner." In no place has this false doctrine been preached by inspired men; hence it will be necessary to refer it to the original preacher of the free will of man. His discourse will be found in Gen. iii. 1-5. He converted the woman, and the earth has ever since groaned under the consequent curse. His emissaries have never given up the business of making converts, but zealously labor even to this day in the same work. There is no difficulty in detecting his teachings, since it is always in contradiction of the truth which God has spoken.

There is no other character who can be the subject of the salvation of which our text speaks, but that one in whose mouth and heart is the living Word. By the faith of the Son of God alone can this Word be received as the Lord Jesus, "Who was delivered for our offences, and was raised again for our justification."—Rom. iv. 25. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. For any one destitute of the indwelling Spirit of God to confess with his mouth that Jesus is the Lord, could be nothing better than the uttering of words without knowledge. None can truly bear witness of that which is not certainly known by him. They who are led by the Spirit of God alone can truthfully confess the Lord Jesus; they only know him as the Savior of his people from their sins. For any others to confess him as their Savior would be to testify to that of which they were ignorant; and all such testimony is false. It is impossible that any should believe in his heart that God has raised Jesus from the dead, except those in whose heart it is revealed by the Holy Ghost, which is given unto the chosen vessels of mercy. There can be no sincerity in that confession with the mouth which is not authorized and sustained by the belief of the truth in the heart.

There can be no need of argument on the closing expression of the text. Only that belief which is sincere in the heart can be unto righteousness; and that belief can only be manifested as expressed with the mouth, or by open confession. This cannot teach that the salvation of the saints from death and sin is dependent upon their belief or their confession. That salvation is complete in the finished work of redemption which Jesus came to perform. Nothing can ever be added to that salvation by all the belief and confession of all the subjects of electing love. The salvation which results from that confession which is rendered "with the mouth," is deliverance here in this temporal state from the bondage of delusion and false doctrines which are set for the purpose of entangling the saints in the snares of the adversary. There is no other character for whom these snares are set but the subjects of divine grace, who are chosen in Christ unto eternal deliverance.

The whole argument in this chapter and its connection is directed to showing that the salvation which is by the blood of Jesus is not limited to the tribes of natural Israel. The observance of this fact will relieve the perplexity which may bewilder the believer in failing to notice the subject under consideration. The unavoidable condemnation of every conditionalist theory is plainly recorded in the subsequent context. "So then, faith cometh by hearing, and hearing by the word of God." There can be no belief without that faith which is the only evidence on which belief can be predicated; and since no created power can produce faith, it is certain that none can believe the truth but as it is the pleasure of God to give them the testimony of faith. Then there is salvation from temporal assaults of the adversary in that confession which is made with the mouth.

THANKS!

THE kind and efficient aid which the brethren and friends are rendering in increasing the circulation of the SIGNS OF THE TIMES is truly encouraging. Although the extremely low rates at which we are receiving additions to our subscription list do not more than pay the extra expense of sending the paper to the new subscribers, yet we feel highly gratified in the increase of the circulation of the paper, and hereby tender our sincere thanks to all who are interesting themselves in its behalf.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

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and redemption; and not only mine, but I have seen the perfection of the church in him, and lost sight of myself. It has been no cross to me to not mingle with the world and enter into its pleasures, for the fullness of Jesus which I have received has more than satisfied me. You know more fully than any one how I have been led, for I wrote to you at the very first of the change which had taken place, and have felt free to write to you ever since; and yet, when I feel as I do now, it seems as if I have scarcely touched the theme which gives me so much joy, the precious blood of Jesus, cleansing me from all sin; for without shedding of blood there could be no remission of sins. "A sense of pardoning love," a sweet evidence that I am included among those for whom he died, and my sins forever blotted out, "a hope that triumphs over death." Yes, dear brother, Jesus conquered death, hell and the grave. He has been wrought in my soul the hope of glory.

"Our Jesus is the christian's hope,
Wrought in us by God's power;
It holds the weak believer up
In the distressing hour."

Surely the joy and gladness in my heart is not of the world, for if it were so I could do something to retain it; but in a short time I may be destitute of all this sweet peace, and not be able to claim a single evidence that I have been born again. Then, when by faith I see Jesus again, this new song, "even praise unto God," will be put into my mouth, and the way I have been led will all seem new to me. I have had only one theme, salvation by grace, since I was brought from nature's darkness into his marvelous light, and the love of God shed abroad in my heart. It makes no difference whether I write of election, predestination or the resurrection; the power, wisdom and love of God must be brought to view. Jesus and his finished work must be the foundation, the building, the headstone; and we must always say, "Grace, grace unto it." Isaiah said, "Let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands." I would like to express the melody in my heart so that you could understand that I am rejoicing in the evidence that I am one of the inhabitants of the Rock, Christ Jesus, and cannot help singing,

"Jesus, thy boundless love to me
No thought can reach, no tongue declare."

That in spite of the weakness and sinfulness of the flesh I am giving glory unto the Lord and declaring his praise. O what a beautiful, wonderful song it is! I hope as you read this letter the Lord will enable you to behold a bleeding Savior, and give you a sense of pardoning love; and then your heart will be filled with the same song, your spiritual

ears will hear my glad song of triumph, and perhaps you will find yourself singing these words with me,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Well, dear brother, I have written many words for you to read, and I should hesitate to send it; but you are so accustomed to my long letters and my much speaking that I know the love and fellowship you have for me will cover all failings. I would like to step in and hear Elder Keene preach; for the brethren are so glad he has come there to live with them that it would be pleasant to hear them express their gladness. I know that I should hear the name of Jesus exalted, God honored and glorified, in every sentence of his sermon. I feel the Lord is good to us to give us one whom he has made so well capable of declaring the truth.

But I shall have another sheet of paper if I am not careful, and I do not wish to weary you. Give my love to sister Susie Woolford. I am so sorry for her; but she is in the care of our God, who is too wise to err, and too good to be unkind. He can comfort and sustain her. I am glad you are in usual health, and hope the Lord will make us all realize something of his goodness to us every moment of our lives. Mother and father and sister Susie join me in love to you all. I hope to hear from you again when you have the time to spare. I will not ask you to answer my letters, for that seems an impossibility to me.

Your sister in hope,

ATTIE A. CURTIS.

SANDUSKY, Ala., Nov. 20, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—The associational season for this year is over in these parts. I have been permitted to be at only two this fall. Our own association convened with the Little Vine Church, about twenty-five miles north of my home, on the 15th, 16th and 17th days of September. Eleven churches reported in peace, and some of them a little increase. Our own church could report but one addition, while our religious neighbors of other orders by the effort system have added to their numbers by the fifties and hundreds. Our own case reminds me of poor old Sarah and Rachel. We can have no increase until the Lord gives it. Our meeting was one of harmony and peace, both in the business and the worship of God. On Saturday it was made known that a sister desired membership with the Little Vine Church; and late in the evening an opportunity was extended by that church, and she came forward and told the dealings of the Lord with her. She was baptized Sunday morning, in due time for the full day's service. Love and peace were manifested to the end, and we all could realize "how good and how pleasant it is

for brethren to dwell together in unity," and to part in peace, desirous to meet again, in hope of the presence of the Lord among us again. I went to one of our corresponding associations, about forty miles northwest, and all was harmony and peace there. The parting was the same. On Saturday evening I heard a man preach who has been blind twenty years or more. He stated that he had never read any in his life; but he has had the Scriptures read for him, and he retains and applies them better than many who can read. He lined *verbatim* the hymn, "Grace! 'tis a charming sound!" and offered fervent prayer. He then arose and quoted his text, in the sixth chapter of John, "For he himself knew what he would do." He quoted sufficiently from the same chapter to show what gave rise to the text, and then used it successfully and appropriately for an hour or more, making it manifest that the gifts and callings of God are without repentance. In the case of this man, without eyesight or education, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" in calling the blind and illiterate to declare the unsearchable riches of Christ in this late age of the world? It is said that the "Rev. Sam Jones" had an audience of about eight thousand people in the city of Birmingham last night, and from what I hear his discourse was a tirade mostly upon the wicked; not a morsel of food for a saint. I am satisfied that the poor blind man can tell more of Jesus and salvation in one short discourse than has ever been revealed to poor Sam. Should he ever receive the high calling of God in Christ Jesus he will then be able to see that what the law saith, it saith to them that are under the law; and he will then begin to try to speak "comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." I do not envy such men, and would not put one straw in their way to obstruct their success; but I cannot appreciate such as true gospel ministers.

The husband of the sister that joined the church in time of the association has joined since. I was at a church near Jasper, forty miles away, on the first Sunday, when a brother who lives in the town joined. Elder Kitchens and myself, by request, spoke in the Methodist house in the town on Saturday night. I had never been in the town before. I found the people social and generous; and I received so many invitations that I feel inclined to visit there again. There are more sheep in that town who know the joyful sound of salvation by grace. There had been a tent meeting there the week before by a "Missionary Evangelist," and from what I could learn his tirade was about like that of Sam

Jones; but they say he got enough change to get off to the World's Fair. One aged lady remarked that she had been told of her meanness often enough; she knew all about that, better than they could tell it, and she wanted to hear something else. Such is an evidence that they do not feed the sheep; and abusing sinners will not make sheep of them.

So far as I can hear from all our corresponding churches, all are in peace. I visited but the one association of our correspondence. Our association is twenty-seven years old. There are eleven churches, and six ordained ministers, or Elders. The regular time to convene is always on Friday before the third Sunday in September. Our Articles of Faith embrace the doctrine of one true and living God, the doctrine of original sin, the total depravity of man, election, effectual calling, the final preservation of the saints, baptism, the Lord's supper, and the resurrection of the dead, both of the just and the unjust. The terms "predestination" and "vital unity" do not occur in our articles; but the doctrine of election, effectual calling and the resurrection of the just could not be preached with any certainty and yet leave out the other two principles. All the saints of every nationality have spiritual life in Christ, were all chosen in him before the foundation of the world, were predestinated unto the adoption of children, to be conformed to the image of Christ, and in due time each one will be called with a holy calling. By one Spirit all are baptized into one body, So "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." This seems to be a close union.

Our Articles of Faith also assert that the Scriptures are the only rule of faith and practice; and none of our churches nor corresponding churches will recognize any of the old or new institutions of men, no matter how lamb-like they may appear. I am satisfied that if a member were to join the "Farmers' Alliance" he would be excluded, if he could not be reclaimed; because we do not affiliate with any of these things. Some decide that we oppose them, but we do not. We are willing for others to have just as many institutions as they want, and we do not interfere with them. If we believed in them, many of us have not the money to pay so many entrance fees and monthly dues, and have not the time to visit so many lodges. We cannot contribute as much as we desire to the poor saints, and our church duties are not as full every time as we would like. We are commanded to keep ourselves from idols.

Yours in hope of life eternal,
P. J. POWELL.

TALKVILLE, Ala., Feb. 5, 1893.

DEAR BRETHREN BEEBE:—The good Lord still spares my unprofitable life, and gives me poor health

and a feeble body; but I feel thankful, and will praise his holy name. David has said, "The Lord is righteous in all his ways, and holy in all his works." I am glad that I am permitted again to pen you a few lines, and to express in my poor way my gratitude to you and those dear brethren who have been kind enough to send us the SIGNS OF THE TIMES. I know it is the Lord's doings, for I am taught that every good and perfect gift comes down from the Father of lights, with whom is no variable-ness nor shadow of turning. I wonder many times how we could live and do without the precious paper. It contains all the preaching we have. I know of but two Old Baptists in this country. I have heard but one sermon in three years. We have good, kind neighbors and friends, and I love them. No doubt many of them are children of God; but we do not agree on the doctrine, and seldom talk on the subject. I read the SIGNS, and am satisfied I can live upon and digest what it contains. It brings forth things both new and old. But reading that paper has not made me a predestinarian; I have been one for several years; but it has unfolded many things that were hidden. I believe in the predestination of all things, small and great. I believe the Lord is in everything, and controls this world. We are here in this dark corner of the world, shut out from preaching, and are the poorest of the poor. We ask, Why is it so? I read, "The Lord maketh rich, and the Lord maketh poor." Again, "I know thy poverty; but thou art rich." I do feel that the Lord has blessed us in our extreme poverty, and that I have gained much wisdom thereby. I would not exchange my lot with many that are rich. I would not be as I was years ago, before poverty, sorrows and afflictions came. David says, "Before I was afflicted I went astray." Even our dear Savior, "Though he were a son, yet learned he obedience by the things which he suffered." I feel sure of one thing, that we will have as much and more than we deserve. I feel to be unworthy, poor and sinful; and if a child of God, I am the least of all. I am not afraid of starving, but I have been afraid we would have to do without the SIGNS. I think more of it than anything else we have on the place.

Dear brethren and sisters, one and all, pray for us and our children. I feel that we need the prayers of God's people. I have heard of an Old Baptist, Elder Presley, passing through and preaching at this place three months ago, before we came here. I wish he would come again. I hope the Lord will send us a preacher, for I would love to hear preaching once more.

With love for you, dear brethren, and all the readers of the SIGNS, I am your unworthy sister in affliction,
MARIA N. BOGLE.

JULY 11, 1893.

G. BEEBE'S SONS—DEAR SIRS:—I have lately heard a sermon by a New School Baptist minister on the text Rom. x. 8-10, which he called "the plan of salvation," and which, he affirmed, was so simple that any person could avail himself of its benefits and be saved; "and yet," he said, "in the face of all that the Savior had done for them, some will rush thoughtlessly on to the flames of hell and be damned." He said that election and predestination were glorious Bible truths which a man could believe and be lost at last. He said the sinner had nothing to do with doctrine; that his place is to attest his election by his belief, according to the plan laid down in the word. Among other things he said that the rendering in the eighth verse was incomplete, inasmuch as the idea to be conveyed was that the word is nigh thee, "ready to be appropriated into the mouth and heart, if taken advantage of." This same minister sometimes gives strong sermons on doctrine, which in connection with such a talk as the above, seems very confusing and bewildering.

Kindly give your opinion of such characters, through the SIGNS, at your earliest convenience, and an exposition of the Scripture named. The Old School Baptists believe in the predestination of all things; that the path of a man is marked out from his birth; and yet it is not considered amiss to caution, advise and teach every one to take the right course in the world; to be honest, straight and correct in every particular. Can the gospel be preached consistently in the same way to the unregenerate? It may be said that all such admonitions are addressed to the saints; but are not even the saints just as powerless to move in the right way as are the wicked, unless guided by the Almighty?

Yours truly,

J. A. L.

(Editorial reply on page 396.)

PATMAN, TEXAS, May 10, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I would like to say something about the great mercies of God, as he has said, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Our God in his wisdom could well say so; for in the eternal purpose which he purposed in himself was provided the great sacrifice, which has forever perfected all them that are sanctified. In Christ dwells all the fullness of the Godhead bodily. He is the power of God, manifested to take away our sins; not for a season only, but forever. So the sinner by him is made perfect. O glorious thought, that the sinner has an offering made for his sins which is acceptable with God. And not only this, but the same Jesus is exalted a Prince and a Savior to give repentance unto Israel and remission of sins. These thoughts are consoling to a sinner like me, saved by

grace if saved at all. Where are those whose hope is in the Lord? By their fruits ye shall know them. As every tree is known by its fruit, so the good seed will produce the good tree, which will bring forth good fruit. And surely none can speak reproachfully of the seed that produced it, which is Christ, or be dissatisfied because he worketh all things after the counsel of his own will; for his work is to do the Father's will, whose will is that of all the Father hath given him he should lose nothing, but should raise it up at the last-day. On this, and this alone, is all my hope for salvation.

Yours in gospel bonds,

W. B. JOHNSON.

CIRCULAR LETTERS.

The Greenville Old School, or Predestinarian Baptist Association, held with the Refuge Church, at Spencer-ville, Allen Co., Ohio, September 1st, 2nd & 3d, 1893, to the churches composing the same, sends this her annual letter of love, and comments upon this subject as suitable to the occasion.

