

# Signs of the Times.

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NO. 1.

## POETRY.

### THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be  
A pleasant road;  
I do not ask that thou wouldst take from  
me  
Aught of its load;  
I do not ask that flowers should always  
spring  
Beneath my feet;  
I know too well the poison and the  
sting  
Of things too sweet.  
For one thing only, Lord, dear Lord, I  
plead,  
Lead me aright—  
Though strength should falter, and  
though heart should bleed—  
Through peace to light.  
I do not ask, O Lord, that thou shouldst  
shed  
Full radiance here;  
Give but a ray of peace, that I may tread  
Without a fear.  
I do not ask my cross to understand,  
My way to see;  
Better in darkness just to feel thy hand  
And follow thee.  
Joy is like restless day; but peace divine  
Like quiet night:  
Lead me, O Lord, till perfect day shall  
shine  
Through peace to light.

## SERIALS.

### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

#### CHAPTER I.

##### *Where the Temple was built.*

THE temple was built at Jerusalem, on Mount Moriah, in the threshing-floor of Ornan, the Jebusite; whereabout Abraham offered up Isaac; where David met the angel of the Lord, when he came with his drawn sword in his hand to cut off the people at Jerusalem for the sin which David committed in his disorderly numbering of the people.—Gen. xxii. 4, 5; 1 Chron. xxi. 15; xxii. 1, 2; 2 Chron. iii. 1. There Abraham received his son Isaac from the dead. There the Lord was entreated by David to take away the plague, and to return to Israel again in mercy; from whence also David gathered that there God's temple must be built. "This," said he, "is the house of the Lord God, and this is the altar of the burnt offering for Israel."—1 Chron. xxi. 28; xxii. 1.

This Mount Moriah therefore was a type of the Son of God, the mountain of the Lord's house, the Rock against which the gates of hell cannot prevail.

#### CHAPTER II.

##### *Who built the Temple.*

THE temple was built by Solomon, a man peaceable and quiet, and that in name, by nature, and also in

governing; for so God had before told David, namely, that such a one the builder of the temple should be. "Behold, a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be called Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his father."—1 Chron. xxii. 9, 10; Psal. lxxii. 1-4.

As therefore Mount Moriah was a type of Christ, as the Foundation, so Solomon was a type of him, as the Builder of his church. The mount was signal, for that thereon the Lord God, before Abraham and David, did display his mercy. And as Solomon built this temple, so Christ doth build his house. Yea, "Even he shall build the temple of the Lord, and he shall bear the glory."—Zech. vi. 12, 13; Heb. iii. 3, 4.

And in that Solomon was called peaceable, it was to show with what peaceable doctrine and ways Christ's house, his church, should be built.—Isa. ix. 6; Micah vii. 2-4.

#### CHAPTER III.

##### *How the Temple was built.*

THE temple was built, not merely by the dictates of Solomon, though he was wiser than Ethan, and Herman, and Chalcol, and Darda, and all men (1 Kings iv. 31), but it was built by rules, prescribed, or in a written word, and as so was delivered to him by his father David. For when David gave to Solomon his son a charge, he gave him also the pattern of all in writing; even a pattern of the porch, house, chambers, treasuries, parlors, &c., and of the place for the mercy seat; which pattern David had of God; nor would God trust his memory with it. "The Lord made me," he said, "understand in writing by his hand upon me, even all the works of this pattern." Thus, therefore, David gave to Solomon his son the pattern of all; and thus Solomon his son built the house of God.—See 1 Chron. xxviii. 9-20. And answerable to this, Christ Jesus, the builder of his own house, "whose house are ye," doth build his holy habitation for himself to dwell in, even according to the commandment of God the Father. "For," said he, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And hence it is said that God gave him the revelation. And

again, that he took the book out of the hand of him that sat on the throne, and so acted as to the building up of his church.—John xii. 49; Rev. i. 1; v. 7.

#### CHAPTER IV.

##### *Of what the Temple was built.*

THE materials with which the temple was built were such as were in their own nature common to that which was left behind—things that naturally were not fit, without art, to be laid on so holy a house. And this shows that those of whom Christ Jesus designs to build his church are by nature no better than others. But as the trees and stones of which the temple was built were first hewed and squared before they were fit to be laid in that house, so sinners, of which the church is to be built, must first be fitted by the word and doctrine, and then fitly laid in their place in the church. For though, as to nature, there is no difference between those made use of to build God's house, yet by grace they differ from others; even as those trees and stones that were hewed and squared by art for building were made to differ from those which did abide in the wood or pit. The Lord Jesus, therefore, while he seeketh materials wherewith to build his house, findeth them "the clay of the same lump" that he rejecteth and leaveth behind. "Are we better than they? No, in no wise."—Rom. iii. 9. Nay, I think, if any be best, they are they which are left behind. Jesus "came not to call the righteous, but sinners, to repentance."—Mark ii. 17. And indeed in this he doth show both the greatness of his grace and of his workmanship; his grace, in taking such; and his workmanship, in that he makes them meet for his holy habitation. This the current of Scripture maketh manifest; wherefore it is needless now to cite particulars; only we must remember that none are laid in this building as they come out of the wood or pit, but as they first pass under the hand and rule of the great Builder of the temple of God.

#### CHAPTER V.

##### *Who were to fell those trees and to dig those stones with which Solomon built the Temple.*

As the trees were to be felled and the stones to be digged, so there were for that matter selected workman appointed. These were not of the sons of Jacob, nor of the house of Israel. They were the servants of

Hiram, king of Tyre, and the Gibeonites, namely, their children that made a league with Joshua in the day that God gave the land of Canaan to his people.—Josh. ix. 12-29; 1 Kings v. 2; 2 Chron. xxvii. 28. And these were types of gospel ministers, who are the men appointed by Jesus Christ to make sinners (by their preaching) meet for the house of God. Wherefore as he was famous of old who was strong to lift up his axe upon the thick boughs, to square wood for the building of the temple, so a minister of the gospel now is also famous, if used by Christ for the converting of sinners to himself, that he may build him a temple with them.—Psal. lxxiv. 5; Rom. xvi. 7.

But why, some may say, do you make so homely a comparison? I answer, Because I believe it is true; for it is grace, not gifts, that makes us sons and the beloved of God. Gifts make a minister; and as a minister, one is but a servant, to hew wood and draw water for the house of God. "Yea, Paul, though a son, counted himself but a servant, purely as he was a minister, a servant of God, a servant of Christ, a servant of the church, "and your servant for Jesus' sake."—Titus i. 1; Rom. i. 1; 2 Cor. iv. 5. A man then is a son, as he is begotten and born of God to himself; and a servant, as he is gifted for work in the house of his Father. And though it is true that the servant may be a son, yet he is not a son because he is a servant. Nor doth it follow that because all sons may be servants, therefore all servants are sons. And therefore, when the time shall come, he that is only a servant here shall certainly be put out of the house, even out of that house himself did help to build. "The servant abideth not in the house forever." "The servant;" that is, he that is only so.—Ezek. xlvi. 16, 17; John viii. 35. So then, as a son, thou art an Israelite; as a servant, a Gibeonite. The consideration of this made Paul start: he knew that gifts made him not a son.—1 Cor. xii. 28-31; xiii. 1, 2.

The sum then is, a man may be a servant and a son; a servant, as he is employed by Christ in his house for the good of others; and a son, as he is a partaker of the grace of adoption. But all servants are not sons; and let this be for a caution and a call to ministers to do all the acts of service for God, and in his house, with reverence and godly fear. And with all humility let us desire to be partakers ourselves of that grace we

preach to others. This is a great saying, and written, perhaps, to keep ministers humble, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers."—Isa. lxi. 5. To be a ploughman here is to be a preacher; and to be a vinedresser here is to be a preacher.—Luke ix. 59-62; 1 Cor. ix. 27; Matt. ii. 1-8; xxi. 28; 1 Cor. ix. 7. And if he does this work willingly, he has a reward; if not, a dispensation of the gospel was committed to him, and that is all.—1 Cor. ix. 17.\*

## CHAPTER VI.

*In what condition the timber and stones were when brought to be laid in the building of the Temple.*

THE timber and stones with which the temple was built were squared and hewed in the wood or pit, and there made every way fit for the work, even before they were brought to the place where the house should be set up; so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building.—1 Kings vi. 7. And this shows, as we said before, that the materials of which the house was built were, before the hand of the workman touched them, as unfit to be laid in the building as were those that were left behind; consequently that themselves, none otherwise but by the art of others, were made fit to be laid in the building.

To this our New Testament temple answers; for those of the sons of Adam who are counted worthy to be laid in this building are not by nature, but by grace, made meet for it; not by their own wisdom, but by the word of God. Hence he saith, "Therefore have I hewed them by the prophets." And again, ministers are called God's builders and laborers, even to this work.—Hosea vi. 5; 1 Cor. iii. 10; 2 Cor. vi. 1; Col. i. 28.

No man will lay trees, as they come from the wood, for beams and rafters in his house, nor stones as they are digged in the wales. No, the trees must be hewed and squared, and the stones sawn and made fit, and so be laid in the house. Yea, they must be sawn and so squared that in coupling they may be joined exactly; else the building will not be good, nor the workman have credit of his doings.

Hence our gospel church, of which the temple was a type, is said to be fitly framed, and that there is a fit supply of every joint for the securing of the whole.—1 Peter iii. 5; Eph. iv. 16, 20, 21; Col. ii. 19.

As they therefore build like children that build with wood as it comes from the wood or forest, and with stones as they come from the pit, even so do they, who pretend to build God a house of unconverted sinners, unhewed, unsquared, unpolished. Wherefore God's workmen, according to God's advice, prepare their work without, and make

it fit for themselves in the field, and afterwards build the house.—Prov. xxiv. 27.

Let the ministers therefore look to this, and take heed, lest instead of making their notions stoop to the word, they make the Scriptures stoop to their notions.

## CHAPTER VII.

*Of the foundation of the Temple.*

THE foundation of the temple is that upon which it stands; and it was twofold: first, the hill Moriah, and then those great stones upon which it was erected. This hill Moriah, as was said afore, did more properly typify Christ. Hence Moriah is called "the mountain of the house," it being the rock on which it was built. Those great stones, called foundation stones, were types of the apostles and prophets.—Matt. xxi. 18; Eph. ii. 20, 21; Heb. xi. 10.

Now, as the temple had this double foundation, so we must consider it respectively and distinctly; for Christ is the foundation one way, and the prophets and apostles a foundation another way. Christ is the foundation personally and meritoriously; but the prophets and apostles, by doctrine, ministerially. The church then, which is God's New Testament temple, is said to be built on Christ, the foundation; so none other is the foundation but he.—1 Cor. iii. 11, 12. But as it is said to be built upon the apostles, so it is said to have twelve foundations, and must have but they.—Rev. xxi. 14.

What is it then? Why, we must be building upon Christ, as he is our Priest, Sacrifice, Prophet, King and Advocate; and upon the other, as they are infallible instructors and preachers of him. Not that any may be an apostle that so shall esteem himself; nor that any other doctrine be administered but what is the doctrine of the twelve; for they are set forth as the chief and last. These are also they, as Moses, which are to look over all the building, and to see that all in this house be done according to the pattern shewed to them in the mount.—Ex. xxxix. 43; John xx. 21-23; 1 Cor. iii. 9; iv. 9.

Let us then keep these distinctions clear, and not put an apostle in the room of Christ, nor Christ in the place of one of those apostles. Let none but Christ be the High Priest and Sacrifice for your souls to God, and none but that doctrine which is apostolical be to you as the mouth of Christ for instruction to prepare you, and to prepare materials for the temple of God, and to build them upon this foundation.

(To be continued.)

## CORRESPONDENCE.

## THANKSGIVING.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. v. 18.

How often an expression of thanks in the ordinary intercourse of men is a mere conformity to a social requirement; and even when addressed to the Lord, how seldom, it is to be feared, do the words upon the lips truthfully express the sentiments of the heart! Probably the most frequent and most unhesitating use of the ordinary form of thanksgiving to God is by those who know nothing of the spiritual blessings which alone produce the feeling of true gratitude to God. The natural man can feel thankful to men for favors received, but to be thankful to God is beyond his power or desire; for of that God who bestows all favors and blessings, both temporal and spiritual, he is entirely ignorant. None know him but they unto whom the Son will reveal him. To know him is eternal life.—Matthew xi. 27; John xvii. 3. Only the redeemed of the Lord are commanded and enabled to give thanks unto the Lord (Psalm cvii. 2), and they alone of all men ever question their ability or their right to do so. Expressions of thankfulness to God from the lips of natural men are no more than expressions of gladness on account of gratifying circumstances; but the thought of such being the case does not occur to them, nor would it be a trouble to them if it did; while the Lord's dear people are often troubled upon this point, being greatly tempted to doubt whether their expressions of gratitude to God mean anything more than that they are glad. But the Lord will in his own wonderful way show them how to distinguish between the feeling of natural gladness and the true gratitude that his Spirit inspires for both natural and spiritual blessings. The words of the apostle indicate this wonderful way: "In everything give thanks."

When we are enjoying health of body, when our labors have been crowned with success, so that we are abundantly supplied with all that is necessary to satisfy our needs and gratify our tastes, when our family and social relations are all that we could desire, affording us a rich revenue of comfort, remembering those that are racked with pain, or lying weak and helpless, and those who are suffering from want, and those whose homes are desolate, or worse than desolate, and contrasting our circumstances with theirs, and shuddering at the possibility of such afflictions coming upon us, we sometimes feel that we ought to be very thankful, and try to give thanks to the Lord for the temporal blessings that are ours. Yet there is often a question in our minds as to whether there is any real, spiritual thankfulness in such feelings as these; and especially will the exercised soul question the spirituality of such feelings of gladness and self-congratula-

tion when he remembers that he has them in common with all worldly men, and that the same principle causes the appointment of thanksgiving days by kings, governors and rulers of this world, upon which all the people are called upon to unite in giving thanks to God for the blessings of abundant harvests and prosperous circumstances. To contrast our condition with that of others, and give thanks because we are better off than they, may well cause the spiritually minded to question whether this is true thankfulness at all. Especially are we at a loss and in perplexity with regard to the character of our thanksgiving when we meet one who is suffering from the lack of all that we enjoy, and would be thankful for, one who is sick, in extreme poverty, distressingly afflicted in home relationships, or desolate through bereavement, and when we find that one manifesting a spirit of humble thankfulness, and praising the name of the Lord, from whose hand he humbly and thankfully acknowledges all his afflictions have come. How it sometimes startles us to think that we are really joining with the world in that kind of thanksgiving which is only for those who are well and prosperous in the world, and surrounded with loved and loving friends, and from which the sick and poor and desolate and afflicted are excluded.

A thanksgiving day has been appointed by the great King, in the sweet and solemn observance of which all his people are commanded and blessedly enabled and constrained to join. No one of all that chosen generation, that holy nation, that peculiar people, can by any possibility fail of seeing this wonderful day of salvation, this day which the Lord hath made, and in which his people rejoice and are glad; nor will any one who sees this day fail to give thanks to the Lord, and to show forth the praises of him who hath called us out of darkness into its marvelous light. There is true thankfulness in the feeling of the redeemed which arises from the contemplation of the temporal blessings which the Lord has bestowed upon them, although they are so often tempted to think that they are only glad; but the true gratitude and praise to God must be separated from the selfish complacency of the carnal mind by the fire of affliction, as silver is separated from the dross when it is refined.—Zech. ix. 13. This fire may come in the temporal comforts being removed, or it may come in the form of such afflictions of mind or body that all enjoyment in those things that were so highly prized is lost, while yet they remain ours. We are made to see that the thankfulness we feel for health is the same that the child of God feels whose health is gone. We and he are made thankful to God for his dispensation to us, *whatever it may be*. The rich in this world's goods who is spiritually minded is thankful for his riches for the same

\*See editorial remarks on page 6.



reason that the poor is thankful for or in his poverty, because he sees God's will in it, and desires to be conformed to that will, and to live to the glory of God, and knows that God will so direct that all things shall be seen as working together for his good.

"In *everything* give thanks." Not in health alone, but in sickness as well; not only "when abounding in wealth," but also "in poverty's vale;" not alone when enjoying the sweet home comforts, but when homeless, desolate and distressed. "For this is the will of God in Christ Jesus concerning you." To give thanks in and for afflictions is above the power of the natural mind. It is only when the will of God in Christ Jesus is wrought in us by him who worketh in us both to will and to do of his own good pleasure, that any one can do that. "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." It is impossible that any should truthfully say so but the redeemed of the Lord. These have seen the works of the Lord, and his wonders in the deep. They have seen and carefully observed his wonderful works to the children of men, and therefore they know the loving-kindness of the Lord.—Psalm cvii. When the eyes of their understanding are enlightened, they see that the love of God is manifested toward them as well in every afflictive dispensation of his providence as in the comforts of this world—as well in the castings down and distresses of soul as in the holy comfort and peace they are sometimes given to enjoy; and they cannot but give thanks in and for everything through which that wonderful love is displayed to them.

To the world there can appear no reason for giving thanks when one is sorely tried and afflicted, because those things for which thanks are truly rendered unto God are hidden from the world. The wise and prudent of this world can only look upon the things which are seen, and so cannot know how affliction can work a "far more exceeding and eternal weight of glory," for that can only be known by those who are looking "not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor iv. 17, 18. When Job's faith was so in exercise that he could look upon the things that are eternal, he could see the love of God as clearly manifested to him in the dark and fearful trial for which he was delivered into the hands of Satan, as when the candle of the Lord shined upon his head, and he washed his steps with butter, and the rock poured him out rivers of oil; for by the power of that faith he could say, in the deepest darkness and confusion and distress, "He knoweth the way that I take: when he hath tried me, I shall come forth

as gold." In the afflictions of David, that man after God's own heart had to acknowledge the wonderful manifestation of God's faithfulness, saying, "I know that in faithfulness thou hast afflicted me." To Daniel in the lions' den, to the three in the fiery furnace, to Hezekiah in his sickness, to Jonah in the depths, to the apostles in prison, and to Paul under the buffetings of the messenger of Satan, the heavenly love and sweet favor of God, his sustaining grace and delivering power, were more abundantly manifested than in their times of peace and temporal comfort. Indeed, it is only in straits and dire afflictions, and in the felt sinfulness and depravity of our fallen nature, that the preserving grace and healing mercy of our God are displayed in their precious fullness and power; and while we know that God is able to keep his people in prosperity as well as in adversity, there are times when we can see that the dark and trying path of adversity, although we shrink from it, is the safest path. In that path we are kept from many temptations that sorely beset us when in prosperity. We are kept more carefully and constantly watching the hand of the Lord, more in prayer to him, more sensible of our dependence upon him; and when we find his mercy so wonderfully manifested to our unrighteousness, and his grace so sufficient for us under all the buffetings of the enemy, the rankling pain of the thorn in the flesh, and his glorious power so blessedly displayed in quenching the violence of fire, and stopping the mouth of the roaring lion that seeks to devour us, and his strength made perfect in our weakness, we may well feel constrained to give thanks unto him for these dark and terrible afflictions, in which such wonderful displays of his love and mercy and gracious power have been made to us, and even to glory in the very infirmities that we hate, and which have caused us such mourning and sorrow, that the power of Christ may rest upon us.

What a thanksgiving day is this to the people of God, when the dear Savior appears to them in the blessed light and joy of his salvation—when the Sun of righteousness arises upon them with healing in his wings! It is then, and only then, that we can sing and make melody in our hearts unto the Lord: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. v. 19, 20. Although there should appear to men no reason for appointing a thanksgiving day, but rather a day for fasting and lamentation and supplication; although no harvest should reward the labor of the husbandman; "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 those who are given power to lift up

their eyes and behold the fields of that spiritual land where the great Husbandman is working, see abundant reason to "rejoice in the Lord, and joy in the God of their salvation;" for here a glorious harvest always appears to the spiritual view. Here the Lord visits the earth and waters it, and greatly enriches it with the river of God, which is full of water. Here he settles the deep furrows that have been made by the plow of sore affliction with his blessed doctrine, which drops upon the broken heart like the rain; and he makes the hard earth soft with gracious showers. Here the year is crowned with his goodness, and his paths drop fatness. They drop upon the pastures of the wilderness, the green pastures where he makes his people lie down in sweet gospel rest while yet in this wilderness state, and the little hills, the churches of the saints, rejoice on every side. "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."—Acts ix. 31. These paths of the Lord, his walk in the saints in the order and doctrine of his house, as he says, "I will walk in them"—his goings forth in exhibitions of abounding grace and love and mercy and faithfulness and salvation, drop such fatness upon these pastures of the wilderness that we see them clothed with flocks, which are drawn thither by the rich and sweet and nourishing provisions of his grace and love. These sheep of his pasture find no comfort in this wilderness, where they wander so much in the dark, and in a solitary way, only as they come together in these green pastures, when they enjoy with each other and with him, their Shepherd, the precious fellowship of the Spirit. In their deepest humility and self-abasement these paths of the Lord, dropping such fatness upon them, cause them to be as valleys covered over with corn. "They shout for joy, they also sing."—Psalm lxxv. 9-13. Here are the heavenly places in Christ Jesus where the saints sit together; not in their natural life, but in the resurrection life of Jesus, as "quickened together with him, and raised up together." What fragrance the name of Jesus gives to this heavenly land! Because of the perfume of his name, which "is as ointment poured forth" upon all his people, the smell of each redeemed soul "is the smell of a field which the Lord hath blessed;" and in the enjoyment of this heavenly fragrance, in the light of this true thanksgiving day, each one of the dear children of God can say, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." "O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord."

Some have questioned the propriety of the people of God meeting for worship on days which have been appointed by governors and rulers for public thanksgiving, because in their opinion it is an unwarranted conformity to the religious customs of the world, and is recognizing an authority in such rulers which they do not possess; but why would not such objections apply just as forcibly to meetings on Sunday? Do our brethren generally regard the first day of the week as bearing to us the same character which the seventh day bore to the Jews? Do they understand it as having been set apart for especial observance by the church, as the seventh day was for national Israel? Is it for any such reason that our meetings are generally held on that day? I think not. I believe it is generally understood by our brethren to be the teaching of the Savior and the apostles that the Jewish sabbath was, with all the other ordinances of that dispensation, figurative of the things of the gospel dispensation; and that it had its fulfillment in the rest which the dear Savior obtained for his people, and which those who believe enter into, "ceasing from their own works, as God did from his;" and that no other day of the week has been substituted for the seventh by divine command as more holy to the church than the rest, but that all days are equally holy; and that the observance of any particular day as more holy to the Lord than another is not only not enjoined upon the gospel church, but is especially discountenanced in the teachings of the New Testament; although those who regard every day alike are not to judge those who esteem one day above another.—Mark ii. 27; Gal. iv. 10; Col. ii. 18; Heb. iv. 1-10; Rom. xiv. 5, 6. Any other day is in our esteem as appropriate for the meetings of the church, so far as divine command is concerned, as the first day of the week; and those who by reason of necessity, or to have more frequent meetings, occupy other days of the week in this delightful service, realize the presence and blessing of the Lord as well as on the first day. Why then do we meet generally on Sunday? One principal reason is that because this day has been established by law and custom, labor is discontinued, and it is therefore rendered more suitable and convenient for meetings. They can be held without disturbance or distraction. Besides, it is very suitable to have one day on which it is understood by all that meetings will be held. We may gather from two places in the New Testament at least that there was by the primitive church a regularly appointed time for meetings, no matter how often they had meetings besides, and that was on the first (day) of the week—Acts xx. 7; 1 Cor. xvi. 2. But although it should clearly appear that they did meet regularly on the first day of the week, as well as on other days, this

could not have the force of a divine command as establishing that day as a day of peculiar holiness, in the absence of any record of such command by either the Savior or the apostles. We are not warranted in believing that the apostles could have received a command from Jesus to teach the especial observance of the first day of the week as a sabbath, as an especially holy day, and have failed to say one word to that effect; while they distinctly taught the deliverance of the church from holy days, new moons and sabbath days, with all other of those ordinances that were necessarily "to perish with the using." The appointment of any particular day as distinct from the rest would be contrary to the nature and meaning and power of the gospel, which is itself one day to the Lord, a "day which the Lord hath made," which all the legally appointed days pointed to as types, and in which the Lord's people, instead of being burdened, "rejoice and are glad."—Psalm cxviii. 24.

I do not see any objection to brethren meeting on Sunday, or any other day which custom or law has made a convenient day for meeting; therefore I see no objection to having meetings for worship on days that have been appointed by men for thanksgiving. The meetings of the saints for worship can never be justly regarded as conforming to the world. To refrain from meeting on any day because it was a day appointed for the meetings of those whose religion is of a worldly character, would be to deprive ourselves of a precious privilege for fear those who have no understanding of the principles of our worship should think we were following their example. We have the benefit of all the laws and institutions and works of the world.—1 Cor. iii. 21, 23; vi. 12; 2 Cor. iv. 15. We believe that all are for the saints, while we are not or should not be under the power of any of them. On all days alike the saints, when favored to realize the presence of the dear Redeemer, find their sabbath and their thanksgiving day. That day with them does not begin and end with the rising and setting of the natural sun upon any particular day of the week, but it began with the rising of the Sun of righteousness upon them as their light and their salvation, and it shall never end; for although this blessed Sun shall often be hidden from their view by dark and stormy clouds, it shall never more go down, for the Lord shall be their everlasting light, and the days of their mourning shall be ended.—Isaiah lx. 20.

SILAS H. DURAND.

NOVEMBER 29, 1888.

PHILADELPHIA, Pa., Dec. 13, 1888.

DEAR BRETHREN BEEBE:—Like the child who has a promise of a new toy, we are looking anxiously for the initial number of the weekly SIGNS, hoping it will bring satisfactory re-

turns to its publishers in a financial way, as well as the full satisfaction which its patrons have always derived from it while it made its semi-monthly visits. The value to its readers of such a medium of correspondence as the SIGNS OF THE TIMES should certainly be the matter contained therein. It is not an ordinary periodical, nor is it a paper that the natural mind has any relish for. There are in it no Sunday School stories to draw the youthful mind from one kind of novel reading to another equally as bad (if not worse), because clothed in a religious garb. It is not intended for ornamental purposes, nor to be glanced at and thrown aside; but it is a drop of water to the thirsty, a sweet morsel to the hungry, a crumb of comfort to the weary pilgrim, who, while traveling through the wilderness of this world, takes courage when he finds that others have passed through the same difficulties through which he is passing. It is a sweet communion of the followers of Jesus, who see each other (perhaps never in the flesh) but in the Spirit, bearing each other's burdens, and not withholding the spiritual light they have received, knowing that much of their own comfort is derived from the same source. It is written, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it [Precious thought, dear writer! The Lord hearkens; and when he does, it is not in vain], and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. iii. 16. It is the speaking one to another through our family paper that brings us together in love as little children, having one faith, one hope, and one life, which is Christ Jesus our Lord. In every page of the SIGNS Jesus is our theme and our song. We desire no other. The same song was sung in prophecy before the manifestation of Jesus in the flesh. It was sung by a host of angels to the shepherds, while an infant he lay in the manger; and now it is a song of reality with every heaven-born child. "The fruit of the Spirit is love, joy, peace," &c. All these are manifested by the correspondence of the saints, bringing to each one who is prepared to receive comfort of the Lord that blessed peace and assurance that the earth is the Lord's, and the fullness thereof, and that he maketh us to lie down in green pastures, he being the great Physician who healeth all our wounds. When you take up your pen, dear brother or sister, be assured, if your letter is indited by the Lord, it will not go astray, but as a welcome message it will reach the trembling, needy lamb for whom it was intended; and being fruitful, the recipient may in gladness communicate to another equally as needy. We read in Isaiah, "The burden of Damascus," "The burden of the valley of vision," &c. The dear old prophets were burdened with that

concerning Israel, and that burden was not removed until in prophecy it was delivered to whom it was sent. The ministers of the gospel of Christ are custodians of messages from the Lord to his children, and this is a burden laid upon them, and I have no doubt they feel it as such many times. Let us all do our utmost to keep up our family correspondence. Yours in a precious hope,

B. F. COULTER.

COLFAX COUNTY, N. M., Nov. 14, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE PRECIOUS FAITH OF THE LORD:—In much weakness, both of body and mind, I have taken up my pen to let you know that I am yet in the land of the living, and to thank you for the reception of the SIGNS, which I did not expect, feeling so unworthy of such a favor from my brethren. May the good Lord open the windows of heaven and pour a blessing into your souls which the world can neither give nor take away. About all the preaching I have is what I read, and it seems to me the SIGNS grows better and deeper in gospel truth; or it may be because I am getting nearer the grave, and the eyes of my understanding are better.

We met at John Dawson's last Sunday, and brother Fetter arose before us and spoke from Job xiv. 1-5, much to our edification, and giving to God all the power, glory and honor. I had to tell him at the close of the meeting that by the eye of faith I could see the crown laid up in heaven for him. He is very weak in body, but rich in faith and the power of the Lord. After refreshment of dinner we all spent the evening in social conversation, sister Luviny Dawson reading for us the first piece in the SIGNS of November first, which was very precious to me.

Then brother Fetter took up the travel of his mind, telling how his steps were directed here, and giving a relation of his trials in the ministry. I must confess that it filled my heart with sadness; for when one member suffers, the whole body suffers with it. O that the good Lord may, in his own time and way, right all our wrongs, and once more bless his cold and languishing Zion, for Christ's sake, who has redeemed us. Now, dear brethren, for the cause and love of the truth I have written this; and if your better judgment does not say it is wrong, I would like to see it in the SIGNS, as I get many salutations from christian friends far and near who read that paper.

Finally, brethren, farewell. When it is well with you, remember me, a lonely widow, now seventy-five years old.

As ever, yours truly,

E. B. SCOTT.

P. S.—After writing the foregoing, being weary, I lay down to rest, and took up the SIGNS to read. O how good it is, particularly the editorial on "Correspondence and Fellow-

ship." Brother Fetter and I had been talking on the same thing, seeing eye to eye with you. Please forgive me for taxing your time to read this. I may never do the like again, as I am looking for my passport, longing to go home. Adieu.

E. B. S.

NORTH JAY, Maine, Nov. 22, 1888.

DEAR BROTHER WM. L. BEEBE:—Will you please give your views through the SIGNS OF THE TIMES on Revelation xx. 6? My mind has been upon that text a long time. Who are those that have part in the "first resurrection?" And what is meant by the "second death?" Your compliance will oblige one who desires to know nothing but the truth as it is in Jesus. Nothing but that truth will satisfy a believer in Jesus, our precious Redeemer, our Benefactor, and our Supporter. In all our trials, conflicts and afflictions Jesus will never leave nor forsake us; but he will give us joy that is unspeakable and full of glory. He will cause our cup to run over by the manifestation of his unfailing love and great goodness. May we be made thankful for every blessing we receive, and may we be deeply conscious of our own unworthiness, and the depravity of our hearts! I hope you will be able to send the SIGNS awhile longer. I take so much comfort in reading the editorials and communications. May the good Lord bless you seven fold, and give you wisdom, knowledge, and understanding of his word, and make you wise as serpents and harmless as doves. Fear not, nor be dismayed.

Your unworthy sister in hope,  
MRS. AZEL MACUMBER.

(Editorial reply on page 5.)

#### CHANGE OF ADDRESS.

ELDER E. M. Reaves, having changed his address from Lynchburg to Willettsville, Highland Co., Ohio, desires his correspondents to address him at the latter place.

#### "THE EDITORIALS."

##### FIRST AND SECOND VOLUMES.

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# EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 2, 1889.