THERE is no subject so dear to us as that of God's love; and therefore we quote the brief text "Love is of God." This text implies that God is not only love, but that real love proceeds from God as its only source. That which bears the semblance or image of love among men often proves to be the effect of lasciviousness or sordid selfishness, and ceases when passion fails, or disappointment cheats them of their selfish desires; but with God there is no change. "Having loved his own, he loved them to the end." His love had no beginning, and can have no end. He loved them with an everlasting love, and therefore with loving-kindness he draws them. The eternal love of God proves the eternity of the beings loved; their life in Christ coexisted with his love; and each created vessel of mercy in time receives a measure of the Spirit, a gift of life, a partaking of the divine nature, in the operations of the new birth, which in no sense changes the element of either the life received by, or the life created in, the vessel of mercy in Adam. The vessels of mercy as created in Adam were, in their created natures, no different from the vessels of wrath, but were by nature the vessels of wrath, even as others, and, as such, could not have been loved because of their innate goodness foreknown, but only because of God's own purpose and grace which he purposed in himself (where their divine life existed in eternal union with Christ) before the world began. While the love that is of God contemplated his children as he predestinated them to be in their final glory, it also viewed them in all the intermediate relations of their existence, spiritual and natural. Through each successive station, from the eternity of the first choice, God's love followed them in all their

members, faculties and functions of life, action and temporal death, and no condition of existence in relation to their birth in time-innocence or guilt, poverty or riches, ignominy or fame, weakness or strength, ignorance or knowledge, has ever biased that eternal love that provided full and complete provisions of grace for the chosen vessels of mercy afore prepared unto glory. The absolute love of God absolutely decreed the infinite variety of circumstances attending the life and being of each saint, to demonstrate to each individual the final wisdom of his infinite purpose; but we, as sinners, may seriously inquire as to the evidence that God loves us. If we love God, it can only be by a return of the same love wherewith he loved us before the world began. Ye may know that ye are of God if ye have love one for another. The experimental evidences that God loves us, and that we love God, are manifest only as fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, meekness, temperance, faith: against such there is no law." Do we love God's words whatever they may be? Are we resigned to whatever he purposes concerning us? Are we in some sense in accord with whatever he has spoken to our hearts or revealed in his word as our duties toward him, his people, or the world at large, and desirous of fulfilling his commandments? If these duties are impressed upon us, if the desires of our hearts are daily in exercise for holiness, and in hatred for sin, if we prefer Jerusalem above our chief joy, if our waiting souls are anxiously looking forward by faith for a joyous acceptance of the glory and the fullness of God, these can but comfort us and sustain us as the evidences of God's love, and are sweetly applied to our comfort under each trial in life; but their chief sweetness is only to feel that all are blessed to us under the kind love of an ever-gracious Father, and prompts us to desire the most closely to follow God's law of love, and not a law of compulsion.

Dear brethren, are we thus actuated in our private and public walk before the world? Are we honest, virtuous and upright in the sight of God and man? If so, we should rejoice that God alone hath made us thus to differ from many others, that we may lovingly appreciate his favor and praise him forever.

Finally, brethren, may this love direct us all to accept God's appointments in love, whether they seem joyous or grievous, that we may honor him in our bodies and in our spirits, which are his, knowing that no obedience is acceptable to God which is prompted by fear, restraint or compulsion. "Love is the fulfilling of the law," and the only evidence through obedience manifested, that we love God and that God loves us.

A. B. BREES.

CORRESPONDING LETTERS.

The Mount Enon Primitive Baptist Association, in session with the Kissimmee Church, Osceola Co., Fla., to all sister Associations with whom she corresponds, sends christian love and salutation.

DEARLY BELOVED BRETHREN IN THE LORD:—In the mercy and providence of God we have been once more permitted to meet in the capacity of an association. Our representation is full, and peace and harmony prevail throughout our borders, and we have been enabled to transact the business without confusion or discord; for which we desire to thank and bless his holy name. We also desire to express our gratitude to God for the messengers which have been sent us laden with the glad tidings of the gospel of peace. Dear brethren we desire a continuation of your correspondence.

Our next session will be held with the Empire Church, Lake Co., Fla., three and one-half miles south of Mascott, on the O. B. R. R., convening on Friday before the second Sunday in November, 1894, at which time and place, if the Lord will, we hope to meet you again.

D. S. STOVER, Mod.

M. L. GILBERT, Clerk.

OBITUARY NOTICES.

Abraham Park was born in Bourbon Co., Ky., Feb. 14th, 1809, and died Nov. 21st, 1893, aged 84 years, 9 months and 7 days.

He moved with his parents to Muhlenberg, and from thence to Bartholomew Co., Ind., where he married Miss Ruth Lee, who survives him. In 1851 he moved to Marion Co., Iowa, and settled on the farm where he died. Ten children were born to them, eight of whom are left to mourn their loss of a dear father. He was such a man that to know him was to love him. He wore the badge of honor all his life. He was in deed and truth a father to the fatherless and a friend to the widow. It was his high ambition to administer to the poor and needy. His honest, honorable and upright life was all the profession he ever made, although he was a Baptist sympathizer. May God bless this sad bereavement to the remaining family. May we all die the death of the righteous, and may our last end be like his.

JOHN BIXLER.

Mrs. Mary H. Staples, wife of Gilbert B. Staples, was born in North Berwick, Maine, and died of consumption, August 9th, 1893, aged 29 years, 4 months and 3 days.

After the death of her baby boy, some fourteen months ago, her bodily health declined until the Lord released her from this mortal tenement. She never made a public profession of religion, but was enabled to be very patient in all her sickness. The night on which she closed her eyes in death she talked to those around of hearing sounds of sweet music, and tried to sing herself; but her dying, faltering tongue could not express what we hope was the heavenly melody felt in her soul. Just before she died she told her sorrowing mother that she felt reconciled.

She leaves her husband and baby boy, with her parents, two brothers and her sister, to mourn her departure. Elder Hiram Campbell attended her funeral and preached the blessed gospel of Christ.

and spoke comforting words to the bereaved ones. Our sister, Mrs. Daniel Quint, finds expression in being bereaved of her daughter in the words,

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

May the God of all consolation comfort the hearts of the sorrowing ones, is the desire of

FRED. W. KEENE.

NORTH BERWICK, Maine, Dec. 1, 1893.

OUR aged sister, **Mary Sparks**, widow of Samuel Sparks, died Nov. 19th, 1893, aged 88 years and 25 days.

She was born in Warren Co., Ohio, in 1805, was married to Samuel Sparks in 1825, moved to Sangamon Co., Ill., in 1834, and after two years moved to Logan Co., Ill., in the neighborhood where she lived until the Master called her home. She became a Baptist in her youth, and held the profession of her faith until the last. She was an orderly, true follower of Jesus. She leaves seven children, and many grand and great-grandchildren, to mourn their loss. After she became a widow, seventeen years ago, she made her home with her youngest son, Samuel, who has done well his part. May the Lord reward him.

Sister Sparks was a loving and careful mother, a good friend, and a consistent christian. May her example be a light to us all in patient waiting for the Master's coming. The writer tried to speak words of comfort to the family and assembled neighbors.

ALSO,

OUR beloved brother, **Jesse Owens**, died suddenly of heart failure at his home near Maroa, Nov. 24th, 1893.

The deceased was an orderly, earnest follower of the dear Redeemer, laboring for the peace and unity of the church, and always at his place of duty. He was a member of the New Providence Church, in De Witt Co., Ill., being baptized by the writer about the year 1875. He leaves the church, an afflicted widow and three children, with many friends, to mourn their loss.

He was born in Posey Co., Ind., Aug. 12th, 1832, and was married to Maria Stuart Oct. 12th, 1856. He was laid in the Old Baptist grave-yard, where two others of the same church have been so lately laid—Deacon David Squires and his aged companion. I tried to speak words of comfort to the brethren, the family and neighbors at the residence of brother Owens on Nov. 28th; after which he was buried to await the last summons.

J. H. RING.

MT. PULASKI, Ill., Dec. 1, 1893.

DIED—In Palatine, Ellis Co., Kansas, August 16th, 1893, **Edgar M. Tatum**, aged 38 years, 1 month and 1 day.

The deceased was born in Floyd, Floyd Co., Iowa, and moved in the fall of 1878 to Salt Creek township, Mitchell Co., Kansas. His health was very poor for several years, the result of a sunstroke in the summer of 1877. It affected his eyes so that he was never afterward able to read nor to write, more than to sign his name to his business papers. He was married to Miss Julia Ellen Butler, July 16th, 1881, and moved to Palatine, Ellis Co., Kansas, in the spring of 1892. He leaves his dear wife, one son, two daughters, his father, mother, four brothers and three sisters to mourn the loss of one who was near and dear to us all; yet we mourn not as those without hope, as we believe that he was a subject of divine grace.

His health was very poor, and he was under sore trouble of mind in the winter of 1883. He brought his wife and came to stay at our house, as he said he felt so bad that he could not stay at home. I thought his ill health was the cause of

his feeling so bad; but my eldest daughter, Mrs. Julia A. Blair, who had come from her home in Osceola Co., Iowa, to make us a visit in the autumn, told me she believed that Edgar was under trouble of mind, and that he would never get well until he met with a change. At times he sat despondent, and seemed to lose all interest in everything. His trouble settled over him so much that it seemed to me he looked like one who was condemned to die. About two o'clock one night in April his wife told me that Edgar thought he was going to die, and that he wanted his grandfather and myself to pray for him. We hastened to him, and his grandfather prayed for him, and I also tried in my feeble way to pray for him; but before I had finished he commenced to rejoice, and exclaimed, "Great and marvelous are thy works, Lord God almighty! just and true are thy ways, thou King of saints!" "Bless the Lord, O my soul; praise his holy name for his goodness to the children of men." "O that all men would praise the Lord; for he has all power. He can heal in the twinkling of an eye. Ma, have strong faith in God; he will save his people. Do not fear to trust him. O praise his holy name!" He continued praising the Lord for two long hours, until he could only whisper the words. His father was in Iowa on business at that time; but his brother, who was staying with us, said, "Ma, Edgar is going to die." But I answered, "No, he is going to get well." His health improved from that time on; yet he had heart trouble at times, but was able to be up most of the time. At the time of his death he had felt better than usual; had worked all day cleaning out his well in the barn; had eaten his breakfast and dinner, and had not complained; but about three o'clock he dropped dead while watering his horses at the well he had just fixed. His wife had gone to look after the cattle, as he feared they would get out of the pasture, and there was no one near but his three little children. His little seven-year-old son ran to him and tried to raise his head; but he only gasped a few times and was gone. When his wife returned she sent for the neighbors and a physician, but he said that nothing could have done him any good.

It is so hard for us in our declining years; but we hope to be with him at rest ere long. He never joined any church, but firmly believed in the Predestinarian Baptist doctrine, salvation by grace, and not by works.

His sorrowing mother,

JANE TATUM.

APPOINTMENTS.

PROVIDENCE permitting, Elder A. B. Francis, of Virginia, will preach for the church at New Vernon, N. Y., on Sunday, Jan. 14th, 1894, at 10:30 a. m., and at Middletown at 3:00 p. m. of the same day.

RECEIVED TO AID IN SENDING THE "SIGNS" TO INDIGENT SUBSCRIBERS.

Margaret Craven, Pa., 1, Mrs. T. V. Richardson, Md., 2.—Total, \$3.00.

CHRISTMAS PRESENTS.

THE time is fast drawing near when the question, "What shall I get for a Christmas present?" will be the inquiry. We would suggest that you look over our list of books advertised on last page and see if you cannot find something there that will be appropriate. The cloth-bound books of "Editorials" we will mail from now until Christmas, both volumes, for three dollars.

The extra inducements we offer for new subscribers to the SIGNS OF THE TIMES will enable almost any one to order a copy for their friend, which will make a lasting present.

SPECIAL OFFER.

FROM now until January first, 1894, we authorize every old subscriber to act as agent for us in procuring new subscribers, and for every new subscriber they send us they may retain one dollar, and send us one dollar. These terms apply only to new subscribers. All new names will be entered on our list as soon as received, and the paper sent them to the end of 1894.

For every two new subscribers and three dollars sent us we will enter the two new names on our list as soon as received and continue them to the end of 1894, and credit an old subscriber one year; making three subscriptions for a year for three dollars, and we will send additional new ones at one dollar each.

Any subscriber who has already sent two dollars for 1894 may send us one more dollar for two new names, and one dollar each for additional new subscribers.

To all desiring extra copies to distribute to aid them in procuring subscribers on these terms we will send them free.

Ever since the SIGNS OF THE TIMES has been published as a weekly it has been our desire to increase its circulation sufficiently to enable us to reduce the subscription price to one dollar a year. This we cannot afford to do with a list of less than ten thousand; we therefore make the following most extraordinarily liberal offer as an inducement to our brethren and friends to assist us in procuring new subscribers, and assure them that as soon as we reach the number above mentioned we will lower the price to one dollar a year. Doubtlessly there are comparatively few of our readers who have any idea of the expense and labor necessary in publishing the SIGNS. We will therefore for their benefit say a few words by way of information.

The editorial and manual labor in preparing copy, writing articles, setting type, making up the paper, getting it to press, &c, costs just as much for one copy as for ten thousand copies, to say nothing about office-rent, and all our other fixed charges. After the first copy is printed the expense is but a very small amount above the cost of the blank paper to furnish duplicate copies. For this reason the larger number of copies printed the cheaper they can be furnished to each subscriber. At our present number we cannot afford to publish the paper at less than two dollars a year, but if our brethren and friends will interest themselves in sending us additional names we can furnish the extra copies at a reduced rate; and to enable them to assist us without loss to themselves for time and labor spent in our behalf we will make the most liberal offer that we can possibly afford.

N. B.—No new subscriber can send to this office and get the paper for himself for less than the regular rate.

THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

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The most convenient and safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE'S SONS, at Middletown, N. Y., and not at the New York City Post-office, and always inclose the order in the same envelope with the letter containing the information how it is to be applied. When it is not convenient to procure a post-office order, the money can be inclosed in the letter, and registered, and it may then be considered safe. We request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 20, 1893.

NO. 51.

POETRY.

THE DECEITFUL HEART.

A HEART I have, O what a heart!
That's filled with murder, lust and
pride;
That seeks vain glory and applause,
And every evil thing beside.
It claims the homage of the world,
And grieves if honors be denied;
And oft are imprecations hurled
Against these things that chain its
pride.
It lusts for mines of silver, gold,
And feasts upon the sordid sight;
And loathes to quit its hateful hold
Of riches brought within its might.
To gratify its large desire
It many false ways doth invent;
And in the farthest ends of earth
I often find its errands sent.
Sometimes to good I feel inclined,
Or hope at least it is the case;
But soon I feel a wandering mind,
And legions soon possess the place.
A heart I have, O what a heart!
Bow down to it, ye saints of God!
'Twould be your judge (blasphemous
thought!)
And rule you with both rod and sword.
Let worldlings boast with righteous face,
And vainly purge themselves from sin;
They cannot understand my case,
Nor to my captive soul come in.
Let brethren err in word or deed,
Can I condemn them for their sin
While my own ways deserve my heed,
And such a heart I have within?
Lord, haste the time when I no more
Shall feel the plague of heart within;
But on yon happy, happy shore
Drink everlasting pleasures in.

THOMAS COLE.

CORRESPONDENCE.

ELECTION.