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

G. BEEBE'S SONS.

## INTRODUCTORY TO VOLUME LVII.

ENTERING with this issue of the SIGNS OF THE TIMES upon the fifty-seventh year of its publication, a review of its past history may well inspire us with gratitude to God for his signal blessing, by which this medium of correspondence has been preserved to the lovers of sound doctrine. In the face of that flood of popular errors which had come in upon the church of Christ since the close of the last century, a little company of believers about sixty years ago, without capital, and unable themselves to see how their effort could be successful, attempted to find their brethren by the publication of the first regular periodical ever issued in advocacy of the simple truth of the gospel of Christ. By the blessing of God the wrath and contempt of the proud spirit of anti-christ was made the vehicle by which others who were mourning over the general prevalence of error, learned that there was such a paper in existence. The result was that the despised and mourning little companies of saints in distant localities were brought into correspondence with each other. More than a half century of fraternal intercourse has thus been enjoyed by those who might otherwise have been ignorant of the fact that they were brethren. Time and space would fail to record the many signal expressions of divine favor by which the publication has been perpetuated up to the present time. Very few of those who read the first years of the paper, now remain upon the shores of mortality. Nearly all who rejoiced to hail the advent of the first volume have entered the haven of eternal rest. Yet thousands have been raised up to still contend for the faith which was once delivered unto the saints. So manifest has been the power of God in the maintenance of the SIGNS OF THE TIMES that we may well say, "Hitherto hath the Lord helped us."—1 Sam. vii. 12.

Relying upon the continued favor of the same omnipotent Supporter, we enter upon this new volume with the prayer that the Lord may so direct our course that his afflicted and poor people may find comfort and encouragement in reading our columns. Fully appreciating the value of the assistance rendered in the past by our many and gifted regular correspondents, we earnestly hope for a continuance of their contributions to enrich our pages during the coming year. In no other way can the ministers of Christ address so large a number of interested people as through the press; and numbers of

anxious readers eagerly look to the SIGNS OF THE TIMES as the only channel through which they hear from their fellow-pilgrims in this wilderness world. The experience of more than half a century has proved the advantage of this general correspondence. The occasional contributions of those who declare what they have experienced of the goodness and mercy of God, are always interesting to every lover of the doctrine of God our Savior. Such communications are always desirable. Under our new arrangement of weekly issues there will be greatly increased room for such joyful messages. Many private letters are full of rich comfort and instruction, which might be given to the whole household of God by publication. All truth belongs alike to the saints in every age and in every place. It is desirable that all who have such correspondence in their possession, should obtain the consent of the writers to its publication, and forward it for the SIGNS. It will still be the desire of the editors to exclude everything concerning local or personal difficulties, since no good result can be attained by publishing such things. The law of Christ authorizes no further proclamation of offenses than that they be told to the church. Of course, the church having jurisdiction of the case is the only tribunal to which it can properly be reported. It can be of no benefit to those involved in difficulties, if they secure the sympathy of brethren at a distance, who can have no voice in the disposal of the case in the individual church where the trouble exists. Therefore we earnestly request that no such matters be reported to us. While we are in this state of imperfection offenses must needs come among the churches of the saints; and the law of Christ definitely directs the course of treatment for them. In any case "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James i. 5. The Spirit of Christ will never direct contrary to the law given by inspiration of God.

With the sincere desire that the love of Christ may be richly manifested in the correspondence of the saints which shall be published in the opening volume of the SIGNS OF THE TIMES, and humbly asking the prayers of all lovers of our Lord that we may be kept by his power in the love of God and guided by his Spirit, we tremblingly yet hopefully enter upon this new year of our labors, trusting in the same infinite grace by which we have been sustained in the past, and craving a continuance of the kind forbearance and sympathy of our brethren. And may grace, mercy and peace from God our Father, and from the Lord Jesus Christ, abide upon us and all his Israel now and evermore. Amen.

## THE FIRST RESURRECTION.

"BLESSED and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. xx. 6.

Although we have before given expression to some of our thoughts in connection with the subject contained in this text and its context, in compliance with the request of sister Macumber, in another column, the following remarks are submitted to the consideration of our readers. As many have recently begun to receive the SIGNS OF THE TIMES, it may be well to repeat what has frequently been expressed in the past years of our publication, that what is written by us or by any uninspired man is entitled to no more credit than that which is commanded by its strict conformity to the divine standard of truth as it is given exclusively in the sacred Scriptures, and revealed alone by the Spirit of Christ in the heart of every one who is taught of God. While it is profitable for the saints to interchange views, and talk of their individual experiences, it should never be forgotten that the most devoted christian is liable to be deceived by the devices of the tempter; so that it is possible that even those whom we regard as reliable instructors in the doctrine of Christ, may sincerely hold views which are not authorized by the direct and clear teaching of the Scriptures. There is no infallible guide but the Spirit of truth which searches even the deep things of God. By that Spirit every individual saint must judge and prove all things. By this test truth is always approved and every false sentiment is exposed and condemned.

In this revelation of Jesus Christ, as it is recorded in the book from which our text is taken, it should be remembered that it is all the one testimony of Jesus. Much wild speculation has been published in the way of distorting the things here written, to make them seem to refer to prominent events in the history of the nations of the earth. However such commentaries may commend themselves as consistent with natural reason, such application can only describe the perishing things which are seen, and as such they are no more than the shadows of the real truth, which is found alone in the spiritual experience of the saints and in the dealing of God with his church. In order to see the truth which God has hidden in the wonderful record of this book it must be revealed in the experience of his people by the same Spirit under whose guidance the apostle was moved to write it. The whole of this glorious revelation is one inseparable picture in which Christ is set forth as the embodiment of the great mystery of godliness, and in all that revelation Jesus must be presented not only as the Savior of his people from their sins, but as their present help in every time of trouble, and all their salvation while

sojourning here in this polluted valley of the shadow of death. When a portion of this one testimony is detached from its connection, and explained without reference to the other portions of the same great declaration of eternal truth, there may be an apparent consistency with natural reason in such an application while all the comfort and instruction for the saints is overlooked and omitted. No explanation of Scripture is full and correct unless it presents divine comfort and instruction to the saints in such a manifestation as is directly applicable to their own personal and present experience. The application of this test will be a safe criterion by which to discriminate between the truth as received by experimental revelation and all the devices of carnal reason. There is no testimony of Jesus which is not written in the experience of those who are led by his Spirit; and no Scripture bears the seal of inspiration unless it does testify of Jesus as the perfect and only Savior of his people from their sins. Since the saints "know all things" by virtue of that "unction from the Holy One," which they have, and that anointing abideth in them (1 John ii. 20, 27), they are never left without this sure test by which to discover the difference between truth and error. It is the continual work of the tempter to turn their attention from this safe and certain guide to the deceptive reasoning of their own natural minds. But in this as in every effort to find aid in the powers of the natural man, they must invariably learn that if they live after the flesh they shall die. It is alone by grace that the saints are saved in their daily experience as well as in their final deliverance from sin and its fearful consequence.

While the most sublime imagery and the loftiest language are used by the inspired servants of God in recording the things which were given them to declare concerning the great mystery of godliness, it should be remembered that all their words and figures fall short of expressing the unspeakable riches of the goodness and mercy of God as revealed in the gift of eternal life in Jesus Christ, which he has bestowed upon sinners who "were by nature the children of wrath, even as others." The awful grandeur of the similitudes which are written in the book of Revelation may well challenge the admiration of the natural mind; but when the Holy Spirit shows to the saints the glorious testimony of Jesus in these figures, they seem but as the dark cloud upon which the finger of God has inscribed the bright rainbow of his inconceivable love. The whole of this book is declared to be "The Revelation of Jesus Christ, which God gave unto him," and it embraces all of that great mystery of godliness in which God was manifest in the flesh as he is revealed in the face of Jesus Christ. This revelation was by the angel of



Jesus "signified to his servant John," by whom it was recorded for the benefit of the saints in all subsequent ages as included in the "seven churches which are in Asia." In the vision described in the immediate connection of our text, we understand the angel revealed to be our Lord Jesus, who is called the Angel or Messenger of the covenant, in whom his people delight.—Mal. iii. 1. He alone has the key of the bottomless pit, and in his hand is the great chain which binds and restrains the old serpent, which is the devil and Satan. He came down from the heaven of his own glory which he had with the Father before the world was, and was made a little lower than the angels for the suffering of death. By fulfilling the law of eternal justice he did blot out the handwriting of ordinances which was against his people, and "through death destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. In this marvellous display of his omnipotent grace he also came down from the heaven of the legal dispensation, which he abolished by the sacrifice of himself. In his resurrection he was glorified as having all power given unto him in heaven and in earth. The powers of iniquity are all subject to his command, and he has led captivity captive. The bottomless pit of helpless bondage in sin and falsehood is the abode of the devil and all his angels, and our victorious Lord holds the key by which their imprisonment is forever secured. Therefore there is no possibility that any of his redeemed people can ever be destroyed by all the malice and rage of sin and Satan. The victory is already accomplished by our glorified Redeemer. He that liveth and was dead is alive forevermore. Amen. His life assures the eternal life of all whose sins he bore in his own body on the tree of the cross when he perfected forever them that are sanctified.

As Jesus is himself "before all things, and by him all things consist," it is manifest that there can be nothing before him. He declares, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—John xi. 25, 26. Both in his exaltation over all created things, and in his existence, Jesus is pre-eminently the First in every particular. Then as the "First begotten of the dead," he is evidently the "First Resurrection." In him is the eternal life of all his body, the church, which is the fullness of him that filleth all in all. The blessing pronounced in our text therefore embraces the same characters who are specified in every other benediction in the Scriptures. All who are included in the election of grace are members of the body of Christ, and when Jesus as their living Head arose from under the law and left the

realm of death, every member of his body was delivered from the guilt and condemnation of sin, and in that sense they all are risen with him. So the Spirit moved Isaiah to prophesy unto the true Israel, "Thy dead shall live; my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. xxvi. 10. He that hath part in this First Resurrection is indeed blessed, and the blessing which abides upon him is inseparable from the holiness which marks him as one who is justified freely by divine grace from all sin and condemnation, being cleansed by the blood of Jesus and made holy and without blame before him in love. The specification of our text excludes from this divine blessing all who have not part in the First Resurrection. Death has already passed upon all the family of man, for that all have sinned. No efforts of their own can ever deliver them from this hopeless condition. There is righteousness and life nowhere else but in Jesus. All the blessing of life and holiness must therefore be in him. After clearly discriminating between the works of the flesh and the operation of the Spirit in his own experience, Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. Manifestly all such characters are both "blessed and holy." Yet neither the blessing nor the holiness is the result of any works or merit in themselves. They are indebted for both to that grace of God by which they were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love.

By the "Second death" we understand the hopeless condemnation which rests upon all the sinful race of Adam, who are not blessed and holy in Christ as the "First Resurrection." Jesus says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. Upon such as are thus blessed and made holy and without blame before God in love, the holy law of God can have no power to inflict its condemnation, because Jesus paid all the demands of infinite justice as their life, when he was made a curse for all the members of his body. There is no principle revealed upon which the sinless Son of God could have been the victim of the sword of divine justice except as he is identified with his people as their life. By reason of that unity he is the very life which was demanded by the holy law, and as such he confessed that it was written of him to do the will of God. In laying down his life for the members of his body he delivered them from their sins and the death to which their sins consigned them. By this one

offering they were perfected forever, justified from all things which could be laid to their charge; the law could demand no more than the life of the sinner, and Jesus is the life of his body including all for whom he died. By this blessed unity with Jesus all his members are made holy as he is holy. The perfect righteousness of Jesus is the garment of salvation in which the Lord has clothed all his people as "priests of God and of Christ," as he promised in his oath to David, "I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy."—Psa. cxxxii. 15, 16. This is the "fine linen, clean and white," the "righteousness of saints," in which it was granted the church to be arrayed. No blemish can ever mar this immaculate clothing. Arrayed in this robe, every saint is holy as the Lord himself.

By the period specified as "a thousand years," we do not understand a definitely limited time, as men count years. Since the Lord began to reign in his gospel kingdom, as manifested on the great day of Pentecost, nearly two thousand of our years have passed, and yet his dominion knows no limit. Still do his people "reign with Christ." But it must not be understood that they ever can reign without him. It is only as he gives them the victory that they are able to reign over sin and self, and they learn by continual experience that without him they can do nothing. When he appears in their experience they always triumph over all adversaries; but when they are left to prove their own strength they are still weak and helpless as was Peter when at the accusation of a maid he denied the Lord. Yet all his saints are by his grace made to reign with Christ in the glory of his kingdom, while they are obliged to confess that "the kingdom and the power and the glory" all belong to Jesus alone.

#### COMMENTS ON CHAPTER V. OF SOLOMON'S TEMPLE SPIRITUALIZED.

THAT the servants of Hiram who assisted in the building of the temple, as well as the Gibeonites named, were types of gospel ministers, we will not dispute; neither will be dispute that the gospel ministry are in the hand and under the control and guidance of the great Builder, for the conversion (not quickening) of redeemed sinners; that is, through their preaching, or teaching, many are turned from darkness to light, their eyes opened to behold the order of God's house, so that they find and enjoy inheritance among them which are sanctified by faith that is in Christ Jesus.—Acts xxvi. 16-18; xx. 31, 32. Paul says that Jesus told him that he had appeared unto him for this purpose, to make him a minister, &c. And Peter says, "Men, brethren, ye know how that a good while

ago God made choice among us, that the Gentiles by my mouth [in preaching, or teaching] should hear the word of the gospel, and believe," and thus find inheritance among the sanctified by faith in Christ Jesus, in gospel churches. Through the ministry of the word redeemed sinners are gathered together and built up in "the faith which was once delivered unto the saints."

It is also true that such ministers are servants of Christ, and sons of God, being born of God. Only such as serve God are his servants, in a proper, scriptural sense. Should one who is not a partaker of grace, and therefore not manifested as one of the sons of God, obtain a nominal standing in a gospel church, and be recognized as a minister of Christ, he would not be a servant of God or of Christ. He could not be, because he would not, could not, serve God or his people, but would continually be serving himself of them, in the gratification of his purely selfish motives. Without the love of God in the heart, no one can be a servant of God, in a gospel sense. The Lord says, "My servants shall serve me." "His servants ye are to whom ye yield yourselves servants to obey." "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."—Rom. xiv. 17, 18. One may be a son of God, and yet be serving his own carnal lusts and appetites, instead of serving his Lord; but no one can be a servant of God, in a gospel sense, without being a son. We are not justified in supposing that under the gospel and in the gospel church God calls and qualifies as his servants, for the work of the ministry, any who are not his sons, but are destitute of his grace, and that "therefore, when the time shall come, he that is only a servant here, shall certainly be put out of the house, even out of that house himself did help to build." Of course we do not mean to dispute the fact that God uses wicked men and devils to accomplish his will and pleasure, and that in this sense they serve him, though they have not known him nor his purpose, as in the case of Cyrus, Nebuchadnezzar, and many others. We cannot suppose that these last named characters were typified by the servants of Hiram or the Gibeonites named.

Under the legal covenant, which embraced fleshly Israel, it was not required that one should be a subject of faith, a child of God, in order to render acceptable service under that covenant, and thus be a servant of the God of Israel. There were among the servants there those who possessed the faith of God, and those who did not possess it. When the offerings of the Israelites were brought to the priests, according to the law of God, they were not required to discern or discriminate between those who brought them, as to whether the

comers thereto possessed spiritual life or faith in God. But there was a time coming when there should be a different order of things; when those who were merely servants, and not sons, should be put out of the house; when every branch that did not bring forth spiritual fruit should be broken off; when the angels, the true, spiritual servants or ministers of Jesus should gather out of the kingdom all things that offended, and only those should remain in the vineyard, the kingdom, the house, who were spiritual subjects, born of God, and who worship in spirit and in truth. Hence the Lord said, by the mouth of his holy prophet, Malachi, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." This is beyond all doubt a prophecy of gospel times.

We cannot agree with the author's application of Isaiah lxi. 5, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." We regard this also as a prophecy of gospel times, of the gathering into the gospel fold the Gentile saints, and their ministry from thence. Then should these Gentiles be, according to testimony of the inspired apostle Paul, "No more strangers and foreigners [strangers and sons of the alien], but fellow-citizens with the saints, and of the household of God; and are built on 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 builded together for a habitation of God through the Spirit."—Eph. ii. 19-22. Here we have the true, the antitypical temple of Solomon, and the servants therein those who in the days of the prophet were called "strangers" and "the sons of the alien." These Gentile believers, sons of God, are represented as saying, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting."—Isa lxiii. 16.

#### INCREASED ABOUT 2,000!

DEAR BRETHREN:—We trust it is with a true spirit of thankfulness to our ever-gracious God that we announce that he has put it in the hearts of the lovers of truth to make an unprecedented effort in extending the circulation of the SIGNS OF THE TIMES. Never in all our experience with the paper have we known such universal interest manifested in procuring new subscribers. Nearly every letter received within the last few weeks has contained from one to ten or more new subscribers; until now we have the pleasure of informing our readers that by the time this number is out we will have nearly, if not quite, two thousand more subscribers than we had at the com-

mencement of 1888! These new names have been received at one dollar each, and therefore will be no financial benefit to us for this year; but it will take the paper into thousands of homes where it otherwise would not have gone, and this will be a great source of gratification to all who believe the precious truth advocated by the paper. How we shall fare financially remains yet to be seen. If all who subscribed at the commencement of last volume at one dollar for the semi-monthly renew their subscription at two dollars for the weekly, and the general interest in the increase of our circulation continues among the brethren and friends that has been shown of late, then we may consider the paper established as a weekly.

The paper was never before as cheap as is the weekly at two dollars a year. For many years it was published an eight-page semi-monthly, twenty-four numbers a year, at one dollar, and then the subscriber paid the postage—twenty-four cents a year, or one cent for each number. Now we give fifty-two numbers of the same size, and pay the postage ourselves. Certainly none can complain of the price if they want the paper. Some may think they cannot afford to take the paper because they have to pay the two dollars all at one time; but, dear brethren, did you ever stop to think how much this cost you a day? It is about half a cent. We doubt not but what many of you have an old pipe that costs you more than that. If you really want the paper, there is not one in a thousand of you but what can afford it, if you only think so.

#### MARRIAGES.

On June 7th, 1888, by Elder William J. Purington, at the residence of the bride's parents, Mr. William H. Slugg and Miss Emma Millette, both of Hopewell, N. J.

On Sept. 29th, 1888, by the same, at his residence, Mr. Jacob P. Holcombe, of Delaware Township, and Miss Mary A. Stout, of Princeton, both of N. J.

On Nov. 10th, 1888, by the same, at his residence, Mr. Lambert W. Weart, of Hopewell, and Miss Josephine Drake, of Princeton, both of N. J.

On Nov. 11th, 1888, by the same, at his residence, Mr. Wm. S. McVeigh and Miss Mary Nicholson, both of Princeton, N. J.

On Nov. 21st, 1888, by the same, at his residence, Mr. Enoch S. Drake, of Hopewell, and Miss Kate D. Larew, of West Amwell, both of N. J.

On Nov. 28th, 1888, by the same, at the residence of the bride's parents, Mr. Edwin S. Titus and Miss Mary E. Hartwell, both of Hopewell, N. J.

On Dec. 12th, 1888, by the same, at the residence of the bride's parents, Mr. John W. Leigh and Miss Sarah P. Gantz, both of Hopewell, N. J.

On Dec. 19th, 1888, by the same, at his residence, Mr. Elijah A. Leigh, of Princeton, and Miss Magnetta Elbertson, of Montgomery, both of N. J.

At the residence of the bride, Fairfax Co., Va., Wednesday, Nov. 7th, 1888, by Elder Wm. M. Smoot, Mr. Wm. E. Hall, of Montgomery Co., Md., and Mrs. Mary V. Thompson, of Fairfax Co., Va.

By Elder F. A. Chick, at Black Rock meeting-house, Wednesday night, Dec. 19th, 1888, Mr. Joseph P. Ensor and Miss Delilah Ensor, both of Baltimore Co., Md.

#### OBITUARY NOTICES.

DIED—At her late residence in Fairfax County, Va., May 13th, 1888, Mrs. Virginia Broders, wife of brother John Broders, of the church in Alexandria, Va., aged forty-four years.

Mrs. Broders had been sick but a short time, and her sudden death was an unlooked-for event. She was a lady of an industrious, active temperament, untiring in her attention to her family, to whose care and comfort her whole life seemed devoted. We clearly see, however, that our God works and none can hinder.

"In deep, unfathomable mines  
Of never-failing skill  
He treasures up his bright designs,  
And works his sovereign will."

Death enters this family circle, and removes from their midst the subject of our notice, apparently in the prime of life, and in the sphere of great usefulness; but we rejoice to know that the Lord directs all things after the counsel of his own will.

"His purposes will ripen fast,  
Unfolding every hour."

We rejoice in the knowledge of his unbounded sovereign power over all things, working everywhere in the accomplishment of the one grand design for which all worlds were made. The deceased leaves her husband and six children, besides other relatives, to mourn their loss in her death. They have our deep sympathy in their bereavement, and sincere hope that our God may overrule it all to their good and his own glory, knowing that he doeth all things well.

ALSO,

DIED—At her home in Alexandria, Va., Feb. 11th, 1888, sister Maggie Fisher.

The deceased was born in Occoquan, Va., and had been baptized by the late Elder Joseph Purington during his ministry in Alexandria. She had been gradually declining in health since the death of her mother a short time previous. During her sickness she seemed calm and resigned to the heavenly will, and met with patience the final stroke which released her from a world of toil and care. I attended the funeral, and spoke to the brethren and friends who were present of the riches of the grace of our God displayed in the salvation of lost and helpless sinners. The deceased leaves two sisters, five brothers, and other relatives, with the church of her membership, to mourn their loss in her death. We shall miss her in the solemn feasts of Zion, but realize that she has passed on but a little while before us, and that our loss is her immortal gain.

The Lord God omnipotent will raise up others to fill the places of those whom he calls from time to eternity, and will most assuredly work all things after the counsel of his will and for the good of his children. We confide in him ever, in whom are hid all the treasures of wisdom and knowledge, and upon whose almighty word all time and eternity wait. How insignificant are earthly nations and powers, all mortality indeed but a vapor, but "the word of the Lord endureth forever."

WM. M. SMOOT.

OCCOQUAN, Va., Dec., 1888.

SISTER Elizabeth Hill, widow of Nathan Hill, was born April 2d, 1807, in Williamsburg, Clermont Co., Ohio, and died Dec. 4th, 1888, aged eighty-one years, eight months and two days. She was buried Dec. 6th, Elder George Cottrell preaching a discourse on the resurrection, principally from these words, "If in this life only we have hope in Christ, we are of all men most miserable."

The subject of this notice united with the Baptists about sixty years ago, and was a faithful member, always desiring to meet the brethren and sisters, and

remained sound in the faith, saying to brother Cottrell some time before her death that the Baptists here (in the Greenville Association) preached the doctrine of grace and predestination of all things as they did in her earliest recollection. She was baptized by Elder — Smith, in the Stone Lick Church, Clermont Co., Ohio. After her marriage to brother Nathan Hill, Nov. 14th, 1850, they emigrated to Darke Co., Ohio, Oct. 1st, 1854. She was stricken with paralysis; and after seventeen months of great suffering, which she bore with true christian fortitude, she passed away in the joy of that precious faith which had sustained her so long. The Providence Church, of Darke Co., Ohio, with which she spent her last years since her reception, May 10th, 1879, will long feel their loss. May the Lord bless them, together with kindred and friends, under their bereavement. In humble hope,

A. B. BREES.

DIED—In Great Falls, N. H. (his home was in Shapleigh, Maine), Oct. 21st, 1888, Mr. John G. Wentworth, aged seventy-five years and ten months.

He experienced a hope in Christ in his youthful days and united with the Baptists; but the church that he united with went with the New School Baptists. For quite a number of years he has been dissatisfied with them, and has been talking about offering himself to the Old School Baptists; but living twelve miles from our church, he put it off from time to time, and neglected to do it; but he selected me to preach at his funeral. We believe that he has gone to his eternal rest. He has left quite a number of children to mourn.

ALSO,

DIED—In North Berwick, Maine, Nov. 20th, 1888, Mrs. Abbey M. Staples, wife of Mr. Gilbert B. Staples, aged thirty-three years and ten months.

Her disease was quick consumption, and in her last days she suffered beyond description. She never made any confession of a hope in Christ, but was a kind companion and mother and a good neighbor. She has left her husband and four children, the youngest about one year old, who will miss the care of a loving mother. A large number of people were at her funeral. May God bless her husband, mother, brothers, sisters, and all who are called to mourn.

WM. QUINT.

NORTH BERWICK, Maine.

Sarah Morris Whistler, wife of Jacob Whistler, was born July 25th, 1804, and died Nov. 8th, 1888, being eighty-four years, three months and fifteen days old.

There were born unto them twelve children, of whom nine remain to mourn their loss of a kind mother. She united with the Old School Baptists in the year 1841, living forty-seven years a christian and upright life, her house being open to her brethren and friends who wished to call upon her. Truly we have lost a true sister, and the neighborhood a good christian neighbor; but we hope our loss is her eternal gain. The funeral services were conducted by the writer.

ALSO,

SISTER Mary M. Blue was born Feb. 9th, 1813, and died Dec. 17th, 1888, being seventy-five years, ten months and eight days old.

Sister Blue united with the Turkey Run Church fifty-nine years ago, and we feel that she has been called from the church militant to the church triumphant. May God enable us to adore and praise his great and reverend name, for he worketh all things after the counsel of his own will, and none dare say unto him, What doest thou?

Elders Thomas Cole and R. W. Peters were called upon to conduct the funeral services, which we did, to quite an interesting congregation.

R. W. PETERS.

CIRCLEVILLE, Ohio, Dec. 19, 1888.

It is with a heart full of sorrow and grief that I attempt to write for publication the death of my dear departed husband, **James Pearce**, who died at his son's residence in Fayette Co., Ind., April 12th, 1888, of rheumatism, kidney complaint and old age. Had he lived thirteen days longer he would have been eighty-eight years old. He said he was not afraid to die. The Bible, hymn book and SIGNS OF THE TIMES were all the preaching he had for a great many years. Being too feeble to walk, and having no other way to go, he had to stay at home. He belonged to the Old School Baptists, and was baptized by Elder George Harlan. He was truly a good man, a devoted husband, a kind neighbor and friend, upright in all his dealings with his fellow-men, and had the confidence and good will of all. How calm and peaceful he looked as he lay in the cold arms of death! He passed away without a struggle. I desire to be reconciled to this my great bereavement, but find it hard to say, Thy will, O Lord, be done!

C. P.

**Cyrena Yeoman Garinger**, daughter of James and Sarah Yeoman, was born April 17th, 1806, in the state of New York, and died October 20th, 1888, aged eighty-two years, six months and three days.

She emigrated with her parents to Ohio in the spring of 1815, landing at Columbus, then six miles above Cincinnati, and in the fall of the same year removed to Fayette County. In the year 1825 she was united in marriage to David Garinger, from which union there were born unto them nine children, four sons and five daughters, all of whom are still living. Cyrena united with the Old School Baptist Church called Paint Creek in November, 1831, and has lived fifty-seven years in one church, a faithful member until death. She with her husband accumulated a large fortune, which they left to their children.

The writer was called upon to address a large congregation at the old church, and we laid her away to await the morning of the resurrection.

R. W. PETERS.

FAYETTE CO., Ohio, Oct. 21, 1888.

**DIED**—At her home in Binghamton, N. Y., July 27th, 1888, sister **Hannah P. Hilton**, aged forty-nine years.

Sister Hilton had been a firm friend of the Old School Baptists and the cause of truth for many years, and long ago had said to her friends that she had a hope; but she never had strength to come before the church until October, 1887, when she was received, and baptized by Elder Wm. Campbell, at Osborn Hollow. She has been a great sufferer for many years from a complication of diseases, but endured them all with patient resignation to the will of God, and in her last days experienced a separation from all earthly things, her affections being truly set on things above. She leaves a brother, several sisters, and numerous friends and relatives, to mourn.

Her funeral was attended at Osborn Hollow, her former home, where Elder Charles Bogardus preached a comforting discourse to the friends and relatives. May the Lord sustain the afflicted family, and glorify his great name.

B. BUNDY.

**John J. Harris** was born in Newton Co., Ga., in 1825, and moved with his father to Chambers Co., Ala., in 1835. He was married to Martha Stroud in 1847, and moved to Arkansas in 1848. In 1868 he moved to Louisiana, and in that year obtained a hope in Christ, and was baptized by Elder John Wyatt. He returned to Arkansas in 1869, and united with the Pilgrims' Rest Church, and was soon ordained as Deacon, in which capacity he served until his death. His first wife, Martha, died in the year 1877, and he soon

afterward married her sister Lizzie, with whom he lived in peace until his death, August 10th, 1888, leaving his wife and two children, with many friends, to mourn his death. He stood high in the estimation of good people for his honesty, integrity and faithful dealing with his fellow-men. He lived an exemplary christian life until his death.

E. W. NORMAN.

On November 11th, 1888, **Mrs. Phebe J. Tyler** passed over the river to the better land, where there is rest for the weary, aged seventy-eight years.

She was a relict of Dr. James Tyler, whose death was noticed in the SIGNS last year. Since her youth she has been a firm believer in the doctrine of the Primitive Baptists, keeping aloof from the errors so universally advocated in these days. She united with the Old School Baptist Church (by letter) in Darien, Genesee Co., N. Y., in March, 1841. For the past three years she had lived in Attica, Wyoming County, where her funeral was largely attended at the late residence of her brother, J. R. Williams. The burial was at North Darien Cemetery on the fourteenth.

E. S. L.

#### CHURCH HISTORY DEBT OF \$2000.

##### CONTRIBUTIONS DURING NOVEMBER.

ARKANSAS—Mrs. L. J. Davis 2, J. M. Bench 1, Mrs. R. L. Hendricks 1, J. Davis 1.  
DELAWARE—J. W. Arthurs 2.  
GEORGIA—Elder F. M. Casey 1, J. W. Hargrove 1.  
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NEW MEXICO—L. J. Dawson 1.  
NEW YORK—Mrs. Abigail D. Kendall 1, A Sister 5, Mrs. M. Gilmore 3, A Friend 1, Miss Marcelia Thompson 1.  
OHIO—Christian Bennett 1.  
TENNESSEE—Elder W. W. Sammons 5.  
TEXAS—H. W. Bennett 1, I. D. Parker 2 50, Saml. Boaz 2 50, N. A. Mercer 1, J. A. Rutledge 50c, J. J. Dardin 2.  
VIRGINIA—J. A. Holmes 1.  
WASHINGTON TERRITORY—I. N. Newkirk 2, Wright Rushing 5.  
Total ..... \$123 00  
Total previously published ..... 592 10  
Grand total to Dec. 1st ..... \$715 10

#### RECEIVED FOR CHURCH HISTORY.

Lavera West 2 50, Elder W. R. Dyer 2, Lavina McPherson 2, Joseph H. Ball 5, D. B. Smith 2 50, Robt. N. Gibbons 2, Anna Langford 2 50, D. H. Keys 2, E. B. St. Clair 2, J. R. Respass 12 40, Jacob R. Brazell 2, Saml. Culliver 2 50, James Green 2 50, Squire Willard 2, A. Collier 2, A. H. Garrett 2, Etta Raffurty 2 50, Spencer Nethaway 2 50, Eliza Mobley 2 50, Mrs. Geo. C. Elliott 2 50, J. W. Clotfelter 2 50, John D. May 2 50, E. M. Miller 2 50, G. L. Gilbert 2 50, W. J. Ray 2, Mrs. Ellen Askew 2, Lewis McCarty 2, S. A. Minton 2 50, R. E. Secor 2, Alex. McLean 2, B. W. Camp 2, J. H. Reeves 2, J. T. Satterwhite 28.—Total \$112 40.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 9, 1889.

NO. 2.

## CORRESPONDENCE.

REISTERSTOWN, Md., Nov. 30, 1888.