G. BEEBE'S SONS—DEAR BRETH-
REN:—This Bible doctrine of election
has been the belief, the hope and the
solace of the people of God in all
ages. All who have believed in sal-
vation solely by the grace of God, in
opposition to the theory so pleasing
to the pride of men, that salvation is
by our works or conditions of our
performance, either in whole or in
part, have always felt themselves
shut up to a belief in election. It
has always seemed to them that if
the doctrine of election be denied,
then salvation by grace is a mere
notion, a hope entirely unsupported
by any proof, and utterly false.
Therefore all who believe in salva-
tion by grace feel to contend that the
choice of God, and not the choice of
the creature, is the moving and effec-
tual cause of this great work of re-
demption; and so election must al-
ways be to them a sweet and precious

and God-honoring theme, fraught
with the greatest comfort to the be-
liever, while it humbles him, and
gloriously exalts the name of his God
and Savior. I have, ever since I
first hoped in the mercy of God,
rather than in my own goodness or
obedience, felt that this theme was
most precious to me, and have ever
rejoiced to speak of it in my ministry
when my mind has been led to it in
any way. I feel a desire to write
upon this theme for the SIGNS to-day
such things as occur to me, and I
trust that it may prove to be for the
comfort and edification of all who
have ever felt the power of the Sav-
ior's own words, "Ye have not chosen
me, but I have chosen you, and or-
dained you, that ye should go and
bring forth fruit, and that your fruit
should remain;" or of these other
words, "Blessed is the man whom
thou chooseth, and causest to ap-
proach unto thee, that he may dwell
in thy courts," &c.

Like every other precious doctrine
of the word relating to our salvation,
this doctrine has often been pervert-
ed and abused by those who know
not the grace of God, and has often
been a source of perplexity to many
honest inquirers, and many who know
that if saved at all they must be
saved by grace. Such expressions
as these are common when we pre-
sent the Bible doctrine of election:
"It makes God out to be unjust."
"God is unjust if he does not give
all a chance to be saved." "You
believe that God made a part of man-
kind to be saved and a part to be
lost." "If this doctrine be true, then
let a man do all the good he can, if
not chosen he must be lost; and let
another do all the evil he can, and if
chosen he must be saved." These
and many other things are said about
it. To all these we might reply by
simply pointing to the plain, simple
declarations of God's word, and by
saying, as did Paul in the much-
hated ninth chapter of Romans,
"Nay but, O man, who art thou that
repliest against God? Shall the
thing formed say to him that formed
it, Why hast thou made me thus?
Hath not the potter power over the
clay, of the same lump to make one
vessel unto honor and another unto
dishonor?" In this text the word
"power" means "right"—he has a
right to do this; and when in this
chapter Paul says that it is written
that God loved Jacob and hated
Esau, and decreed that the elder
should serve the younger, before the
children had been born, or had done

good or evil, whether it refers to
Jacob and Esau personally, or rather
to their descendants, and in what-
ever sense it is said that God loved
the one and hated the other, this
much at least is beyond controversy,
viz., that Paul here teaches that our
God chooses men to salvation ac-
cording to his own will, and without
any regard to their good works, and
passes by others.

But besides this, there are other
answers which we can make to these
above-named objections; and first,
election does not involve injustice in
God, even according to human ideas
of justice. It simply involves the
idea of abounding mercy. All men
have sinned, and all men simply
merit eternal wrath. Those who
perish are not dealt with unjustly.
All are justly under the curse. The
first lesson which the Spirit of God
taught the penitent thief was the
justice of his condemnation. The
first lesson taught the children of
God who may read this is the justice
of their own condemnation. There-
fore our God might have left all, old
and young, to perish, and his justice
could not have been impeached. He
was under no obligations to save any
being who had sinned, and we all
had sinned; therefore election does
not show injustice, but simply mercy
upon whom he will have mercy.
Election injures no one. It is not
responsible for the condemnation of
any man, but it is worthy of ever-
lasting hosannas as the ground, the
only ground, upon which any can be
saved.

Second. Election does not imply
any such statement as this, "God
made a part of mankind to be saved
and a part to be lost." "God made
man upright, but they have sought
out many inventions," is the testi-
mony of the word. Election finds
men sinners already, and has to do
with them as sinners. Election has
nothing to do with making men sin-
ners; neither has it anything to do
with the condemnation of any man.
Election relates alone to the choice
of men who are already sinners, and
already condemned to salvation.

Third. Election does not involve
the horrible notion that a man must
be lost if non-elected, no matter how
much he may want to do good, and
love and serve God; nor that a man
must be saved if elected, no matter
how bad he is. No man could by
any possibility advance such a state-
ment as this unless he were utterly
confused in his mind as to what
election is, and as to its relation to

salvation. It is sufficient to answer
that the same God who has chosen a
man to salvation has chosen him unto
good works, and through sanctifica-
tion of the Spirit and belief of the
truth; so that the best evidence of
election is that a man feels the curse
and burden of his sins, and wants to
be saved from his sins; while the
man who loves sin and lives in sin
shows no evidence that he is chosen
to salvation. If such an one has
been elected, the same grace that
chose him will so work in his heart
that afterward he also shall choose
God with all his heart, even as God
has first chosen him.

But now we must ask, Is election
a scriptural doctrine? This is the
supreme test. If there be no "Thus
saith the Lord" for it, no matter
what our reasonings may be, we are
not bound to believe it; while if it be
stated in the Scriptures we are bound
to accept and believe it, no matter
how much our reasonings may con-
demn it. I trust I am writing to
those who believe that the Bible,
every word of it, is just as God would
have it, and that all its teachings are
his will revealed to men. I will not
here occupy space to quote every
text where the words elect, election,
choice or chosen occur, because it is
not needful, and to do so would
occupy too much space. Isaiah xlv.
4: "Israel mine elect." Isaiah lxxv.
9: "Mine elect shall inherit it."
Matthew xxiv. 22 and Mark xiii. 20:
"For the elect's sake." Luke xviii.
7: "Avenge his own elect." See also
Mark xiii. 22-27. Romans viii. 33:
"Who shall lay anything to the
charge of God's elect?" Colossians
iii. 12: "Put on therefore, as the
elect of God," &c. 1 Peter i. 2:
"Elect according to the foreknowl-
edge of God." See also Romans ix.
11, xi. 5, 1 Thess. i. 4, 2 Peter i. 10.
John xv. 16: "Ye have not chosen
me, but I have chosen you." Acts
ix. 15: "He is a chosen vessel."
Romans xvi. 13: "Chosen in the
Lord." Ephesians i. 4: "According
as he hath chosen us in him," &c.
1 Peter ii. 9: "A chosen generation,"
&c. Psalm lxxv. 4: "Blessed is the
man whom thou chooseth," &c. Also
every type relating to the people of
Israel, and all that is said about
them, teaches the doctrine of elec-
tion. These Scriptures to which I
have referred, and others to which I
could refer, not only teach the doc-
trine of election, but also show that
it is a doctrine common to the Old
Testament as well as the New, and
that it was often in the minds of the

inspired writers, and that it is closely interwoven with their teaching regarding many of the great mysteries of our salvation. But perhaps the thought may arise, It is true, choice and election are common words in the Bible. None are so foolish as to deny this. But what kind of an election is taught there, and upon what ground is it based? Therefore it is well to examine their teaching a little more particularly.

First. It is not a time election; it is an election from before time. We might argue this from the doctrine of the unchangeability of Jehovah, with whom there can be no new purpose or knowledge, and who therefore cannot choose now what he has not from all eternity chosen, nor determine the salvation of any man now whose salvation was not determined from all eternity; but we have besides plain scriptural testimony to this doctrine. It will be sufficient to quote two or three expressions: "Elect according to the foreknowledge of God."—1 Peter i. 2. "According as he hath chosen us in him before the foundation of the world."—Eph. i. 4. "Who hath from the beginning chosen you to salvation."—2 Thess. ii. 13. Certainly if language can prove anything, these Scriptures directly show that this election took place before time, according to God's foreknowledge, before the foundation of the world, from the beginning; and whose farthest thought ever reached far enough back to find the place or time of "the beginning?"

Second. It is a personal election; that is, it is not an election of a nation or family, but of individuals. Under the old covenant Israel was chosen as a nation or family from among other families of the earth to fill a temporary place and to serve a temporary end; but this was not to the salvation which is in Christ, and which is consummated in eternal glory. Now God has chosen persons to eternal life, and deals with persons or individuals in his work of grace. Thus Jesus said to the twelve, "I have chosen you," that is, these persons to whom he was speaking; and the saints at Ephesus were the chosen ones. In short, in the New Testament all is personal. God is presented as dealing with souls—the souls of men individually.

Third. Election is unconditional; that is, it is not based upon foreseen good works of ours, nor upon anything whatever save the absolute purpose of God. Paul plainly settles this in Romans ix. and in Ephesians i. In the latter he says that the very design of election is that we should be holy. The election is before the holiness, and the holiness is the result of the election, and therefore manifestly cannot be the cause of it; and in Romans ix. Paul expressly and of purpose says that the choice of Jacob, whether as a man or as a people, was upon grounds totally irrespective of his good or evil works. If anything is settled

then by Scripture, it is that election is unconditional. Of course I have instanced but few of the many Scriptures bearing upon these points.

Fourth. It is an election to salvation. It is not an election to an office, to be a nation, nor to any earthly end or advantage. It is true that our Lord has chosen certain men to be apostles, teachers, preachers, and witnesses to his name. It is also true that he has chosen for each one his place and his work in his kingdom; but the texts of Scripture to which I have referred do not relate to these things, but to salvation—salvation from sin and to eternal glory. If they do not relate to this, it would be hard to prove that any portion of the word does relate to final salvation.

Fifth. It is an election of men and women to salvation. The election is to salvation, not because of salvation. "We are chosen to salvation."—2 Thess. ii. 13. The election or choice, then, is of those who need salvation; and surely none but sinners need to be saved. It is an election of men according to the foreknowledge of God the Father. In 1 Peter i. 1 these elect ones are the strangers scattered throughout the various countries named; and in Ephesians i. 4 the saints and faithful brethren at Ephesus are said to be the chosen ones. In Romans viii. 33 Paul throws out the challenge, "Who shall lay anything to the charge of God's elect? It is God that justifieth." Here, if anything is taught, it is that the elect needed justification and are justified. This is true of sinful men, but not of beings who are holy. My object in presenting and insisting upon this truth is to show the fallacy and utter unscripturalness as well as unreasonableness of the notion that "eternal spirits," and not men, are the subjects of election. Everywhere in the word "vessels of mercy" are presented as the subjects of God's love and choice. I have often been puzzled when I have seen such views as the one alluded to above, viz., that holy, eternal spirits, and not sinful men, were the elect, to know how it was settled as to what portion of sinful men these elect spirits should enter into here on earth; for I have understood it is held that these spiritual beings do come down, and for a time abide in the bodies of men. Now how, if election of men be not true, is it decided into whose bodies these spirits shall enter and abide if not by election? What utter folly and nonsense all this is! Besides, the very laws of language itself will not allow us to speak of an election without involving the idea also of a passing by, or non-election. If then spirits eternal and holy are elected, what becomes of those holy, eternal spirits who are not elected or chosen? O brethren, let us stick to the old-fashioned simple truth that our God did from all eternity choose some of fallen men to salvation, and did according to his holy and sovereign

purpose ordain to pass by the rest, and leave them to perish in their sins.

Sixth. As everything pertaining to salvation is in Christ, so this choice is said to be in Christ. Paul uses the adjunct "in Christ" in his epistles more than seventy times. With him everything is in Christ; not as water is in a cup, but as life is in that which possesses it. Christ himself is all good, all blessing, all comfort, all joy, all help, strength, hope, wisdom and redemption to his people. If we have these things we have them only because we have Jesus. It pleased the Father that in him should all fullness dwell. He is our life. We have life, eternal life, given us by the blessed Savior, who quickens whom he will; not as a thing separate from Jesus himself, but given us in giving us himself. Christ is our life. So if we are chosen, the choice is also in Christ, as Jesus is first of all and pre-eminently "the elect of God." It is not said that we were in him before the world was, for we were not then created; but the choice was in him, and all spiritual blessings were in him treasured up for those who were the elect according to the foreknowledge of God the Father. Let no man blasphemously ascribe the attributes of Jehovah to any other being; and eternity is one of his attributes. There is no other eternal being save Jehovah; and so Paul in Romans xvi. 7 could say that certain brethren were in Christ before himself.

Seventh. Election is in harmony with what the Scriptures teach concerning christian experience. It certainly is in harmony with the experience of the penitent thief, and with the experience of Paul himself. It is in harmony with vital experience to-day. I recall a conversation with a friend some years ago, who was, I believe, a member of the Methodist Church. She said, "I do often enjoy Old School Baptist preaching, and like many things they say; but I cannot understand election." I said, "Tell me your experience first." She then went on to say that her first conviction for sin came to her as she was on the ball-room floor dancing. I said, "Was anything said to cause this feeling to arise?" "No," she said. "Could you put away this conviction?" "No; I tried to do so, for I did not want to leave the room, and I felt that I could not refrain from weeping." "Had you any evidence that any one else felt as you did among the company that night?" "No, I do not suppose any one did." "Now, do you not see," I said, "that the very substance of the doctrine of election is in your own experience? For why should you alone out of the whole company be convicted of sin by the power of the Spirit of God?" She said, "I never thought of it in that way before." It is true of all of us that if we have learned that salvation is all of grace, then we must in the end be blessedly led into this

doctrine of personal, unconditional election.

There is a complete chain of harmony in all the doctrine of God our Savior. So if the doctrine of total depravity be true, personal election must be true; for the totally depraved, it is plain, never will of themselves choose God, but God must choose and call them. It is in harmony with effectual calling. It is manifest that there can be no such thing as effectual calling except upon the ground of election; and any calling that goes beyond the doctrine of election in number carries inconsistency upon its face, and practically denies election. Election is in harmony with a definite and finished atonement. A general atonement by the side of election would be altogether incongruous. If election be true, then is particular atonement true. If one be a false doctrine, so is the other. It is also in harmony with the doctrine commonly called the final perseverance of the saints. This has always been seen so plainly that all who have held to the one have also believed the other; for surely if God from all eternity has purposed the salvation of any man, he will to all eternity see that his purpose is fulfilled. Election is God's purpose to save men. Election is also in harmony with God's sovereignty. The one necessarily implies the other. If election is to be carried out, then absolute sovereignty must do it. Election might fail were Jehovah not unlimited in his dominion. It is also in harmony with his foreknowledge of all things. If our God did not from eternity know all time things, then there could be no certainty that the man elected to salvation would ever be born on earth. If election is personal, certain and definite, then all that in any way influenced his birth and growth and continued existence must be positively foreknown; else, as said before, it might fall out that the man chosen would never exist on earth. Election is in harmony with predestination of all things. If we believe that God foreknew all things, we meet no more difficulties than we already have met if we go on to believe that he predestinated all things; and election and predestination always stand or fall together in the faith of men as well as in the Scriptures. Churches who have denied the one have always in the end denied the other; while generally those who have believed in the one have also rejoiced in the other.

I leave these thoughts for the brethren. They have seemed full and rich to me.

I remain your brother in the hope of life through electing grace,

F. A. CHICK.

REISTERSTOWN, Md., Dec. 7, 1893.

THE WORLD'S COLUMBIAN EXPOSITION.

THERE are some religious and political thoughts in connection with the World's Fair, that some of the readers of the SIGNS may be interested in. Religion and politics have been so completely interwoven and so closely identified in all history, that it is almost impossible to treat one without to some extent dealing with the other. This is not only true in the history of past nations, but it is also true in America, where the complete divorce of the church and state has been the common boast.

This great exposition, planned and carried out by the United States Government in honor of Christopher Columbus, the traditional discoverer of this continent, has come and gone, and left its great lessons impressed upon the very heart and life of our nation. It was indeed a great teacher, a mammoth object lesson, in every department of human effort, science and progress, a vivid panorama of the past, a brilliant and gaudy picture of the present, and a mingled prophecy of hope and fear for the future. While it has impressed all nations with the greatness of our resources, and exemplified the tact, skill, ingenuity and energy of the American people, it has also revealed our national vices, weaknesses and follies. In politics it has shown our people to be patriots more in word than in deed, and that they are more and more inclined to rave over European royalty and to ape the airs of foreign aristocracy. That genuine democracy that laughs at kings and scorns all ranks of assumed nobility is almost a thing of the past. The homage paid to dukes, counts and infantas is enough to make the Revolutionary heroes turn in their graves and regret the day they shed their blood, to be trampled under foot by generations so unmindful of the price of liberty and so unappreciative of the boon of freedom. Instead of improving this supreme opportunity to show all nations the sterling principles of true American independence, our people shamefully ignored the chief feature of true democracy, and bowed before Monarchy, aristocracy and Popery. They succumbed to that universal proneness of the human heart to laud assumed superiority, empty titles and nominal rank.

The Fair was a great school for the student of human nature, or more technically, for the student of anthropology. The study of human nature means the study of politics and religion. Had I been asked, after a few day's observation in this great school of nations, What is the chief characteristic of man that distinguishes him from other animals? I would have answered, The love of money. Or if I were called upon now to give a logical definition of man, I would answer, Man is that premmal that loves money making. The love of money, the ade-

quate *differentia* of my definition, although the color of the skin and the shape of the nose may differ in different races, yet the same insatiable desire for gold, the same unrelenting principles of greed and covetousness, are deeply fixed in the hearts of all nations. Money was the watchword of every one, and the "open sesame" to everything. It oiled the tongue of the wily Turk as he chattered and bowed and grinned from morning till night in his perfumed stalls of oriental merchandise. Money quickened the pace of the polite Chinaman as he glided to and fro like a great black butterfly amid the gorgeous exhibits of the "Celestial Empire." It lit up the almond eyes of the erudite Japanese as he almost prostrated himself before everyone who might chance to ask the price of his wares. The sight of a dime caused the flat-faced Esquimaux to endure the heat and worry of a strangely foreign climate. The desert Arab begged and danced and howled for the shiny stuff, while the American Indian and the South Sea Islander kept up their characteristic war dances and religious capers from day to day with unflagging interest and unabating zeal, stimulated by the paltry reward of a few pennies. As for the Christian (?) nations, such as the English, French, German, Italian, Spainard and American, they all were moved to exertions by the same motive, but went upon a much larger scale. Their superior intelligence and Christian (?) training gave them a decided advantage over all the heathen people in facilities for obtaining the coveted stuff. This superior ability, acquired through generations of experience, enabled them to make merchandise of the heathen. It was under the direction of Christian (?) management that the heathen were placed on exhibition and induced to dance and yell and perform all their religious rites and ceremonies upon the public stage, for the amusement and entertainment of Christian (?) audiences, which paid round sums of admission. Thus the heathen were hired by Christian (?) management to perform, and Christian (?) audiences paid to see what Christians (?) are trying to convert them from in their own country. This inconsistency was as astonishing to the heathen as their performances were amusing to their American audiences. While every artifice was resorted to by tradesmen and vendors of all varieties of wares and trinkets, to extort money from the public, the good church people were not idle, but improved their time by meeting every day in conventions to devise plans for filling the Lord's treasury; and while merchants were daily footing up their accounts and calculating their gains or losses, the religious congress was figuring on how much money it will yet require to convert the world.

"Midast, they say, possessed the art of old
Of turning whatsoe'er he touched to gold.

This, modern men can reverse with ease,
Touch them with gold and they'll turn
to what you please."

The love of money is one of the strongest evidences of the unity of the human race, an evidence that the philosophers have failed to notice, and is a living witness to the scriptural declaration that the Lord made of one blood all nations.

The Fair will undoubtedly create to some extent a reaction in the foreign mission craze that has raged in this country for more than half a century to the disgrace of the name of Christ and to the great disturbance of his people. It seems to me that a few day's attendance would be sufficient to open the eyes of sensible people to the gross misrepresentations, false claims and dishonest tricks resorted to by the advocates of this infidel enterprise. Here one had the opportunity of comparing the dispositions, motives, moral sentiments, aesthetic tastes and intellectual abilities of all nations. Not only were the products of different nations on exhibit, but the people themselves were there, making an object lesson on all nations a possibility. By observation it could be seen that the claims of the advocates of missions, as to the condition and character of the so-called heathen nations, are untrue. Take China and Japan for example, as these nations are among the most coveted fields for mission enterprise. The exhibits of China, representing all classes and conditions of society, compared most favorably with those of any other nation. It is true that in ponderous labor-saving machinery (which may be interpreted machinery for promoting laziness), and implements of war, industrious peace-loving China fell far behind the Christian (?) nations of Europe and America; but in exhibits showing honest toil, patient industry, exquisite skill and marvelous ingenuity this nation surpassed all others, perhaps. Of all the beautiful, elegant, wonderful articles of human handicraft in that vast, varied, cosmopolitan display, the Chinese hand-made silk embroideries were without doubt the most exquisite. I never saw anything in the whole realm of art more delicate and refined in taste, more unique in design, and more artistic in finish. The porcelain exhibits from Japan exemplified the same rare skill, exquisite taste and patient perseverance. These exhibits alone, without further testimony, furnish sufficient proof of the sterling worth, excellent government and peaceful prosperity of the heathen nations. But the people themselves, representing these nations, were examples of true politeness, courtesy, culture and propriety not to be found among Americans or Europeans.

The South Sea Islander, who, perhaps, among the least civilized of all the nations at the present time, were a very pleasing and interesting people. There was nothing repul-

sive either in their looks or manners; but on the contrary, they were well-favored, even handsome. They wore a look of innocent simplicity that was not only inviting, but indeed charming, and which showed them to be unacquainted with many of the predominating vices of higher civilization. They carried about them a modest intelligence that impressed the observer with the fact that they were not fools by any means. They observed the follies and insincerity of the general public, and seemed to wonder as much at these unexpected characteristics of the Christians, as they are called, as the most consummate egotist of the nineteenth century stripe wondered at their simplicity and rudeness. But the most serious blow to foreign missions does not come from the enlightening of the American public with regard to the true character and condition of the heathen nations, but from the heathen themselves becoming better acquainted with the home life and character of the American people. The Bedouins, who were so unmercifully preyed upon by the money sharks of Chicago, returned to their native land disgusted with the very name of Christianity, and burning with revenge against the missionaries who had represented this country to them as a land of angels, all on account of the people being Christians. They see nothing of superior virtue in the American people to verify the exalted claims of their religion; but upon the contrary they see a more than ordinary amount of foul play, a double portion of greed and insincerity. The proof of the pudding is the eating thereof. The heathens have been eating the pudding, and are becoming convinced as to its merit. Missionism must fall in the light of intelligence. It is beginning to wax old as a garment now, and as soon as the eyes of all people are open to the falsity of its claims, the dishonesty of its schemes, and the worthlessness of its results, as a vesture it will be folded and laid away. The Fair cannot help having a favorable influence in this direction.

The religious exhibits proved too much for the good of either Catholicism or Protestantism. The World's Congress of Religion (and the thing is certainly most appropriately named, for it is far from being Christ's Congress of religions) came to the conclusion that there is some good in all forms of religion of whatever name, and that there is not much radical difference after all. There are at present about nine great religions, as they are called, which include all the different sects of the world. These nine, I suppose, were all represented, and found more to agree upon than any of them expected. The general sentiment prevailed that all should work to the upbuilding of each other, and that the time is near at hand when the sectarianism will be done away. It

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EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 20, 1893.

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G. BEEBE'S SONS.

FERVENT CHARITY.

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins."—1 Peter iv. 7, 8.

In common with all the language used by inspired servants of God in the testimony of Jesus, the words "fervent charity" are distorted by the teachers of the religion of this world, so that the true signification of the language is hidden; and the deluded followers of such false guides are unable to detect the fallacy of their erroneous doctrines, because they are consistent with the perverted judgment of the natural mind.

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer." This is not an appeal to the fears of those to whom it is addressed, as if the design were to scare them into attention to the admonition following and immediately connected with it. Neither can any honest reader claim that it is applicable to the unbelieving world, since the whole epistle is limited in its opening sentence to the peculiar people designated as strangers scattered throughout the countries named, and more definitely described as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Unto these "obedient children the announcement is but another form of expression for the message which the angel of the Lord brought to the shepherds of Bethlehem. It is "Good tidings of great joy, which shall be to all people." To those who have their portion in this transitory world it is indeed a fearful revelation of the just judgment of God, when they hear that they have consumed the limited moments appointed them here. To them this awful word declares that all their treasures are swept away, and they must be cut off from everything in which they have trusted for joy and comfort. It is nothing strange that they should regard the words of the apostle with terror, and construe them as designed to alarm those to whom they were written. But to those scattered strangers, to whom this letter belongs, the end of all things signifies their release from the body of this death, and their awaking in the perfect likeness of their beloved Redeemer. Thus they are assured that their conflict is nearing its triumphant end. It is to this consoling truth that their atten-

tion is called in the immediately preceding context. However weary they might have been in the experience of that tribulation which Jesus assured them they should have in the world, they could find no relief in forsaking the pathway which bears the marks of the example of their Lord; suffering with their Savior, they are partakers of the victory which he has already gained; and in their present experience they reign with him. It is only with him that they either reign or have the victory.

Since the tribulations and conflict of this temporal state must soon be overpast, and the momentary sufferings are nearly all fulfilled, it is important that these strangers and pilgrims should be found walking in newness of life, as becometh saints. They are encouraged by the assurance that the end of their afflictions draws near, and from this consideration they are exhorted to "be sober, and watch unto prayer." This admonition does not authorize the conclusion that under other circumstances they might indulge their carnal inclinations, eat and drink with the drunken, and yield their members servants to sin. It is but the recorded expression of that willing obedience to the law of Christ which is written by the Spirit in the heart of every one who is born of God. This is the peculiar glory of the government of Christ. No commandment of his is grievous to them who are born of his Spirit. They have no higher joy than to walk in all his ordinances, because his law is the very principle of life by which they are animated. Often under the burden of continual trials the fainting saint is tempted to resign his hope, and give up all trust in the salvation which is in Christ Jesus. The adversary suggests that if indeed the Lord has chosen him unto eternal glory he would not leave him to be thus tormented by great and sore troubles. This is readily received by the natural mind, and the feet of the weak believer are well nigh slipped when he thus looks at the things which are seen. But for the delivering grace of the Captain of our salvation the hope of the tempted one would indeed be utterly cut off. At such a time of need it is not within the power of words to express the joy with which the perishing one hears the gracious word that "The end of all things is at hand." That is the proclamation of infinite and complete victory over sin and death. Well may such sweet assurance encourage the ransomed one to "Be sober, and watch unto prayer." Let no vain thought presume upon the fact that the conflict is near its end, and take license to deny the Lord by disobedience to his commandments. The very fact which encourages them that love God and are the called according to his purpose, in the certainty of the nearness of their deliverance, is the ground of renewed diligence in walking humbly before

God as obedient children. It is manifestly inconsistent for them who hope in the grace of God for salvation from their sins, while sojourning in this polluted world, to be conformed to the alluring vanities of time. Of those who thus live after the flesh, Paul well says, "They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus i. 16. The grace of God cannot dwell in any sinner without making him feel that the service of sin is itself hateful and distressing to him. There is no evidence that the love of Christ is in the heart of one who can take pleasure in unrighteousness. While the saints are yet subject to the vanity of the law of sin working in their members, they groan for deliverance from its hated power. In this groaning of the prisoner the Lord hears the prayer of faith. None ever feel this longing desire for release from the bondage of sin, but those who are hungering and thirsting after righteousness, and all such are already blessed of the Lord. It is not with their natural mind that they watch unto prayer. Neither is their being sober, merely abstinence from wine and strong drink. The admonition in our text enjoins that sober mind which is inseparable from watching unto prayer. The wine of Babylon produces intoxication which causes those who are drunken with it to feel strong enough in themselves, so that they have no occasion for prayer. The sober saint having no confidence in the flesh, has no other resource but in watching unto that effectual, fervent prayer, which is never unavailing, but always sustains the fainting and destitute one. Such prayer cannot originate in the will of man; it is the intercession of the Spirit according to the will of God, and is always heard, even though its answer is not seen by reason.

"And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins."

This most important consideration for the practical conduct of the saints may well command the particular investigation so forcibly demanded by the strong language in which it is recorded. In the precedence here given to the injunction it may be understood that nothing else will compensate for the neglect of this admonition. Let it not be forgotten that none but the elect of God can be embraced in the urgent appeal. It is not sufficient that they should be firmly established in the theory of sound doctrine; not even their belief that there is one God is so important as this possession of fervent charity among themselves. Then let us examine whether this indispensable seal of discipleship is found in ourselves. As it is "above all things" it is certainly in vain that we claim to be followers of God as dear children if we have not this mark of his Spirit. The world of

false religionists with one voice claim that they have a great deal of charity; and they are equally unanimous in charging that the true disciples of Jesus are utterly destitute of this divine grace. While the humble followers of the apostles are not reckoned among the nations of professed christians, they have nothing to fear if they bear the peculiar sign which is presented in the text. There is no other people identified by this secret witness; neither can all the efforts of the wicked ever succeed in counterfeiting this divine mark, which is set exclusively upon them that sigh and that cry for all their conscious vileness and departures from the precepts and ordinances of the Lord. Measured by their outward deportment as seen by men, the Pharisees will always appear to be more righteous than the true children of God. But the test as presented in our text proves none to be led by the Spirit of God but such as have this fervent charity. It is indeed the very first mentioned in the statement of the gracious fruit of the Spirit, being the very same word in the original text which is translated "love" in the list of graces given by Paul in the text, Gal. v. 22. Manifestly this heavenly fruit does not originate in the corrupt heart of the natural man. Consequently it cannot be found in any other character but such as are born of God. So John says, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." Certainly there is no direction given by the Spirit by which the saints are authorized to put on a false appearance of love which is not in truth felt. Such hypocrisy is expressly forbidden by the injunction, "Let love be without dissimulation; abhor that which is evil; cleave to that which is good; be kindly affectioned one to another with brotherly love."—Rom. xii. 9, 10. This is the most assured evidence that can be found for the confirmation of the hope of any believer. That love which embraces every one in whom the image of the Redeemer is seen, and esteems others better than self, can exist in none but those who have the life of Jesus dwelling in themselves. This is the "fervent charity" enjoined in our text. When it is hidden beneath the pride and covetousness of the carnal mind, there is no manifest assurance that the uncharitable one has the Spirit of Christ in his own heart. But when this divine grace is in lively exercise the evidence is conclusive that the Spirit has sealed its subject unto the ultimate glory of the presence of God. It is not so much for the peace of others as for the comfort of himself that the saint is thus admonished to have this fervent charity. While it is indeed good and pleasant for brethren to dwell together in unity and perfect love, every disciple of Jesus must find all his own consolation in the witness of that love which is in him.

self. It is entirely distinct from that false love which embraces everybody indiscriminately. It is by divine authority restricted to the elect strangers scattered abroad, and must be confined among themselves. Any charity which does not recognize this limitation is but a base counterfeit. The fervent charity which is the fruit of the Spirit cannot go beyond the election of divine grace, who are the vessels of mercy which God has ordained unto eternal life through the redemption that is in Christ Jesus. It would involve the claim that divine love was too limited in its application, if the saints might have fervent charity toward those whom God had not embraced in his infinitely wise and gracious election. Hence, this specification that it is only "among yourselves" that the saints can have this fruit of the Spirit.