G. BEEBE'S SONS—DEAR BRETHREN:—A short time since a dear sister in Maine wrote me, asking me to write through the SIGNS upon the words found in Isaiah vi. 1, saying that they had come to her mind with strength and comfort of late. I have no doubt that our sister has seen more in these words than I can by any possibility write at this time, and yet I feel like trying to comply with her request. The text reads as follows, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

Any one who desires to see the real force and meaning of the visions that were vouchsafed the prophets, must know something of the circumstances under which they were given. A vision of the Lord is here given to Isaiah; and when we consider the circumstances of this time, it becomes very full of meaning, both as regarded the then present time, and our own case as well. By reference to Second Kings xv. and Second Chronicles xxvi. two things will be seen. First, that the people were still largely worshipers of idols, and unmindful of the law of the Lord; and second, that king Uzziah himself, at the last of his long reign of fifty-two years, had become proud, and sought to usurp the priests' office, and had therefore been smitten with leprosy, and, according to the law, could no longer mingle with men, and so his son reigned in his stead. Accordingly all these opening chapters of Isaiah are a description of their idolatry and wickedness, and a declaration of the judgment of God upon them. Professing to be followers of the true God, they yet honored him not, and worshiped and served the creature more than the Creator. The king himself had shown a bold defiance of God in his last days, though all his reign up to the last had been in righteousness and truth. The whole life of the people was such as to show that they regarded neither the divine sovereignty nor holiness, counting them both as mere fables, or as though they were not.

Now Isaiah declares that in the midst of this prevailing degeneracy and evil he saw the Lord. He saw him "lifted up." He saw multitudes about him filling the temple. He heard heavenly inhabitants bearing united testimony to his holiness, and declaring that the earth was full of

his glory. The people and the king had by their whole manner of life seemed to say, "God is not high and lifted up; he is not worthy of homage from his creatures; he is not holy; he has no glory." Now the prophet declares, on the other hand, that which he saw and heard concerning God.

It would seem that until then the prevailing corruption of the time had not seemed so terrible to him; but now the vision of the Lord had changed all this dullness and blindness of comprehension into keenness of vision, and Isaiah saw first his own sinfulness in the presence of God, and then the wickedness of the people, and confessed his and their guilt. Being guilty himself, he could not speak. How could he pray, how could he proclaim what he had seen, how could he reprove the people, seeing that his own lips were unclean? But now one of these holy beings who had convinced him of God's holiness and his own sinfulness, flew to him with a living coal from the altar, and touched his unclean lips, and said that his iniquity was taken away and his sin purged. The living coal from the altar of burnt offering was to him the sacred pledge that the sacrifice had been made and burned and accepted for all Israel, and for him as well; and now when God says, "Whom shall I send, and who will go for us?" he can respond, "Here am I; send me." This is the only ground upon which any minister of Jesus can go, preaching the gospel, warning, reproof, rebuking, as the word of the Lord requires. These, it seems to me, are some of the general truths presented in this connection. It would be interesting indeed to dwell upon each and every verse of this short chapter, but the space of an ordinary article for publication forbids. I will try to talk a little about the words of the first verse.

First, the time of the vision—"In the year that king Uzziah died." On the one hand was the spectacle of the king himself, leprous, and dwelling apart from men, as a monument of the judgment of God against sin. As leprosy separated him from whole, sound men, so his sin had separated between him and God. Whether the vision was before or after the death of the king, still the mind of the prophet would be turned to him, and would recall his pitiable state, and the transgression that led to it. If there was in Isaiah any spirit of self-praise and of condemnation of

the king, this vision of God and his holiness would forever silence it, because now he saw that not only was the king unclean, but also that he himself and all the people were unclean. A view of God always humbles self and silences boasting. It was a fitting time for such a vision to be given him. God gives visions just at the right time, and when his people are prepared for them. We would hasten the work, but God does not make haste. All is done just as is right and for the best. In Uzziah appeared a picture of human vanity and weakness and folly; but in this vision of the Lord was seen all wisdom, power, righteousness and truth. To silence all human boasting on the one hand, and to reveal the source of all strength and comfort on the other, was this vision given. Our God works in just such ways yet. Seeing the folly and weakness of some other man, we would boast; but then the Lord shows us our own uncleanness by giving us a view of his holy character, and then we can no longer boast. Now we are prepared to reprove and rebuke sin with all long-suffering and doctrine. Being now converted, like Peter, out of our self-sufficiency, we are prepared in every way to be of use to the brethren, and to strengthen them.

Second. "I saw also the Lord sitting upon a throne." In the Scriptures the word "sitting," or "to sit," always implies quietness, stability, something settled or established. If there has been any struggle, it is all ended; if any opposition, it is all silenced, and all now render allegiance to a recognized authority. So the prophet sees the Lord, as one whose right to the throne is not disputed, and who can laugh and hold in derision any feeble, puny arm that may be raised against him. His right and his ability to hold the throne are alike unquestioned and unquestionable. No question could arise in the mind of this true prophet after such a vision as this. Had he seen the Lord standing or going forth in battle array, it would not have given him such a view of the ineffable peace which is with God as he sits upon his throne.

The word "throne" implies authority, government, or dominion, whether in exercise or not. It differs from the word "sceptre" in this, that while the throne is the emblem of power or authority in itself, the sceptre means that power or authority in exercise. With Jehovah they never can be separated. He

has authority, and his authority is always in exercise. It would be impossible here to refer to all the places in the word where God is said to reign. It is said again and again, "The Lord reigneth," and "His kingdom ruleth over all." The words "high and lifted up" express the supreme exaltation of our God over all worlds and beings. Not only is he over all, but infinitely above all. He is not "first among his equals," but he has no equals. Angels can no more climb to his seat than can a worm. No storm of earth can affect his eternal repose. He speaks, and it is done; he commands, and it stands fast. He is the high and lofty One who inhabits eternity, and yet he dwells with those of humble and contrite heart and mind.

There are two things in which we are to trace the divine authority and sovereignty. First, among and over the wicked; and second, in the hearts of his people. The wicked imagine that they are their own keepers—that they order their own lives; but it is not so. They are under constraint and restraint. He constrains them to go just so far and in just such direction as shall tend to fulfill his purposes, and restrains them from going any further, or in any other direction. So it is that "The wrath of man shall praise him, and the remainder of wrath he will restrain," or hold in check. Pharaoh supposed that he was doing his own will, but he was simply fulfilling the purpose for which God had placed him in the world. When Nebuchadnezzar carried Israel into the seventy years' captivity, and again, when Cyrus gave command that they should return, they meant not to do the will of God; and yet his will was done. When Judas betrayed and sold Jesus, and the Jews cried out, "Crucify him! crucify him!" and Pilate ordered him to be scourged and crucified, they did not know that they were simply fulfilling the eternal purpose of Jehovah, and were accomplishing the redemption of millions of fallen sinners. See how the divine sovereignty shines forth in every act of those who took part in the awful scenes of that dread day! What the Scriptures had declared must be fulfilled, men were the unwitting instruments in the hands of God. They hated God, and yet they willingly did his will, supposing that it was their own will, and not his. So, in like manner, Joseph's brethren, in hatred and envy and jealousy of Joseph, sold him for a

slave, supposing that they were doing simply their own will. They were doing their own will, but they were doing God's will also; because by this very means he meant to save much people alive. Here are plain declarations of the word. These things we accept and believe; but, like one of old, we must say, "Such knowledge is too wonderful for me; I cannot attain unto it."—Psalm cxxxix. At the most we can catch but feeble glimpses of all that the divine sovereignty means. Our vision is confined to narrow limits, but God's sovereignty is illimitable.

Unless we are prepared to fix a limit to the divine sovereignty, we can fix no limit to the divine foreknowledge, wisdom, power, unchangeableness and predestination. They all stand or fall together. As broad and as full as is one, so broad and full are the others. Election also comes in with all the rest. The attributes of our God are all in harmony with each other. He does not, he cannot sit upon his throne unless he be a God of power and eternal purpose.

Because he rules among the inhabitants of earth, therefore can his children rest and put away all fear. No weapon formed against them shall prosper, but rather shall turn to their good. The wicked are his sword to correct his people, but they are also ravens to bring them daily blessings. So "all things work together for good to them that love God." Because all work for good, Paul could say, "In all these things we are more than conquerors" through Christ. We are more than conquerors because we not only triumph over these foes through Christ, but find them actually doing us the greatest good. O how blessed to think that even the rage of Satan is turned into a vehicle by which good comes to us! Satan rages through wicked men, but they as well as he are but doing God's purpose.

God reigns over and among wicked men, but he reigns most blessedly in his people. Wicked men do not know that God reigns over them, but his people recognize his reign over them. Wicked men say, "We will not have this man to reign over us." God's people pray, "Do thou, O God, come and reign in my heart and over my whole life!" The wicked do God's will, meaning to disobey him; but his people lovingly, longingly and joyfully do his will, only grieving that they come so far short of the obedience which they desire.

God reigns in his people in convincing and convicting them of sin, of righteousness and judgment, in subduing their pride and lofty looks, in bringing them not to trust in self, but to trust in Jesus, in keeping them day by day from being overcome by temptation, and in guiding their feet in the way of obedience and love. He reigns in them when afflictions, trials and sorrows come, keeping back the murmuring spirit, beating down rebellious passions, and bring-

ing in calmness and rest and peace and assurance. If these things are felt in the heart at all, we owe it to his reigning power. Sometimes he brings to our view some precious promise, at another time an admonition, at another some view of a principle of doctrine from his word, and thus subdues our rebellion, and creates peace for us and in us. At another time he reigns by showing us our own evil, corrupt nature and rebellious heart, and so makes us ashamed and stills our murmuring. At another time he unveils himself, and gives us to see something of his divine perfections in the face of Jesus Christ, and fills us with adoring wonder and awe, thus subduing into silence our vain boasting and glorying. Then again he gives us to see glimpses of his wisdom, power, love, omniscience, omnipresence, foreknowledge, predestination and truth; and while we cannot begin to measure it all, yet we are made to bow before him, and to say, "How unsearchable are his judgments, and his ways past finding out!" In all these various ways does he reign in the hearts of his people, and produce emotions of love, joy and praise in the mind, and ready and humble obedience in the life, and confession with the mouth. Words must ever fail to describe his power and exaltation, and words must ever fail to describe the feelings of one who has ever seen such visions of the Holy One. We, too, at such times will cry, "Woe is me! for I am undone!" [margin, *I cannot speak*]; 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." When man is filled with pride, and boasts of his wisdom, power and goodness, he has a very small estimate of what Deity is; but when a man sees God, all boasting is at once silenced. When I am something, God is nothing; but when I become nothing, then is God all and in all.

From this connection we also learn that when we see our God as a sovereign upon his throne, high and lifted up, we shall also have the testimony borne in upon our souls that he is holy, and that the whole earth is full of his glory; that is, everything on earth testifies to his power and Godhead. When we see God in his temple (and we never see him at all until we see him there), then are we prepared to see him everywhere. "The whole earth," then, "is full of his glory." Thus it is that it can be said that by faith we know that the worlds were made by the word of God; and thus the child of God is taught that everywhere and in all things God works, sometimes concealing himself, and sometimes making bare his arm.

How all this strengthens and confirms the fainting heart! Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations," &c. Upon this blessed assurance they

could and did go forth, and found that all things were made to work for the furtherance of this gospel of the kingdom which they preached; and so Isaiah himself, having received the evidence that his sins were cleansed away, could in the strength of the Lord go out to a gainsaying and rebellious people, and warn, reprove and rebuke them as God gave him an open door. In this strength also he could confidently speak of the Messiah that was promised to Israel, sure that God would bring it to pass. Because God reigns, we also to-day have confidence to go preaching Jesus and salvation in him, and also to bid the troubled ones fear nothing, since he who reigns is also their friend and helper.

We learn also from this text that it is not always that we see God in his temple and upon his throne. Isaiah had no doubt often been in the temple, and joined in the outward worship offered there, but he does not speak of such a vision as this before. The God of Israel is a God who hides himself. We often frequent the outward sanctuary, and again and again go away without the vision of the Holy One; and this is true even after we have believed in him with joy. Simply attending upon the outward worship of the sanctuary does not reveal the Lord. One may have grown up in constant attendance upon the ministration of the word, until gray hairs have crowned his head, and yet have never seen the Lord. Pharisees to-day, as of old, have never seen him, else would they also cry, Unclean! unclean! Scribes have never seen him, else they would not be questioning about trifles. Sadducees have never seen him, else they would not be disputing about the power of the resurrection, or denying the life to come. Ritualists have never seen him, else they would know that their forms are but a mockery of worship. Arminians have never seen him, else they would not turn to creature work or excitement to save sinners. Mere formal believers in the letter of the truth have never seen him, else the letter would not satisfy them. These may all frequent the outward sanctuary, but that is all; they have not seen the Lord—they do not know that he is in his holy temple. When they shall see him, forms, ceremonies, self-righteousness, outward form of doctrine, will be swept away, and one thing only will they see, and that is what sinners they are. Many can say even now, "At such or such a time I saw the Lord;" and they too were convinced of sin, and felt themselves unclean.

Now, third, the prophet saw "his train," and that it filled the temple. By this is meant those who dwell in his presence, who love and serve him day and night. His name again and again is said to be the "Lord of hosts;" and here the same vision that revealed the "Lord of hosts," also revealed the "hosts of the Lord." I have always believed that when the

term is used, "The Lord of hosts," all his creatures, both animate and inanimate, are meant. Angels, men, and worlds unknown make up his hosts. But in this vision of the prophet I understand especially that his redeemed saints, whose special privilege it is to dwell in his presence, in his temple, are meant. When the seraphim cried, "Holy, holy, holy is the Lord of hosts," the further truth was also implied that those who dwelt in his presence were also holy. Yet they had been men of unclean lips, as was Isaiah. He saw a holy God and a holy people, while he was all unholy. He was not fit to abide in the presence of God, nor could he dwell with such a people. There could be no room for him in such a company. Here is presented that innumerable company which no man can number, who are redeemed unto God out of every nation, and who sing the new song of praise to God and the Lamb.

In this day of declension and departure from the ways of Zion, it seems to me there is comfort in this truth, that after all the temple of the Lord is filled with those who praise his name and wait upon him. The Lord is not left without witnesses, nor will he be while the world shall endure. Are we glad to believe this? O that it may be the case often, yea, always, with us, that we may see the Lord a sovereign, high and exalted, and join with those who in every age have worshiped and served him.

I trust these reflections, if published, may be of interest to the dear sister who suggested the text, and of use to the brotherhood generally. The theme has only been glanced at.

As ever, your brother in hope,  
F. A. CHICK.

DAYTON, Wash. Ter., Nov., 1888.

BELOVED BRETHREN BEEBE:—I will again attempt to write a communication, notwithstanding you have failed to publish a number of my letters. I will write as plainly as I can, being a poor penman, and submit all to your better judgment.

I was born May 16th, 1833, and am now over fifty-five years of age. I joined the Davis Fork Church of Regular Predestinarian Baptists, at Mexico, Missouri, about the year 1854. The exact date I do not remember. My burden of sin and guilt was so great, and my mind so occupied with the things of the Spirit, that I paid no attention to the passage of time. From my earliest recollection there had been a controversy on the doctrine of the two seeds. When I joined the church there was another controversy, on actual and vital union, which was rending the churches of the saints. Also, the means doctrine, and the doctrine of the absolute predestination of all things.

I presume that brother Bartley had direct reference to these disputes, and perhaps others of a kindred nature, such as, two spiritual Adams, &c. I also suppose that his proposi-

tion embraced only Primitive Baptist Churches, as churches of the saints. This being premised, I cannot object to the intention of the beloved brother in the proposition, nor to the proposition itself, abstractly considered. But I cannot accept it, for reasons which you have mentioned in your reply. It would require a lengthy supplement to sufficiently guard it against misunderstandings, and might therefore become the sliding scale on which a mongrel mass of heterogeneous rubbish would be foisted upon the churches of the saints, so that they would thenceforward cease to be churches of Jesus Christ. Yet I believe that brother Bartley has written in the interest of peace. "Blessed are the peacemakers." Yea, God Almighty bless brother Bartley. "God is not the author of confusion, but of peace, as in all the churches of the saints." But it is written, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them."—Rom. xvi. 17. "For where envying and strife is, there is confusion and every evil work."—James iii. 16.

I would not be willing to receive brother Bartley's five items, nor any other items or mere human articles, as a basis of union or christian fellowship. The true basis of christian union or fellowship is the faith of Jesus; and the only standard of orthodoxy is the word of the Lord, or the inspired testimony of the chosen witnesses who had knowledge of the things they wrote of, being eye witnesses of the same from the beginning. Their testimony was confirmed by the Holy Ghost sent down from heaven, and made manifest by signs and wonders, and gifts of the Holy Ghost, which are denominated signs of apostleship, throughout the whole list of divine testimonials to those heaven-commissioned apostles.

John gives the only true basis of christian fellowship in these words, "That which we have seen and heard declare we unto you [who have an unction from the holy One], that ye also may have fellowship with us [the apostles]; and *truly* our fellowship is with the Father, and with his Son Jesus Christ."

Thus you see, brethren, that no human creed is necessary to this fellowship; and all the use we might have for a scholastic creed would be to guard against misrepresentation by others, and to show to one another our understanding of the Scriptures of truth, which contain the only divinely authorized basis of union in all the churches of the saints, both in the primitive and all subsequent ages of time; and this is ample for all the vicissitudes through which the Lord calls his beloved Zion to pass. If anything above a human origin is given creeds or confessions of faith, I detest and despise them.

As to some of the disputes on doc-

trine, I wish to say that all learned and scholastic discussions and propositions necessitating critical investigation, a research into scholastic divinity, so-called, place the subject far above the capacity of the "ignorant and unlearned." Therefore to substitute these things in the stead of the simplicity that is in Christ, is to overreach the capacity of the meek and lowly followers of the Lamb.

The Methodist "Confession," coming from the very feet of Gamaliel, so to speak, is fraught with long years of study, emanating from a solemn conclave of Bishops and Elders, so called. Take this, for example, and their practice under it, and we have a sight truly appalling. It runs like this, "Dost thou believe in the Old and New Testament Scriptures? Dost thou believe in the Father, Son and Holy Ghost? Dost thou believe in the Lord Jesus Christ, that he was conceived of the Holy Ghost, born of the virgin Mary; that he suffered under Pontius Pilate; that he was crucified, dead and buried; that he arose on the third day, and ascended up into heaven? Dost thou believe in the holy Catholic Church [I quote from the old discipline], the communion of saints?" &c.

Now this looks to me very scholastic. We will suppose a man just awakened from his bed of sin, and desiring to flee the wrath to come. He presents himself before this body of divines, and says, "All this I steadfastly believe." Then "the outward sign of an inward grace" is applied to him, and he is told that he must now get religion. My God, has the man lied, or has the "outward sign" lied? Has John the Baptist lied? Has the beloved disciple lied? Has Christ lied? Perish the thought. But something has lied; either the man, or the "outward sign," or the sacerdotal functionary. What, a steadfast believer in the Lord Jesus Christ, by the Holy Ghost, born of God, passed from death unto life, and shall not come into condemnation, nor ever taste death, but live forever, has now to get religion! Pray, what is religion, and how do you get it? "O well," says one, "he must go to the mourner's bench, agonize, be prayed for, and get up and tell about it." Is that all? I had supposed that matter was all settled when you put the "outward sign" on him. He replies, "O well, that is the way we have always done." Then you have always practiced a lie. Therefore I conclude your so-called church has lied. The man may have affirmed that he knew not of the mark of the beast; may have lied, being nicknamed, "the outward sign." Now I think the lie is found, although it has been skipping about all these years, like the Dutchman's flea. And it is a practical one, a very popular one, and a very common one. Yet it is about as near as human wisdom can guess at the truth of the gospel.

Now, brethren Beebe, I fear you will not be able to read, much less to print, this letter; yet I have done the best I could. I will send in this my remittance for our paper. Remember me, a poor, old, miserable, but, I trust, redeemed sinner, saved by grace, if saved at all. Throw the mantle of charity over this, and cover a multitude of faults.

Yours, I hope, in the faith of Jesus,

I. N. NEWKIRK.

#### BASIS OF UNION.

DEAR BRETHREN:—It is due to the cause of truth that I speak concerning the Circular published on page 188 of the SIGNS of 1888, and as a brother, I ask a brotherly hearing and kindness; for the Lord says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Circular was not intended for the churches of the Lord's people in general, who are already in union, but for as many of them, especially here in the west, whose union has been interrupted in the past, but who now desire to restore peace and union, and to have the fellowship of all sound Baptists. Two extremes in doctrine have troubled our people here in the west; namely, instrumental regeneration, and no regeneration of the children of men. And there have been some irregularities in receiving alien immersion as baptism. But those who hold these extremes have gone out from us, and they are now separate factions, not in fellowship with the sound Baptists.

The Circular is simply a declaration against such extremes, and an expression of fellowship in the truth for all sound gospel churches. It recognizes every sound Primitive Baptist Church with its Articles, and neither sets them aside nor changes them; but it is only a reaffirmation of Bible truth upon those points which have been denied by those disorganizers who have troubled the churches. The church has a right to make such a scriptural declaration of her faith and standing in the gospel, harmonious with her existing biblical Articles; and she has done so, when need be, from time immemorial, and will do so again. And some uninspired man wrote those Articles of belief and reaffirmation of certain principles of the Bible; but the church itself judges of their correctness. In the present case not a few sound and excellent brethren and ministers, and a number of gospel churches, have judged favorably of the Circular and approved it. But they had no thought of rejecting or giving up either the Bible or their scriptural Articles, nor of restoring any excluded persons, nor of recognizing anything as gospel baptism which is not; but only to "let brotherly love continue" between them and every other sound gospel church. The result has been peaceful. The churches that adopt the Circular

open the door of fellowship to no others only the churches of the saints, "who have obtained like precious faith," and are known to be Primitive Baptist churches; and of this the church will judge for itself, as the only body having gospel authority. But the churches that adopt the Circular do not change their relations to those who do not adopt it, because it is harmonious with the Bible and the scriptural Articles of all sound Baptist churches. Therefore, because the church at Crawfordsville adopts it, but the church at Antioch does not, their union in the gospel is not interrupted, but they continue, as before, in sweet fellowship. This is not a supposed case, but a fact.

If the items of the Circular may be misconstrued and distorted, so may every truth of the Bible, and of all the accepted Articles of the Baptist churches. But it is not at all probable that any persons or party, who neither love the truth nor the brethren, but hate both, would seek their fellowship by trying to misconstrue any of the six items of the Circular; yet if any such enemies should attempt to so deceive a sound body of brethren, the church would have wisdom to detect them. But it is not at all likely that the Mormons, or the Greeks, or the Protestants, or the two seed, the nonresurrection and the Means Baptist, or any designing enemies of the truth, will adopt the Circular, and thus try to take advantage of and impose on sound Baptist churches; because none of those unsound orders would like it well enough to adopt it. Nor is there the least danger that any conditionalist would think of deducing from it the notion, "that the gospel offers salvation to every sinner, on the condition of its acceptance by him," because he would know that there is no such thing in the Circular.

Now, as to the rescinding clause of the sixth item of the Circular, it is too expressly defined, guarded and limited to be misapplied or abused; for it is addressed only to "the churches of the saints," and they are specified as "the Primitive Baptist churches," who have obtained the same faith with the church that adopts the Circular; therefore all others are left out, and the door of fellowship is not opened to any of them. But it is according to the gospel, and good and pleasant, that brethren should dwell together in unity; that the Primitive Baptists, the churches of the saints of the same precious faith, should walk in love and fellowship with one another. Therefore, if hindering causes and acts should arise to interrupt the fellowship between any of them for a time, which is sometimes the case, then to endeavor to restore fellowship, by forgiving one another, and removing such hindering causes between any of the churches of Christ, is Christ-like, and pleasing in his sight; and it would be to the glory of the churches to do so.



It is but simple justice to say that the Circular is not an attempt to modify the truth, nor the offense of the cross, nor to compromise with any who do not receive the truth in the love of it. But it is a plain statement of Bible truth, relative to points which have been disputed; and for the most part it is in the words which the Holy Spirit has used, not with ambiguity, or double meaning, or obscurity, but with godly sincerity and clearness. This is not merely the opinion of the imperfect and unworthy writer, but it is the judgment of many of our esteemed and approved brethren in Christ, including not a few able ministers of the new testament, men who would hazard their lives for the truth's sake, who would not betray the Master and his brethren, nor compromise with error. But they do desire to recognize as brethren those whom God has cleansed and received, and to walk in love and live in peace with his dear children, who love the brethren and the truth of Christ.

Have I sinned before the Lord or against his people, in trying in meekness and love to foster this desire and endeavor? O I trust not. The dear, loving Master himself has both commanded and prayed for this love and union of his saved people.

Wishing grace, mercy and peace to the household of God, I am in love sorrowfully your unworthy brother,  
DAVID BARTLEY.

NEW CASTLE, Ind., Dec. 17, 1888.

"The Lord reigneth; let the people tremble: he sitteth between the cherubim: let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy."—Psa. xcix. 1-3.

Thus sang the sweet psalmist of Israel, and thus shall sing all the saints who, like him, have seen the glory of the Lord, and the excellency of our God. "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" "O Zion, that bringest good tidings, get thee up into the high mountains," where the Lord's house is established, and shout from the top of the mountains, "The Lord reigneth; he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself." What theme can we possibly contemplate that is more calculated to elevate our affections and banish our fears than the sovereignty of the God of our salvation? It is the first song that is uttered by the captive exile, when delivered from the pit, when God reveals to him his gracious name, turns his darkness to light, and puts a new song in his mouth, even praise unto God. Whatever may be his fears afterward, at this time, in this day of salvation, he is not afraid to sing that God is first and last, the Almighty, who has created all things for himself, and for whose glory they are and were created. From the

throne of God, established in the heart of "the people," whom he has formed for himself, to show forth his praise, the voice of praise and thanksgiving issues, saying, "Praise our God, all ye his servants, and ye that fear him, both small and great."—Rev. xix. 5. To "the people," whom the Lord has redeemed, and brought with singing unto Zion, and with everlasting joy upon their head, he says, "I, even I, am he that comforteth you. Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?" "I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." The words of our God, which are put in the mouth of his people, are the word of their testimony, as well as the bread on which they live. Nothing short of this will satisfy their hungry souls. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."—Jer. xv. 16. "And they overcame him [the accuser of the brethren] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Rev. xii. 11.

"The Lord reigneth." But what is it to reign? It is to possess or exercise sovereign power or authority; to exercise uncontrolled dominion. If then "the Lord reigneth," he possesses and exercises sovereign, uncontrolled authority and dominion in heaven, earth, and under the earth. So it is declared of him, for the comfort of his saints, that he is great, and is above all gods; and whatsoever he pleased, that did he in heaven, and in earth, in the seas, and in all deep places.—Psa. cxxxv. 5, 6. Therefore the psalmist says, "Praise ye the Lord. Praise ye the name of the Lord. Praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name, for it is pleasant."

Well may it seem strange that any subject of God's power and grace should say that this sovereign power and authority is abundantly set forth in the volume of inspiration, yet they have never been enabled to love it and rejoice in it. How sadly blinded by the god of this world must that one be who cannot rejoice that the Lord God omnipotent reigneth, exercising uncontrolled dominion over all beings and all events. Yet it is evident that such is the case at times with the true Israel of God. It was said by the apostle Paul of some of national, fleshly Israel, in the days of his ministry, that blindness in part

had happened to them; and it is even so now with spiritual Israel. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit." "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" "For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

"All things in earth, and all in heaven,  
On thy eternal will depend;  
And all for greater good were given,  
And all shall in thy glory end."

"This be my care; to all beside  
Indifferent let my wishes be;  
Passion be calm, and dumb be pride,  
And fixed, O God, my soul on thee."

May it be ours to exalt the Lord  
our God, and worship at his foot-  
stool; for he is holy. J.

MIDDLETOWN, N. Y., Dec., 1888.

DEAR BRETHREN:—I have been reading in the book of the prophet Daniel, of himself and his companions. I was made to see what the powerful God can do for them that put their trust in him. These blessed men were children of Israel "in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." Daniel had understanding in dreams and visions, and was "ten times better than all the magicians and astrologers;" for when the king was troubled about his dream, it was unfolded to Daniel in a night vision. Then Daniel told the dream to the king, with the interpretation thereof. Then the king promoted Daniel and his companions to great honor in the kingdom.

After this the king set up a golden image in the plain of Dura; and all the people were commanded, when they should hear the appointed music, to fall down and worship the image, or be cast alive into a burning fiery furnace. It was told the king that certain Jews whom he had set over the affairs of Babylon did not worship the image he had set up. Then Shadrach, Meshach and Abednego said to the king, "We are not careful to answer thee in this matter. 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; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Then the king was full of fury, and commanded the most mighty men in his army to bind the three; and they were cast into the fiery furnace. But blessed be God, the fire had no power to hurt them, for God was with them. Here was the faith of God's elect. He never forgets them that put their trust in him.

After Daniel had interpreted the king's dream and the handwriting on

the wall, certain men conspired to take away his life. But Daniel went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. He was a God-fearing man. There was necessity for prayer, for his life was at stake.

They cast Daniel into the den of lions. But the king went to his palace, and passed the night in fasting, and very early in the morning he arose and went in haste unto the den of lions, and said, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel said, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me, forasmuch as before him innocency was found in me." Only innocency and the lions can lie down together.

Now, dear brethren, I will close. These are some of my thoughts. It is wonderful to see God's power displayed in such a marvelous manner.

Yours in the love of the truth,  
MARY CAREY.

MAPLE WORKS, Wis., Oct. 28, 1888.

DEAR BRETHREN BEEBE:—Inclosed please find two dollars, my subscription for the SIGNS. I cannot make myself willing to do without it, as it contains all the preaching I have. I take much comfort in hearing from my best friends. I feel that they are my best friends, for they speak the sentiments of my heart. If I could write as some do, O how I would love to do so. But I feel that I am a poor, sinful worm of the dust, and am always doing that which I should not, and leaving undone that which I should do. But "it is no more I that do it, but sin that dwelleth in me." Yet I have some precious seasons in meditating on God's goodness to me, in preserving my unprofitable life. And I remember what precious seasons I enjoyed at the meetings last year, from Bryn Zion Church to the Chemung Association. It was a season never to be forgotten by me. I take much comfort in thinking of it; for it seemed some of the time that I hardly knew whether I was in the body or out of the body. I love to think on mercies past.

"What peaceful hours I then enjoyed!  
How sweet their memory still!"  
I am living it all over day by day, and remember the kindness I received. I would so much like to see Elder Vail and hear him preach again. It came with such power, it really did my soul good. I cannot forget it, nor the rest for that matter. It was like cold water to a thirsty soul, and has cheered me in my lonely life. I feel to thank God and take courage. Yet I have to mourn over my sinful nature, and

"Oft I feel my sinful heart,  
Prone from my Jesus to depart;  
But though I have him oft forgot,  
His loving-kindness changes not."  
With love to all the saints, as ever,  
SYBIL ALLEN.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 9, 1889.

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.

### LEAVEN.

ELDER WM. L. BEEBE—DEAR BROTHER:—I have very seldom sent you a subject to write an editorial upon, but I am now anxious for you to give your views as soon as you can make it convenient, in the SIGNS OF THE TIMES, on the scriptural or spiritual use of leaven. Does it or not invariably represent false doctrine, deceit, hypocrisy, &c.? See Matt. xiii. 33; xvi. 6, 11, 12; 1 Cor. v. 6-8.

I. N. VANMETER.

MACOMB, Ill., Dec. 6, 1888.

### REPLY.

WHILE fully conscious that our esteemed brother, Elder Vanmeter, is far better qualified to give instruction to us, than to be profited by any thoughts of ours, we would not pass his request with indifference. In the consideration of his inquiry, however, we wish it distinctly understood that we claim no infallibility for the views expressed. Doubtless he might write much more profitably upon the subject than we can hope to do. It will afford us pleasure to receive from him or any other brother a more extended discussion of the subject in the light of the inspired testimony of Scripture.

Under the shadowy dispensation of the ceremonial law leaven was forbidden to be used in any offering wherein there was signified a confession of sin. The one case in which it was commanded to be used by the Israelite under that law, was "With the sacrifice of thanksgiving of his peace offerings."—Lev. vii. 13. In this case there was an entirely different signification in the offering from that which was designed in all other sacrifices ordained under that typical law. While in every sacrifice in which there was a confession of sin that law expressly prohibited the use of leaven, in this offering of thanksgiving was the expression of the assurance of divine favor in the forgiveness of all sin; and for this reason it was required that in this offering alone leaven should be used in connection with the offering ordained. Certainly it will not be understood by our esteemed brother that in this type the use of leaven required the mingling of anything to "represent false doctrine, deceit, hypocrisy, &c." It seems more consistent with the use of this symbol throughout the Scriptures to understand it as significant of the principle of rejoicing which is called life, while the exclusion of leaven from all offerings which expressed contrition and sorrow for sin, would signify the necessity for self-denial and bitterness on the part of the penitent sinner.