"For charity shall cover the multitude of sins." So long as they are subject to vanity in the body of this death there will not cease to be occasion for the mutual exercise of that forbearance toward one another which will require this fervent charity to be in full control of each of the saints. When we feel that our brother has trespassed not only against us, but also in erring from the truth, it will always appear plausible to denounce and expose his transgression. Especially is this course according to our mind when there is no question of the guilt of the sinning brother. But how does this treatment of the offending one agree with this instruction of the law of Christ? Charity always seeks to save the fallen victim of temptation, even though the multitude of his sins might discourage the forbearance of the natural mind. This spiritual principle of tender solicitude for the sinner in the church of the living God, never suggests the transgression of the directions given in the inspired record. While the repenting sinner is to be forgiven "until seventy times seven" times, there is no liberty given to the church, or to the individual disciple, to retain in fellowship one who shows no sign of repentance. Those who have been long in the membership of the organized church will be likely to recall incidents in the past wherein this rule has been practically illustrated. There may have been a willingness on the part of the transgressor to do all that the letter of the law of Christ demands, and yet those who were spiritual could not fail to see that there was no repentance nor charity in his heart and conduct. In other cases there may have been greater transgression on the part of the sinner, yet the manifest repentance could not fail to command the exercise of that fervent charity by which the multitude of sins was so completely covered that the sinner was fully restored to the love and fellowship of the church.

Where this fervent charity reigns in an organized church, there the

peace of God abounds, and there is no room for envy, hatred, strifes, and all the hateful works of the flesh. In its absence there is nothing by which the saints can be distinguished from the enemies of truth and righteousness. Then well may they be admonished to "Let brotherly love continue."

PLEASE DO.

It will be of great assistance to us, and save us many dollars, if the brethren and friends who sent on a new subscriber with their own subscription for this year will either see or write the parties, and inform them that their subscription expires at the end of this year, and request them to renew, or if they do not intend to become regular subscribers to have their paper discontinued.

We should be sorry to discontinue from our list the name of a single person who intends to renew their subscription for 1894, but we cannot carry their names long on an uncertainty. They have now had the paper for about a year, and must know by this time whether they like it or not.

INDIGENT FUND.

DURING the past year the brethren and friends have contributed nearly two hundred dollars, to assist us in sending the SIGNS to those who love to read them, but are not able to pay for them. We sent the paper this year to from three to five hundred of these readers, and if our brethren feel willing and able to assist us, we shall try to continue them on our list for the coming year. Judging from the letters of gratitude we receive, there are none who more highly appreciate the paper than those who receive it from this fund. All remittances for this fund will be acknowledged in the SIGNS, and our readers will thereby be enabled to see just what support the fund is receiving.

CHRISTMAS PRESENTS.

THE time is fast drawing near when the question, "What shall I get for a Christmas present?" will be the inquiry. We would suggest that you look over our list of books advertised on last page and see if you cannot find something there that will be appropriate. The cloth-bound books of "Editorials" we will mail from now until Christmas, both volumes, for three dollars.

The extra inducements we offer for new subscribers to the SIGNS OF THE TIMES will enable almost any one to order a copy for their friend, which will make a lasting present.

PLEASE BE SURE

To give us the same name in which your paper is coming when you send a renewal of subscription. The best plan is to inclose in your letter one of the little pink slips containing your name, taken either from the margin of your paper or from the wrapper in which it comes.

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is true that there are no radical differences among the nine great religions of this world, for they were all founded by man, and the fundamental idea of them all is man's ability to reform himself into newness of life. Where all are agreed in one leading idea, the only difference that can arise is to how this reformation is to be brought about; but there is not much room for difference here again, for all seem to think that it can be accomplished in almost any way. The difference in all Arminian sects is ceremonial differences arising from policy as to what suits men best in the way of religion. But the leading effort of the World's Congress is to put down all differences, break down all discords. While men may be able, if God wills, to put down all differences from among human sects, there is one difference that they never can remove, and that is the difference between grace and works. They may clear the Broadway of all stones of stumbling and rocks of offense, but they can never remove from Zion that stumbling-stone which God himself hath placed there. They may put down divisions that men have made, but that division that Christ came to send can never be put down, and the sword that he came to send can never be sheathed by human power, nor that fire which he kindled be quenched by the ingenuity of this world. Neither can all heathen raging and vain imaginations of the people add one cubit either to the stature of Christ or antichrist, make one hair black or white, or turn the hand of God from the fall of a single sparrow.

While there is no difference in the root of all false religions, no difference in the soil in which they flourish, and no difference in the fruit they bring forth, there is a difference between Christ and antichrist, between the religion of Jesus and the religion of this world. All the man-made sects of this world are united under one general government, and led and controlled by one leader, and that leader is the prince of the power of the air, the spirit that worketh in the children of disobedience. The founders of all earthly or natural religions were nothing but reformers, and they know nothing beyond the idea of reforming men; but Jesus was not a reformer, but a Savior of men; not merely a teacher, but a regenerator; not a restorer, but a Creator; not a repairer of the old, but a maker of all things new. Herein is the difference between Christ and his mission of salvation, and the world's comprehension of religion. The tendency of all reformed things is to lapse back into the state or condition from which they were reformed. Great reactions follow all great reformations either in politics or religion. This fact is verified to-day in the tendency of Protestantism to relapse into Catholicism, of which it was only a reformation at first. If

the World's Congress should effect a compromise and a general reformation of conflicting creeds, it would only be preparing the way for the entrance of a far more deplorable state of affairs, as it is a law noticed and stated in the Scriptures that the last end of such things is worse than the first. A few day's attendance at the World's Congress of religion impresses one most deeply with the power and iniquity of Babylon. Their great swelling words of vanity are an unerring index to the depth of man's ignorance and presumption. Their throat is indeed an open sepulchre emitting the fume and stench of rottenness, corruption, and dead men's bones.

We all remember the great ado made by every species of religious fanatics concerning the closing of the gates on the American Sabbath. Religious sects were loud in their clamor to force a free people (free in name at least) to observe a traditional Sabbath; and the Congress of this nation so far forgot their sacred trust, and the principles of our national constitution, and the right and conscience of those whom they represent, as to donate a large amount of the people's money upon the condition that the gates be closed on Sunday; thus legislating in matters of religion, and buying the favor of religious fanatics, out of the public treasury. All this was done upon the plea that this is a Christian nation; thus acknowledging a national religion, or, in other words, a union of church and state. I was forcibly reminded of all this when I came upon some images of Christ, in the most elaborate patterns, marked for sale with the prices attached. O how inconsistent, to say nothing of the wickedness of it. Did not the same law that said, "Remember the Sabbath day to keep it holy," also say, "Thou shalt not make unto thee any graven image, or any likeness of anything in the heavens above?" If one of these Jewish commandments is to be observed by American religionists, is not the other one equally binding? The Savior of sinners was once valued and sold by a religious nation; but now, since he is exalted above the reach of all principality and power, his professed followers must gratify their greed and covetousness by selling his images only.

The custom of the heathen nations, especially the Greeks and Romans, was to deify their heroes by assigning them a place among the gods, and holding feasts and games and seasons of revelry in their remembrance and honor. How closely is this relic of heathen civilization followed in our own country. Columbus, a traditional hero, and that, too, of another nation, has been exalted above all the gods of America, for the last year especially. This prodigious Fair was in honor of him; his name headed everything, and all things redounded to his praise. No other hero, either ancient or modern,

has ever received such deified honors in the history of this world. The extremes of this hero-worship was reached in raving over a small urn of dust purporting to be the ashes of his remains.

This same sentiment of deifying men is still further exemplified in the American people. In the celebrated fresco painting in the canopy of the dome overhanging the rotunda of the National Capitol, entitled, "The Apotheosis of Washington," and intended to represent the powers, resources and sentiments of this nation, the central figure is the deified Washington represented as ascended from earth and seated on clouds of glory. This central or chief deity is surrounded by other figures representing the different departments of our government, and the different industries of our people. Among these figures are Alexander Hamilton, the god of finance; Professor Morse, the god of invention; several ideal goddesses of purely American creation; and nine out of the twelve Olympian deities of ancient Greece completing the group; Neptune in his seashell chariot; Vulcan at his forge; and Mars hurling thunderbolts of war; the other ones surrounded by the various symbols of their duties and characters. All this in the national building of a nation claiming the religion of Jesus as their national religion. But this is not all; among a number of expensive oil paintings that decorate the walls of the rotunda is one entitled "The Baptism of Pocahontas." In this painted lie the heathen maiden is represented as kneeling before the priest, arrayed in the conventional gown and surplice of the Church of England, who with the expression of hypocritical piety upon his face is just raising his *baptized fingers* out of a small fount of water to moisten the brow of the kidnapped girl. This libel on the sacred rite of baptism was purchased by Congress at an enormous price, and paid for out of the people's treasury, thus giving the influence of government patronage to the perversion of Bible truth, and to the outrage of believers' consciences. The statuary that adorned the buildings and beautified the grounds of the great Fair represented almost every myth known to the ancient classics and heathen mythology. It is enough to make a sensible heathen laugh to hear men call this a "Christian nation."

H. M. CURRY.

PHILADELPHIA, Pa., Nov. 5, 1893.

MR. HANDY CULVER—DEAR BROTHER:—It is not that I have never had any desire to write to you or to any of the brethren, but because I have always felt too weak, too unworthy and too insignificant in the sight of a just, true and holy God, to even try to say anything which might be of interest to one of his dear children. Since I have been in Philadelphia I have not had the pleasure to meet with the people

whom I love, except on very rare occasions, until the first of October. Since that time I have been to the meetings of the church every Sunday. Last Sunday was communion day, and I was invited to partake with them. I should be glad to meet with the Little Creek Church again, which seems more like home than any other place. The church here feels the loss now of one of its members who died only three weeks ago. He was clerk of the church and one of its most highly esteemed members.

The questions often come up to me, Did I do right in joining the church? Have I ever had an experience of grace? Have I any right to even claim a name among the children of God? If so, why am I so prone to forget the true and living God, and indulge in those things which I know to be wrong and sinful? Indeed the very things I wish to do are the things I cannot do; for when I try to do good, evil is present with me, so that I cannot do things that I would. There are two members within me, each warring against the other, so that there is a warfare constantly going on within my mind, and I am compelled to say with sorrow that too often the old, Adamic nature seems the stronger. I would that it were not so, for it gives me much trouble indeed to awake and find myself indulging in the very things I hate, and which I know to be wrong; but it seems that I can never realize the sinful act that I am committing until it is sadly too late, and then I am left again in that same pit of trouble and distress. It is then that I am made to look back and say, How can any one who has had an experience of grace be guilty of such vile, sinful acts?

I often think that if my brethren only knew me as I know myself to be, they would say that my name has no place among them, and that I should not be counted as one of the "little flock" that has been washed and made white in the blood of the Lamb. I often go to meeting with my mind running in every direction except in a way as to listen to what is being expounded by the servants of God. Everyone seems to be listening with an open ear to what is being said, and go away feeling that they have been blessed by hearing what was joy and comfort to their souls, while I am too blind to receive even one word of comfort. If I could only be as my brethren are, how comforting it would be. But when I am permitted to listen with a hearing ear, and with understanding also, how comforting it is! It seems that I cannot listen and understand as I did once. At the time when I joined the church there was always a word for me, no matter where I heard the word spoken and expounded. But since then I have fallen far short of what I hoped would be my future. Instead of becoming a better chris-

tian, I get worse. Every day I am made to see deeper and deeper into my sinful nature, and instead of being brighter, the cloud grows darker. Will there ever be a time when that cloud of gloom and despondency will be rolled away, and I can feel that bright sunshine warming and illuminating my poor sick soul? I hope that it will be the pleasure of my dear Lord to roll away this cloud of darkness, and to reveal unto me the things of his kingdom; to give me a hearing ear and an understanding heart, that I may be able to more clearly understand the things of the Spirit of God. There has been in my mind what seems to me an unanswerable question, ever since I have had any exercise of mind concerning spiritual things, and this question the poet has well expressed.

"'Tis a point I long to know,
Oft is causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

If I am his, why am I thus? Why am I constantly being enticed and led away by the things of this world? Why do I not drop these vile, sinful ways, and become a true follower of Christ as my brethren and sisters are? I often think that perhaps I do wrong to complain as I do. I suppose my sufferings and afflictions are no more than in justice are given me as punishment for my sins. If I could only do the things which I believe and know to be in accordance with the teachings of God's holy will, and leave other things alone, it would give joy and peace to my poor soul. But the old, Adamic nature is too strong, and to my sorrow I stumble and fall into the snares of sin and wickedness of the world.

Brother Culver, do you ever get to feel at times that you are the most vile and sinful creature that ever existed? Do you not feel at times that the place of everlasting destruction would be the right place for such a vile, corrupt creature, and that

"If your soul be sent to hell,
God's righteous law approves it well?"

If you have such feelings as these, your experience and mine agree; for indeed, I am almost ashamed at times to even claim to know anything about an experience of the grace of God. I love to sit and listen to brethren talk about their experience, of Christ's dealings with them, how they have been led, and what seasons of joy they have been brought through. I love to hear them discuss different portions of Scripture, according to their own understanding. But what I love most of all is to hear some poor, little, humble soul tell of his or her trials and troubles which so nearly correspond with my own. The only time that I can get any real comfort from a gospel sermon is when it comes right home to my own experience. One word of comfort to a troubled mind and a sorrowing heart is worth more than thousands which

do not serve as either food or drink to the dry and hungry soul. That is why I could always listen to Elder Staton's preaching; not because he was any better than other ministers, but because he could always tell my own experience.

Although I have not heard from you since I sent my contribution to the church, I hope the church debt is cancelled, and that everything is in a prosperous condition. Perhaps I will have the pleasure of meeting with the church on the third Sunday in December. I hope that it will be my privilege to do so. It has been now more than a year since I was at Little Creek, and I would be glad to see the brethren and sisters once more. I suppose we should not expect a life of joy and pleasure in this world, as this life is only short, and is full of sorrow. Considering all the trials, tribulations and afflictions that beset us in our sojourn here, I suppose we should be thankful that it is no worse, and remember that all things work together for good to them that love God. No doubt there is such a thing as expecting too much, and it troubles us because we fall so far short of what we expect. It is an easy matter to form resolutions in this life, and think that we will do better in the future, live more upright, and try to walk in an acceptable manner before Christ. But how distressed we are when we find that we have forgotten that resolution, and are freely indulging in those very things which in our own will and determination we thought we would not do. So I have found that it is not in man that walketh to direct his steps. In these resolutions and determinations of our own is where we often learn how weak we are. For when we try with all our might and strength, and then fail, we see our weakness, and the power of God. If it were not so, I suppose we would soon become as proud, conceited and selfish as those who claim to have the power and strength to direct their steps and turn in any direction they choose, regardless of any other power either in heaven or in earth. It was only to-day that I heard a lady say that there was no power that could change her from what she was; that there was nothing from which to change her; that she had been sanctified, and had nothing to be changed for; and unless she asked God to change her, he would not do so; but if she should ask him, he would willingly do so. Well, I thought that she had gotten beyond the apostles, who said that we are saved by hope. I am always satisfied to even be recognized as one of those who are trying to find out the "old way," and glad I am that I have been given such a hope. It is the sweetest thing that I ever experienced, to have that hope encouraged by evidence in my experience that it has been given me of Jesus Christ, and of him alone. It is when we are brought down in our

weakness and inability at the feet of Jesus, and made to see our own feeble strength, that we are ready to exclaim, "Great and marvelous are thy works, Lord God almighty! Just and true are thy ways, thou King of saints."

This is more than I thought of writing, and perhaps it is more than I should have written, unless I were able to write something of some interest to you. Pardon me for not having written sooner, and also pardon anything that I have said amiss. Hoping to hear from you soon I remain one in search of the truth,
CHAS. A. LECATES.

KANSAS, Ill., Nov. 17, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—Having just read the SIGNS OF THE TIMES of the 15th instant, and seeing your liberal offer for new subscribers sent in by old ones, I at once concluded to send you the pay for two new ones and will send others if I can. The doctrine advocated in the editorials, and also by most of the correspondents of the SIGNS, is the doctrine of God our Savior, and is that which I esteem above all things else. Believing with all my mind that God is sovereign, I love to hear and read that which ascribes all honor and glory to his name. I have but little faith in some of the preaching and writing that is now being promulgated, that God is powerful, but that there is another power besides him. I am also heartily sickened out of hearing excuses made by poor, finite men, for God, for doing his work, and in governing all things according to his will, for fear he may be accused of being the author of sin. I feel like calling attention to the ninth chapter specially of Paul's Roman letter, to all such would-be apologizers. In my feeble way I try to preach election, predestination, and the sovereignty of God, believing that he is the author of all things, and that Paul was not mistaken when he penned the wonderful words, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

It is now a little over fifty years since the Lord in his mercy gave me this faith; and as I know I shall soon be called hence to realize the truth of it, I am rejoiced to be able to say I am perfectly resigned in the assurance of not being mistaken in the plan of eternal salvation; and I can also say, I hope in humbleness, that my own case is included in and perfected by the righteous life and obedient death of the Lord Jesus Christ.

JAMES M. TRUE.

CHANGE OF ADDRESS.

ELDER Frank Loden having changed his address from Canton to Lindale, Smith Co., Texas, requests his correspondents to address him at the latter place.

WRIGHT RUSHING having changed his address from Cheney to box 854, Spokane, Washington, requests his correspondents to address him at the latter place.

MARRIAGES.

Oct. 26th, 1893, by Elder T. M. Poulson, at the Old Baptist meeting-house at Nassaongo, Wicomico Co., Md., Mr. Joshua L. Freeny and Miss Mary Ann Fooks, both of said county.

By the same, Dec. 12th, 1893, in Worcester, Md., Mr. Wm. E. Wilkerson and Miss Mary W. Taylor, both of Worcester Co., Md.

OBITUARY NOTICES.

John Gadsby, of Brighton, England, the originator and publisher of the *Gospel Standard*, of London, England, as well as of the *Christian Monthly Record*, and author of "My Wanderings," and other works of Biblical and oriental travel, died Oct. 12th, 1893, aged 84 years.

His funeral took place at Manchester, England, on Thursday, Oct. 19th. He was the second son of Wm. Gadsby, minister of the gospel, and author of "The Everlasting Task for Arminians."

Mrs. Mary Furbush was born Jan. 14th, 1815, and died July 30th, 1892, her age being 77 years, 6 months and 16 days.

The subject of this notice was baptized by Elder John Cleland, Oct. 2d, 1830. She united with the church at Rewastico, and remained a worthy and consistent member until called home. We miss her much, as her words were a comfort to us at all times. She dearly loved the SIGNS OF THE TIMES, and was a careful reader of her Bible; but we trust that our loss is her eternal gain. We sorrow not as those who have no hope. May the Lord comfort all who mourn.

SUSIE L. GILLETT.

ATHEL, Md., Dec. 10, 1893.

THE subject of this brief sketch, James C. Morris, was born in Holmes Co., Miss., May 7th, 1837, and died at his home in Collins, Ark., Nov. 17th, 1893, aged 56 years, 6 months and 10 days.

In early life he selected teaching as his life profession, and devoted himself to it until the outbreak of the late war, when he enlisted in the Southern Army, going out as a member of the Fourth Regiment of Mississippi Volunteers, under General French. He took part in all the principal engagements in Mississippi, Alabama, Tennessee and Georgia. He was also at the siege of Vicksburg. He was finally taken prisoner, carried to Ship Island, and held there as a prisoner of war until the surrender. He was married to Miss Narisa Baker Feb. 13th, 1868, with whom he lived happily until the day of his death. He became a member of the Primitive Baptist Church shortly after his marriage, of which church he remained a consistent member during the remainder of his life, dying in the triumphs of faith. His last illness was severe, but short, lasting only a few days. He leaves a devoted wife and a host of relatives and friends to mourn. Paul says of Christians who mourn departed friends, "That ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." We who are alive and remain unto the coming of our Lord Jesus Christ shall not prevent them who are asleep; but the dead in Christ shall rise first. Then we who are alive and

remain shall be caught up together with them, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

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

A FRIEND.

Lucy Ann Squier was born in Borden-town, N. J., Sept. 22d, 1816, and died Oct. 6th, 1893, at half-past two o'clock, aged 77 years and 14 days.

She was the daughter of James and Anna Todd, and was the oldest of a family of twelve children. She came with her parents to Jacksonburgh, Ohio, in her fifteenth year, and was married to David Squier Dec. 23d, 1835. She and her aged companion lived together almost fifty-eight years. To them were born two children: Lewis P., who lives in Nebraska, and William Alonzo, who has always lived at home. In her religious belief she was a Predestinarian Baptist, and was baptized by Elder Lot Southard in 1853. She has been a faithful member, and prized her church-meeting days above everything else.

She was first taken with "La Grippe" about three years ago, and has never seen a well day since, and for the last year has been a great sufferer. She had the constant care of her aged companion. She left her husband, in his eighty-third year, two sons, eight grandchildren and nine great-grandchildren to mourn their loss. She had some peculiar wishes about her funeral, which her family has carried out. The funeral was conducted by Elder L. O. Davis.

ALSO,

David Squier departed this life Nov. 16th, 1893, aged 82 years, 7 months and 23 days.

He was born in Butler Co., Ohio, March 26th, 1811, and was married to Miss Lucy Ann Todd Dec. 23d, 1835. He was the third son and child of Abraham and Mary Squier. He had eleven brothers and sisters. His wife preceded him to the grave just six weeks lacking one day. Since then his desire has been to go to his home "over there." Two children were born to them: L. P. Squier, whose home is in Aurora, Neb., and W. A., who lives at home. He leaves two sons, eight grandchildren, nine great-grandchildren, a brother aged eighty-seven, three sisters and many dear friends to mourn for him. He was a man of an uncommonly pleasant disposition, a kind husband and a loving father. He treated his children with such kindness that the longer he lived the better they loved him. He belonged to the New Providence Church of Old School Baptists and was baptized by Elder J. B. Moore, June 19th, 1858. His life was an example that we would do well to follow. His funeral was conducted by Elder L. O. Davis.

Our friend, J. F. Thompson, departed this life March 31st, 1893, at his home in Fairfax Station, Va., aged 28 years, 2 months and 20 days.

The subject of this notice was the younger of two children of Mr. and Mrs. T. F. Thompson. Mr. Thompson was killed in a mill when our friend was but an infant, leaving a widow broken-hearted and broken up, with the two little boys to watch over with all a mother's anxiety until they should come to think and care for themselves. The boys were spared to her until the date at the head of this article; but previously "Jack," as we always called him, was married to my niece, Miss Annie Ledman, had just bought a comfortable home, and had one darling babe born unto them.

It was seen that our friend "Jack" was a subject of throat consumption, which took him from us very rapidly. He left his wife and little prattling babe and mother, with all who knew him, with much sorrow and sadness; and yet to his

wife there was another stroke awaiting her; for in the short space of four months the darling babe was also taken, and was laid beside its father in the cemetery at Fairfax C. H.

There was something about "Jack" that won the respect and good-will of all with whom he came in contact. There was one trait that I will mention here, which is to me sweet to contemplate; it was his regard for his mother. I saw him about one month before he died, and he desired me to convey a message to his mother; and as he was aware that his dissolution was near at hand, he was particular in the wording of that message, lest he should give painful alarm.

It is at that dear mother's request that I pen these lines. She says she would like to have them published as a token of respect and a mother's regard for a dutiful son, and as a memorial record for her. May the Lord sustain each heart made sad by this dispensation of his providence, so that it may redound to his glory and to their good, is the desire of the friend who pens these lines.

ALSO,

Our little friend, Julian G. Walker, departed this life Oct. 29th, 1893, aged 7 years, 7 months and 20 days.

He was the youngest son of Thomas H. and Sarah J. Walker, by whom he was beloved and cherished in all parental affection, and therefore in his death comes a crushing sorrow that the Lord alone can heal. Little Julian was one of those children of whom it is said that he was too much developed for the number of his years. He went about asking questions and reasoning concerning things as though all the years of manhood were on him, so much so that his parents watched him closely; but he was not to stay here with us long. He had just entered school, and came home one day feeling rather unwell, and grew worse until the doctor was sent for, who pronounced it a bad case of diphtheria. The neighbors at first were rather reluctant about going to see the little sufferer, but I think nearly all at last went there. They informed me that he called for and had his sister sing for him the hymn beginning, "Jesus, lover of my soul," saying that was his favorite. We all wonder at his having a favorite hymn; yet that God who rules all things can give the little child to enjoy the Redeemer's shining face. He lingered nine or ten days, and passed away. At that solemn moment the weeping father met his daughter-in-law on the door-step, and told her that his child was dying. She went in and attended to the last sad rites of such solemn moments. Elder E. V. White was telegraphed for, but could not come. I was sent for, and went to weep with my friends. We sang the little one's favorite hymn, looked to the Lord in prayer, and laid away our little one, mingling our tears with the bereaved.

May the Lord grant unto us a spirit of submission to this dispensation of his providence, as in the manner laid down in his word, "Thy will be done." May the daughter-in-law, who without reserve went in and administered to the necessities of the moment, feel the assurance that she is not forgotten, nor yet her reward to come.

Their friend in sympathy,

ELI T. KIDWELL.

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Elder J. D. Hubbell, N. Y., 2, Angeline Hill, N. Y., 1, Mrs. Lewis Butler, Maine, 1, Lewis B. Ford, Mass., 2, Wm. Betzer, Ohio, 1, M. B. Niven, Pa., 2, Charity Armsworth, Ill., 50c, Mrs. J. S. Ater, Ill., 50c, John T. Campbell, D. C., 3, Elder W. Adams, Ga., 1, Sarah Hawk, Ind., 3.—Total, \$17.00.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,

MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 61.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 27, 1893.

NO. 52.

CORRESPONDENCE.

GHENT, Ky., Nov. 11, 1893.

DEAR SISTER HALL:—For some cause, I know not what, I have for some days past been thinking of writing to you. But all the time this thought has prevailed that if I were to write I could say nothing that would interest you. This truth often comes up forcibly before me. The less I think of and about myself the more my mind and meditations rest upon the wisdom, power, mercy and love of our God made manifest in the gift of his dear Son, who "by one offering hath forever perfected them that are sanctified."—Heb. x. 14. That offering was his sinless and holy body, that body that was prepared him. He says, in addressing the Father, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure."—Heb. x. 5, 6. Offerings were continually being made in the temple service in that long shadowy dispensation, but they did not make the comers thereto perfect. They were only types and shadows, but they pointed away to the offering of that body which was prepared him. Therefore he said, "Sacrifice and offering thou wouldest not." Those offerings, as well as all other things pertaining to that temple service, were for national Israel. The Gentiles did not have the law given to them. It was given to the descendants of Abraham only. You and I are Gentiles, and if salvation is by the law we have no interest in it. But it is written, "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. iii. 20. Therefore that is the law of sin and death. But the law of life in Christ Jesus is a different and more glorious law. That is the law of life.

This train of thoughts leads us to contemplate that life which is in Christ Jesus; and in looking to that life we behold the wonders of redeeming love. All the family of the first Adam, by reason of their unity with and in him, are dead in trespasses and sins. He was driven out of Eden, and cherubim and flaming sword were placed by the Almighty in the east of the garden to guard the way of the tree of life. Eden represents infinite purity, and the man and woman could no more return to that state of purity in which they had resided before they trans-

gressed. Their condition was a state of death. But in order to redeem any of those who by their unity with him were dead, a ransom equal to that undertaking must be found. Surely none who pertained to earth could be accepted as a ransom, for the earth was cursed for man's sake. All the offerings under the law were of the earth. No land or clime could produce an offering or ransom equal in value to the great undertaking of redeeming man from the state of death in which he was involved by reason of the violation of that holy law. Then how silly it is for any of Adam's race to talk about going to heaven by their good works. Surely

"None but Jesus, none but Jesus,
Can do helpless sinners good."

The apostle says, "The law is holy, and the commandment holy, and just, and good." "But I am carnal, sold under sin."—Rom. vii. 12, 14. The ransom to redeem him who was carnal, sold under sin, must be holy. The law that Adam violated was holy. It emanated from infinite holiness and purity, and nothing could have satisfied its demands but that which was preeminently of the same character. Nowhere in the vast expanse of created worlds could one be found who was fitted for the great undertaking of redeeming fallen man from the vortex of sin and death, but the immaculate Son of God. In him infinite holiness and purity resided. "In him was life; and the life was the light of men."—John i. 4. He said, "I am the good Shepherd: the good Shepherd giveth his life for the sheep."—John x. 11. He further says, "Therefore doth my Father love me, because I lay down my life, that I might take it again." All the family of the first Adam are dead in trespasses and sins, are carnal, sold under sin; but here is one who is life, and who is infinitely holy. This presents a complete contrast between the Redeemer and that which was to be redeemed. That Redeemer, possessing life and holiness, was able and did redeem his people from death, and was made unto them life and righteousness. He gives to those redeemed ones eternal life, and says they shall never perish. But to accomplish this great work he must go down into death. He must suffer the full penalty of sin, which was death. And when in the agonies of the cross he said, "It is finished," all the demands of that law of sin and death were met and fully canceled. The prophet says, "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." "He was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."—Isa. liii. 6, 8, 9. His pure and holy character is thus described by the prophet, and his sufferings foretold, as well as the great and wonderful things accomplished by his humiliation and death. "For the transgression of my people was he stricken," was the language of the Almighty by the prophet. The eternal purposes of God in the suffering and death of his dear Son were declared by the inspired prophet of the Lord long before they were accomplished on Calvary. But this prophet, this servant of the Most High, to whom this great and wonderful prophetic vision was given, said further, "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. liii. 10, 11. Their justification was because he bore their iniquities. It was thus that he "by one offering hath perfected them that are sanctified." They were sanctified by God the Father, preserved in Christ Jesus, and in time they are called. Spiritual and eternal life is given them, and they are enabled to behold the beauties and glories of the great plan of life and salvation accomplished by the humiliation, suffering, death, resurrection and ascension to the right hand of the Father, where he ever liveth to make intercession for those whose iniquities he bore when he passed through that baptism of blood and suffering.

Ah, my dear sister, when we meditate upon the deep humiliation and suffering of our dear Redeemer, O how our hearts should be filled with love and adoration to his dear name, and what deep desires should fill our whole being to give unto the Lord the glory due unto his name. But alas! this poor little one as he journeys toward the tomb is made day by day to realize that in and of himself he has no offering to bring into the

courts of our God. And that holy place where saints do congregate often, seems too sacred for his sin-polluted feet. I can appropriately ask the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" But the psalmist answers that question by saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—Psalm xv. 1, 2. But, dear sister, if we apply this to ourselves how few of us can claim a place in the tabernacle of the Lord, in the holy hill of Zion, which is the true church of our Lord Jesus Christ. To him alone who worketh in his saints to will and to do of his good pleasure can we look for that grace which fits us for our oft weary pilgrimage. It is then that we remember that he hath said, "My grace is sufficient for thee." And by the prophet he says to his saints, "Thou [Israel] art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. xli. 8-10. The right hand of his righteousness with which he upholds his saints is that righteousness wrought out by him when he met and suffered in his own glorious person all the demands of that law of sin and death on which we have been meditating. Under that law he suffered and the waves of the wrath of God against sin went over him, but he rose triumphantly over all its foaming billows, and now says to you, dear sister, and to all his redeemed and loved saints, "Fear not, it is I." But afflictions and sorrows bestrew the pathway of all his dear saints while in their earthly pilgrimage. But for their comfort they are told, "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."—Isa. lxiii. 9. Then surely he who has all power both in heaven and earth, and who in his love and in his pity redeemed them from the curse of the law of sin and death, by suffering the fearful penalty of that law in that body which was prepared him, will never leave

them or forsake them, but will bring them off conquerors, and more than conquerors, through him that hath loved them and given himself for them, to whose great and holy name be all the glory.

You will please pardon me for having written so much that may not interest you. Our general health has been some better since we saw you at the Association. Write me soon. My wife joins me in love to you and all the dear brethren and sisters among you.