When our Lord used the illustration in the parable cited in Matt. xiii. 33, we cannot conceive of any sense

in which he could have intended to "represent false doctrine, deceit, hypocrisy, &c.;" nor do we for a moment suppose that such an application would be accepted by our brother, or by any other believer in the truth of salvation by our Lord Jesus. In all that we have heard or read of the views of brethren in reference to this parable we have not found such an idea presented. In the record of the same parable in Luke xiii. 21, it is used to illustrate "the kingdom of God." Unquestionably, the same truth is expressed in both these passages. So far is this parable from signifying the abominations specified by our brother in his inquiry, that the apostle has recorded just the reverse as the inspired definition of that expression which is likened to leaven in the parable of our Lord. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17.

In the passage cited from the language of our Lord as recorded in Matt. xvi. 6-12, it is plainly stated that "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." This was the principle in which those self-righteous characters rejoiced as their life. In their daily experience the saints still find the need of heeding this admonition of our Lord. The carnal mind constantly suggests this doctrine to them, and it works in them the desire to rejoice in themselves, as those legal worshipers did. Jesus condemned them of whom it is said that they "trusted in themselves that they were righteous, and despised others."—Luke xviii. 9. Of this leaven we still have need to beware. So Paul says, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."—2 Cor. i. 9. The condemnation of this "leaven of the Pharisees" no more implies the rejection of all leaven than the warning against living after the flesh implies the condemnation of all life. While the leaven or doctrines of men and of devils are all contrary to the truth of the gospel, the doctrine of God our Savior is the essential principle which animates those who are led by the Spirit of God to trust in that salvation which is revealed in Christ Jesus. It is in the peculiar quality by which leaven conforms to itself all the meal in which it is hidden, that the kingdom of heaven is likened unto it. In the parable, the meal is powerless either to leaven itself or to resist the action of the leaven. So neither the individual subjects of divine grace, nor the whole embodiment of the church of Christ, has any power to control this principle of life which is the kingdom of God within them.—Luke xvii. 21.

In the use of the leaven in 1 Cor. v. 6-8, it is plain that the apostle refers to it as to a familiar illustration,

having no more design to prohibit the use of the leaven of literal bread than our Lord had in the parable of which we have written. It was not from the bread they used even in the ordinance of the Lord's Supper that they were commanded to purge out the old leaven; it was from themselves that the old leaven must be purged out, and the result of that purging was declared to be "That ye may be a new lump, as ye are unleavened." This is in harmony with the application already suggested of the use of leaven to represent the principle by which the saints are led. The old leaven in this case will signify all the principles of nature, or carnal hopes, in which the saints had trusted before they were brought to see Jesus as their perfect righteousness. So long as they continued to look to the works of righteousness which they had done or could do, they manifested the effects of the old leaven of legal trust, which could work in them nothing but death to all their comfort of hope in Christ. They must be divested of all this confidence in self, before they could experience the blessedness of perfect hope in the righteousness which is in Christ Jesus. When entirely delivered from their former trust they are a new lump, in the illustration, fitly prepared to rejoice in the perfect righteousness which is in Christ our true passover sacrifice.

Much more might be profitably considered in connection with the significance of the "scriptural or spiritual use of leaven;" but we would prefer that our inquiring brother should present his own views on the subject. We have read an argument by a venerable and highly esteemed brother, who contends that leaven as used in the Scriptures, always signifies corruption, and upon that ground he cannot approve the use of leavened bread in the administration of the Communion Supper. With all deference to his age and long and useful service in the ministry, we have to dissent from his view upon this subject; because that we have found no authority in the law of Christ for perpetuating any of the ceremonial provisions of the old covenant, which were fulfilled in the life and death of our Lord Jesus. Since he is the end of the law for righteousness to every one that believes, it seems to us inconsistent that his disciples should go to the ordinances of Moses for instruction in the gospel kingdom. Mere inferences are not law even in earthly courts, much less can they be accepted as authority in the kingdom of divine grace. In giving instruction to the church at Corinth, which was among the Gentiles, Paul does not specify that the bread used at the Supper must be unleavened, although it might reasonably be inferred that as Gentiles they were not aware that the bread used in the Jewish Passover was unleavened. It is very important that we observe

all things whatsoever our Lord has commanded, but it should be remembered that there is no authority delegated even to his apostles to establish any other rule but that which bears his clear and unmistakable authority. It may be inferred that the river Jordan, in which Jesus was baptized, was fresh water; but it will not be contended therefore that baptism administered on the sea-shore is invalid. The law of Christ is perfect, and needs no inferential supplements to complete its appointments. The atmosphere of his divine kingdom is perfect love, and the officers of his appointment are peace. May the blessed subjects of his kingdom be satisfied to "Follow after the things which make for peace, and things wherewith one may edify another."—Rom. xiv. 19.

### PUBLISHING EXCLUSIONS.

WE have repeatedly announced our desire to be excused from taking any part in cases of discipline which can be disposed of only by those churches in which they arise, and in which no good result can be attained by our being involved in them. It is not the design of our publication to expose the faults and imperfections of any who have professed to be members of the church of Christ. Much less is it our wish to promote discord by repeating to the world matters of disagreement which from time to time must come to disturb the peace of the saints while they are subject to the imperfections of this earthly state. Even in the apostolic day many cases are recorded in which the churches were under the painful necessity of dealing with disorderly members; and in some instances it was required that they should put away such from among them. But there was no instance in which they were pursued any further than to the severing of their connection with the church. After they were thus cut off they were to be unto the saints as the heathen and publicans, with whom the church had no fellowship, but against whom they were not to harbor malice or revenge.

Occasionally we are requested to publish acts of exclusion which are reported from churches at a distance, of the particulars of which it is impossible that we should know anything personally; and in many instances we are no more acquainted with those who make the request than with the members whom they would publicly denounce. How can we know whether the case is properly reported, or whether the law of our Lord has governed the action in the case? In most of these cases it is not apparent what good result can be expected from the publication of the action even though it may have been strictly in gospel order. Even the gross wickedness of the transgressor whose case is mentioned in 1 Cor. v. 1-5, appears to have been forgiven, from the exhortation in 2 Cor. ii. 6-11. It is hardly con-

ceivable that a more disgraceful case could occur in this age; yet even that would only have been aggravated by publication to the world.

When an ordained minister has been regularly excluded after due labor for his restoration, if he defies the decision of the church and continues to use her authority for imposing himself upon churches who are ignorant of the condemnation passed upon him, it may be necessary to publish his exclusion for the protection of such innocent churches; but even in such a case it would be better, if possible, to notify privately those immediately concerned. A public denunciation of one who is in disorder will often be construed by him as persecution, and thus it may be made to defeat the design of the church denouncing him. There is also a possibility that carnal feeling may be excited in the minds of those who are troubled by the disorderly member, and they may suppose that it is a sincere regard for the cause of Christ which moves them when they are governed by fleshly resentment. Under such circumstances it would be clearly wrong to stigmatize the victim of personal prejudice by publicly denouncing him. While no christian would willingly be guilty of thus persecuting a brother, there is none who can safely claim to be free from liability to be thus mistaken in his own motives. In obedience to the gospel rule there is no room for the indulgence of the angry passions of nature; and the Lord will take care of the consequences of a strict observance of his word. But when they are led by their carnal temper to depart from his law the saints sow to the flesh, and of the flesh they shall reap corruption. May the power of the grace of God keep us with all his saints from thus sinning against the law of the Spirit of life in Christ Jesus.

#### OVER 2,000.

SINCE the commencement of volume fifty-six we have received over two thousand new subscribers, and about three-fourths of them have been sent in since the announcement of our intention to publish this year weekly. To run weekly nearly doubles our expenses for material, and more than doubles the work. We therefore can no longer afford to carry gratuitous, half-price or delinquent subscribers, but shall before another number have to strike them from our list. All, therefore, who wish to not miss any of the numbers of this volume will please see that their arrearages are paid up. We do not refer to those who are but a few months behind, but to those from whom we have heard nothing for from one to three years, and many of whom may be dead or moved away, for all we know.

#### BACK NUMBERS.

WE still have several hundred copies of No. 1, and shall run a surplus for a few issues, to supply new subscribers with back numbers to the first of the volume, with which commences the serial, "Solomon's Temple Spiritualized."

### SERIALS.

#### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

##### CHAPTER VIII.

*Of the richness of the stones which were laid for the foundation of the Temple.*

THESE foundation stones, as they were great, so they were costly stones; though, as I have said, of themselves of no more worth than they are of their nature that were left behind. Their costliness, therefore, lay in those additions which they received from the king's charge.

First, in that labor which was bestowed upon them in sawing, squaring and carving; for the servants, as they were cunning at this work, so they bestowed much of their art and labor upon them, by which they put them into excellent form, and added to their bigness, glory and beauty, fit for stones upon which so goodly a fabric was to be built.

Secondly, these stones, as they were thus wrought within and without, so, as it seems to me, they were inlaid with other stones more precious than themselves; inlaid, I say, with stones of divers colors. According as it is written, "I will lay thy foundations with sapphires."—Isa. liv. 11. Not that the foundations were sapphires, but they were laid, inlaid, with them; or, as he saith in another place, they were adorned with goodly stones and gifts.—Luke xxi. 5.

This is still more amplified where it is written of the New Jerusalem (which is still the church on earth, and so the same in substance with what is now), "The foundations of the wall of the city were garnished with all manner of precious stones."—Rev. xxi. 19. For these carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apostles. Hence the apostle calls such gifts signs of apostleship.—Rom. xv. 19; 2 Cor. xii. 12; Heb. ii. 4. For as the foundation stones of the temple were thus garnished, so were the apostles beautified with a call, gifts and graces peculiar to themselves. Hence he says, "First, apostles;" for that they were first and chief in the church of Christ.—1 Cor. xii. 28.

Nor were these stones only laid for a foundation for the temple; for the great court, the inner court, as also the porch of the temple, had round about them three rows of these stones for their foundation.—1 Kings vii. 12. Signifying, as seems to me, that the more outward and external part, as well as that more internal worship to be performed to God, should be grounded upon apostolic doctrine and appointments.—1 Cor. iii. 10-12; 2 Thess. ii. 15; iii. 6; Heb. vi. 1-5.

##### CHAPTER IX.

*Which way the face or front of the Temple stood.*

THE temple was built with its face

or front toward the east, and that, perhaps, because the glory of the God of Israel was to come from the way of the east into it.—Ezek. xliii. 1-5; xlvii. 1.

Wherefore in that its front stood toward the east, it may be to show that the true gospel church would have its eye to and expectation from the Lord. "We look," said Paul. Whither? "Our conversation is in heaven; from whence also we look for the Savior."—2 Cor. iv. 18; Phil. iii. 20; Psalm lxii. 5.

It was also set with its face toward the east to keep the people of God from committing idolatry, to wit, from worshiping the host of heaven, and the sun, whose rising is from the east. For since the face of the temple stood toward the east, and since the worshipers were to worship at or with their faces toward the temple, it follows that both in their going to and worshiping God toward that place, their faces must be from and their backs to the sun. The thus building of the temple, therefore, was a snare to idolaters, and a proof of the zeal of those that were the true worshipers; as also to this day the true gospel instituted worship of Jesus Christ is. Hence he is said to be, to idolaters, a snare and a trap, but to the godly a glory.—Isa. viii. 14; lx. 19.

Do but see how God caught the idolatrous Jews, by this means, in their naughtiness. "And he brought me," said the prophet, "into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east."—Ezek. viii. 16. It was, therefore, as I said, set with its face toward the east to prevent false worship and to detect idolaters.

From the east also came the most blasting winds; winds that were destructive to man and beast, to fruit and trees, and to ships at sea.—Ex. x. 13; Job xxvii. 21; Ezek. xvii. 10; xix. 12; xxvii. 26; Psalm xlviii. 7.

I say, the east wind, or that which comes from thence, is the most hurtful; yet you see the temple hath set her face against it, to show that the true church cannot be blasted or made to turn back by any affliction. It is not east winds, nor any of their blastings, that can make the temple turn about. Hence he said that Jacob's face shall not wax pale. And again, "I have made thy face strong against their faces." "And the gates of hell shall not prevail against it."—Isa. xxix. 22; Ezek. iii. 8; Matt. xvi. 18.

It might also be built with its face toward the east to show that the true church looketh, as before hinted, for her Lord and King from heaven, knowing that at his coming he will bring healing in his wings; for from the east he will appear when he comes the second time, without sin unto salvation; of which the sun gives us a memento in his rising there every

morning. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Mal. iv. 2; Heb. ix. 28; Col. iii. 3; 2 Peter iii. 11-14; Matt. xxiv. 27.

Christ, as the north pole, draws those touched with the loadstone of his word, with the face of their souls toward him, to look for and hasten to his coming; and this also is signified by the temple standing with its face toward the east.

##### CHAPTER X.

*Of the courts of the Temple.*

I PERCEIVE that there were two courts belonging to the temple. The first was called the outward court.—Ezek. xl. 17; xlv. 21.

This was that into which the people of necessity first entered when they went to worship in the temple; consequently that was it in and by which the people did first show their desires to be worshipers of God. This answers to those badges and signs of love unto religion that people have in face or outward appearance.—Matt. xxv. 27; 2 Cor. x. 7.

In this, though there may sometimes be truth, yet often are lies and dissimulation; wherefore commonly an outward appearance is set in opposition to the inner court, and outward to the inner man; and that is, when it is by itself; for then it profits nothing.—Rom. ii. 28; 1 Cor. xiii. 1-3; 2 Cor. v. 12. Hence the outward court was something to the Jews, because by outward bodies they were distinguished from the Gentiles; yet to us it is little. For now "he is not a Jew who is one outwardly." Therefore all the time of the beast's reign this court is given to be trodden under foot; for, as I said, outward show will avail nothing when the beast comes to turn and to toss up professors with his horns.—Rev. xi. 12.

But as there was an outward court, so there was an inner court; a court that stood nearer to the temple; and so to the true practical part of worship, than that outward court.—Ezek. x. 13; xlv. 1; 1 Kings vi. 36.

This inner court is that which is called the court of the priests, because it was that in which they boiled the trespass offerings, and in which they prepared the sin offering for the people.—2 Cor. iv. 9; Ezek. xlv. 20.

This court, therefore, was the place of practice and of preparation to appear before God, which is the first true token of a sincere and honest mind. Wherefore here, and not in the outward court, stood the great brazen altar, which was a type of Christ, by whom alone true worshipers make their approach with acceptance unto God. Also here stood the great brazen scaffold, on which the king kneeled when he prayed for the people; a type of Christ's prayers for his, when he was in the world.

Wherefore this court was a type of practical worship, and of our praying, hearing and eating before God. There belonged to this court several



gates—an east, a south, and a north gate; and when the people of the land went into this court to worship, they were not to go out at the gate by which they came in, but out of the gate over against it; to show that true christians should persevere right on, and not turn back, whatever they may meet with in the way. "He that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, he shall not return by the way of the gate whereby he came in, but shall go over against it."—Ezek. xlv. 9.

These courts were places of great delight to the Jews, as both feigned and sincere profession is to those that practice therein. Wherefore when the Jews did enter into these, they did use to do it with praise and pipe, as do both hypocrites and sincere ones. So then, when a man shall tread in both these courts, and shall turn what he seems to be in reality, then, and not till then, he treads them as he should; for then he makes the outward court and his treading there but a passage to that which is more inward and sincere. But he that stays in the outward one is but such a one as pleases not God, for that he lacks the practice of what he professes with his mouth.

#### CHAPTER XI.

*Of the great brazen altar that stood in the inner court of the Temple.*

In the inner court stood the great brazen altar which Solomon made. This is evident; for when he kneeled upon the scaffold to pray, he kneeled before this altar.—Ex. xl. 6-29; 2 Chron. vi. 13; 2 Kings xvi. 14; Joel ii. 17.

This altar seems to be placed about the middle of this court, over against the porch of the house; and between it and the temple was the place where Zachariah was slain. This altar was called the altar of burnt offering, and therefore was a type of Christ in his dignity; for Christ's body was our true burnt offering, of which the bodies of the sacrificed beasts were a type. Now that altar upon which his body was offered was his divinity, or Godhead; for that, and that only, could bear up that offering in the whole of his sufferings; and that, therefore, and that only, was to receive the fat, or the glory. Hence it is said that he, through the eternal Spirit, offered himself without spot unto God.—Heb. ix. 14. For Christ is Priest, and Sacrifice, and Altar, and all. As a Priest, he offered; as a Sacrifice, he suffered; as God, he supported his humanity in suffering all the pains he underwent.—Gal. i. 4; ii. 20; 1 Peter iii. 10; Heb. ix. 13.

It was then Christ's Godhead, not the tree, that was the altar of burnt offering, or that by which Christ offered himself an offering and a sacrifice to God for a sweet smelling savor.

That it was not the tree, is evident; for that could not sanctify the gift, to wit, his body. But Christ affirmeth that the altar sanctifieth the gift; and by so saying, he affirmeth that the altar on which he offered his offering was greater than the offering itself.—Matt. xxiii. 19.

Now the body of Christ was the gift, for so he saith, "My flesh I will give for the life of the world."—John vi. 51. But what thing is that which is greater than his body, save the altar, his divinity, on which it was offered? The tree then was not the altar which sanctified this gift to make it of virtue enough to make reconciliation for iniquity.—John vi. 15; xvii. 19; Heb. ix. 14; Col. i. 19-21.

Now, since this altar of burnt offering was thus placed in the inner court, it teaches us several things.

First, that those who come only into the outward court, or who rest in a bare appearance of christianity, do not by so doing come to Jesus Christ; for this altar stands not there. Hence John takes notice only of the temple and this altar, and them that worship therein, and leaves out the outward court, and so them that come no farther.—Rev. xi. 1, 2.

Secondly, this teaches us also that we are to enter into that temple of God by blood. The altar, this altar of burnt offering, stood as men went into the temple. They must go by it, yea, they must leave their offering, and so go in and worship, even as a token that they came thither by sacrifice and by blood.

Thirdly, upon this altar Solomon, at the dedication of the temple, offered thousands both of oxen and sheep, to signify surely the abundant worth and richness that would be in the blood of Christ to save, when it should be shed for us; for his blood is spoken of with an "how much more." "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God."—Heb. x. 14; 2 Chron. vii. 5-8; Heb. x. 1-12.

Let us then not dare to stop or stay in the outward court, for there is not this altar; nor let us dare, when we come into this court, be careless whether we look to this altar or no; for it is by blood we must enter. "Without shedding of blood there is no remission." Let us always then, when we come hither, wash our hands in innocency, and so compass this holy altar. For by Christ, who is the altar indeed, we are reconciled to God. This is looking to Jesus. This is coming to God by him, of whom this altar and the sacrifice thereon was a type.

(To be continued.)

#### CIRCULAR LETTERS.

*To the churches composing the Bethel Association of Primitive Baptists, when convened with Leatherwood Church, on the 22d, 23d and 24th days of September, 1888, this annual Circular is sent.*

"UPON this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 18. These are Christ's words. We believe the words, for they are the words of him who spake as never man spake. He needs no help to build his church, for he has all power in heaven and earth. Is not this the church that David spake of? He said by inspiration, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Psa. cxxv. 1. Again, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread."—Psalm cxxxii. 13-15. Her food comes down from heaven. She does not clothe herself. Her Husband, Christ, clothes her with his own righteousness. "When the Lord shall build up Zion, he shall appear in his glory." He did appear in his glory. "Those that be planted in the house of the Lord, shall flourish in the courts of our God." "His foundation [Christ] is in the holy mountains. He loveth the gates of Zion more than all the dwellings of Jacob." "And of Zion it shall be said, This and that man was born in her." "Not by might, nor by power [of man], but by my Spirit, saith the Lord of hosts." "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple." This is the same church that Christ built upon the rock. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." "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 generation following. For this God is our God forever and ever: he will be our guide even unto death." "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Then Christ alone builds his church; not with natural stones, but with spiritual stones. Peter says of these spiritual stones, built upon a sure foundation, Christ, "To whom coming, as unto a living stone, disallowed indeed of men, but

chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Was he ever precious to an unbeliever? Never.

Now, to prove that the Primitive or Predestinarian Baptists, as we are called, are the church of Christ: Do we hold the same doctrine? Have we the same faith? Have we the same ordinances? We believe so. On the day of Pentecost, when Peter preached Christ, those that heard, and were pricked in the heart, said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Not to be saved, for their hope was in Christ, their Savior. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Then they that gladly received his word were baptized." We believe the same. "And the Lord added daily to the church such as should be saved." They did not receive any on probation; neither do we. They received only those whom they believed God had saved through Christ; so do we. They baptized only professed believers; so do we. "And believers were the more added to the church, multitudes both of men and women." "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." The apostles believed that God only could write his spiritual law in the hearts of the children of men; and we believe the same.

Brethren, trust in God; for he only can defend you.

R. S. BANKS, Mod.

WM. J. BAKER, Clerk.

#### RECEIVED FOR CHURCH HISTORY.

J. R. Woods 2, R. H. Rush 2 50, Elder A. B. Morris 2 50, Z. T. Davis 2, H. B. Harding 2, P. N. Moyers 2, A. D. Hutchison 2, Mrs. Mary A. Parker 5, W. A. Z. Elkin 2, Elder A. W. Patterson 20.—Total \$42.

## MARRIAGES.

Nov. 27th, 1888, by Elder T. M. Poulson, at Forest Grove meeting-house, Wicomico Co., Md., Mr. John W. Laws and Miss Sarah M. Holston, both of said county.

Dec. 11th, 1888, by the same, near Wagram, Accomac Co., Va., Mr. William Woodard, of Delaware, and Miss Attie Smith, of Accomac Co., Va.

Dec. 12th, 1888, by the same, at the house of the bride's father, in Worcester Co., Md., Mr. Jacob Boston and Miss Janie Pilchard, both of said county.

Dec. 25th, 1888, by the same, near New Church, Accomac Co., Va., Mr. Benjamin T. Ross and Miss Bertie H. Barns, both of Accomac Co., Va.

Dec. 26th, 1888, by the same, at the bride's mother's, near Newark, Md., Mr. Minus F. Hastings, of Delaware, and Miss Estella Holloway, of Worcester Co., Md.

Dec. 19th, 1888, at the residence of the bride's parents, in Philadelphia, by Elder Joseph L. Staton, Mr. Samuel E. Giberson, of New Jersey, and Miss Amy J. Stout, of Philadelphia, Pa.

By the same, at Mr. Wilson's, near Newark, Del., Dec. 27th, 1888, Elijah J. Jerman, of Berlin, Worcester Co., Md., and Mary E. Townsen, of New Castle Co., Del.

On Dec. 29th, 1888, by Elder Benton Jenkins, at his residence, Mr. Henry Wollenhaupt and Miss Addie D. Parker, both of Middletown, Orange Co., N. Y.

On Dec. 25th, 1888, by Elder W. Housel, Mr. Elias E. Brewer and Miss Carrie B. Skillman, both of Jacksonville, N. J.

Dec. 26th, 1888, by Elder John Clark, at his residence, Roxbury, Delaware Co., N. Y., Mr. Ransom W. Hull, of Margaretville, and Miss Isabella T. Crosier, of New Kingston, both of Delaware Co., N. Y.

In North Berwick, Maine, Oct. 30th, 1888, by Elder Wm. Quint, Deacon Joshua C. Hatch and Mrs. Susan F. Hubbard, both of Wells, Maine.

## OBITUARY NOTICES.

DEAR EDITORS:—I beg space to record the deaths of four of my dearest relatives.

My devoted father, **James K. P. Burns**, departed this life on June 5th, 1888. He was born in Tippah Co., Miss., Aug. 4th, 1845, and moved with his parents, John R. and Elizabeth J. Burns, to Nacogdoches Co., Texas, where he was reared to manhood. In 1866 he was married to Miss Sarah E. Biggs, with whom he was spared to dwell until his death. About the year 1866 he joined the Primitive Baptist Church, with whom he remained, with my mother. In 1872 we moved to San Augustine County, and then to Sabine County. About the year 1876 he was ordained to the work of the ministry, and devoted much of his time to that calling. In the winter of 1879 he moved to Vernon Parish, La., where he died. He was a strong advocate of the doctrine of the predestination of all things. He was willing to sacrifice time and ease for the comfort of his brethren, whom he so much esteemed. During the last few years of his life his mind seemed to be entirely on things of a religious character, the last few months of which his theme was the resurrection of the dead. His last sermon was on his dying bed, a day or two before he died. His voice was weak and faint, and his words almost inaudible, but he was understood to be speaking on the resurrection. His closing prayer was on the day before his death.

Father was a friendly and obliging neighbor, a devoted husband, and a kind father of eight children, only four of whom survive. One, a little son, died at a tender age, and was buried near our old home in Texas. Another, a little girl,

died when young, and was buried near our present home, where the father now lies.

ALSO,

**Celia J. Burns** preceded our father three days. She was born in Nacogdoches Co., Texas, Oct. 21st, 1869, and died June 2d, 1888, aged eighteen years, seven months and eleven days.

She was not a member of the church, but a remarkable change was noticed in her conversation and religious interest. She bore her sickness without complaining, although she suffered greatly, and seemed conscious that she must soon faint and die. Death had lost its sting. Her mortal body was laid by the side of that of her little sister, the place of her own location.

ALSO,

**Naomi A. Burns**, the second daughter, was born in the same county, Jan. 28th, 1872, and died July 28th, 1888. Her age was sixteen years and six months.

She had never joined any church, but in conversation manifested deep thought and sincere reflection. She bore her sickness with much patience and fortitude; and when death called for her departure she orally responded with rejoicing. Her joy seemed more than she could tell. She told us not to grieve for her, and gave a word of comfort to the heart-burdened writer, which was, "Grieve no more for your sins; God has forgiven you them all." To the last she rejoiced in the beauty of her departed sister and father, the Savior and all his angels, pointing to one beauty after another beyond this dying world, as if looking across the shadow of perishable time to the sunny shore, where is bliss forevermore. She bade us adieu, and told us to bury her by the side of the dear one departed.

ALSO,

**Rebecca Burns**, the kind wife of the sorrow-stricken writer, whose society I had enjoyed but a short time, having been joined in marriage on January 18th, 1888, died on May 25th, 1888.

She was the daughter of Elder David and Hester Richey. She was not known to the visible church, but her walk was consistent in her ways. She was kind in her manner, and beloved by all who knew her. It was our lot to dwell together but four months until she was taken sick, from which she never recovered. She bore her sickness with much fortitude. Although she suffered greatly, she seemed at ease in spirit, and spoke but little of getting well. When she saw me wiping away the fast-falling tears of sorrow, she would answer in a quiet, peaceful tone, "I am not scared at all. We must all die." When, as it seemed, she became convinced that the time of her departure was near, she expressed herself as being willing to go, and rejoiced in a living hope beyond. At one time she asked my since-departed father, in a child-like manner, if he was willing to die. He promptly answered that if it was his appointed time he thought he would be willing. She clasped her feeble hands with joy, as she had found a witness in a living hope, and rejoiced, and praised God for his goodness. She was a dear companion, an appreciated daughter by both our parents, who were with her in her sickness, together with many friends.

We are left to mourn the absence of our loved ones, but hope that our earthly loss is their eternal gain. With patience we must wait our appointed time. Earth has been robbed of its endearments, and no place here is dear, nor treasures real, save one not wrought nor merited by wretched sinners, but compassionately provided for the chosen ones, called, qualified and made meet. We hope to be remembered in our bereavements, a mother, three little sisters, and many friends and relatives.

JOHN W. BURNS.

VERNON PARISH, La.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 16, 1889.

NO. 3.

## CORRESPONDENCE.

STATE ROAD, Del., Dec. 7, 1888.

BRETHREN BEEBE:—In your editorial in the last issue of the SIGNS, on the subject of the qualifications for the office of Deacon, you join with the inquirer in a request for others to write on the same subject. I have written privately and for publication at different times considerable upon this subject, and on that account I have doubted the propriety of my attempting anything further, especially as I have nothing to vary or to add particularly to what I have said before. I am not going to object to anything you have written, although on some points I fail to see the force or propriety of your remarks. I will venture to offer some suggestions, to be taken for just what they are worth.

I believe that what is written is intended to be plain and practical, designed to give needful and profitable instructions to the churches in regard to the work and qualifications of her officers. I have not understood the apostle as requiring that a Deacon must be sinless, or that his wife must be so. He would not require of a church to find such qualifications as no man had, and so virtually debar her from having officers. The brethren are competent judges of these qualifications, and they are not at liberty to appoint to office those in whom the evidences of fitness are wanting. It is a quite common thing for the brother himself to object, and to insist that he lacks qualifications; and it would probably be hard to find a brother whom the brethren had their minds fixed upon who would judge himself fit for the place. It does not follow that he is unfit, or that he will not be faithful to the trust.

It seems to be pretty well understood, and the brethren are generally agreed, that the work of a Deacon is to serve the church in temporal matters. This service is not particularly described by the apostle. The service varies so much at different times and under different circumstances, that it would have been difficult for him to have done so. Every church that maintains her standing and keeps up regular meetings, has need of much serving in secular matters, and she has no trouble to find out what service it is that she needs. The qualifications named by the apostle have, I think, direct reference to the services that will be required of them. Suppose

we take, for an example, an instance of a minister being expected by rail to meet an appointment with some certain church. Said church will need some one of her members to meet the train and take care of that minister, seeing that he has a place to put up, and a way to get to the appointment and back to the train; and if a contribution is needed to defray expenses, see to that also. This one, among a hundred duties, will serve to show that a man is best fitted for this work who has a home and sufficient means, so that the service does not burden him unreasonably, or that he should be unable to attend to the calls upon him. The location of his home is also a matter of some importance; as if a man resides out of reach, it would be impossible to render that prompt and faithful service that would be required. Sometimes, perhaps, he would not know what was needed on account of living far away. It will hardly be required or expected here that I should go over and enumerate all or most of the temporal duties devolving on church officers.

It is not clear to me that the apostle, in enjoining that the Bishops and Deacons should be husbands of one wife, alluded to polygamy. That would imply that there were brethren in the churches with more than one wife. There is good reason to believe that the churches did not allow that. That a young man who is unsettled, and no certain home, or none of his own, would be but a poor and uncertain dependence for a Deacon, is obvious. As to a man losing his wife disqualifying him, I will observe that I have not known of an instance of a man being suspended from the office on this account, or hardly on any other account; but the work practically devolves on some one else frequently. Sometimes the family is broken up, and the man finds a home where he can—among his children or with strangers; or, if he continues to keep house, the character of the housekeeper and the housekeeping will be very uncertain. Children come into the account, not as a necessity, but only where there are children, as to their government.

Now, as to all these qualifications, I fail to see anything in them but what ought to be there, and ought to be found in every man who is entrusted with a responsible office in a gospel church. "Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding

the mystery of the faith in a pure conscience." "Let the Deacons be the husbands of one wife, ruling their children and their own houses well." I think it will be conceded that all these things ought to be so, and to be first proved. "Then let them use the office," &c.

Brother Odom's inquiry was in regard to the Deacon's wife and her deportment. You, brother Beebe, have not lived to your present age without knowing that both preachers and Deacons have suffered, and their usefulness been impaired, and the cause reproached, by some of those blemishes in the character of their wives. While, on the other hand, men's wives have not only been helps to them, but their usefulness and faithful and satisfactory service have depended largely upon their wives. I do not like to be a critic over the action of any church; but I have lived long enough to see something of the working of these things. I have seen present to sanction the appointment of quite a number of Deacons. I will not say that any of them lacked, or do now lack, the scriptural qualifications; but I have known of several instances of appointments to that office, and sometimes a solemn ceremony of ordination, and the appointee never afterward pay one particle of attention to the office and its duties, and perhaps but very seldom attend the church appointments. Not only so, but there was no reason to expect anything else. The shortcomings were all open beforehand. In regard to the wife being in sympathy with her husband, suppose we contemplate a picture on the other side a little while. Suppose the wife is not in sympathy. She does not like the Baptists. She influences and prejudices the children against them. The house is divided. The children treat Baptist company coldly and with disrespect. When their father has Baptist ministers or brethren to entertain, other wild and vain company is being entertained in another part of the house. I need not ask how such a man will do for a Deacon. He does not rule his own house well. His children are not in subjection with all gravity. His wife does not with him hold the mystery of the faith, neither is she faithful to him in all things.

For some of these things a man may not be to blame; but the fact will remain that they unfit him to fill the office with honor to himself, and to the profit and prosperity of the

church. I have not understood it that a brother's wife must of necessity be a member with him. It is certainly well when it is so. If she believes with him, and feels the responsibility of her position, she may afford him all needful support without being a member; but she must be grave, not a slanderer, sober, faithful in all things. These things must be so; and when a church has erred in appointing some person unsuited to the work, I do not know why they should not reconsider the act and disannul it. When a man afterward marries an unbeliever, or one that is at least unfriendly, it should be understood that he has disqualified himself, and another should be appointed in his place. The same might be said if where the children are grown up they should be unruly, causing confusion and disorder in the family, and reproach upon the church because of their father's position, it seems to me that the qualifications now being wanting, suspension from the sacred obligations has become necessary; yet I have never known of an instance of suspension on any such account. I suppose churches prefer to bear the reproach rather than to resort to the extreme measures necessary to bring relief. I do not know what churches see in appointing, as has sometimes been the case, some person or persons who never attend to the duties, or even appear to know what their duties are, and then leave them stand as Deacons for years, while somebody else is doing the work. Instead of it being an honor to a man, it tends to his dishonor and reproach when he is appointed to a place for which he has no qualifications, and the obligations of which he utterly neglects. A church may thus bring herself down from her exalted station to the level of her incompetent and unfaithful officers.

The qualifications for Deacons, like other gifts, are given by that Spirit from whom all gifts come. They are for the purpose for which they are used, and I do not think a gospel church is often destitute of some qualified members. The churches in this section of the country generally have two. Then they can relieve each other, and there is one to depend upon in case of the sickness or absence of the other. Sometimes they make out with one; but from one to four is customary, according to the amount and character of service required. The church should give honor to whom honor is due,



and not accept faithful service at the hands of a brother for a long time without acknowledging it by appointment to the office.

One thing more. The office of a Bishop I have understood, not to refer at all to the ordination to the ministry, but the official relationship of overseer or pastor to a church. Pastoral qualifications are peculiar, and are mentioned as a distinct gift from all the others named. There are many instructors, but not many fathers. It is not necessary that a man should be a husband and settled in life to be ordained; but that it would be better in assuming pastoral charge of churches, will be admitted.

I respectfully submit the above to brethren Beebe, brother Odom, and the brethren generally.

E. RITTENHOUSE.

BALTIMORE, Md., Nov., 1888.

DEAR BROTHER JENKINS:—I will try to explain to you my views in relation to the first seven verses of the seventy-eighth Psalm. I stated that it was still proper to teach children in some way the Scriptures, wherein are the statutes of the Lord, and referred you to this passage for proof. You answered that that was under the law; that in the gospel day they shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know him, from the least to the greatest of them.

I will say, first, that teaching the statutes of the Lord is not teaching to know the Lord. Very widely apart. For I apprehend that none can know him, only as did Peter. None but the Father can reveal him unto us. But this does not teach the fact as to whether I should teach the statutes of the Lord to the young and old or not.

Under the old covenant there was no public instruction. All worship was at first confined to the tabernacle, then to the temple; and when the synagogues were erected, they were used principally for the reading of the law and the prophets; and all Israel attended them with their children, and read in turn the Scriptures, so that those in attendance could hear them read. The commands were not taught, only as taught by the parent, and in the tabernacle, and later in the synagogue, except occasionally, when a prophet arose; and then, what was one among so many? Thus it was until the time of John the Baptist, the greatest of the prophets, who said, "Behold the Lamb of God, which taketh away the sin of the world;" the great sin-bearer, Christ Jesus, who taught as never man taught; who sent forth his ministers and apostles to preach. As if he had said, Go teach that I am come according to the Scriptures. And after his resurrection he sent his apostles into all the world to preach the gospel to every creature; and we find the apostles going everywhere,

preaching the gospel, or the risen Savior.

Thus the passage you refer to is in contrasting the mode and means of making known the things of God; for he says that the spiritual Israel shall know him, from the least to the greatest of them. As if he had said, They shall testify of me, out of the abundance of the knowledge of God in his appearing, in contrast with the old covenant, the new being so much more glorious. In the new there shall be a profusion of divine light from the Sun, Christ, as compared to the moon, under types and shadows. Now there shall be the great Light from heaven. God gave the word, and great is the company of them that publish it. Yes, an abundant gospel ministry, diffusing the light from heaven. It is no longer left to the parent alone; but that is not forbidding the parents to teach their children the statutes of the Lord. And not only so, but his word is now by his providence printed in nearly every language. Here is the record of his wonderful works to the children of men; and here are recorded his statutes, and his mind and will concerning us.

Do you cease to teach because Christ is known by revelation? Now let us look at your passage again, Hebrews x. 16. "They shall no more teach," &c. This is a citation from Jeremiah xxxi. 31-34. The apostle recognizes that this is now the time prophesied of. We must go back to the seventh verse, and come up to this passage, and there we shall see a first covenant and a second covenant; a new covenant and an old covenant. We must not think it is meant that the one differed from the other in substance, or that any change had taken place in the mind of God, for it is not so; for the old covenant preached Christ. Truly dimly so, in comparison to the great sunlight shed forth by Christ and his apostles. Heretofore the covenant was with a natural people and nation, with many righteous that were taught of God by faith. The Jews were types, and were the dawning of the same great Teacher, Christ. In reality there has been but one covenant, and that from everlasting; and that covenant is the Lord Jesus Christ, the same before his coming as at his advent; and as he is now, the same yesterday, and to-day, and forever, the sole covenant to the people. Neither can his gospel be called a new revelation, differing from the old testament in sum and substance; for the gospel was preached to Abraham.—Gal. iii. 8. Then Isaiah saith, "Who hath believed our report? and to whom is the arm of the Lord revealed?" He preached Christ then, and was known then by Christ being revealed in them, as now.

But here in Psalm lxxviii. is a reference to a statute or law that is national. Israel was to teach the many great and wonderful works of God, his promise to Abraham, that he would perform for him, and would

be his God, and that he was his God. And then the many manifestations of his power in carrying out his promise, in Egypt, at the Red Sea, in the wilderness, water out of the rock, manna and quail, their wonderful marches, &c. Also, that he gave them the land according to the promise; his judgments in the wilderness, and in Canaan, and in Babylon; and of their being brought back according to his promise, or word. Now this was to be taught, that they might set their hope in God, and not in Baal-peor. Stop, and read the whole Psalm.

Shall we not preach or teach that we are blessed according to that promise unto Abraham? And shall we not make mention that there were shepherds that saw his star, and went by its guidance, and worshiped the Savior; that he came according as it was written in the law and in the Psalms, was crucified, buried, arose from the dead, appeared unto Mary and the twelve, and, last of all, has appeared unto me and you? If so be we are his witnesses, then let us tell it, and speak of the wonderful works of God.

I will say that truly it is not left to man to give the knowledge of God, who is known only by revelation. But here was to be a great and grand display of his enlightening and saving power, diffused by the tabernacle of the Son of God openly in our nature. And from the least to the greatest, all his saints shall know him, and that not by hearsay, or duty faith, or speculative faith, or theories of man's apprehension of God as he is revealed in the Scriptures; but a spiritual persuasion; yes, an inward consciousness, whereby we know him, and his revealed word to us, that our sins are pardoned; yes, have that soul-enraptured enjoyment of his presence, so that afterwards we have to say, "The Lord was in this place, and I knew it not." This is faith; and the just live by his continued word by the way.

Now, I ask, Can you hold your tongue? No.

"Then will I tell to sinners round  
What a dear Savior I have found;  
I'll point to his redeeming blood,  
And say, Behold the way to God."

"Preach the gospel to every creature." Will you limit it to a certain age? It is compared to seed sown. Some fell by the wayside; some fell on stony ground; some fell among thorns; some fell among good ground. Where is it written that you should withhold your hand on account of the ground? Our Father makes the ground good by ploughing deep, so that the poor soul feels his sins, and the word comes to him, not in word only, but in power, if applied by the Spirit.

Does it follow that one taught of the Lord shall not teach men the statutes of the Lord? Is not that which is true of the type also true in the antitype? If then it was true that natural Israel should teach their

children the statutes of the Lord, and his wonderful works to the children of men, shall it be less so in the antitype? We are to be as a light set upon a hill, which cannot be hid. Should not that divine life in the saints be reflected, so that men, seeing their good works, shall glorify their Father which is in heaven?

The apostle, in giving instruction to parents, to bring up their children in the nurture and admonition of the Lord, cites the law, "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Here the law is taught to the young.

I have referred to the nation of Israel reading the law and the prophets in their synagogues on the Sabbath day, and that all attended, old and young.

The word says, "Assemble yourselves together, after the manner of some." As if he had said, After the manner of the Jews in their synagogues. Shall we not take old and young to the house of God? And if the parent cannot go, where is the best and proper place for the young, but with the brethren, and not mingling with the Midianites and learning their ways? I ask, Will you allow your sons and daughters to visit an immoral place, and not feel condemned if they take up with their ways? Will you allow the Midianites to preach or teach in your churches? Of course you say, No. Then how can you hire them by contributions to teach the young for you, as they have nine out of ten in all the cities of this country? In a word, whenever our enemies have had a sacrifice or a dance, in the end the most of them have been joined unto Baal-peor; and we have therefore, like Israel of old, been diminished; yes, chastened.

My brother, I desire to search the Scriptures for my faith and practice. Let God be true. I do not care for traditions, if not supported by the word. The *how* is a small matter; but do we do our duty? I hope you will not again try to parry the truth.

I remain your brother in hope,  
JOHN THORNE.

MIDDLETOWN, N. Y., Jan. 10, 1889.

DEAR BROTHER THORNE:—I embrace the first opportunity to reply to yours, and sincerely hope I shall not be left of the Lord to "parry the truth." Truth alone can do us good. I also desire to search the Scriptures for my faith and practice. But, like the apostle Paul, I profess to be a "minister of the New Testament," and "not of the letter." I desire not to follow or attempt to live upon shadows, but upon a real substance. If I find carnal, typical Israel engaged in a work which God commanded them in the law, I know I am not to do that work, for it is the letter, and not the spirit. It simply shadowed forth a spiritual work of a spiritual people. I desire to remember that both that people and their

work were typical, and that I have to do with what they typified only. To perpetuate anything pertaining to that covenant which they were under, is to deny that Jesus Christ is come in the flesh, which is antichristian. The carnal Israelite was forbidden to eat the blood of the sacrifices, to signify that there was no spiritual life or service there, but that the spirit or life of all their service should be found in "the generation to come," the people which should be created.—Lev. xvii. 10-14; Psal. cii. 18. There was something better reserved for us under the gospel. We live not on shadows, but the real substance. I insist that everything under the gospel and in the gospel kingdom is absolutely new. No part of the old covenant is found in the new. "And he that sat upon the throne [Jesus, the King in Zion] said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."—Rev. xxi. 5. The closing words of this book of Revelation are a solemn address to the saints, and may the Lord cause them to sink deep into our hearts. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii. 18, 19. With God's enlightened children the *how* is not a small matter, as you seem to think, in any matter pertaining to his kingdom. They not only desire to do *what* their King has commanded them, but also to do it in the manner he has commanded; and nothing short of this will be accepted as obedience by their King.

You ask, "Do we do our duty?" Nothing is the duty of the child of God unless it is expressly enjoined by the King in Zion, or by his enthroned judges, the inspired apostles. If, then, it is their duty to teach the statutes of the Lord to their natural children, we shall find the command to do so written in the New Testament. If there is such a command in the New Testament, I have failed to find it. Ephesians vi. 4, will not answer to establish your theory. The apostle shows that the new covenant is unlike the old covenant; but you say that we must not think that the one differs from the other in substance. But there was no substance in the old covenant, any more than there is substance in any other shadow. Again, you say, "In reality there has been but one covenant, and that from everlasting." That cannot be so, for the apostle says, "For these are the *two* covenants."—Gal. iv. 25. And the Lord says, "I will make a new covenant." "Not according to the covenant that I made with their fathers," &c.—Jer. xxxi. 31, 32. It seems to me

that your statements are calculated to confuse the mind, and are opposed to what the Lord and the apostles have declared. The apostle says that the old covenant is "abolished;" that "the handwriting of ordinances" is taken out of the way; that we are dead with Christ from the rudiments (or elements) of the world (that old world); that we are to "touch not, taste not, handle not;" that the works of that old covenant are "dead works." "Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. If ye then be risen with Christ, seek those things which are above [the old covenant or law], where Christ sitteth [in the gospel kingdom] on the right hand of God."—Col. ii. and iii.

Let us examine the new covenant a little. "And they shall no more teach," &c. This expression, "no more," shows that under the old covenant they were required to teach, and did teach; and that in whatever way or manner they did teach, they shall "no more teach." The question then is, How did they teach under the old covenant? "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi. 6, 7. Thus we see that under that old covenant the teaching of the statutes of the Lord to the children of the Israelites was alone by the parents. You acknowledge that "under the old covenant there was no public instruction. All worship was at first confined to the tabernacle, then to the temple; and when the synagogues were erected, they were used principally for the reading of the law and the prophets, and all Israel attended them with their children." But did God ever command the erection of synagogues, and authorize Israel with their children to there assemble? It seems to me that these were among the inventions of carnal Israel, and not required at their hands; as much so as so-called Sabbath Schools of this day are the inventions of men, and are a part of their "crooked ways." And "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity."—Psal. cxxv. 5. Under the patriarchal and legal dispensations it was understood that the government of children was confined to the parents, and there it should remain to this day. Parents are obligated to bring up their children in the way of morality, to honor their parents, so far as it is in the power of the parents to do so. This is the law of their Creator; but they are not commanded or required to teach them religion.

The Bible is not a proper book to place in the hands of the young. Carnal Israel understood this. There

are portions of it that they should not read, nor should be read to them. I am not aware that any Old School Baptist has ever objected to parents reading a portion of the Scriptures to their children, at proper times and places; nor that there is any impropriety in taking their children with them to their places of worship; but some do object to compelling them to thus attend, lest in so doing the object had in view be defeated. When children are compelled to go to such places greatly against their wishes, it generally has the tendency to produce in them contempt for such religion. Parents should use judgment in this matter. Old School Baptists generally have no such customs; and yet I think we may challenge the world to a comparison of children, as to religious intelligence, honor and respect for parents, and general morals. It is a proverb in the world, that no one knows so well (in their own estimation) what to do with children, as the man or woman who has never had to manage any.

The law which the carnal Israelites were under, as a covenant, was given exclusively to them. The Lord said to them, "You only have I known of all the families of the earth."—Amos iii. 2. And the Redeemer said that the first commandment was, "Hear, O Israel," &c. The Gentiles were never under that law or covenant. That which was promised or secured to Israel in the type, in the observance of that law, could not then, nor can it now, be obtained by any Gentile by observing that law, because the Gentiles were not children of that covenant. For example, the law said to the Israelite, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." When they obeyed this command, the Lord guaranteed them long life in that land which he gave them, according to his promise to their father Abraham. This was one of the statutes of the Lord that he commanded Israel to teach to their children; and a very important one it was to them, for it embraced a matter of life and death. But suppose that now we attempt to apply it to the children of Gentile parents. Can we say to them, "This statute applies to you, and we promise you, by authority of the God of Israel, that if you will honor your father and your mother according to the flesh, your days will be long upon the land?" We have no authority for thus teaching, but the carnal Israelite had. By the authority of God they did so teach, and also celebrated the statutes of the Lord in the songs of the temple, as in the seventy-eighth Psalm, referred to by you. As I have said, that was a shadow, or type. The substance that cast the shadow is found in spiritual Israel under the gospel, or the new covenant; "the generation to come;" "the generation of Jesus Christ;" the children of antitypical Abraham; the seed of Israel, the Prince who

has prevailed, and has power with men and with God; the chosen generation; the people which should be created, and who should praise or worship the Lord in spirit and in truth; who are his workmanship, created in Christ Jesus unto good works (not the dead works of the law), which God hath before ordained that they shall walk in them. Their Father is God; their mother is Jerusalem above the law, or the new covenant. This is the Father and this is the mother they are to honor, by yielding obedience; and when they do so they realize the promise of long life in antitypical Canaan. This should be taught by spiritual Israel to spiritual children, to whom alone it can apply; and such spiritual children, having the love of God their Father in them, and the love of the mother in them, will desire to be obedient.

The words, "They shall teach no more every man his neighbor," &c., are not simply an interdiction, but are prophetic. They shall not do so, because it is impossible, as you also say, to give the knowledge of God, who is known only by revelation. We need have no fear that any of God's children shall fail to receive the knowledge of him, which is eternal life; for he has declared, "They shall all know me." "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." But while this is true, I certainly do believe that it is inconsistent for Old School Baptists to send their children to Sunday Schools where false religion is taught. It seems to me that it is tempting the Lord when they do so, and then say that the Lord is able to bring them out of the errors there imbibed. "It is written, Thou shalt not tempt the Lord thy God." It is true that he is able to do all things, but that does not justify us in tempting him.

If at times the churches of the saints are diminished and chastened, it certainly is not because they have failed to teach their natural children the statutes of the Lord; we must look elsewhere for the cause of such diminution and chastisement. The Lord has his own set times to increase the number of the organized church, and that does not depend upon what we may regard, in our carnality, as the best kind of preaching to accomplish that object. The Lord works, and none can hinder.

As ever, affectionately your brother,

BENTON JENKINS.

"AND Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number."—Gen. xli. 49.

No man was ever known to seek spiritual food until he was hungry; craving something he has not within himself; that spotless purity, which is Christ's righteousness; that best robe, which he has wrought for sinful men. So were the sons of Jacob hungry; not only hungry, but starving for the bread of life,

when Jacob heard that there was corn in Egypt. Some one, wise and good, has stored up corn against this time of need. So with the children of Israel in these days, when they get very hungry for some spiritual food, some relief from their starving condition, some hope of a better future; and their very hungerings seem to assure them that there is a treasure of the bread of life laid up somewhere in this broad earth, for some one, if it is not for them; and they begin to search for that treasure. Perhaps they hear that there is salvation in the Bible, and they read, but only to find the denunciations against sinners as their portion; for they have sinned. So had Jacob's sons. And the man spake roughly to them. But after awhile they perchance hear a sermon that promises rest for the weary, comfort to the mourning, and the gospel is preached to the poor. Their sack is full, and they go back to their own land to enjoy the corn they have received, with their families, or perhaps with some friend who is also hungry for the same bread of life as themselves; and they feast for a time. But the hunger comes again, perhaps more severe, because of the food they have tasted, and because they know now of a certainty that there is corn laid up in Egypt (this earth). But they do not go again until they must; for they feel guilty concerning the wrong they had done, and the man would not take their money. Would you offer money to the Lord? or dare to ask any one to put anything into the Lord's treasury? Consider to whom we would offer this money. Joseph, the type of Christ, was ruler over all Egypt. So is Christ ruler over all the earth. Joseph had laid up corn as the sand of the sea: so has Christ laid up a treasure of spiritual food that is unnumbered; for it is without number. "And without thee shall no man lift up his hand or foot in all the land of Egypt."—Gen. xli. 44. What need had he of their money? He refuses it, even when they would have been glad to have paid for some food to keep them from starving. Our Jesus has said, "All power is given into my hand in heaven and earth." What need has he of our money? The gospel of the grace of God is free, and cannot be bought or paid for. Neither was it worth while to tell Joseph of their learning or their goodness. He was with them in their childhood, and knew all about them. The children of Israel did not try it. Neither dare the children of Israel now come to the Lord boasting their sufficiency for his service, nor their wealth to add to his treasure. They came begging food, and begging Joseph to take money and a present; but he gives them food, and throws their money on their hands. They discover that it is their own brother who is ruler over the treasure of all the food in Egypt, and they go and tell their father. Israel said, "It is enough;

Joseph my son is yet alive: I will go and see him before I die."

Joseph was the hope of Israel of old, and Jesus is the hope of spiritual Israel now. And when Jesus makes known to us that he is our own brother, and that the Lord sent him to the earth long ago to lay up this treasure for us, we (Israel of to-day) say with tears of gladness, It is enough. My hope is yet alive, and I shall yet rejoice in that spotless purity, which is Christ's righteousness, and his forgiveness of our sins. Then Joseph said, "Come down unto me, and tarry not, and thou shalt be near unto me," &c. So Christ bids those who are hungry for the bread of life, and have tasted of that heavenly food, and are now come seeking food again, that they may not starve, to come and dwell near him. "Make haste, come, and tarry not; and I will nourish you: for there is yet five more years of famine." As he has promised, he is also faithful to perform, and his treasure is abundant, even as the sand of the seashore, unnumbered; for it is beyond number. Jesus, our Brother in the Lord's family, came to this earth long ago. Our sins crucified him, and we meant it for evil. We would even have sold our hope, and put away forever our fears of torment, if we could. And then we see what comes of his dreams, these impressions, the still, small voice of God. But Jesus says that the Lord overruled it for good, that he might save many. He suffered hunger, sorrow, temptation and death. Now he is raised to heaven, and is the Ruler over all the earth, and has all the treasures of life, forgiveness, joy and spiritual food, which food is the contents of the granaries which are in every city (or church) in all the broad earth. He does not give you all of it at once. What could you do with it if he did? Neither can you buy it. The gospel is preached to the poor, and is free. But he gives you a word of comfort, day by day, now and then, to strengthen your hope, feeding that hungering which he himself implanted. Then again, at times, he gives you such fullness of his stores of grace and love that you are made to say, in the gladness of your souls, "It is enough." Jesus, our hope, is yet alive. We shall dwell ever near him, and be kept by his power. At other times we feel so barren and hungry that we fear that the treasure is insufficient, or that he will withhold it at some time of need. He again assures us, "My grace is sufficient for thee." The great store also contains all the doctrine; for we see a definite purpose in it all. Joseph says, "The Lord sent me here before you." And not only so, but the Lord gave Joseph glimpses and impressions of what should be in the future, while he was yet a boy. So the treasure contains first God, his wisdom, his foreknowledge, predestination, election. Jesus Christ is sold by sinners, wickedly, with hatred. The same is overruled

for their salvation. The love of Christ for his brethren, their utter inability to pay for that sacrifice or that love, a call to come and dwell near him, and a promise that our hungerings shall be satisfied. Let us talk about this one store-house together, and admire the great wisdom, goodness and foreknowledge of God, encouraging each other by the way with the good things the Lord of the treasure of the gospel has given us.

Yours in fellowship,  
A. E. RITTENHOUSE.  
STATE ROAD, Del.

NORTH TOPEKA, Kan., Dec. 19, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Please give the following a place in the SIGNS, and oblige many brethren, who are anxious to know about our sad misfortune, as we had thought, but to our surprise, a glorious and marvelous work of our blessed Savior.

My brother, W. R. Jones, son of Elder W. F. Jones, was taken sick about the middle of September, 1888, with falling fits. Several times he fell as dead, and sometimes was unconscious for an hour or more. He had about twelve or fifteen in all. The doctor at first thought it was epilepsy, but afterward said it must be tumor on the brain. He doctored for something, he knew not what, until he became so delirious at times that we had to send him to an insane asylum, near Topeka, Kansas. He was there about one week, when he was restored to health. The second time I visited him I found him all right and in his right mind; also the third time. The fourth time he drew a Testament from his pocket, gave it to me and said, "This is what is the matter with me." He then told three of us how the Lord had visited him in the asylum, and had forgiven him his sins, and bade him arise, and healed him in every way. The keepers say he never had a fit after he came there, but was flighty a few days. They say he is a mystery to them. But he is not so to us. We were made to rejoice with joy unspeakable and full of glory, to hear him tell how great things the Lord had done for him. He had gone down preaching the doctrine of predestination; and as he went down, so he came up, but he had not then been delivered. I visited him before he got so bad, on my way to the Western Corresponding Association of Missouri. He said, "I may get well, and I may not; but if I am to get well, I know I will; for what is to be will be." I said to him, "Yes, and God can heal all manner of sickness."

"Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints." Brethren,

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face."

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

As ever,

A. D. JONES.

REYNOLDSVILLE, N. Y., Dec. 12, 1888.

ELDER G. BEEBE'S SONS:—I thought I would seat myself and write you a few lines, as my time for that dear paper, the SIGNS OF THE TIMES, is run out, and a little past. Perhaps you think I have forgotten you, but I have not, nor will I as long as I retain my senses. I cannot do without the paper, for it gives me much comfort while reading it. There is plenty of what the world calls preaching here, but it does not agree with my experience, if indeed I have one. I would liked to have got some subscribers for the dear family paper, but there is too much Arminianism here to get many new names. I love the communications in the paper from the dear friends all over the land; also the editorials. I hope you will live long and continue to send out the truth, if it is the Lord's will. I hope I love the truth, for it is that which will stand when time shall be no longer.

Yours in hope of eternal life,  
MARTIN ROBINSON.

NEW BOGGY DEPOT, Choctaw Nation, }  
Indian Ter., Dec. 9, 1888.

G. BEEBE'S SONS—DEAR BRETHREN:—We are strangers in the flesh, but I hope we are not strangers in the Spirit. As we live in this territory, and have no Primitive Baptist preachers, I would like to say through the SIGNS OF THE TIMES that any traveling preacher, sound in the doctrine of the Primitive Baptists, will be gladly welcomed by us. If any such will come and preach for us, they will please notify me at New Boggy, and I will meet them at Atoka Station, as we live twelve miles from a station.

It affords me great satisfaction to read the dear old paper, especially pieces from dear brethren and sisters whom I have known personally.

Your sister in hope of eternal life,  
M. A. KAYS.

WALDRIP, Texas, Dec. 9, 1888.

ELDER G. BEEBE'S SONS—DEAR SIRS:—As the time of our subscription to the SIGNS has nearly expired, I inclose two dollars to renew it. We wish it God speed. We have tried to obtain new subscribers, but find none who love the doctrine it advocates. Will you or Elder Durand please write on the text, "It is a fearful thing to fall into the hands of the living God?" What perplexes me is how we are in his hands any more at one time than at another. I know I am very ignorant of spiritual things, but I do desire to know the truth as it is in Jesus.

Very respectfully yours,  
MRS. J. B. TROTT.



# EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 16, 1889.

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 JESUS A LIVING STONE.

DEAR BRETHREN BEEBE:—If it is not asking too much, I want your views on 1 Peter ii. 4, and also on verse 22.

Your brother, I hope,

L. C. GODFREY.

PULASKI Co., Va., Nov., 1888.

### REPLY.

"TO WHOM coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious."

"Who did no sin, neither was guile found in his mouth."

While in the expressions cited there is no question but that Christ Jesus is the character designated as the Lord mentioned in the preceding verse, we do not know the particular point upon which our inquiring brother wishes our views. No more comprehensive theme could be presented than the glorious character of our Lord Jesus in his relation to his people. All their heritage as children of God is comprehended in him as the Rock of their salvation. So long as the truth of the gospel is presented there can be no departure from the text selected. Desirous as we are to comply with the wishes of our correspondents, it is beyond our power to write all that is embraced in the boundless field of truth which might be included in the text specified. Still with the hope of suggesting some thoughts which may afford satisfaction to him and others of our readers, the subjoined reflections are submitted.

It must be observed that this whole epistle is written by the inspiration of God, and Peter particularly addresses it to the scattered strangers, whom he declares to be "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." These strangers are included with himself in the blessing which God has bestowed upon him according to his abundant mercy. They are sanctified as being begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, and thus they are manifested as the children of God. By reason of this vital relationship they love Jesus Christ in whom they believe though they have not seen him, and they rejoice in him. They are "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In consideration of this living relationship they are exhorted as new born babes to desire the sincere milk of the word, that they may grow thereby, if so be they have tasted that the

Lord is gracious. Of these elect strangers the apostle speaks as coming unto Jesus, as unto a living stone. This illustration is contrary to nature, since there is nothing in the material world which can be called a living stone. The tables of stone upon which the finger of God inscribed the holy law which was given to Israel, had no life in them, being characterized by inspiration as "the ministration of death."—2 Cor. iii. 7. In contrast with this terrible display of the perfect holiness of God, the law of the Spirit of life in Christ Jesus is declared to be "the ministration of life." This law is revealed in Christ Jesus as the Living Stone to whom his believing children come. None but those "who by him do believe in God" can come unto this "Living Stone," because the natural man cannot know this incomprehensible mystery.—1 Cor. ii. 14. Jesus said, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." And to the gainsaying Jews he said, "Ye believe not, because ye are not of my sheep, as I said unto you." The truth of God assures the coming of all who are taught of him. "Every man therefore that hath heard and hath learned of the Father, cometh unto me."—John vi. 44, 45; x. 26. This constitutes the definite number of all who were included in the election of God as chosen in Christ before the foundation of the world, and predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.—Eph. i. 4, 5. While it is certain that every one of these shall come unto Jesus, it is impossible that any others can even have the will to come.

So effectually has God hidden the things of the Spirit from the wisdom of the natural man that no attainments of carnal reason can ever enable any one to understand what it is to come to Jesus. Not even the saints can comprehend this mystery by their natural minds. When by the Spirit they are led to Jesus as the precious Stone upon which they are built as the temple of the glory of God in salvation, the whole way by which they are led seems to them to be going from him instead of coming to him. As they see more clearly their own vileness and feel their bondage under sin more keenly, they think they are daily farther from the perfection which is in Jesus. The growth in grace and in the knowledge of our Lord and Savior Jesus Christ, is a continual revelation of their utter helplessness and unworthiness. The more they are made to understand the depth of their just condemnation, the more fully are they qualified to know the exceeding greatness of the mighty power of God in the display of that grace by which Jesus is revealed as their Savior. Their coming to him is not confined to the first revelation to them of his grace in the

blotting out of their sins and giving them to hope in his salvation. They must continually come to him in all their pilgrimage through this valley of the shadow of death. When they are made to cry unto him out of the depths of their afflictions and distresses, when they sink in deep mire where there is no standing, when their hope seems lost in darkness, and despair threatens them, they are even then coming to him who led the way of suffering and went down into the lowest pit for their offenses. In such conscious unworthiness they are indeed unable to approach the dreadful mount of legal holiness, but in Jesus they find refuge in every time of trouble, because he is their righteousness, and in him all the demands of the law are satisfied. As the eternal Rock he is immutable in his love and mercy toward the subjects of his grace, and yet he is to them the ever-living and present Friend who gives them deliverance in all their times of trial. Not only does he protect them when they have fled to him for refuge, but he shields them at all times by his presence and draws them by his love, so that he is one with them in every time of need. Such a permanent and secure Refuge is well designated as a "Living Stone."

Notwithstanding the express declarations that this Living Stone is disallowed of men, the saints are continually seeking to show to their natural minds the perfection and beauty which they have seen in him; and much of their trouble arises from their doubts, which are based upon the impossibility of making blind reason see the glorious truth which can be known by faith alone. If it could at all times be remembered that this Living Stone is disallowed of men, much of the perplexing and distressing doubt and unbelieving fear of the saints would be overcome. As new born babes they are so weak and helpless that the memory of the sweet assurance which God has given them, cannot afford them support in times of darkness, except as the Spirit of truth takes and shows to the tried ones the strong consolation of his gracious word. For their encouragement the inspired Scriptures abound with the most unreserved declarations of the unchanging faithfulness of their divine Redeemer's loving care and protection; yet they can of themselves appropriate no word of that comfort. It must be applied by the Spirit in every case. This Living Stone is thus experimentally disallowed by the saints themselves.