H. COX.

SHELburn, Ore., Nov. 8, 1893.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been looking over some of my old SIGNS; and no difference how old the paper is, it seems that the contents are all new. The glorious gospel of the Son of God is like the garments of the children of Israel while they were passing through the wilderness; it never wears out nor waxes old. The doctrine of salvation by grace is a doctrine that we feed upon, and we can feed on no other. For we know that in our own case, if we had been left alone, we would have continued in sin. And the reason is, that the natural man receiveth not the things of the Spirit, because they are foolishness to him; neither can he know them, because they are spiritually discerned. Man in a state of nature is not spiritual, but carnal. Then there must a change take place; for the natural man is dead in trespasses and sins. Yea, the whole head is sick, and the whole heart is faint. There are wounds and bruises and putrefying sores from the sole of the foot even to the head. Again, the apostle says, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." "There is none that understandeth, there is none that seeketh after God." "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their feet are swift to shed blood; and the way of peace they have not known. There is no fear of God before their eyes." Again, they are aliens from God, and strangers from the covenants of promise, are without hope, and without God in the world. This was not only the condition of the Jews, but of the Gentiles also. For the apostle says there is no difference between the Jew and the Greek; for all have sinned, and come short of the glory of God. And the great Captain of our salvation saw the condition of his bride. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This love of "the world" was represented by the parable of the man that found a treasure hid in a field. He went and sold all that he had, and bought the field, for the treasure that was hid therein. Then, in view of this

fact, the apostle could say, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Yes, he laid aside the glory that he had with the Father before the world was, and took upon himself, not the nature of angels, but the seed of Abraham. The offerings under the old covenant were the bodies of the beasts which were types and shadows; and it was necessary that Jesus should have somewhat to offer. Therefore when he came into the world he said, "A body hast thou prepared me." And he said, "Lo, I come to do thy will, O God." And now what is the will of God? "This is the will of him that sent me, that of all that he hath given me I should lose nothing, but raise it up again at the last day." Then he came to fulfill the law in our law room and stead. And he being the head of the body, yea, more, he being the life also, when he laid down his life he laid down her life, and divine justice was satisfied; for that was all it ever demanded. "In the day thou eatest thereof, thou shalt surely die." And now the apostle says that "if one died for all, then were all dead." But he does not leave them there. The third, appointed morning he comes forth a victorious conqueror over death, hell and the grave. For he had said before, that he had power to lay down his life, and power to take it again. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." And now see how the prophet Isaiah portrays this event some seven hundred years beforehand. "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." "He is led as a sheep to the slaughter; and as a lamb is dumb before his shearer, so opened he not his mouth. He is taken from prison and from judgment; and who shall declare his generation? for he is cut off out of the land of the living; for the transgressions of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was there any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief." And what was all this for? Why, "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." He is pressed as a cart with many sheaves. Again, "The reproaches of them that reproached thee fell on me." See him in the garden of Gethsemane, sweating as it were great drops of blood, falling down to the ground, and crying out, "My soul is exceeding sorrowful, even unto death." Truly the poet could say,

"On him almighty vengeance fell,
That must have sunk a world to hell;
He bore it for his chosen race,
And thus became their hiding-place."

We hear a great deal said about offers; but this is the only offer that was ever made for the children of God; and the offering was accepted, and was complete; for the apostle says that "by one offering he hath forever perfected them that are sanctified." And again, "He that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." They are no more strangers and foreigners, but fellow citizens with the saints, of the household of God, and are built up a spiritual house, a holy nation, a royal priesthood, a peculiar people, that they should shew forth the praises of him who hath called them out of darkness and translated them into his glorious kingdom. And now ye are no more aliens and strangers, no more darkness, but light in the Lord. And we can see the fitness of the expression of the apostle John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Yes indeed, we who were in such a deplorable condition as has been shown in the outset, are now "the sons of God." And if sons, then heirs of God, and joint heirs with the Lord Jesus Christ. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." Not by the will of the flesh, nor by the will of man, but of God. Ye now have the spirit of adoption, whereby we cry, Abba, Father. The adoption has not taken place yet, but it is just as sure as if it had. The apostle to the Romans says that we which have the first fruits of the Spirit do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. This will be at the resurrection, when these vile bodies of ours shall be changed and made like the body of our glorious Lord. Then will be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law;" but God giveth us the victory through our Lord Jesus Christ. Yes, it is Christ and him crucified, the way, the truth and the life. There is no other way or name given under heaven or amongst men whereby we must be saved, only in and through the Lord Jesus Christ. It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. We hear the question asked sometimes, "Will not God save his people?" I would rather put it, Has he not saved them? Yes. The apostle says, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We see that the saving comes before the

calling; and we see that the calling is a holy calling. And now it is to these that the apostle was talking when he 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 whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; 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," "according to the will of God." And if he makes intercession for us, it will be just as effectual as the atonement is. Not one of these little ones for whom Christ died shall ever perish; because he came to do the will of his Father, and that was to save his people, whom the Father had given him before the foundation of the world. And when he cried out on the cross, "It is finished!" it is reasonable to suppose that he meant the redemption of his people. And now he has entered in through the vail, that is to say, his flesh. You see the Jewish high priest entered in through the vail once a year; but now that vail is rent in twain from the top to the bottom; showing that the type was then brought to an end, because the antitype has come. And now the apostle says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail (that is to say, his flesh), and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." He has not entered into that place made with hands, but into heaven itself, there to appear in the presence of God for us. And as the ringing of the golden bells on the high priest's robe was evidence to the people that their high priest still lived, even so as long as we can hear the gospel bells we may know that our High Priest liveth, and that he will bring us off at last conquerors, and more than conquerors, through him that loved us and gave himself for us. And when he comes to make up his jewels, will it be possible that this sin-defiled, corrupt worm of the dust will be among that number that have washed their robes and made them white in the blood of the Lamb? Shall we be among that innumerable company

that John saw standing on the sea of glass? Shall we sing the song of Moses, the servant of God, and of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints?" If so it will be enough.

D. BRIDGES.

ELGIN, Union Co., Ore.

DEAR BRETHREN BEEBE:—I send you a short letter from Elder W. C. Wisdom, of Missouri. If you think proper I would love to see it in the SIGNS. Elder Wisdom paid us a visit last June, and all the brethren who heard him were pleased with him.

Brother Beebe, I would like to read an article from you on Isa. xix. 18, 19, with the connection which follows.

In gospel bonds your brother, I hope,

G. E. MAYFIELD.

LOUISBURG, Mo., Sept. 13, 1893.

ELDER G. E. MAYFIELD—DEAR BROTHER IN THE LORD:—After so long a time I will this morning try to answer your letter. I thought I would wait until after our association, and have something more to write. It closed on the fourth day of this month. We had a good meeting, and not a single discord in all the business transactions. All the preaching was salvation by grace, to the honor of God and the comfort of his saints who were present. The congregation was estimated from five to eight hundred people.

I will try to answer your questions. First, you ask for my views on the new man. I suppose you want to know what or who the new man is that is spoken of by Paul in Ephesians iv. 24. It appears evident to me that the apostle had allusion to that holy principle of spiritual life, with its holy desires and heavenly aspirations.

Your second question is, "Who is to put on the new man?" I answer, Those of Adam's race who are born again, born of God, who are created in Christ Jesus. How is he to be put on? "That ye put off concerning the former conversation the old man, which is corrupt," &c.—Eph. iv. 22. The expression, "old man," refers to that which was first in manifestation; not the human form, but the natural being, with its earthly tendencies and sinful desires. If we be risen with Christ we should seek those things which are above, where Christ sitteth at the right hand of God. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering."—Col. iii.; Eph. iv. 22; Rom. vi. 4; Eph. vi. 11. Many other parts of the Scriptures might be referred to, but I will only refer to these at this time.

You ask, "Do all men by nature possess the new man?" I answer, No, not one of them." "The natural

man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." All unregenerate men walk according to the course of this world (Eph. ii. 2), having no aspirations for heavenly things, but after the things of the world. Neither do I understand the Bible to teach that God, Christ, or any of the apostles commanded or exhorted the unregenerate man to put on the new man; but it is those who are risen with Christ, those who have heard him, and have been taught by him; those who have tasted that the Lord is gracious; those who have the Spirit of God in them; as many as are led by the Spirit of God.

Now, dear brother, it appears plain to me that the apostle in all his letters to the saints (for he wrote to none but saints) regards them as possessing two widely different and distinct natures. This is clearly set forth by Christ when he said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That which is born of the flesh is born of a corruptible seed, and to a corruptible inheritance, which inheritance is eagerly sought after. But to be born of the Spirit is to be born of an incorruptible seed, to an incorruptible inheritance, which is undefiled, and fadeth not away. It is reserved in heaven for all the redeemed of the Lord.

So I conclude that to put off the old man is to put away lying, speaking truth every man with his neighbor; putting away idolatry, witchcraft, hatred, variance, emulations, strife, seditions, envyings, revelings, and such like, which are the works of the flesh, and are contrary to the doctrine of Christ. To put on the new man is to walk in that strait and narrow way that leads to life; to love one another; to pray with and for one another; to be patient in tribulation; to be ready to every good work; to be gentle, showing all meekness to all men; to let our daily walk and conversation be after Christ.

Now, my dear brother, I have answered your questions in my weak way as best I can. These are my views; but I am open for instruction. I have not written this with a view of having it published. I do not think it worth the room it would take. It is too awkwardly written to go before the public (I mean the brethren), especially those able expounders of the Scriptures. When you read it I think you will be of the same opinion. I hope you will consider my weakness, and let me hear from you soon. My love to you and family, and to all the brethren in Grand Ronde Valley. Farewell.

W. C. WISDOM.

NEW HOLLAND, Ohio, Oct. 20, 1893.

TO THE dear brethren and sisters who compose the churches at North Berwick and Bowdoinham, Maine. Grace, mercy and peace from God our Father and the Lord Jesus Christ. May one who feels unworthy to call you by the endearing name of brother or sister, who feels too vile and full of sin to dare claim a relationship with you and with the dear Lord Jesus Christ, come for a few brief moments into your solemn assembly, in order to testify of the goodness and mercy and long-suffering of our covenant-keeping God in caring for one of his afflicted poor, who has so long been helpless upon a couch of pain, and who has put it into the hearts of you, his children, to send me not one but many cups of cold water, not one of which will go unnoticed or unrewarded by him whose eye is over the righteous, and whose ear is open unto their cry.

When our dear sister, Abbie G. Clark, first sent me word that she would like to do some sewing for me, I scrupled much as to whether it was right to thus burden the dear one, and place myself under such heavy obligation to any one. My pride, which has been a terrible thorn in the flesh ever since the hand of affliction came upon me, rose in rebellion against allowing even my dear kindred in Christ to become acquainted with the exhausted condition of my wardrobe and the true state of my finances; but a repetition of sister Clark's kind offer, and a word of persuasion from others, finally caused me to lay all pride and scruples aside, and to gratefully accept the offer. What a source of comfort and joy it has been to me none can know but him who sees all things. Now that my limbs discharge the dropsical water constantly, more than a gallon escaping during every twelve hours, if I sleep at all my clothing becomes saturated, and on awaking I often have to change. The effusion both stains and rots the goods, which, together with the offensive odor, renders it necessary to have my clothing frequently cleansed by washing. This, together with my heavy weight, and my inability to move about on my couch, as do others, is a constant wear on the material. I wear the same clothing at night that I do during the day, because I cannot get into bed and cover up warm and snug as others do, but must sit both day and night on the edge of my couch, and, owing to the inflammation and soreness of the flesh, without any covering except a very light shawl. A lady once remarked to me, "You surely do not ever wear out your clothing, as you cannot work nor go about." How mistaken! In my peculiar condition my dresses become worn and faded very much sooner than they ever did in health. I trust my dear kindred will pardon me for thus so minutely entering into the details of my everyday life. I do so that you may know why I have so willingly, so thankfully and joy-

fully accepted the donation of so many wrappers from your kind and generous hands; and now, my dear kindred in Christ, our adorable Lord, I desire to be allowed to thank you one and all in my poor, stammering way for your great kindness, and also for your great christian forbearance and patience with me. I stay so long among you, have long been such a burden to the dear ones at large, that it is a great marvel that all do not lose patience and tire of me.

To dear sister Clark, who, though herself not strong, has made up the material given her for me so neatly and tastefully that I feel I am quite spoiled, I feel that I owe unbounded thanks. While she has labored for my needs in this line, dear sister Attie Curtis deserves credit and mention for her great kindness in disposing of my little book. Through its sale I now am surrounded with many much-needed comforts that I could not otherwise have had. For all this, and for your patronage of the book, I desire to be very thankful, not only to all the dear kindred, but also to the great and good and wise Giver of every good and perfect gift. Notwithstanding it has pleased the Lord to show me great and sore troubles, how sweetly and surely has he verified his promise that "I will never leave thee nor forsake thee;" and though I suffer such excruciating distress and pain all the time, he loadeth me daily with benefits, and daily strews my path with the choice golden blessings of his beneficent hand. There are times when Satan seems to gain the mastery so far as to fill me with darkness, coldness and fear; but his presence and power have been so wondrously and plainly made manifest in my poor life that I cannot doubt his living, abiding existence and presence, and his all-saving power and love. Let us all trust him, for he has said that he will be with us even unto death.

With a tender, affectionate farewell, a prayer that I may not be forgotten by you, and that you will ever remember me in your prayers, I am one of the very least, if one at all,

MARY PARKER.

INDIGENT FUND.

DURING the past year the brethren and friends have contributed nearly two hundred dollars, to assist us in sending the SIGNS to those who love to read them, but are not able to pay for them. We sent the paper this year to from three to five hundred of these readers, and if our brethren feel willing and able to assist us, we shall try to continue them on our list for the coming year. Judging from the letters of gratitude we receive, there are none who more highly appreciate the paper than those who receive it from this fund. All remittances for this fund will be acknowledged in the SIGNS, and our readers will thereby be enabled to see just what support the fund is receiving.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 27, 1893.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF

G. BEEBE'S SONS.

THE PORTION OF THE LORD.

G. BEEBE'S SONS—DEAR BRETHREN:—When convenient please give your views through the SIGNS OF THE TIMES on the text, Isaiah liii. 12, particularly who is meant by "the great," and "the strong?" And in what way is the spoil divided?

Yours in love,

W. J. MAX.

PINSON FORK, Ky., July 7, 1893.

REPLY.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. liii. 12.