"But chosen of God." In this clause is declared not only the exaltation of Jesus above every name that is named in this world or that which is to come, but the word "chosen" here signifies "accepted, approved." This accords with the repeated records of the witness borne to our Redeemer by the voice of God; as at his baptism in Jordan, and on the mount when he was trans-

figured before his disciples. As the obedient Son of God he is the only one who is approved by the infinite holiness of divine justice. The work which Jesus came into the world to accomplish, was beyond the power of any created being, yet he did not fail nor become discouraged in fulfilling all that was written of him in the eternal purpose of God. "In him dwelleth all the fullness of the Godhead bodily." Less than that fullness would not have qualified him for the great work which he came to do. Having in himself all the perfections of God, he was able to answer all the requirements of infinite justice by laying down his life for the sins of his body, embracing every member of the spiritual church; and having thus put away their sin by the sacrifice of himself, he was able to take his life again, according to the commandment which he received of his Father.—John x. 18. In thus doing the work which was given him to do, Jesus was manifestly approved of God, not only by the express word which was heard from heaven, but also "by miracles and signs and wonders which God did by him."—Acts ii. 22. In this divine testimony of the acceptance of our Redeemer the assurance is given that all his chosen people are accepted with him. Not one of them could be left out of this blessed acceptance without involving the charge against Jesus that his work was not perfect. In no other sense can Jesus be chosen and approved of God but in his unity with his body, including every one of those sinners who were chosen in him. Hence, the subjects of saving grace are all included in the same election of God in which Christ Jesus was chosen as their Head and Life. Well may the saints esteem him as "precious." He is the embodiment of all their salvation from sin, and in him are treasured for them all the riches of mercy and grace for time and for eternity. There is no other name under heaven given among men whereby we must be saved. Language is incapable of describing the preciousness of this gracious Savior to those who know him as their righteous Redeemer.

"Who did no sin, neither was guile found in his mouth. It is written of him that by the pleasure of God he has the pre-eminence in all things.—Col. i. 18. He "was in all points tempted like as we are, yet without sin."—Heb. iv. 15. Nothing less than divine power could enable him to take our infirmities and bear our sins; yet this was necessary that he might "be able to succor them that are tempted." Having endured all the power of temptation and borne all our infirmities, he has overcome for us every opposing power, and is a present help to give the victory in all our conflicts. In his triumph over sin and its wages, death, our Jesus now holds the keys of hell and death, so that there is no possibility of condemnation coming upon any

of those whose sins were laid on him. His blood cleanseth them from all sins. If he had failed to satisfy divine justice on the part of his people, whose iniquities were laid on him, then the failure to do the will of God would have been sin on his part. But no such failure could mar the perfect work of him whom God made strong for himself.—Psa. lxxx. 17. He did no sin. His every word was truth, and no falsehood was found either in his tongue or in his heart. Guile never found place in his perfect heart. Of this fact even Pilate was forced to testify. But the comfort and sweetness of this gracious truth in the present experience of the saints is found in the positive certainty of the word of his promise, upon which he has caused them to hope. Immutable as his eternal throne, the unchanging love of God cannot deceive the trust of those who have fled for refuge to lay hold upon the sure mercies which are revealed in Christ Jesus. The mountains of guilt and sin which arise to forbid the hope of the conscious sinner, are washed away by the pure stream of saving grace flowing from the throne of God and the Lamb, which is proclaimed by the guileless word of everlasting truth.

"As well may he his being quit  
As break his word, or oath forget."

The exhaustless theme of the glorious perfection of holiness which is manifested in the character of our Savior, furnishes the subject of eternal songs of adoration and praise in the world of everlasting bliss. Mortals can never hope to express its unutterable fullness. Hoping that something here written may afford satisfaction to our inquiring brother, we leave the subject for the present.

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### SERIALS.

#### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

##### CHAPTER XII.

*Of the pillars that were before the porch of the Temple.*

THERE were divers pillars belonging to the temple; but in this place we are confined to speak of only two, namely, those which stood before the temple.

The pillars stood before the porch or entrance into the temple, looking toward the altar, the court, and them that were the worshipers there. Also, they were a grace and a beauty to the front of the house.

These pillars stood one on the right hand and the other on the left, at the door of the porch of the temple; and they had names given them, you may be sure, to signify something. The name of that on the right hand was called Jachin (God shall establish), and the name of that on the left hand was Boaz (In it is strength).—1 Kings vii. 21; 2 Chron. iii. 17.

These two pillars were types of Christ's apostles—of the apostles of the circumcision and of the uncircumcision; therefore the apostle Paul also calleth them pillars.—Gal. ii. That the pillar on the right hand was a type of himself and his companions, who were to go to the uncircumcised and preach to the Gentiles the way of life. "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision."—Gal. ii. 9. So then these two pillars were types of these two orders of the apostles in their divers service for God.

And that Paul and Barnabas were signified by those on the right hand, to wit, to be the apostles of the Gentiles, he sheweth again, where he saith, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."—Rom. xi. 13; xv. 16.

And since the name of this pillar was Jachin (God shall establish), it sheweth that opposition shall attend it; so also that God would bless his word preached by them to the Gentiles, to the conversion of numbers of them, notwithstanding all the opposition of the enemy.

This is further implied, for that they were made of brass; as God saith of the prophet, "I have made thee an iron pillar and brazen walls." "They shall fight against thee, but they shall not prevail against thee."

Wherefore Paul says of himself that he was set for the defense of the gospel, that the truth of the gospel might continue with them.—Phil. i. 17; Gal. ii. 5.

##### CHAPTER XIII.

*Of the height of the pillars that thus stood before the porch of the door of the Temple.*

THE pillars were eighteen cubits high each; and that is as high, yea, as high again, as the highest giant that we ever read of in this world; for the highest of which we read was but six cubits and a span. True, the bedstead of Og was nine cubits long; but I trow the giant himself was shorter.—Deut. iii. 11; 2 Chron. iii. 15. But put the longest to the longest, and set one man upon the shoulders of the other, and yet each pillar was higher than they.

We have now, that I know of, but few that remain of the remnant of the giants; and though they boast as if they were higher than Anak, yet these pillars are higher than they.

These pillars are the highest. You may equal them, and an inch above is worth an ell below. The height, therefore, of these pillars is to show us what high dignity God did put upon those of his saints whom he called to be apostles of the Lamb; for their office and call thereto is the highest in the church of God. These men, I say, were made thus high by their being cast in such a mould. Of that which added yet further to their height, we will speak anon. We only speak now of the high calling by which they, and only they, were made capable of apostolical authority. The apostles were sent immediately; their call was extraordinary; their office was universal; they had alike power in all churches; their doctrine was infallible.—Acts xxvi. 16; 1 Cor. ix. 1; Gal. i. 1; 1 John i. 1-3; John ii. 23.

And what can our pretended giants do or say in comparison of these? The truth is, all other men to these are dwarfs, are low, dark, weak, and beneath them; not only as to call and office, but also as to gifts and grace. This sentence, "Paul, an apostle of Jesus Christ," drowneth all. What now are all other titles of grandeur and greatness when compared to this one sentence? True, the men were but men in themselves; for what was Paul, or James, or John? Yet by their call to that office they were made highest of all in the church. Christ did raise them eighteen cubits high; not in conceit, for so there are many higher than they; but in office, and calling, and divine authority.

And observe that these stand at the door, at the entering into the temple of God, at which they enter who go in thither to worship God; to show that all right worship, and which will be acceptable to God, is by or according to their doctrine.

##### CHAPTER XIV.

*Of the chapters of the pillars of the Temple*

THERE were also two chapters made for the pillars of the temple, for each one, and they were five cubits high apiece. These were types

and shadows of that abundance of grace which God did put upon the apostles after the resurrection of our Lord. Wherefore, as he saith here, the chapters were upon the pillars; so it is said that great grace was upon all the apostles.—Acts iv. 33.

These chapters had belonging to them a bowl, made pommel-fashion; and it was placed upon the head of them, perhaps to signify their aptness to receive and largeness to contain the dew of heaven; that shadow of the doctrine of the gospel, which doctrine the apostles, as the chief, were to receive and to hold forth. Hence as the bowls were capable to receive the dew of heaven, these are said to receive grace and apostleship, for obedience to the faith among all nations, for his name.—Rom. i. 5; 1 Kings vii. 16, 42; 2 Chron. iv. 33; Deut. xxxii. 1; Rom. iv. 29.

There was also upon these chapters a net-work, or nets like unto checker-work, which added to their lustre. These nets were they which showed for what intent the apostolic offices were ordained. Hence Christ calls them fishermen, saying, "Ye shall catch men."—Matt. iv. 19; Mark i. 17; Luke v. 10; 2 Cor. xii. 16.

The world is compared to a sea, and men to fishes, and the gospel to a net.—Ezek. xlvii. 10-14; Matt. xii. 47-50. As therefore men catch fish with a net, so the apostles caught men by their word; which word, to me, is signified by this net-work upon the top of these pillars. See, therefore, the mystery of God in these things.

##### CHAPTER XV.

*Of the pomegranates adjoined to these nets on the chapters*

THERE were also joined to these nets, upon the top of these pillars, pomegranates in abundance, four hundred for the net-work. Pomegranates, you know, are beautiful to look upon, pleasant to the palate, comfortable to the stomach, and cheering by their juice.—1 Kings vii. 42; Song iv. 3; viii. 2; iv. 13; vi. 11; vii. 12. There were to be two rows of these pomegranates for one net-work, and so two rows of them for the other. And this was to show that the net of the gospel is not an empty thing, but is sufficiently baited with such variety as is apt to allure the saints in the world to be caught by it. The law is but a sound of words; but the gospel is not so. Hence it is called the gospel of the kingdom, and the gospel of the grace of God.—Matt. xxiv. 14; Acts xx. 24.

Grace and glory! Grace and glory! These are the pomegranates of the word of the gospel. The argument of old was milk and honey. That was the alluring bait with which Moses drew six hundred thousand out of Egypt into the wilderness of old.—Ex. iii. 8. But, behold, we have pomegranates; two rows of pomegranates; grace and a kingdom. No wonder then if when the apostles,

men of skill, did cast this net, such numbers were caught, even by one sermon.—See Acts ii. Nets are instruments of death; but the net of the gospel doth catch to draw from the snares of death. Wherefore this net is contrary. Life and immortality are brought to light through the gospel. No marvel then if men are so glad, and that for gladness they leap, like fishes in a net, when they are caught by the gospel of the Son of God. They are caught from the snares of death, to live with God in glory.

CHAPTER XVI.

*Of the chains that were upon these pillars that stood before the Temple.*

AS THERE were nets and pomegranates, so there were chains, belonging to these chapters, or these pillars. "And he made chains, as in the oracle, and put them upon the head of the chapters."—2 Chron. iii. 16.

But what were these chains a type of? I answer, they were, perhaps, a type of those bonds which attend the gospel, by which saints are taken and tied fast to the "horns of the altar." Gospel grace and gospel obligations are ties and binding things. They can hold those who are caught by the word. "Love is strong as death." "Bands of love and cords of a man," as chains, take hold on them that are taken by the gospel.—Hosea xi. 4; Song viii. 6.

But this strength to bind lieth not in outward force, but in a sweet constraint, by virtue of the displays of undeserved love. "The love of Christ constraineth us."—2 Cor. v. Wherefore, as you find the nets, so the chains had pomegranates upon them. "And he made a hundred pomegranates, and put them upon the chains."—2 Chron. iii. 16. The chains then had pomegranates as well as the nets, to show that the bonds of the gospel are irresistible goodness, such with which saints love to be bound, and such as they pray they may be held fast by. He binds his foal to the vine, his saints unto this Savior.—Genesis xlix. 11. By these chains there is shown what strength there is in gospel bonds. Never man yet was able to resist them, that well did know the meaning of them. They are mighty to make poor men obedient, and that in word and deed.

These chains were such as were in the oracle, to show that gospel bonds are strong.

(To be continued.)

MARRIAGES.

ON Dec. 26th, 1888, at the residence of S. F. Terry, Esq., near Philadelphia, Pa., by Elder A. B. Francis, assisted by Elders S. H. Durand and P. G. Lester, Mr. Edward A. Priest, of Hunterdon Co., N. J., and Miss Mollie T. Francis, formerly of Fauquier Co., Va.

JUNE 16th, 1888, by Elder A. B. Brees, at the house of the bride's father, Shelby Co., Ohio, Dr. E. A. Fisher, of Pleasant Hill, Ohio, and Miss Ella Irene Hance.

OBITUARY NOTICES.

**Mrs. Frances Louisa Hassell**, my beloved wife, after four weeks' illness, passed gently from earth, in our rented home at Williamston, N. C., yesterday evening at six o'clock, Jan. 6th, 1889.

She was the youngest daughter of Calvin and Winnifried Woodard, of Wilson, N. C., and was born Oct. 13th, 1859, thus being in her thirtieth year. We were married May 3d, 1876; and there have been born to us seven children, John, Mark, Frank, Charles, Mary, Calvin, and Winnie, of whom the last five are still living. Little Winnie was born on the 9th of December, and her mother was taken with chills three days afterward, and in two weeks her fever took a typhoid form, and the best medical skill and the most faithful nursing could not prevent her spirit from obeying her Maker's call to leave these mortal shores. A more faithful and devoted wife and mother I never knew; a more beautiful, intelligent, industrious, economical, pure, modest, quiet, patient, uncomplaining, self-sacrificing, lovely woman, I should not know where to find. She was not only my wife and the mother of my children (all the five living ones being under eight years of age), but my housekeeper, and my teacher of music and art. Surely a man never had a more efficient helpmate. It seemed barely possible for me to meet my family expenses with her invaluable help; only the Lord knows how they can be met without her. Her loss is the severest trial of my life. May the Lord give me his indispensable grace to enable me to kiss the rod that smites me, and to bear with meekness and resignation the dreadful blow. All things work together for good to those that love him. His grace shines the brightest in the furnace of affliction, and thus shows its unearthly and indestructible character. We owned only a half-interest, not yet entirely paid for, in the Wilson Collegiate Institute at Wilson, N. C., and that we had to sell to try to pay the Church History Debt of \$2,000. My wife deeply felt that all her own as well as my hardest years of labor were taken from our poor, little, helpless children and given to the Church History. For many years she longed for a little home that she could call her own; but about three years ago she dreamed that the Virgin Mary appeared to her and showed her a bright mansion in the skies, and said, "This is the house, not made with hands, eternal in the heavens, and is meant for you." After that she troubled herself no more about an earthly home, but felt that she should soon be called from this world to a better, a brighter, and an enduring home in heaven. When she left her mother's place in Wilson County, at the close of our last summer vacation, she told her that she never expected to visit her again, but that she was going down to Williamston to die. This presentiment continued with her to the last. Dr. L. H. Reid, who attended and nursed her most skillfully and faithfully day and night, declared that he never felt so much interest in a patient before; that he never saw so quiet, patient and lovely a sufferer; that he would give everything he had to secure her recovery. But our heavenly Father, whose thoughts and ways are infinitely above ours, has seen proper to take her dear spirit to himself, in a world, as I cannot but believe, of everlasting light and love and rest. A calm, sweet, angelic smile rests upon her features in death, and I feel assured that her labors and sufferings are forever ended. Her remains are to be buried in the church-yard at Skewarkey to-morrow.

SYLVESTER HASSELL.

WILLIAMSTON, N. C., Jan. 7, 1889.

**Mrs. Harriet Ketchum**, relict of Eddy Ketchum, deceased, was born in Tioga Co., Pa., Nov. 19th, 1809, and departed

this life Dec. 16th, 1888, aged seventy-nine years and twenty-seven days.

The deceased was a daughter of the highly respected Ichabod Smith and Anna his wife, one of the very prominent branches of the Smith family. In 1817 the family located in Ohio, and there, on December 18th, 1827, she was united in marriage with Mr. Eddy Ketchum, who died in 1884. To them were born ten children, six sons and four daughters, all of whom, except one daughter, survive their beloved mother. Among her respected children is our highly esteemed and able brother, Elder Smith Ketchum, of Elmwood, Ill. In 1828 sister Ketchum professed a hope in Christ, and was baptized by Elder Lemuel Jackson, in fellowship with the Bucyrus Church, Crawford Co., Ohio. After some time she and her husband joined the Honey Creek Church, of Ohio. After they located in Marshall Co., Ill. (date not at hand), brother and sister Ketchum joined the Bureau Church, of the Sandy Creek Association, which after a time was mutually dissolved. They then, by letter, joined the Blue Ridge Church, in Champaign Co., Ill., where they remained in full fellowship until they were called away from earth. Sister Ketchum always seemed deeply sensible of her own imperfections, but was ready to cast the mantle of charity over the imperfections of others, yet she had no patience with deceivers and hypocrites. Wherever this sister's membership was, for over sixty years, she was the same faithful, devoted and beloved disciple of Jesus. She spent the years of her widowhood mostly with her daughter, our beloved sister, Eleanor Stansell, at Fisher, Champaign Co., Ill., where she died. Her last illness was of but a few days' duration, and she was not rational except by spells, and hence did not talk much as she approached her end; but her daughter believes, from expressions her mother dropped just before she was taken down, that she had a warning of the near approach of death, and she very visibly smiled as her spirit was about to take its departure.

Her remains were conveyed by train over one hundred miles to Elmwood, Peoria County, where I met them, and on the 19th addressed her many surviving relatives and friends from Job xiv. 14; after which her remains were laid to rest by the side of her deceased husband in the Elmwood Cemetery, to wait further orders.

A noble and worthy mother in Israel has departed, and has left many relatives and friends to treasure up her many virtues. May the blessings of our God rest upon them.

Your brother in Christ,

I. N. VANMETER.

MACOMB, Ill., Jan. 1, 1889.

OUR dearly beloved and highly esteemed brother in Christ, Deacon **Robert Beaty**, known to you as a subscriber and reader of the SIGNS OF THE TIMES for more than thirty years, was born in Preston County, W. Va., Nov. 4th, 1810.

At the age of four years he was brought to Coshocton Co., Ohio, by his parents, Levi and Sarah Beaty, who also were members of the Regular Baptist Church. About the year 1828 the deceased was married to Miss Rebecca Holt, by whom he had five children, two boys and three girls. In October, 1840, he lost his wife by death; and while a widower it pleased the good Lord to open his understanding to see himself a sinner, and after three or four months of great agony of soul he was finally delivered from his great distress by the revelation of Jesus to him as the Savior, and to receive that hope which remained with him the remainder of his earthly pilgrimage, and of which he so often loved to talk to the saints. On the fourth Sunday in May, 1841, he came before the Zion Church of Regular Baptists, and related briefly what the good Lord

had done for him, and was received into her fellowship, and was baptized by her pastor, Elder Wm. Purdy. In July following he was married to Miss Fanny Alfred, by whom he had ten children, six sons and four daughters. In the fall of 1849 he with his wife and children moved from Coshocton Co., Ohio, to Fulton Co., Ill. In the year 1850 he with others were constituted into a church called Mount Zion, in said county, and he was chosen and ordained as her Deacon and Moderator, which offices he filled in a scriptural sense, proving his profession by an exemplary deportment, until as a shock of corn he was fully ripe, when his Master came and called for him, which took place on the 19th day of February, 1888.

We know that many brethren will bear us record that as a disciplinarian brother Beaty had but few equals. He never faltered when duty called, but went far and near, always seeming to take great delight in meeting with the saints, both as a peacemaker and general counselor. Truly can it be said of him that a father in Israel has fallen, but fallen to rise again.

CYRUS HUMPHREY.

**Mrs. Helen Cadwell**, wife of Hon. H. R. Cadwell, and daughter of Nathaniel Beyea, deceased, was stricken with paralysis on Thursday morning, Dec. 13th, 1888, and died about two o'clock p. m. of the same day.

Mrs. Cadwell was twice married, her first husband being John Beyea. Although not a member of the visible church, Mrs. Cadwell was a lover of the truth, and always waited upon the ministry of the word when opportunity offered. She was held in high esteem, not only by the church, but also by her neighbors, and her departure is sincerely mourned by all. Her funeral took place from her residence in Otisville, N. Y., when a discourse was preached by Elder Benton Jenkins; after which her mortal remains were deposited in the cemetery of the New Vernon Church, on the 17th.

Mrs. Cadwell is survived by her grief-stricken husband, three children and three brothers, Deacon Samuel B. Beyea, of the New Vernon Church, being one of the latter. May the Lord comfort the mourners.

DIED—Near Jacksonville, Middlesex Co., N. J., Sept. 4th, 1888, sister **Rebecca Martin**, aged eighty years, three months and fifteen days.

The deceased was baptized in the fellowship of the Jacksonville Church, by Elder James Goble, in the year 1832. On her removal to Brooklyn, N. Y., a few years ago, she became a member of the Ebenezer Old School Baptist Church, worshipping at 154 West Thirty-Sixth St., New York, where her membership was at the time of her death. She was ever a warm-hearted christian, esteemed as a humble follower of her Lord by those who enjoyed her acquaintance. She died in the triumphs of faith, in the hope of the resurrection of the dead. Her funeral services were conducted by the writer.

She is survived by several sons and daughters, who sorrow not as those who have no hope. May the Lord comfort them in all their sorrows.

WILSON HOUSEL.

DIED—At his home in Troy, Michigan, Nov. 22d, 1888, **Benjamin Eldred**, in the ninetyeth year of his age.

He was born in Washington Co., N. Y., May 28th, 1799. He removed to Oakland Co., Mich., in the fall of 1835, bringing with him a wife and five children, of whom only two survive him. His first wife died Aug. 9th, 1856, after which he married Mrs. Sarah Farrand, who still survives him, although in very poor health.

At the early age of fifteen years grandpa united with the Baptist Church, and has been a firm believer in the gospel all the remainder of his long life. He was al-



ways anxious to exchange religious views with all whom he met. He was sick about two weeks, and suffered very much. He was sure that he could not recover, and often asked the attending physician how long he could possibly live; but he said he was ready and anxious to go, that his work on earth was finished, and he would be at rest. Grandpa has been a subscriber for the SIGNS OF THE TIMES for about thirteen years, and has always looked with pleasure to its coming. He often sent one or two copies to friends, and asked them to read certain pieces which interested him. The last paper that came before he was taken sick was on November 8th, and contained a discourse upon the words, "He maketh the clouds his chariot." During his sickness he often spoke of this piece, and asked his daughter to read a part of it to him. The last few hours of his life were painless, and he passed to his reward without a fear.

"Life's labor done, as sinks the day,  
Light from its load the spirit flies;  
While heaven and earth combine to say,  
How blest the righteous when he dies."

L. MAY ELDRED.

DECEMBER 5, 1888.

**William H. Downs** was born in Fauquier Co., Va., April 15th, 1812, was married to Eliza M. Smith August 23d, 1834, came to Ohio in 1835, settled in Logan County, and remained there until his death, which occurred October 17th, 1888. There were nine children, three boys and six girls. All lived to be grown. Two boys died before the parents, the wife dying Nov. 20th, 1884, of dropsy. Her obituary was published in the SIGNS OF THE TIMES. His death was from asthma and Bright's disease. He was baptized by Elder Geo. McCollough about thirty-nine years ago. His seat was always filled when the Old Baptists had meeting. He was in good standing in the church up to his death. He leaves seven children, about forty grandchildren, and seven great-grandchildren, to mourn the loss of one so dear. His funeral was preached at Pickertown, Logan County. Only four of his children were present to follow him to his last resting place, the others being scattered in different states, too far away to come to the funeral. May the Lord comfort and sustain the sorrowing children and grandchildren, and remember in mercy those who mourn the loss of a dear father and mother, pardon all their sins, and qualify them to follow the example of their dear parents, who, we confidently believe, have entered into that rest that remains to the people of God.

"Farewell, father, mother, dear!  
Life is sad without you here.  
O may we meet in heaven above,  
Where all is joy and peace and love."

REBECCA J. SMITH.

BELLEFONTAINE, Ohio.

**Reuben T. Couch** departed this life at his home near Island City, in Union Co., Oregon. He was born in Bedford Co., Tenn., Sept. 23d, 1833, and died Sept. 7th, 1888, aged fifty-four years, eleven months and fifteen days.

Brother Couch was stricken with paralysis while returning home from Island City, Sept. 1st, in company with one of his sons. By the time he reached home he was unconscious, and all that physician and kind relations and friends could do would not cause him to rally, and he gradually sank until the morning of the 7th, when the spirit returned to God who gave it.

Brother Couch was principally raised in Linn Co., Mo., where his father moved and settled in 1839. He was married to Miss Amelia A. Walker, Jan. 16th, 1860. He united with the Old School Baptist Church called Liberty, and was baptized by Elder Wm. Sears, in 1867, where he lived a worthy member until 1876, when

he and family moved to Grand Ronde Valley, in Union Co., Oregon. In 1879 brother Couch and wife and several other brethren and sisters were constituted into a church called Big Spring. It always seemed our dear brother's delight to entertain his brethren and sisters, and he would spare no pains to try to make them comfortable. How we shall miss his kindly greeting and smiling face when we visit the little church. May the Lord comfort our dear sister and the eight children whom he left to mourn their great loss. The little church has lost a worthy member. The Lord gave, and it is his right to take away. May all who feel the loss be able to say, "Blessed be the name of the Lord." He has fought the good fight, finished his course, and kept the faith. We believe he is with his Lord, enjoying the reward prepared for him.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd.

"God in his wisdom has recalled  
The boon his love had given;  
And though the body molders here,  
The soul is safe in heaven."

G. E. MAYFIELD.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 23, 1889.

NO. 4.

## POETRY.

### A SOLILOQUY.

WHEN death in his power  
Shall come in his hour,  
And call me away,  
Then sweetly I'll rest  
In that home of the blest  
Where Jesus once lay.  
There in that lone bier  
Will I wait till I hear  
The trumpet's loud call;  
Then in triumph arise,  
To meet in the skies  
My Lord, my Jesus, my all.  
Then I'll hie me away  
To that land of bright day  
Where seraphs do roam;  
And the angels I'll kiss,  
Amid scenes of bright bliss,  
In my heavenly home.  
Ah! blest be that hour  
When Jesus in power  
Shall call us away,  
And bid us arise,  
To dwell in the skies  
In that heavenly day.

H. COX.

### THE END OF THE WAY.

My life is a wearisome journey,  
I'm sick with the dust and the heat,  
The rays of the sun beat upon me,  
The briars are wounding my feet;  
But the city to which I am going  
Will more than my trials repay;  
The toils of the road will seem nothing  
When I get to the end of the way.  
There are so many hills to climb upward,  
I often am longing for rest;  
But he who appoints me my pathway  
Knows just what is needful and best.  
I know in his word he has promised  
That my strength shall be as my day;  
The toils of the road will seem nothing  
When I get to the end of the way.  
He loves me too well to forsake me,  
Or give me one trial too much;  
All his people have been dearly purchas'd,  
And Satan can never claim such.  
By and by I shall see him and praise him  
In the city of unending day;  
The toils of the road will seem nothing  
When I get to the end of the way.  
When the last feeble step has been taken,  
And the gates of the city appear,  
And the beautiful songs of the angels  
Float out on my listening ear;  
When all that now seems so mysterious  
Will be plain and clear as the day;  
The toils of the road will seem nothing  
When I get to the end of the way.  
Though now I am footsore and weary,  
I shall rest when I'm safely at home;  
I know I'll receive a glad welcome,  
For the Savior himself has said, Come!  
So when I am weary in body,  
And sinking in spirit, I say,  
The toils of the road will seem nothing  
When I get to the end of the way.  
Cooling fountains are there for the thirsty,  
There are cordials for all who are faint,  
There are robes that are whiter and purer  
Than any that fancy can paint.  
Then I'll try to press hopefully onward,  
Thinking often through each weary day,  
The toils of the road will seem nothing  
When I get to the end of the way.

## CORRESPONDENCE.

REISTERSTOWN, Md., Dec. 13, 1888.

DEAR BRETHREN:—Perhaps there is nothing among all the mistaken notions of men concerning religion that has caused more anxiety and fear among the humble-hearted followers of the Lamb than the generally accepted idea of what is called the "judgment day." Many and many a soul has been plagued all its days because of dread of that day. When the chains of Satan are broken by divine grace, and the prey has been taken from the mighty, so that he no longer reigns, it is his aim to plague and annoy the escaped captive by endeavoring to lead him into false views of some portion of the word, in order that his confidence may be broken, and the poor soul plunged into darkness, doubt and fear. While the word and Spirit of God everywhere assert the absolute security of the redeemed in Christ, the enemy of souls would deprive them of the rest which this truth is calculated to give by still holding up the idea that all is not secure, and that there is yet some trying ordeal to be endured before their final safety can be assured. Among the things which the enemy of souls has used most frequently to disturb the people of God, the idea of a future time of judgment has been often prominent. Many portions of the word have been misapplied and perverted in the minds of the children of God, until many have actually thought that their final destiny is not yet secure, and will not be until they have been brought up for trial and their works are judged. Feeling themselves to be vile and disobedient, they have feared that they could not stand in that day, and so all their days have been clouded with grief, and in death itself their hearts have trembled with fear.

The general idea of the future judgment among almost all who profess to be Christians, and among many children of God, is that at the end of the world every man, woman and child shall be brought for trial to the throne of God, who will sit as a judge. Each man will there be confronted with all his evil deeds and all his good deeds, and every one whom he has wronged will appear against him, and all to whom he has done good will testify for him; and according to his deeds will he receive sentence from his judge. No wonder that the child of God, with all his consciousness of sin within and with-

out, and with his lack of any good thing in heart and life, looks with constant dread to such a day as this; for he knows that when the Lord marks iniquity he cannot stand.

Now, for the comfort of such troubled ones I desire to suggest a few reflections, and to consider a few of those portions of the word that have been supposed to sustain the above named view. The destiny of no man is uncertain, nor has it ever been. Whatever may take place at the end of the world, there will be no such trial as has here been spoken of. When the end of the world shall come, everything will be found according to the infinite wisdom that sees all to-day as entirely as it will then. God will make then a complete and final display of every hidden thing, and show that his word has been settled forever in heaven. His judgment, which is now hidden and obscured, will then shine forth clear as the noonday, and all the hosts of heaven and earth shall acknowledge his dread supremacy and holiness, his judgment and his truth. But the people of God need fear no trial, the result of which will be uncertain. They may be sure that their happy destiny is settled beyond all danger, and that they are safe in the Lord.

Before presenting some of the reflections that are in my mind, I wish to say of the wicked also that their final destiny is also settled. They are dead in sins; they abide in sin and in death; and unless redeemed by the blood of Christ they abide in sin and death forever. Men are presented in the Scriptures as being condemned already. "God sent not his Son into the world to condemn the world." It is also said that "he that believeth not is condemned already." The fact that a man believes not in Jesus is full proof that he is dead in sins, that he has not been made alive to God, and that he now abides under condemnation. There is, there can be, no uncertainty in this matter. A man is either justified in Christ and cannot come into condemnation, or else is out of Christ and is already condemned. In either case there is no room nor need for such a time of judgment as is generally supposed to be before us. It is not uncertain in either case with God as to what the result will be.

I will further add that the popular notion of a future general judgment is in its very origin and nature Arminian. It is based upon the conditional system of salvation, which

leaves the whole matter uncertain until the end of a man's life. This system asserts that God himself does not know, until all lives and the results of all lives are summed up, how to fix the destiny of any man. I am writing here to those who have no such view of the Almighty as this, and who know that salvation is not upon conditions of our performance. But if this idea of the future judgment be true, then is Arminianism true, and conditional salvation is true, and the Almighty is not perfect in knowledge. Surely we must reject every notion which entails such fearful conclusions as this. If we believe the doctrine of personal election to life and final glory, if we believe in the full efficacy of the atonement, if we believe in the always effectual calling of the Spirit, if we believe that the divine power keeps the saved ones, so that they can never be separated from God, then are we sure that there is, there can be, no such thing as uncertainty with regard to the future state of any man, woman or child that has ever had or shall have existence upon the earth.

The same train of reflections also does away with the notion of degrees of punishment for the finally lost. Men are all alike dead in sins. All are haters of God. All are lost and equally depraved. If any man lives outwardly a better life than his neighbor while yet unregenerate, it is not because he is any better, but because the restraining power and providence of God is over him. God suffers the wrath that is in him to go just so far as shall praise his holy name, while yet he restrains the immeasurable volume of the remainder. All the fountains of men's hearts are equally corrupt; but from one God suffers a mighty river to flow forth, while he restricts the outgoings of another who is equally vile to a tiny stream. If one man's thoughts, words and actions are moral, while those of the other are vile, it is not because the nature of one is better than the other, but because God has restrained one more than he has the other. Not one lost soul can ever point the finger to another and say, "He is worse than I." In the light of eternity which floods all who stand before the throne of God, all the apparent distinctions of goodness among men on the earth are resolved away, and it is seen that the first chapters of Romans are true, which equally condemn all men. While some places in the Scripture, on their face, seem to look like degrees of guilt and de-

degrees of punishment, it will be seen by careful reading that the reference is not to any future state, but to God's dealings with men in his providence here. Such texts as this, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you," come under this head. Concerning this text I will remark that not men, but cities, are spoken of; and in the judgment that fell upon those cities children suffered equally with the guilty. In all that relates to the future world we have to do with God personally, and not as cities or nations. Therefore this language related to the judgments of God providentially among men. As men sow, they also reap here and now; but if it were so in what relates to the next world, not one could be saved. It is a great mercy for men while in this world if God keeps them from sowing much wickedness.

By parity of reasoning it is also apparent that the notion of degrees of reward in the future world is unscriptural. There is not one text which even seems to assert such a notion; and to contend for it is to contradict such texts as this, "Not unto us, O Lord, not unto us, but unto thy name give glory."—Psalm cxv. 1. Among all the unnumbered millions of the redeemed not one has ever had any right to say, "I am better than thou." It would mar the heavenly harmony itself if in that world one should say, "I did more good than you, and therefore am I happier than you." Sure I am that no saint on earth, when led by the Holy Spirit, ever said, "I have done more than you," claiming therefore a higher seat; and sure I am also that if saints should hear the one among them all most faithful begin to boast after such a fashion, they would quickly fear for him, and lovingly warn him that "Pride goeth before destruction, and a haughty spirit before a fall." If we are so happy as to win heaven at last, we shall go there as Paul, Elijah and Enoch did, sinners saved by grace. If saved at all, grace did it. If we did any right thing while here below, grace still must be praised. If we did more than others, it is not something to claim a higher reward for, but for which greater praise should be rendered to God. Instead of more abundant labors entitling us to more reward, we shall in adoring wonder inquire, "Who am I, that such a privilege should have been accorded me as to thus serve my Master?" And we shall say, "Let me fall in lowliest fashion at thy feet, because that I, most unworthy, have been so much favored." "Others, who loved thee equally with myself, were not given so much to do." "Lord, I thank thee for such a gracious privilege as has been mine." Here below it is true for the believer that as he sows so shall he reap, but in the end all is of Jesus. "For of him, and through him, and to him, are all things." In that world Jesus only shall be praised. There is no room

there for degrees of happiness for saints.

Having alluded thus to some of the thoughts which seemed to me connected with the subject, I will proceed to give some reasons why the people of God need never fear being called up for trial in the next world.

First. The word expressly says that they shall not. I will quote, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." The Greek word translated "condemnation" here is *krisin*, from *krisis*, and in forty-one passages is translated "judgment." Thus the Savior's express word to those who believe is that they shall not come into "judgment." Surely this is in itself sufficient to settle the matter at once. Other Scriptures, whatever they may seem to say, do not contradict this. They must be interpreted in harmony with this express declaration that the believer does not come into judgment. He need not fear any condemnation; and what is more, he need not fear any future judgment. All those passages which assert that the believer is "passed from death unto life," that he has "everlasting life," that he "shall not see death," necessarily imply the same truth; and Paul's challenge in Romans viii. 33-39 could not have been so confidently uttered had he believed that he was not yet judged.

Second. The type shows that the saints are already judged. When Israel had come to the banks of Jordan, in full view of the promised land of Canaan, and Moses was dead and buried, and Joshua was leader for the people, we are told that the priests bearing the ark were commanded to step down into Jordan. When they had done so its waves were stayed; and the priests with the ark stood firm in the midst of Jordan until all Israel had passed over. Then they also passed over, and Jordan rolled on as before. Jordan means "River of judgment." Canaan is a type of gospel rest. Joshua is a type of our Jesus. Their experience is also ours. Jesus entered the waters of judgment for us. He has stayed its waves till all Israel shall have passed through; then its waters flow on as before. But Israel shall not cross it again; and when others approach its brink there is no one to stay its waves for them. Child of God, Jordan shall not again bar your path. Judgment is behind you forever.

Third. The fact that Jesus has died and risen again, bearing the judgment of his people upon him, is a sure and certain pledge that his people are free. In him they have been judged, and full punishment meted out. Can it be possible that Jesus shall see so much of his work done in vain? To look forward to a future judgment is to declare the work of Christ of no value, to put the soul in bondage again to fear, to deny

our full justification, and to cut us off from saying, "I am certainly saved in Christ." To expect a future judgment is to take away all joy, and to seal our lips from saying, until after it shall be passed, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." When Satan could not rob us of our joy in any other way, he strove to do so by the thought of a future judgment, thus obscuring in the minds of the people of God the one grand truth in which their hope rests, that Jesus has once been judged for us and we in him. Child of God, hold fast here. It is sure ground. It will not fail.

Fourth. The idea of a future judgment is seen to be absurd at once when we remember that all who have thus far died, have ever since their death been either in the enjoyment of all that heaven can give, or in the torments of the lost. Is the tenure by which the righteous dead hold the enjoyments of heaven an uncertain one? How could they have ever entered heaven, or the others have entered the regions of darkness, if judgment has not already been passed? If it be urged that the final judgment is but a form to make public what has already been done, surely the idea of such a mere ceremony must be abhorrent to a reverent mind.

Thus, then, the plain testimony of Jesus, the language of the type, the death and resurrection of the blessed Lord, and the fact that millions are now glorified or lost, all unite in one conclusive argument against the idea of a future judgment. I do not forget that a number of Scriptures are quoted and relied upon to prove this popular idea. I will just say concerning them that while here I have not time nor space to notice them; yet I have been giving them careful reading, and am convinced that none of them really contradict the words of Jesus when he said, "They shall not come into judgment."

I have not written this for argument, but that, if any child of God is now living in dread of a future judgment, I may, if God will, suggest something that shall show him that his fear is unfounded. I rejoice in a judgment satisfied in Christ. May we all see this matter clearly. So shall Jesus alone be exalted and his people's hearts comforted.

I remain, as ever, your brother in hope of life beyond,

F. A. CHICK.

LOUVALE, Ga., Dec. 7, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I read with much interest the last issue of the SIGNS. I was somewhat surprised to know of any one once being a Primitive Baptist and leaving them to join other orders; but when they leave other orders to join the Primitives, it seems reasonable. Our friend Duley, in his extended reason for leaving the Old School Baptists to join the New School Baptists, is a

little queer to me. I was made to see the error of the new, modern order of so-called Baptists, in 1880, and found a home among the Regular, Primitive, Bible Baptists. I have no doubt but he and the new friends he has found think his arguments conclusive. They may tend to satisfy those who are very weak in faith, and who are in the dark; but the faithful children, who walk in the light, have to smile at the idea of him who went out from us because he was not of us. He quotes Scripture, and uses it quite artfully, and the simple would be deceived and be led astray with the error of the wicked. I do not write this because I think brother Hardy has failed to answer him, for he has done so to my satisfaction, I can truly say; but I simply wish to add a word or two. I was once under the same delusion, and was conscientious, and used pretty much the same arguments; but after the eyes of my understanding were enlightened, and by faith I was made to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, I saw quite differently. I cannot question his honesty, nor do I desire to do so. God's people have been led away by the errors of the wicked, and we have seen spiritual wickedness in high places. Such constructions and interpretations of Scripture open the door for the entertainment and satisfaction of the mother and all her brood of Arminian workmongers. There has been a good deal of such teaching by errorists in all ages, for a purpose; and we would not like to put a limit on the soft-handed gentry, knowing that for the sake of the stomach and pocket-book they could surpass the whole modern progressive world in ingenuity. We know that the Fuller view, as we may call it, is what led off many into these dark labyrinthian passages; and some who have followed them have gone out of sight of the truth. Truly does Paul say of such characters, "Ever learning, but never able to come to the knowledge of the truth." Also Jude and Peter speak of them as following in the way of Cain, and running greedily after the error of Balaam for reward. These are what we might call reward Baptists, money seekers, and seemingly ignorant that we are not redeemed with gold and silver, but with the precious blood of Christ. It can never be proved that the sinner dead in sins is a subject to be addressed concerning Christ and his gospel, while in that condition. Even Jesus himself did not preach the gospel to them until they were quickened; but when they were quickened, then they had the gospel preached to them; and some never had it preached to them at all; for Jesus told them they could not believe, because they were not his sheep. But some in this day presume that they are gospel preachers, and that by preaching they can make



a sheep out of a goat. This is presumption, and is the error of the wicked, and there is an abundance of it in our day. When Jesus was here in person, he said he spake to them in parables, that seeing they might see and not perceive, and hearing they might hear and not understand. It looks strange that if he intended to save them by preaching, as Mr. Duley thinks, why he should use parables, and then take his disciples aside and tell them the reason why he used parables, and that it was the special favor of God to reveal to them the mysteries of the kingdom. But Mr. Duley is so good natured that he thinks it meet to violate the law of Jesus, and give the children's bread to the dogs. It is a fact that some people have more love for dogs than for children. Ahab and Jezebel did; and we believe that Fuller's views are of the Ahabic and Jezebelic character, and are not after Christ. Mr. Duley is loose on the invitation question, and I reckon he is loose on the atonement. I know he is altogether wrong on the church question, when he goes to the modern Fullerites to find the church of Christ. He is perhaps not aware that (Korah, Dathan and Abiram like) the world has opened and swallowed them up. They are of the world, and the world heareth them. Brother Hardy's quotation of the covenant principle was answer enough for me, for that downs all Arminian argument on that question, and all other questions in opposition of the truth of God.

I would like to ask Mr. Duley if he could prove that there was one gospel invitation in the whole gospel, and if he knew the word invited is not in the New Testament, but that it occurred every time in the Old Testament, in a bad connection once. Esther invited Haman to a banquet. He accepted the invitation, went, and was hung. Samuel invited the people to witness the anointing of Saul out of a glass vial; and his kingdom, though shiny, was broken, and he was rejected. Absalom invited his father's subjects to a sheep shearing, and he got up rebellion, and was hanged in a tree by his hair. We see that such was the result of invitations. Hence we speak, when we talk the language of Zion, of gospel calls; and we believe that "where the word of a king is, there is power." The great trouble with the present system of error is, its votaries preach a mighty God and an almighty man and a mighty devil; that it is all with the man, and he can do as he pleases; which is as false as it is absurd. They certainly know not the power of God who are thus led away into any such false systems of works, *versus* grace. We are hated because we believe in grace, sing grace, preach grace, trust grace, and rejoice in grace, and see it exalted, and God glorified. That is what delights the true church. But the false church sings works,

preaches works, trusts in works, but does very little. Christ says, "Beware of the leaven [doctrine] of the Pharisees and the Sadducees, which is hypocrisy." The leaven is used to make bread rise, and make it appear to be more than there really is. So is their doctrine full of appearance and show. They make clean the outside of the cup, make many pretensions, and so deceive many. Christ, by Peter, says, "Many shall follow their pernicious ways, by whom the way of truth shall be evil spoken of." Now I would say to friend Duley, If you can be satisfied among them, stay there; for that is the place for you. We are willing for all such to leave our ranks; and we desire all those who are over there, and belong to the Old Baptists, to come home, where they can enjoy freedom in the truth of Jesus, our Captain. May the Lord of life and glory lead his people in the right way, to the glorious city of habitation.

Yours in hope,

W. LIVELY.

MILTON CENTER, Ohio, Dec. 30, 1888.

BRETHREN BEEBE:—Nine years and more are numbered with the past since I received the forgiveness of my sins. Amid the numberless temptations and trials of life, I still take comfort in the thought that God has given me the earnest of the Spirit. While I have often doubted the validity of my experience, there is something that I cannot throw away. I know that there has been a change in me. What once gave me comfort, affords me no delight now. But "from what I hate I can't refrain." What causes all this? This question is frequently asked me by others. Only a few days ago a dear young brother asked me the question, while tears streamed down his cheeks. I tried to tell him the experience of the apostle to the Gentiles, "When I would do good, evil is present with me." "It is no more I that do it, but sin that dwelleth in me." He denominates it a "thorn in the flesh." One of our first lessons in experience is that sin is not eradicated. By it we are buffeted, lest we be too highly exalted. It keeps us low. But knowing our sinfulness, we look forward to our deliverance. We are awaiting a glorious manifestation in the bright beyond. Then "our vile body" shall be changed. Sometimes I fancy that I see that bright day approaching. The resurrection! How it cheers my downcast soul and fills me with heavenly rapture! Redemption secures the resurrection of our bodies. The "purchased possession" will not always be left below. In heaven it will bloom and shine forever. I have so often wondered how any true follower of our dear Jesus could question the resurrection. Amid the vain speculations of to-day, it looks sometimes as if truth were entirely covered up. Men pride themselves in their own strength and wisdom,

and are so impatient when we talk about the blessed truth of the Bible. O that our preaching brethren would determine to know nothing but Christ and him crucified. How it pains my poor heart to hear of some that have seemed to contend for truth, start out on vain and imaginary issues. Surely we have need to watch and pray, lest we enter into temptation. Paul carefully admonished his brethren to steadfastness. Foolish and unlearned questions are to be avoided. Better be engaged in preaching nothing, rather than to build upon our own imaginations. A class of "filthy dreamers" can do us no good. While I believe that God reveals himself to his people, I do not believe that he teaches one thing in the Scriptures and another thing in revelation to us. Men sometimes mistake impressions for revelations. The opinions of uninspired men amount to nothing. Let us search the Scriptures and be guided by them.

I have been greatly blessed of late. I have seen some of God's dear ones come to the church. How differently the workings of the Lord and the deceitful workings of the flesh. God still leads his people to repentance, not willing that any should perish. The efficacy of Christ's blood shall lose none of its power until all the ransomed ones be saved to sin no more.

Yours in common trial,

GEORGE A. BRETZ.

"JUSTICE."

THIS word "justice" in our natural life and application means much, and covers much ground. Justice is supposed to be the ruling principle in man, and in our laws, and as such stands high among law-abiding citizens. If a man does good in the eyes of the law, justice is meted out to him; and if he does evil, justice is as surely his due. But inasmuch as all the acts of men are weak, the evil doer does not always receive his due. But as we propose to have somewhat to say in regard to "justice" as meted out by God, we will quote from the record of God. "Justice and judgment are the habitation of his throne."—Psa. lxxxix. 14. We also read that God is not only just, but is merciful. Now how can that be? According to justice among men, it would be required by the law "a tooth for a tooth," &c., and no mercy could be extended in the face of justice. A man that is found guilty of murder must suffer the full penalty of the law, death; and to extend mercy would not be fulfilling the law. And in no sense whatever can justice and mercy go together among the children of men. Justice and judgment ought not to be separate in a law sense; for it requires great judgment to dispense justice. But the justice of God stands upon higher ground than man's judgment, and is of a supreme order, to which the mind of man cannot attain. Therefore to under-

stand and enter into this word "justice," in a spiritual sense, it is necessary that we should be partakers of the divine nature, having this principle implanted in us, and witnessed by us in our own experience, wherein we find justice meted out and mercy extended.

Justice then is experienced by the child of God. In his first feelings of condemnation he may not realize the justice of that condemnation, but he surely will before he can see any mercy extended. Condemnation brings one to realize his situation as lost, and he sets himself about making reconciliation, about saving himself from sin, which he now sees the sinfulness of. But when he comes to realize the justice of that condemnation, he cannot possibly see any way in which he can be saved. But he works and works, to get into the favor of God, even after he has realized that his condemnation is just. And if he cries for mercy (which he is sure to do), he does not expect it, because he cannot see how God can extend it and be just; for God has said, "The soul that sinneth it shall die;" and he knows that he is a sinner. He now reasons as a man, and according to man's justice he can see no salvation for him. Why? Because he is worse than any one else. Mercy may have been extended to others, not so bad as he, but not to him. According to a man's judgment, this is a terrible state to be in, with no power to lift the burden. But in the midst of despair he beholds "the Lamb of God, which taketh away the sin of the world." Is this mercy? Is this justice? Yes, "Mercy and truth are met together; righteousness and peace have kissed." Now he can see how justice and judgment are the habitation of God's throne, how God can save a sinner, be merciful to one justly condemned, and yet be just. The justice of God's mercy is seen in the Sacrifice. By faith Abraham experienced salvation, or saw salvation in the Sacrifice prepared by God. And so by faith we experience salvation through or in the Sacrifice of our Lord and Savior Jesus Christ. And the child of God cannot see any justice in God's mercy except through and by this great and glorious Sacrifice. That one should die for all, appears as something beyond our comprehension, before faith comes. By faith we see Jesus as the salvation of his people from their sins—as our salvation. By faith we see our sins laid upon him, and carried into oblivion, never more to be remembered against us. How sweetly this assurance comes! How like good old Simeon when he said, "Now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." The child of God here realizes that God can and does save poor, lost sinners, according to justice. He feels that mercy has come through the obedience of one who took on himself all the sins of his people, and

as the Head of the body suffered the penalty, which is death. This is a mystery to the natural mind, and can only be known by faith. "The soul that sinneth it shall die." This is also a matter of faith. The "church of Jesus Christ" is called a body; and there never was a body without a head. The Head of the church is Christ. And Christ being the soul or life of the body, it shall die. And as the head and representative, he took on him the sins of his people, his body, and in the strict sense of the term the soul died, the just for the unjust. It appears to me that he is the soul of his body, the church, and that full and perfect justice was done when he died for the sins of his people; and therefore mercy could be extended to the sinner.

To your judgment, brethren Beebe, this is left.

Yours in hope,

MILTON DANCE.

GITTINGS, Baltimore Co., Md.

HANNIBAL, Mo., Jan. 7, 1889.

DEAR BRETHREN BEEBE:—With the admirable mail facilities afforded by our country, the first number of volume fifty-seven of the SIGNS OF THE TIMES, and the commencement of the weekly, came promptly to hand, before Sunday after the day of publication on Wednesday, the 2d inst. I found in it the full measure of my expectation, in every particular. The serial article on "Solomon's Temple Spiritualized," with which it opens, was both interesting and instructive, with the exception of that portion upon which you commented, which was entirely to my mind. There are some in this day who hold the same pernicious sentiment, and I was glad your watchful eye would not let it go forth without correction. It matters not whether the sentiment be antiquated or modern, if it does not harmonize with the inspired word of truth.

Next follows the very excellent and instructive letter of our esteemed and dear brother Durand, upon the subject of "Thanksgiving," showing so clearly to whom the words of the apostle to the Thessalonians were addressed, and to whom *alone* they are applicable. The world knows nothing of them, in the sense they are written; and still there is great parade made among men, to be seen of men. I feel sure that every child of God, "instructed unto the kingdom of God," will realize in his or her experience the truth he has so beautifully and comfortably expressed. I feel in my own experience that the most precious and blessed seasons of thanksgiving to God have been in deep affliction and pain, when I have felt in my inmost soul to give expression to the words of the psalmist which he has quoted, "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." None other can "say so." I only want to

allude to what our dear brother has so fully spoken. I know I can add nothing to its fullness, but I want to bear my testimony to it. What he says about "Thanksgiving Days" appointed by the rulers of this world, and the admission that the saints may also meet on such days, is not according to my judgment. Many of these "Proclamations of Thanksgiving" are made by wicked and dissolute men, without the least knowledge or the fear of God, and are not far removed from blasphemy, and is surely "taking the name of the Lord in vain;" and the whole matter, as carried on in the world of mankind, of every sort of character, is to my mind the grossest idolatry, and the people of God should give no encouragement to it. I do not conclude there is any similarity or parallel in our Sunday. The disciples of Jesus, in the days of the apostles, met together on "the first day of the week," in consequence of the resurrection of our Lord, and to break bread, and celebrate his death and suffering; and they have so continued to this day, regardless of the action of the rulers of this world. And had any other day been appointed by such rulers, they would doubtless have continued on in the same day, "the first day of the week." I am sorry to dissent from the view of our dear brother, but I can do no less; for I know all of these worldly things are of no divine authority, and we should give no countenance to them by our actions, in any sense.

Then comes the unexceptional letter of our dear brother Coulter, which I read with great pleasure, and found many precious gems in it.

Then follows one from sister E. B. Scott, from "away back" in the wilderness, telling of some precious seasons she has had, and making mention of brother Fetter. I have wondered whether he is the same brother Fetter who so endeared himself to me by the precious truth he spoke some years ago while he was on a visit in Virginia.

And sister Macumber, in a short letter, asks your views on "the first resurrection," to which you responded, to my instruction and comfort. The additional circulation is mentioned, of the SIGNS, causing many pleasing reflections in my mind. Thus the new volume, as weekly, seems to open auspiciously, and I trust that under the guidance of our dear Lord it may increase and prosper, to the comfort and edification of his dear people. May he bestow upon you wisdom to "discern both good and evil," and thus be enabled to send nothing forth not in harmony with his word.

As ever, yours,

W. F. KERCHEVAL.

OZARK, Ala., Dec. 9, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—It has been some time since I wrote you; and feeling a desire to say a word to the

dear readers of the SIGNS OF THE TIMES, I again make the attempt.

Many have been the pleasant hours I have spent in reading the writings of the precious brethren and sisters. It seems that they all come testifying of the same blessed truth, "Salvation is of the Lord," and that it is "Through much tribulation we must enter the kingdom." When that vast multitude which no man could number was presented to John, it was said, "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." Those robes that they wore were without a seam, and God put the robe on them.

"And lest the shadow of a spot  
Should on my soul be found,  
He took the robe the Savior wrought,  
And cast it all around."

That robe is the righteousness of Christ. None can ever put that robe on themselves. God alone has to perform all the work. Adam and Eve sewed fig leaves together to hide their nakedness, which was indeed a very poor robe, that would not last long. But when God clothed them, he clothed them with coats of skins, which were of a durable substance, and represented the righteousness of Christ. Every one of that "innumerable company" (or elect) had the same kind of robes. All were made by the same great Being, and exactly fit the subjects for whom they are prepared. Those garments do not last for a season and then decay, but they will last eternally. O child of God, if you have been clothed with that robe, it will not wax old during your career of life, though you go through tribulation, yea, "great tribulations;" but that robe will continue with you. Though you go into the fiery furnace, or into the lion's den, that robe is still sufficient for you. Indeed the poor child of God has many losses and crosses to experience; but they are all for his good. We are often complaining about our conflicts; but what evidence would we have that we are God's children, if we had no tribulation? The apostle says that they that are without chastisement, whereof all are partakers, are bastards, and not sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Then let us be reconciled to God, for he doeth all things well. Another year is almost ended, and many of the dear saints have been called home to try the realities of the blessed haven of eternal felicity, while there are many who are spared, and are filling up the time God has allotted for them. They are in a world of tribulation; and while here, they shall have it. But be of good cheer, for Christ has overcome the world. One thing that so distresses us is the groanings within. We groan within ourselves, waiting for the adoption, to wit, the redemption of our body. We realize daily that sin is not destroyed in our flesh;

that when we would do good, evil is present. But remember the flesh never aspires to anything of a spiritual nature. Hence if ye (the children of God) live after the flesh, ye shall die to your christian comfort. If you have heavenly aspirations, they are from a heavenly source, and are the fruit of the Spirit. O that all our desires could be heavenward, and that we could be more and more devoted to the cause of Christ. May the Lord abundantly bless us all, and bind us together in love and fellowship, that each may esteem others better than himself. Little children, be not conformed to this world, but be ye transformed, and let brotherly love continue.

I can only write as I think, and will close, trusting that the Lord may ever sustain you, brethren Beebe, and all the dear writers for the SIGNS, to speak words of comfort to the little ones. When at the throne of grace, remember a poor boy, who is saved alone by grace, if saved at all.

Yours in love and tribulation,

LEE HANCKS.

SOUTHAMPTON, Pa., Dec. 11, 1888.

DEAR BRETHREN BEEBE:—More than five years have gone by since our dear brother, Elder J. M. Theobald, was called from this mortal state, but the memory of his powerful gifts, of the graces of the Spirit so richly manifested in his walk and conversation, of his kindness and tenderness of heart, of his faithfulness and steadfastness as a minister and brother and friend, is still fresh and clear with me; and I doubt not it is the same with all who enjoyed his friendship and fellowship, and who had the privilege of sitting under his singularly rich, clear, powerful and comforting ministry of the word. Since your publication in the SIGNS for June 15th, 1888, of his letter which I sent you two years before, I have felt a desire that others of his familiar letters, in which he has spoken of divine things, might be published. I have a number, as no doubt others have, which are well worthy of publication, and some time in the future they will very likely be laid before the brethren. For the present I feel like sending you for publication the concluding sentences of the last letter I received from him, written about six months before he was called to lay his armor by.

Your brother in the hope of the resurrection,

SILAS H. DURAND.

SADIEVILLE, Ky., April 18, 1883.

DEAR BROTHER DURAND:—For more than a year I have, it seems to me, been under a great cloud of affliction and trial, with just enough strength to hope that "when I am tried I shall come forth as gold." Yet at times I have been brought to conclude that all these things are against me, or that I shall one day fall under the accumulating trials of

the way. I know that "the righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger;" that as our infirmities are brought to view by trial, so is the strength that is made perfect in our weakness; but I find that I cannot always take pleasure in infirmities, but am made still to cry, "O that my ways were directed to keep thy statutes; then shall I not be ashamed when I have respect to all thy commandments." "I will praise thee in righteousness when I shall have learned thy righteous judgments."

I have just read your article on the subject of the resurrection, and as far as I am capable of judging, I can sincerely indorse what you have written; yet I shall not be surprised if some one will be ready to say, "Thou dost sow that identical body that shall be."

Please remember us kindly to sister Durand and sister Bessie. We shall hope to see you in Kentucky this fall at our association, if God will, and of course at our place, Elk Lick, if you come. May God bless you, dear brother; and when access is given you to the throne of grace remember me, who am a worm, and no man, yet hoping, through grace abounding to the chief of sinners, that I may claim fraternal relationship with the household of God.

Your unworthy brother,  
J. M. THEOBALD.

TONICA, ILL., Nov. 30, 1888.

DEAR BRETHREN:—Please find inclosed two dollars to pay my subscription for another year for our dear family paper. It is a luxury that I have been permitted to enjoy, which no one seems to covet in the little town where I live. It would give me much pleasure if I could find some one near me that I could induce to take the paper, and thus help to increase the circulation; and in so doing I would have some one that would at least be willing to converse on the good things the paper is filled with. I am some distance from the place where the meetings of our order are held, and seldom get there after the weather gets cold; and if it were not for your vigilance in sending out the dear old SIGNS I would be quite shut in. I do not think that any of the Baptists are strangers to each other, and I confess that I feel a little better acquainted with the readers of the SIGNS than with any other class of people. It is rather a mystery to me when I see any of our faith and order doing without it, if they are able to afford it.

Since I attended the association at Middletown, two years ago, I have had a constant desire to see you all again in the same capacity.

MRS. S. C. NEWTON.

STAR PRAIRIE, Wis., Nov. 18, 1888.

DEAR BRETHREN:—I hope this will find you all well, and still contending for the faith which was once delivered to the saints by him who was, and is, and is to come, the eternal

God, who declared the end from the beginning, and said his counsel shall stand, and he will do all his pleasure. When I think of his eternal greatness, I am lost in wonder. O what a wonderful God! By the word of his power he commanded, and it stood fast. He spake, and it was done. He took counsel with none. He fills immensity, being the high and lofty One that inhabiteth eternity.

"He plants his footsteps in the sea,  
And rides upon the storm."

"He sits on no precarious throne,  
Nor borrows leave to be."

All glory and dominion are his. He will not give his glory to another, nor his praise to graven images. Exalted be his glorious name.

"Not Gabriel asks the reason why,  
Nor God the reason gives;  
Nor dares the favorite angel pry  
Between the folded leaves."

"This awful God is ours,  
Our Father and our love."

If our life is hid with Christ in God, we do not hope in vain.

I hope the Lord will give you spiritual and temporal strength to wield "The sword of the Lord and of Gideon," and cut asunder the joints and marrow of antichrist, wherever you find him; for the sword of the mouth of God is able to put to silence all the old wives' fables that are in vogue.

May the Lord be our stronghold in the day of trouble, and finally accept us in that house not made with hands, eternal in the heavens, to praise him forevermore, is the prayer of your unworthy brother,

C. S. LOCKWOOD.

WEST CHESTER, Pa., Dec. 16, 1888.

DEAR BRETHREN BEEBE:—Inclosed please find two dollars to renew my subscription for the coming year. I am sorry that I cannot send you even one new subscriber. If I were able I would pay for several subscriptions, and send to one and another, in hope that they would enjoy the paper, and so become regular subscribers. As it is, I am alone here. There is not one, as far as I know, in all this beautiful place who thinks and feels as I do, or holds the grand old faith which was once delivered to the saints. The doctrine of the absolute predestination of all things, and election by grace, I love. It is all soul-satisfying. I often wonder what has become of dear Elder Purington, and wish he would give us more of his strong doctrine on predestination.

Wishing you all success in the weekly publication of the SIGNS, which I shall hail with joy, please find my address at the top of this.

As ever, in hope,  
JANE JACKSON.

THRIFTY, Brown Co., Texas.

G. BEEBE'S SONS—DEAR BRETHREN:—Please publish in the SIGNS that if any of our ministers travel through this country we would like to see and hear them, as we are destitute of preachers in these parts.

Yours in hope of eternal life,  
R. EATON.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 23, 1889.

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 SECT EVERYWHERE SPOKEN AGAINST.

"IF YE be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters."—1 Peter iv. 14, 15.

The followers of our Lord Jesus are by inspiration distinguished as a peculiar people; and in every characteristic by which they are described in the Scriptures they are essentially different from all other societies or companies of the children of men. While the definite peculiarities which clearly mark this favored people are plainly recorded in the revelation which God has given, it is impossible for those peculiarities to be counterfeited by any who would falsely assume to belong to the church of Christ. Since the profession of religion has become fashionable, and the world has claimed to be favorable to the church of Jesus Christ, many societies have been devised among men, all claiming the right to be recognized as the true church. As all these seek to gain popular approbation they endeavor to present allurements which shall meet the desires of the natural mind. None of them could hope for success if they promised their adherents only persecutions and revilings. Even those fanatics whose religion consists in self-inflicted privations and punishments, take pride in the very afflictions which they voluntarily choose to endure. Although such professed christians may seem to bear the marks of afflictions which would show them to be followers of Christ, they have only the external form of suffering, while in reality they exult in their voluntary humiliation. It was to his own chosen disciples that Jesus said, "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; for so persecuted they the prophets which were before you."—Matt. v. 11, 12. It must be observed that this blessing does not extend even to the disciples of Christ when the reproach which they endure is justly due to their own misconduct. It must be said *falsely* for the sake of Jesus. This will never produce in those who thus suffer any feeling of selfish pride, nor yet any desire for revenge upon their persecutors. The spirit of glory and of God which rests upon them when enduring such suffering, will always

inspire the feeling which was in Stephen when he prayed for his murderers, saying, "Lord, lay not this sin to their charge." The Lord does not say, "Blessed shall you be," as if the blessing were to be afterwards received by those who were so persecuted, but "Blessed are ye," showing that the persecution for Jesus' sake attests the fact that the blessedness already abides upon them. So Peter says in our text, "If ye be reproached for the name of Christ, happy are ye."