While desirous of complying with the request of our esteemed brother so far as presenting our views may go, it is not without much reluctance that we attempt to expound in this text what may be mysterious to his understanding. But since nothing but the truth can be of value to any believer there can be no good reason for withholding such sentiments as may seem right to our mind. If the truth of God has been revealed to one of the children of his grace it is not individual property; it belongs to the whole family of the redeemed. If our most cherished idea is not given by the Spirit, then it is not the truth of God, and it is of the very highest importance that it should be exposed to the light of comparison with the inspired standard, that its falsehood may be made manifest. Certainly there can be no profit in believing a lie, however it may seem delightful to the natural mind. It is still false, even though it may be kept out of the light of scriptural condemnation. So, truth can always afford to bear examination; the light will vindicate it. There can be no impropriety in comparing any point of doctrine with the inspired record. If found consistent with this standard it is established; if it will not bear this test, it is already condemned. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

It must be observed that the verse cited by our inquiring brother is only the closing expression of that prophetic declaration of which the whole chapter is but a small portion. It is needless to tell believers that the end and substance of this prophecy is the testimony of Jesus. He only was wounded for our transgressions, and was bruised for our iniquities. With no other stripes but those which he received are his people

healed. This identifies the gracious Redeemer as the character unto whom the promise of God is recorded in our text. It can be none other but the man whom the Lord made strong for himself, and upon whom he laid help, as upon one who is able "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The great mystery of godliness is embraced in the subject involved in this infinitely glorious consummation of all the work and sufferings of the holy Savior of his people from their sins. The promise is not a merely momentary impulse of divine goodness and mercy. It is the declaration of that eternal counsel of the immutable will of God in which all the chosen vessels of mercy are ordained to be holy and without blame before him in love. That decree embraced the choice of Jesus Christ as the life of every member of his body, and secured that perfect righteousness in him by which all his members are freely justified from all things which the law could lay to their charge. But in the fulfillment of that divine purpose of redemption it was provided that he must satisfy the utmost requirement of infinite justice. By reason of their being involved in sin it was only by bearing their sins in his own body on the tree of Calvary that he could deliver them from just condemnation. This was the full completion of his inconceivably glorious service in saving his people from their sins, by which he did finish the work which was given him to do. In thus satisfying the utmost demand of justice against his body, Jesus did blot out the handwriting of ordinances which was against us, and took it out of the way; so that now instead of denouncing wrath against the subjects of electing love, that same justice commands, "Deliver him from going down to the pit; I have found a ransom."—Job xxxiii. 24. In the salvation of his people from their sins Jesus magnified the law and paid every claim of justice, so that nothing could be laid to the charge of one of those for whom he gave himself a ransom. No created being had the power thus to meet and satisfy the great and flaming sword of inflexible justice. Less than the omnipotence of God could not give himself up to death, and then by his own immortality, with all his body rise in newness of life "far above all principality and power and dominion." In this was fulfilled this promise of the mighty God. It was in bringing again from the dead our Lord Jesus, as that great Shepherd of his sheep, and as the victorious Conqueror of death and hell, that the eternal counsel of God was manifestly revealed in dividing him a portion with the great. It is impossible for the conscious sinner to conceive of any greatness like that of the holiness and justice of the law of God, in which he reads his own help-

less condemnation. It is in contemplation of this amazing miracle of grace that the question is asked by this enraptured prophet, "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob."—Isa. xlix. 24-26. This is the wonder of wonders in the experience of every subject of redeeming grace. In his ability to satisfy the utmost requirement of the holy law of God, our Lord Jesus conquered all the powers which held his members under condemnation. They were indeed "lawful captives," and they were the prey of the mighty. By the sacrifice of himself the dear Redeemer delivered them from their terrible captivity. It was none other than divine justice which held them captive; and the miracle of grace appears in that Jesus did so fully satisfy that justice that it not only released the lawful captives, but interposed all the omnipotence of God for their salvation from the sins by which they had been brought under condemnation. There is no comfort to the saints in the carnal notion of a strife between God and the devil, in which the saints are represented as captives under the power of Satan, and the Lord is seeking to redeem them from his dreadful oppression. The utmost efforts of earth and hell can do nothing except the power is given them from above. The devil never had any lawful claim against the chosen people of God. When they sold themselves for nought to the service of sin, they could not convey a just title in the transaction, for the reason that they were already the property of the Savior, having been given to him in the everlasting covenant, which is eternal. In dividing to our Lord a portion with the great, our God gave him the perfect righteousness by which he magnified the holiness of divine justice in the condemnation of sin in his people, and in the same wonderful gift was included the full justification of every member of his elect body through his own complete obedience to every tittle of the holy law. Thus the division which is effected by the hand of God does award to Jesus the just recompense for all his toil and suffering, and also that same divine decree does give to his own unwavering truth and justice everything which can be demanded in satisfaction of the law which condemned the chosen people whose sins were laid upon their mighty Redeemer.

The reason assigned for the division promised is in accord with this understanding of the division. It is

"Because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors." In all this great work of our strong Redeemer he is identified with his people, and they are one with him. According to the predestinating grace of God all his saints are chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. So Moses wrote, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 8, 9. It never was the purpose of God that this portion of the Lord should include Esau and Amalek. Neither was it ever the will of your Father that one of the little ones of Jacob should perish. Therefore, the great justice of God must approve the righteous decree by which it is forever established that "No weapon that is formed against thee [the Zion of God] shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." There can be no division of the heritage of the divine Son of God from the portion which is appointed unto every one of his people, since he recognizes them as his own brethren, and his word declares that they are "heirs of God, and joint-heirs with Christ." In pouring out his soul unto death, he paid the debt which justice demanded of his body, the church. He alone could satisfy that demand, because justice could accept nothing but the life of the sinner, and that life was the light which was in Jesus.—John i. 4. Only as being thus identified in life with his people could Jesus bear their sins. Justice could never be satisfied with even a perfect substitute. The sentence is, "The soul that sinneth, it shall die." The risen Lord said to the disconsolate disciples, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 25, 26. Evidently this question indicates that there was not only necessity for the suffering of Christ, but that it was the only way in which infinite justice could be honored. It was not by arbitrary power that Jesus was made to bear the sins of his people when he was numbered with the transgressors. It pleased the Lord to bruise him for the sins of his members. Thus in being numbered with the transgressors according to infinite justice he bare their sins in his own body on the tree.

It was by this one offering that he perfected forever all them that were sanctified by God, the Father, and

preserved in himself, and who are called by grace as they are manifested in time. He did in his one sacrifice of himself without spot to God make everlasting intercession for the transgressors. His blood is the never failing memorial by which justification unto life is secured to every one for whom that precious blood was shed. This is the antitype of that blood without which Aaron must not enter the holy place that was made with hands. By his own precious blood our gracious Lord ever intercedes for all whose sins he bore. He is not now in his own person learning obedience by the things which he suffered. It is by his triumphant work of making an end of sin, that he ever liveth to make intercession for the transgressors. While he lives in the glory which was his before the world was, every one for whom he suffered is vindicated by that fact from all condemnation. He says, "Because I live, ye shall live also." This is his intercession for the transgressors. If one of all the sins laid on him were still charged against his people, then justice could never have allowed the bars of death to be broken in his resurrection. Thus the very fact that he lives is the everlasting and effectual intercession for every transgressor whose sins he bore.

By the terms "great" and "strong" in the text we understand the justice and holiness of that divine law under which the saints were held as condemned captives. We know of no other power which is either great or strong, except that inflexible law of which our Lord declared, that it should not pass away until it was fulfilled in every jot and tittle. In satisfying and magnifying the pure and holy sentence of that law, our victorious Lord ransomed his portion from the bondage under which they were justly held captive, and in his victory they all are forever justified. As his righteousness is given to them, they can never come into condemnation. They are free from the law by the redemption that is in Christ Jesus; and now their allegiance is alone due to him who loved them and gave himself for them.

PLEASE DO.

It will be of great assistance to us, and save us many dollars, if the brethren and friends who sent on a new subscriber with their own subscription for this year will either see or write the parties, and inform them that their subscription expires at the end of this year, and request them to renew, or if they do not intend to become regular subscribers to have their paper discontinued.

We should be sorry to discontinue from our list the name of a single person who intends to renew their subscription for 1894, but we cannot carry their names long on an uncertainty. They have now had the paper for about a year, and must know by this time whether they like it or not.

CLOSE OF VOLUME SIXTY-ONE.

WITH this number we complete the sixty-first year of the publication of the SIGNS OF THE TIMES. Sixty-one years—about two generations! How few are left of those dear old soldiers of the cross who first subscribed their names to the support of the publication! They have nearly all been called home. Yet God in his great mercy has raised up other able defenders of his truth, and we are assured that he will never leave himself without witnesses. While all things pertaining to this time state are continually changing, the truth of God always remains the same; and the same old, old story as told in the experience of the saints and the proclamation of his gospel is ever new.

Of late years there have been some who have accused the SIGNS OF THE TIMES of changing from the principles upon which it was founded nearly two-thirds of a century ago. While we are painfully aware of our many shortcomings, and our utter inability of ourselves to write or do anything as we should, yet we do feel that we are established in the principles published in the Prospectus of the SIGNS OF THE TIMES in the year 1832, and with the ability which God has been pleased to give us we have contended for those precious truths. We have from time to time republished these articles, and we have but to refer our accusers to them, and to the articles found in the columns of the paper now, to refute their slander. We have no more respect for error on account of its age than we have for the new inventions and innovations of anti-christ of the present day; but we do feel that that little band of brethren who at the "Black Rock Division" stood so boldly in defense of the faith as it was once delivered to the saints, against the torrent of error and innovations that had well-nigh obliterated the visibility of the church of God, must have been after passing through this fiery ordeal purged of all worldly ambitions and aspirations in drafting these principles of faith; and until it can be shown that they are not sustained by the inspired word of God we must ever hold them sacred.

The circumstances of the year just closing have in general been very much the same as the many preceding it, and consequently reference to incidents would have to be a repetition of what has been written time and again; but we do not feel willing to close without expressing our appreciation of the kind forbearance of our brethren and friends with our many imperfections, and returning our sincere thanks to them for their support of the paper, both by their able contributions to its columns, as well as by their financial assistance.

With these brief remarks we bid you adieu for 1893.

OBITUARY NOTICES.

DIED—In the city of Middletown, N. Y., on Sunday night, Dec. 3d, 1893, of asthma, after many years of suffering, **Mrs. Harriet Arminda Beyea**, aged about 74 years.

Although Mrs. Beyea had never made a public profession of her faith in the Redeemer of sinners, she was a lover of God's truth, and a regular attendant upon the ministry of the word whenever circumstances permitted. Her husband, Mr. Thomas K. Beyea, who was a twin brother of Deacon Samuel B. Beyea, of the New Vernon Church, died on August 16th, 1881. She was a daughter of the late ex-Sheriff Horton, of Sullivan Co., N. Y., and is survived by one brother and one sister.

The funeral services were held at her home in Middletown, and were conducted by Elder Benton Jenkins; after which her mortal remains were laid beside those of her companion in the cemetery of the New Vernon Church.

BROTHER **Wm. O. Beakes** departed this life at his residence near Howell's Depot, N. Y., on Friday evening, Dec. 8th, 1893, in the 86th year of his age. Just two weeks previous to his death he fell and broke his hip, and this with general debility caused his death.

The deceased was born in the town of Walkkill, N. Y., and was a son of Joseph and Anna Beakes. He was married to Abigail Howell in the year 1835, and after a married life of about fifty-six years, on the 17th of April, 1891, she entered into everlasting rest, leaving her aged companion to walk life's weary road alone. They were both baptized by the late Elder Gilbert Beebe, in the fellowship of the New Vernon Old School Baptist Church, on Sunday, Sept. 24th, 1843, and continued honored and beloved members of said church during their sojourn on earth. They are survived by two sons and three daughters, two brothers and three sisters, with the church, to mourn their departure.

The funeral services were held at the New Vernon meeting-house, and were conducted by his pastor, Elder Benton Jenkins; after which his mortal remains were laid by the side of those of his companion, who had preceded him "to the house appointed for all living."

"While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away."

Harry S. Halstead, elder son of the late John R. Halstead, Esq., of Unionville, Orange Co., N. Y., died on Saturday evening, Dec. 8th, 1893, in Unionville, at the residence of his mother, Mrs. Emma S. Halstead, aged about 22 years and 6 months.

Harry was a bright, kind-hearted young man, respected and esteemed by the entire community. He possessed more than ordinary business ability. He was in the store with his father in Unionville for some time. At the time of his death he was in business for himself in New York. Only a few weeks since he looked forward to a career of business usefulness which would be satisfactory to those with whom he had dealings and honorable to himself.

The tidings of his dangerous illness, followed so soon by the shock of his death, has cast a gloom over the community. Devoted friends watched tenderly around his bedside; but the care of friends and the gentle ministry of those nearest and dearest to him could not save him from the grasp of death.

Harry had bright prospects for the future, and died just when life seemed most attractive, desirable, and the hardest to give up; but faith triumphed, and in sweet submission he yielded to the

divine requirement of him who doeth all things well.

To the afflicted family we can only offer our profound and heartfelt sympathy, and commend them to the care of the living heavenly Father.

The funeral services were held in the Unionville Presbyterian Church on Tuesday at two o'clock p. m., and were conducted by Elder Benton Jenkins, of Middletown.

What is life? 'Tis but a vapor;
Soon it vanishes away.

J. C., Jr.

DIED—In the city of Lambertsville, N. J., Nov. 30th, 1893, **Mrs. Mary Pierson**, aged about 73 years.

The subject of this notice was a member of the Old School Baptist Church of Hopewell, N. J., but how long she had been a member of the church I do not know; but during the fifteen years or more perhaps that I have been acquainted with her she clearly showed that salvation by grace was her only trust. For a number of years she suffered much bodily affliction, so much so that she was deprived, a large portion of the time for a number of years, from assembling with the church at the regular meetings for worship; but she was of a cheerful disposition, and her company was very pleasant. She had expressed a desire that she might not be sick and helpless long, to be a care and burden to her friends, and her desire was granted; for the day she died she had been out in the yard, came back into the house, seated herself in a chair, and immediately expired, without a struggle or dying groan. She left a number of children and grandchildren, as well as other relatives and friends, and the church of which she was a worthy member. Her husband died a year ago, who was not a member of the church, but had no use for the vain theories of the present time, but believed that the church of God was redeemed, and not a member of the body of Christ would perish.

Her funeral was numerously attended Dec. 2d, 1893, and these declarations of the Lord Jesus Christ were used to base some remarks upon: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled."

ALSO,

DIED—Very unexpectedly, on Dec. 8th, 1893, in the city of Trenton, N. J., **Miss Ruth A. Holcombe**, aged 44 years and 2 months.

Sister Holcombe was rather indisposed for about two weeks, but was considered not in any way much sick, but merely the effects of a cold which she had; but the day she passed away she called for her friends, but they were out at the time, except a lady who was boarding there. She hastened to the room where the loved one was, who said to the lady, "I am dying;" but while there was a hope that the dear one was mistaken, in about fifteen minutes it was evident that she was not mistaken, for she was dead. It was a crushing blow upon the dear family, as well as her many friends. She passed away very calmly. The suffocation that seized her appeared to be the result of inward drowning, or an overflowing of the heart, caused by the breaking of an abscess or tumor in her stomach; but be that as it may, death came thus unexpectedly.

Sister Holcombe had been baptized about fifteen years, and during the time that she was a member of the church she adorned her profession by a well-ordered

life. When in the company of the members of the church her theme was concerning the finished work of the dear Redeemer, and the walk of his children in this vale of sorrow; and she was so mild, yet cheerful, that she had no unkind words to utter against any, but was truly a peace-maker in all the relations of life. Her membership was in the Second Hope-well Church, or Harborton, and great to them is the loss. She has left one brother, one sister, and numerous other relatives and friends.

Her funeral was at Stockton, N. J., the 11th inst., and was very numerous attended, and there were many tear-bedimmed eyes as the last farewell gaze was given the loved one sleeping in death; and it was certainly the most pleasant corpse that the writer ever saw. The text upon the sad occasion was 2 Cor. v. 1-5. Yours in sorrow,
WM. J. PURINGTON.

ORDINATIONS.

At the request of the Old School Baptist Church of Christ called Holly Springs, Newton Co., Ga., the following named Elders, to wit, J. G. Eubanks, E. L. McDaniel and Wm. Adams, met with the church on Saturday before the second Sunday in December, 1893, for the purpose of ordaining brother J. F. Moss to the functions of the gospel ministry.

The presbytery organized with Elder Wm. Adams Moderator.

Then proceeded to the ordination as follows:

Elder Wm. Adams examined the church as to the qualifications of brother Moss, which was satisfactory.

Then proceeded to examine brother Moss touching his faith and call to the ministry, which was satisfactory.

Prayer by Elder E. L. McDaniel.

Laying on of the hands of the presbytery.

Elder J. G. Eubanks then proceeded to deliver the charge.

The right hand of fellowship was given by the presbytery, followed by the brethren and sisters.

Adjourned in regular order.

WM. ADAMS, Mod.

S. H. STARR, JR., Clerk.

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THE "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED EVERY WEDNESDAY,

AT TWO DOLLARS A YEAR,

BY GILBERT BEEBE'S SONS,
MIDDLETOWN, ORANGE CO., NEW YORK.

B. L. BEEBE.

WM. L. BEEBE.

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