To the subjects of persecution it is of great interest to know whether they are in reality "reproached for the name of Christ." By reference to the preceding context it will be seen that Peter admonished the beloved subjects of election to whom he wrote, saying, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." This revelation of the glory of Christ is made manifest in the individual experience of them who are called to endure such reproaches and trials. They see his glory, when he appears for their deliverance, and gives them the victory over the fiery trial which is to try them. It is only as he does thus appear to their joy, that they are ever able to triumph over the opposition of the temptation and enmity of sin with which they are ever surrounded. They continually prove by experience the truth of his word, "Without me ye can do nothing." The wrath of man is made to attest the reality of the confidence which the saints have in the salvation of God when they are persecuted for the sake of Jesus. The fact that so the prophets and ancient saints were persecuted, is assigned by our Lord as evidence that all such as endure like persecution are blessed in their sufferings. When these reproaches and afflictions are suffered as the result of devotion to the doctrine and order of the gospel, they who are so afflicted have the assurance that they are blessed in being favored to bear the same persecutions which were borne by their Lord and his inspired followers. They may determine whether their afflictions are borne for the sake of Jesus, by ascertaining whether it is for unswerving devotion to his precepts and example that they are called to suffer. The blessedness is not experienced in suffering for any sentiments or faults of their own; they can only suffer for the sake of Jesus when they are persecuted for their adherence to his doctrine and example. They have no ground for rejoicing when they suffer in consequence of their own faults. "For what glory is it if when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable to God."—1 Peter ii.



20. Hence, it is evident that the blessing consists not in the suffering itself, but in the fellowship of Christ which witnesses their devotion to his truth and righteousness. Doubtless there was an experience of heavenly joy felt by the three Hebrews in the fiery furnace, when they had the companionship of the Son of God in the midst of the fire; but no such bliss could have been found by them in presumptuously going into the furnace for the purpose of gratifying their own carnal pride. So, when any follower of Christ is called to endure persecution for righteousness' sake, he will certainly be protected by the spirit of glory and of God resting upon him; but that protection is not promised even to the saints in following the dictates of their own carnal will. For this reason David says, "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Psa. xix. 12, 13. Under such a sense of dependence upon the preserving care of God the saints will never desire to sin presumptuously.

The same persecution which convicts the enemies of truth and righteousness, witnesses to the fact that those who suffer are indeed the true followers of Jesus. While God is glorified in the sufferings of those who are led by his Spirit, the malice of their persecutors exposes them as being governed by the spirit of iniquity. In this way the wrath of man is made to praise the Lord, both in the justice which condemns the wicked, and in the wisdom which causes even the malice of enemies to work for the good of his saints in attesting the genuineness of their faith in Christ. This manifestation of the power of God in protecting his chosen people is not confined to those who are called to endure physical pains and literal martyrdom for their obedience to the commandments of Jesus; it is equally true that in all their trials the angel of his presence saves them. No affliction can befall those whom God has chosen, but that he has ordered it for the benefit of those who are called to endure such trial. There is not power enough in earth and hell to inflict upon one of those little ones which believe in Jesus, one pang of suffering, either physical or mental, beyond the exact measure which infinite love has ordained for their good and for the revelation of the glory of God in them. Thus, the very evil speaking of the enemies of truth is necessary to the manifestation of the declarative glory of God in the experience of the slandered saint. In thus persecuting those who follow the narrow way of truth, their enemies bear witness that they are indeed the disciples of Jesus; for in the same spirit he was persecuted. "Yea, and all that will live godly in

Christ Jesus shall suffer persecution."—2 Tim. iii. 12. Even though the disciple of Jesus should dwell alone in the desert, he cannot escape this suffering of reproach for the name of Christ; for his own carnal mind will ever assail his hope, urging cruel doubts of the reality of his faith in the grace of God.

While they are not troubled with doubts as to the fact of their suffering persecution in their continual conflicts with sin and unbelief, there is often much questioning in the mind of the saints whether such suffering is in reality the testimony of their fellowship with the afflictions of the chosen people of God. They cannot see that in their trials "the spirit of glory and of God resteth upon" them. They may see that on the part of their accusers the truth and power of God are denied; but it is not so clear to them how it is that in this experience of persecution by them God is glorified on their part. Hence they do indeed in their daily experience say, Lord, when did we do the things which proclaim thy glory? There is no clearer evidence that a man is destitute of the knowledge of God and of his own sinfulness, than his thinking that he can render acceptable service to the Lord by his own works. The consciousness of entire dependence upon the unmerited favor of divine grace, is on the other hand acceptable worship in spirit and in truth, by which the saints do glorify him. To natural reason it appears that God is worshiped by the works of the hands of men; but all such worship is rejected by him, while they that render acceptable service always worship him as did the woman of Canaan, "Saying, Lord, help me."—Matt. xv. 25. The spirit which renders such worship can never give rise to self-confidence. The helpless beggar has nothing in himself wherein to exult. His very supplication necessarily confesses that he is entirely dependent upon the favor of that sovereign God to whom his prayer is directed. Therefore God is glorified in every such appeal. To all such cries he is gracious in granting relief. "He will regard the prayer of the destitute, and not despise their prayer."—Psa. cii. 17. There is no promise on record which embraces such as have some merit of their own upon which they can rely. God is glorified in the deliverance of sinners from their sins, and in justifying them that believe from all things from which they could not be justified by the law of Moses. This is the faith of the Son of God, which characterizes the peculiar people who constitute the sect which is everywhere spoken against. The salvation which is revealed in him not only saves his people from the punishment due to their transgressions, but makes them holy and without blame before God in love, thus saving them from their sins. By this revelation of sovereign grace in salvation boasting is excluded.

Therefore, those who hold this doctrine are everywhere the subjects of the same reproaches which will worshipers have ever heaped upon the doctrine of God our Savior, because it cuts off all occasion for glorying in the flesh. While those who claim to have righteousness of their own, will ever be found glorying in that righteousness, to such as have seen an end of all perfection in the flesh the salvation which is revealed by grace in Christ Jesus is that gospel of God which is indeed "good tidings of great joy." To such poor ones the gospel is preached in the revelation of Christ Jesus as the end of the law for righteousness to every one that believes.

By the injunction in our text forbidding the saints to suffer "As a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters," the Spirit of inspiration has effectually silenced the cavil which has been urged against the doctrine of Christ, charging that its legitimate result is to give license to the saints to continue in sin. Perhaps it may not be needful to call the attention of the saints to the importance of avoiding the grosser crimes here specified. The tempter will not often present the suggestion of indulgence in such manifest wickedness until the conscience of the saint has been seared by habitual subjection to the direction of the carnal mind. But the last specification is very comprehensive, and it may be well to consider our liability to be unconsciously led into transgression of the apostolic direction in this particular. Such is the deceitfulness of sin that the saints must be continually watchful lest they are entangled in the devices of the adversary. If the adversary were always clearly recognized in presenting his temptations, the saints would not be liable to be deceived by them; but when he comes as "transformed into an angel of light," they are more likely to be overcome by his devices. While they would be startled at the thought of deliberately interfering in the affairs of others, especially if the design were to injure them, they may not at all times so readily discern the impropriety of interposing their judgment in the affairs of others when they suppose they are impelled by a sincere desire to accomplish a good result. When led by the Spirit they may "By love serve one another." Under the guidance of love they will never be found seeking to "bite and devour one another." Whenever this disposition is felt, it is certain that it is not prompted by the love of Christ, which is that heavenly charity so fully described by Paul in 1 Corinthians xiii. 1-8. Unless those who attempt to restore an erring brother are spiritual, their efforts will not be in the spirit of meekness; and the consequence of their interference will be additional strife and confusion. This is the effect of being a "busybody in other men's matters;" and

every one who is engaged in such interference, is violating the admonition of our text. This is a very serious matter, and it is important that the saints should carefully examine themselves before undertaking such a task. It is indeed a very desirable thing to render such a service as the restoration of an erring brother; for thereby "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." But there is no possibility that this desirable end shall be attained unless the one who undertakes it is himself directed by the Spirit of Christ. Otherwise he is a "busybody in other men's matters," and must suffer as such. The test by which it is to be determined whether one is in the proper spirit for this important work, must be the desire by which he is actuated. If he is in the Spirit of Christ he will seek the conversion of the erring one, not for the sake of exhibiting his own superior merit, but from fervent love; and the consideration of his own liability to be tempted and overcome will work in him that spirit of meekness without which his efforts will be unavailing. Those who are truly spiritual are more likely to distrust their own motives than those who are only acting as busybodies in other men's matters. For while they who are truly led by the Spirit of Christ are constantly questioning their own character, they are contrasted with those who are in the flesh by Solomon, when he says, "A wise man feareth, and departeth from evil; but the fool rageth and is confident."—Prov. xiv. 16. May the power of divine grace keep all who love the Lord in the path of righteousness, and preserve us all from presumptuous sins, for Jesus' sake. Amen.

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## SERIALS.

### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

#### CHAPTER XVII.

*Of the lily-work which was upon the chapiters that were upon these pillars of the Temple.*

THESE pillars were also adorned with lily-work, as well as with pomegranates and chains. Chapiters also, which were upon the top of the pillars, finished.—See 1 Kings vii. 19, 20. This lily-work is here put in on purpose, even to show us how far off those who were to be the true apostles of the Lamb should be from seeking carnal things, or making their preaching a stalking horse to worldly greatness and that preferment. There was lily-work upon them; that is, they lived upon the bounty and care of God, and were content with that glory which he had put upon them. “Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.”—Matt. vi. 28, 29; Luke xii. 27. Thus, therefore, these pillars show that as the apostles should be fitted and qualified for their work, they should also be free from cares and worldly cumber; they should be content with God's providing for them, even as the goodly lilies are. And as thus prepared, they were set in the front of the house for all ministers to see and learn and take example of them, how to behave themselves as to this world in the performing of their offices.

And that which gives us further light in this is, that this lily work is said by divine institution to be placed over against the belly, the belly of the pillars, a type of ours.—1 Kings vii. 20.

The belly is a craving thing; and these things, saith the text, were placed over against the belly, to teach that they should not humor, but put check unto, the desires and cravings of the belly; or to show that they need not do it, for that he that calls them to this work will himself provide for the belly. It is said of the church that her belly is as a heap of wheat set about with lilies (Song vii. 2), to show that she should, without covetousness, have sufficient, if she would cast all her care upon God, her great provider. This the apostles did, and this is their glory to this day.

So was the work of the pillars finished. To live lily lives, it seems, is the glory of an apostle, and the completing of their office and service for God. But this is directly opposite to the belly—over against the belly; and this makes the harder work. But yet so living is the way to make all that is done sweet-scented to those that be under this care. Covetousness makes a minister smell frownyish, and look more like a greedy dog than a minister of Jesus Christ. Judas had none of this lily-work, so his

name stinks to this day. He that grows like the lily shall cast forth his scent like Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

Thus lived Christ, and thus the apostles next; nor can any other, as to this, live like or be compared to them. They coveted no man's silver or gold or apparel. They lived like lilies in the world, and did send forth their scent as Lebanon.

Thus you see of whom these pillars were a shadow, and what their height, their chapiters, their bowls, their nets, their chains, their pomegranates, their lily-work, did signify, and how all was most sweetly answered in the antitype. These were men of the first-rate—the apostles, I mean, were such.

#### CHAPTER XVIII.

*Of the fashion of the Temple.*

OF the length and breadth of the temple I shall say nothing; but as to the height thereof methinks I see something. The temple was higher than the pillars, and so is the church higher than the officers. I say, consider them singly as officers, though inferior as to gifts and office. For, as I said before of ministers in general, so now I say the same of the apostles, though as to office they were the highest, yet the temple is above them. Gifts and office make no men sons of God, and so they are but servants, though these were servants of the highest form. It is the church, as such, that is the lady, the queen, the bride, the Lamb's wife; and prophets, apostles, ministers, &c., are but servants, stewards, laborers, for her good.—Psalm xlv. 9; Rev. xix. 7; 2 Cor. iii. 5; iv. 1, 2.

As therefore the lady is above the servant, the queen above the steward, or the wife above all her husband's officers, so is the church, as such, above these officers. The temple was higher than the pillars.

Again, as the temple was highest, so it enlarged still upward; for as it ascended in height, so it was still wider and wider, even from the lowest chambers to the top. The first chambers were but five cubits broad, the middle one six, but the highest were seven cubits.—1 Kings vi. 5, 6. The temple, therefore, was round about above, some cubits wider than it was below; for there was an enlarging and ascending still upward to the side chambers; for the winding about was still upward, round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chambers to the highest, by the midst.—Ezek. xii. 7. And this was to show us that God's true gospel temple, which is his church, should have its enlargedness of heart still upward, or most for spiritual and eternal things. Wherefore he saith, “Thy heart shall fear, and be enlarged;” that is, the most affected with “things above, where Christ

sitteth on the right hand of God.”—Isa. xl. 5; Col. iii. 2, 3. Indeed, it is the nature of grace to enlarge still upward, and to make the heart widest for the things that are above. The temple was therefore narrowest downward, to show that a little of the earth, or this world, should serve the church of God. “And having food and raiment, let us therewith be content.”

Since then the temple was widest upward, let us imitate it, and have our conversation in heaven. Let our eyes, our ears, our hearts, be most for things above. Let us open our mouth (as the ground that is parched doth for the rain) for the things that are eternal.—Job xxix. 23; Psalm lxxxi. 10.

Observe, again, that the lowest parts of the temple were the narrowest parts of the temple; so those in the church who are nearest or most concerned with earth are the most narrow-spirited as to the things of God. But now let even such an one be taken up higher, above, to the uppermost parts of the temple, and there he will be enlarged and have the heart stretched out. For the temple, you see, was widest upward; the higher, the more it is enlarged. Paul, being caught up into paradise, could not but be there enlarged.—2 Cor. xii.

One may say of the fashion of the temple, as some say of a picture, It speaks. I say that its form and fashion speak. It says to all saints, to all the churches of Christ, Open your hearts for heaven; be ye enlarged upward.

I read not in the Scriptures of any house but this that was thus enlarged upward; nor is there anywhere, save only in the church of God, that which doth answer this similitude. All others are largest downward, and have the largest heart for earthly things. The church only is widest upward, and has its greatest enlargement toward heaven.

#### CHAPTER XIX.

*Of the outward glory of the Temple.*

I do also think that as to this there was a great expression in it; I mean, a voice of God; a voice that teacheth the New Testament church to carry even conviction in her outward usages. And besides this of its enlarging upward, there was such an outward beauty and glory put upon it as was alluring to beholders. The stones were curiously carved and excellently joined together. Its outward show was white and glittering, to the dazzling of the eyes of the beholders. Yea, the disciples themselves were taken with it, it was so admirable to behold. Hence it is said that they came to Christ to show him the buildings of the temple. “Master,” said they, “see what manner of stones and what buildings are here.”—Matt. xxiv. 1; Mark xiii. 1; Luke xxi. 5. And hence it is said that kings and the mighty of the earth were taken with the glory of it. “Because of thy temple at Jerusa-

lem shall kings bring presents unto thee.”—Psa. lxxviii. 29, 31. Kings, Gentile kings, shall be so taken with the sight of the outward glory of it; for they were not suffered to go into it. No uncircumcised were admitted thither. It was therefore with the outward glory of it with which the beholders were thus taken.

Its enlarging upward, as that was to show us what the inward affections of christians should be (Col. iii. 1-3), so its curious outward adornment and beauty was a figure of the beauteous and holy conversation of the godly. And it is brave when any are made to say of the lives and conversation of saints, as they were made to say of the stones and outward buildings of the temple, Behold, what christians and what goodly conversations are here! I say it is brave when our light so shines before men that they, seeing our good works, shall glorify our Father which is in heaven.—Matt. v. 16. Hence this is called our adorning, wherewith we adorn the gospel, and that by which we beautify it.—Titus ii. 10. And without this, what is to be seen of the church of God? Her inside cannot be seen by the world, but her outside may. Now, her outside is very homely, and without all beauty, save that of the holy life. This only is her visible godliness. This “puts to silence the ignorance of foolish men.”

(To be continued.)

## MARRIAGES.

JAN. 8th, 1889, by Elder A. B. Brees, at the residence of the bride, in Wapakonetta, Ohio, Mr. Andrew Welchance, of St. Johns, Ohio, and Mrs. Alvira Nixon, both of Auglaize Co., Ohio.

## MEMORIALS.

(By Elk Hill Church, Spencer Co., Ky.)

As it has pleased the all-wise Ruler and Disposer of all beings and events to remove from our midst by death our well-beloved brother, James Shelburn, therefore we feel to say:

First. That in view of his faithfulness and zeal in the cause of our blessed Lord and Master, and of his unblemished character as a citizen of our commonwealth, and of his many christian virtues, truly a father in Israel is fallen.

Second. That a sounder or more consistent christian could hardly be found, taking the Bible or Scriptures of the Old and New Testaments as his only rule of faith and practice, thus being not only sound in faith, but also in practice; being ever ready to do what the Scriptures enjoin, “Do unto others as you would they should do unto you;” being upright and just in all his dealings with his fellow-men.

Third. That in the death of our beloved brother the commonwealth has lost a worthy citizen, the vicinity in which he lived has lost a kind and obliging neighbor, his children and grandchildren a most tender and loving parent, his mourning friends one who to them has been a friend indeed, and the little church of which he died a worthy member an almost irreparable loss.

Fourth. That as a church we can say to the sorrowing children, We fully sympathize with you in this your sad and sore bereavement; but sorrow not as they who have no hope, for father has only fallen asleep in Jesus, that blessed sleep, from which none ever wake to weep.

## OBITUARY NOTICES.

**ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN IN CHRIST:**—By the special request of our beloved and esteemed brother in Christ, it becomes my painful duty to send you for publication a notice of the death of three of his lovely and beloved children, which occurred as follows:

**James Lazell Biggs**, only son of James and Elizabeth F. Biggs, died Sept. 27th, 1888, aged fourteen years, eight months and sixteen days.

**Rosa A.**, their next to oldest daughter, died Sept. 30th, 1888, aged sixteen years, six months and eleven days.

**Bertha Anna**, their youngest daughter, died Oct. 20th, 1888, aged seven years, two months and three days.

The disease was diphtheria. Thus in a very short space of time our dear brother was called to part with three beloved, dutiful, good and noble children, leaving but one, the oldest daughter; and it is not strange that he should feel as did good old Jacob when he said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But the Lord showed him that all things work together for good to them that love God, to them who are the called according to his purpose. Though our dear brother has been made to drink deep of the cup of affliction, yet the Lord is still good to him. Having buried the mother of those loved children, a member with him of the same church, two years ago last August, the Lord remembered him in mercy, and gave him again a good companion, a noble wife, a member with him of the same church. While we deeply sympathize with him in this hour of his affliction and bereavement, we do feel that we have more reason to weep for ourselves and for our children than for those dear ones that the Lord has taken from the evils of this corrupt and sinful world; for we doubt not that they have fallen asleep in Jesus, and now rest where the wicked cease from troubling, and where the weary are at rest. I was away at the time the first two were buried, but I am told that Elder L. T. Buffner preached a very able and comforting sermon on the occasion; The writer met with the family and friends when dear little Bertha was buried, and tried as best he could to point to some of the sweet and precious promises of God, designed by him to comfort them that mourn.

"How short the race our friends have run!"

Cut down in all their bloom.  
The course but yesterday begun,  
Now finished in the tomb."

May God bless this dear family, and all his dear children, in their afflictions, is our prayer, for Jesus' sake.

L. B. HANOVER.

SUNBURY, Ohio, Dec. 13, 1888.

**DIED**—At the residence of his son-in-law and daughter, David and Mary Snider, in Shelby Co., Ky., at two o'clock a. m. on the 22d day of November, 1888, brother **James Shelburn**, member of the Regular Old School Baptist Church of Elk Hill, Spencer Co., Ky.

He was taken ill after attending our meeting, on the fourth Sunday evening in July last, with what was thought to be derangement of the stomach and liver, which finally culminated about four or five weeks before his death in progressive paralysis, from which he became a great sufferer, causing at times mental derangement; though when able to control his mind he would speak of Jesus, his precious Savior, as the only name given under heaven whereby poor sinners like himself must be saved. Brother Shelburn was born Feb. 2d, 1806, so that at the time of his death he was eighty-two years, nine months and twenty days old. He was a native of Shelby Co., Ky. His

father, Augustine Shelburn, and his mother, whose maiden name was Jane Bush, were natives of Virginia, and came to Kentucky as pioneers after the close of the war of the Revolution, he (his father) having served as a private under General Gates. Brother Shelburn could therefore amuse and entertain one for hours with stories and anecdotes of the primitive or pioneer days of our state. He was married after reaching mature age to Perlina Asby, of Spencer Co., Ky., a most estimable lady, with whom he lived happily for more than forty years, until it was the pleasure of the Lord to separate them by death. Nine children blessed this union, five sons and four daughters, six of whom survive him, one daughter and five sons. We have not the date to point us to the time when brother Shelburn first joined the church, but suppose it to be somewhere between fifty and sixty years ago. He first joined the church at Salem, in Shelby Co., Ky., and remained with her until she went off into the Missionary delusion. He afterward, about forty years ago, joined the Old Baptists at old Beech Creek, in the same county, and remained there until he with eleven others took letters of dismission, June 26th, 1879, and constituted our church (Elk Hill), where he remained a sound, consistent and faithful member (as he ever had been) until it pleased the merciful Lord to call him home to his reward.

Thus lived and died this faithful servant. He was not ashamed to speak the name of Jesus his Savior, nor did he blush to own his cause; so much so that all who knew him would say, "Uncle Jimmie Shelburn is a christian." An old worldling remarked to the humble writer since his death, "One of the strongest pillars of your church is gone." I replied, "Yes, but he is gone home to receive the welcome plaudit, 'Well done, thou good and faithful servant! enter thou into the joys of thy Lord.'"

He leaves five sons, one daughter, many grandchildren, and numerous other relatives, neighbors and friends, together with the little church at Elk Hill, to mourn their loss, but not as those who have no hope, for we trust that our loss is his eternal gain. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

W. T. RITTER.

**DIED**—Near Bastrop, Louisiana, Oct. 11th, 1888, our beloved sister, **Mrs. Nancy Hayden**, wife of our dear brother, Elisha Hayden.

Sister Hayden was born in Mississippi, May 8th, 1824. Her parents moved to Louisiana when she was young, and there she grew to womanhood, and married at the age of eighteen years. A few years later they moved to Bastrop, where she raised her family (having joined the church previously), and there remained until her death, a lovable sister, mother, wife and neighbor, there being never a blemish on her character in any of the relations of life.

She leaves a kind husband and several affectionate children (two of whom are members of the church), together with all the brotherhood and very many friends (indeed, all who knew her), to mourn their loss; but we all feel that our loss is her infinite gain.

May the gracious Spirit of our God soothe the sorrows of the bereaved ones, and give us all sweet submission to his most holy will, and enable us all to ascribe the praise to his holy name. Amen.

A. TOMLIN.

LACEY, Ark., Dec. 27, 1888.

## RECEIVED FOR CHURCH HISTORY.

Mrs. A. Ivey 2, Mrs. C. A. E. Rabb 2, Jeremiah Collins 2, J. W. Chapman 2, J. G. Lockridge 2, T. J. Yelner 6, Wm. A. Ross 2, V. A. Priest 2.50.—Total, \$20.50.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
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"THE SWORD OF THE LORD AND OF GIDEON."

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MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 30, 1889.

NO. 5.

## POETRY.

### "THIS MAN HATH DONE NOTHING AMISS."

(Luke xxiii. 41.)

"He did nothing amiss!" O how sweet  
is the sound  
To a sinner who knows in himself can't  
be found  
A single good thing, either word, deed or  
thought,  
And has daily to say, "I've not done what  
I ought!"  
Of whom is it spoken? Of Jesus the  
Lord.  
Though one with the Father, he took  
flesh and blood,  
Came under the law, his loved bride to  
redeem,  
That she might be spotless and comely in  
him.  
He looked through the future long ere  
man was made;  
He said, "I will suffer and bleed in her  
stead.  
To prove myself able to put sin away,  
I'll live, O my Father, thy law to obey."  
In due time he came to this sin-stricken  
earth,  
The Highest o'ershadowed—the virgin  
gave birth!  
Thus God in our nature was seen in the  
man  
Made like to his brethren, according to  
plan.  
How blameless his life was, what tongue  
can describe?  
Not a jot of God's law did he e'er put  
aside.  
He did "nothing amiss" from the time he  
was born,  
While he trod this low vale, till he laid  
his life down.  
O come, then, poor sinner, thy fears cast  
away;  
Look not at thyself; Christ says, "Look  
upon me!  
My blood shall absolve thee, my right-  
eousness clothe;  
In me thou art perfect, my fair one, my  
love!"  
Blest Spirit of truth! breathe the precious  
words home  
To the soul of that sinner who feels all  
undone;  
Whose heart thou hast broken and filled  
with deep grief;  
Reveal the Lord Jesus, and thus give re-  
lief!  
He did "nothing amiss!" Can we ever  
grow tired  
Of admiring the work of the Incarnate  
Word?  
In his pure obedience, through his pre-  
cious blood,  
We have freedom, access, and are made  
nigh to God.  
We sin when asleep, and we sin when  
awake,  
Beset with the evil we strive to forsake;  
But with Jesus, our Surety, no fault could  
be found;  
Thus covenant mercies to us may abound.  
The Father smiles on us! With him he's  
well pleas'd!  
In Christ we're accepted—in Jesus we're  
raised

To the throne of his glory, and there we  
shall trace  
Forever and ever the wonders of grace!  
O shout, then, ye ransomed! O lift him  
on high,  
Who did "naught amiss," and who lived  
here to die!  
Let heaven's vaulted arches his praises  
proclaim,  
Who passed by the angels, but came to  
save men!  
To the three-one Jehovah all glory is  
due  
(Through eternity's ages the theme we'll  
pursue).  
He planned and he purposed, performed  
and revealed;  
He elected, redeemed, converted, and  
sealed.  
O help us, ye cherubim, seraphim bright!  
Tell, tell of his wisdom, his love, and his  
might!  
Fall prostrate before him and boast in his  
name;  
He only is worthy! Alleluia! Amen!

MRS. E. CANDLER.

SENECA FALLS, N. Y.

## CORRESPONDENCE.

### CHRISTMAS.

G. BEEBE'S SONS—DEAR BRETH-  
REN:—This day is recognized by  
many as the anniversary of the birth  
of our Savior. Whether or not the  
twenty-fifth day of December is truly  
the anniversary of that greatest  
event ever recorded by either the  
sacred or profane historian, is not a  
question that I am now disposed to  
discuss. We find no command within  
the lids of the sacred volume which  
requires the true followers of our once  
meek and lowly, but now exalted  
Lord, to celebrate in any way that  
day, the day in which he laid aside  
the glory he had with the Father  
before the world was, and took upon  
himself that body which was pre-  
pared him. As the sacred volume is  
silent on that subject, it behooves  
the children of God to keep that day  
to the Lord, but not more so than all  
other days. The sublime glories that  
burst forth upon a sin-cursed world  
when the angel of the Lord an-  
nounced his advent to the shepherds  
who watched their flock by night,  
present to us a subject of such super-  
lative glory that when we attempt to  
meditate upon it we are lost in won-  
der and astonishment. The conde-  
scension of our glorious Lord, the  
mystery of the union of God and man,  
is beyond the reach of human  
thought, and its contemplation causes  
us to exclaim, in the language of the  
apostle, "Great is the mystery of  
godliness! God was manifest in the  
flesh." The apostle has said to the  
saints for their comfort while so-  
journing in this land of sin and sor-

row, "Ye know the grace of our  
Lord Jesus Christ, that though he  
was rich, yet for your sakes he be-  
came poor, that ye through his pov-  
erty might be rich." Yes, and his  
own sacred lips have declared to you,  
"The foxes have holes, and the birds  
of the air have nests; but the Son of  
man hath not where to lay his head."  
When you remember this you are  
lost in more than astonishment, if  
more could be; for you know that all  
his sorrows, afflictions and sufferings  
during the thirty-three years of his  
earthly pilgrimage were for your re-  
demption, and to fit you for the en-  
joyment of the inheritance prepared  
for you, to whom he will say, "Come,  
ye blessed of my Father, inherit the  
kingdom prepared for you before the  
foundation of the world."

But the sacred historian says,  
"And there were in the same country  
shepherds abiding in the field, keep-  
ing watch over their flock by night.  
And, lo, the angel of the Lord came  
upon them, and the glory of the Lord  
shone round about them: and they  
were sore afraid. And the angel  
said unto them, Fear not: for, be-  
hold, I bring you good tidings of  
great joy, which shall be to all peo-  
ple. For unto you is born this day  
in the city of David a Savior, which  
is Christ the Lord." It will be ob-  
served that when that announcement  
was made to those shepherds they  
were watching their flock by night.  
They were attending to their secular  
affairs, not looking for nor expecting  
that they would be the first on earth  
who would hear that glorious news,  
those glad tidings, "Unto you is  
born this day in the city of David a  
Savior." How was it with you, dear  
saint, when you first realized the need  
of a Savior? It was night to you;  
for "darkness covered the earth, and  
gross darkness the people." Then  
you, like those shepherds, were  
afraid. How were you engaged when  
that announcement was first made to  
you? Your answer is, I was engaged  
in the affairs of this world. I, like  
our first parent, am of the earth,  
earthly; and when the glory of the  
Lord shone about me it was that  
light which shineth in darkness, and  
the darkness comprehended it not.  
When that light shone in you it dis-  
closed to your astonished vision the  
loathsome pollutions of sin that per-  
meated your corrupt heart and na-  
ture, which caused you to adopt this  
language of the apostle, "O wretched  
man that I am! who shall deliver me  
from the body of this death?" For  
your comfort that infinitely import-

ant question is answered by that  
heavenly messenger who announced  
to the astonished shepherds his ad-  
vent to earth in these cheering words,  
"Unto you is born this day in the  
city of David a Savior, which is  
Christ the Lord." The prophet,  
viewing in prophetic vision this great  
and glorious event, breaks forth in  
this language, "Unto us a child is  
born, unto us a son is given: and the  
government shall be upon his shoul-  
der: and his name shall be called  
Wonderful, Counsellor, The mighty  
God, The everlasting Father, The  
Prince of Peace."—Isa. ix. 6. His  
coming was not attended by the  
pageantry and pomp of earthly  
courts, nor heralded by thrilling  
martial music, for his kingdom is  
not of this world; but the prophet of  
the Lord beheld afar off his advent,  
and announced it in language which  
all the wisdom of earth has failed  
(and will ever fail) to comprehend.  
He in prophetic vision viewed him  
in his exalted and glorious character  
as the God-man-Mediator, the glori-  
ous One in whom all fullness dwells.  
The apostle says, "In him dwelleth  
all the fullness of the Godhead bodi-  
ly." The prophet declares him to be  
"The everlasting Father." And the  
psalmist, when addressing him, says,  
"Lord, thou hast been our dwelling  
place in all generations;" "even from  
everlasting to everlasting, thou God."  
Then he in whom all fullness dwells  
is from everlasting to everlasting.  
Glory to his exalted name! He is  
"head over all things to the church,  
which is his body, the fullness of him  
that filleth all in all. Justice and  
truth go before his face; and in his  
all-exalted character as the Redeemer  
of his people shine resplendently his  
justice, eternity, omnipotence, im-  
mutability, truth and love. Viewing  
him in his truly exalted character, in  
whom is the perfection of holiness,  
you, dear saint, exclaim from the  
depths of your heart, "Blessing, and  
honor, and glory, and power, be unto  
him that sitteth upon the throne, and  
unto the Lamb forever and ever."  
And you are ready to join the heav-  
enly hosts, praising God, and saying,  
"Glory to God in the highest, and  
on earth peace, good will toward  
men."

When the glory of the Lord shone  
round about those shepherds they  
were sore afraid. They heard a  
voice from on high which announced  
to them the fulfillment of the promise  
made to Jacob at Bethel, "In thy  
seed shall all the families of the earth  
be blessed." Jacob said, "Surely

the Lord is in this place, and I knew it not." He was afraid, and those shepherds were afraid; but their fears were dispelled when the heavenly messenger said to them, "Fear not; for, lo, I bring you good tidings of great joy." The promise both to Jacob and those shepherds was sufficient to have dispelled their fears; but they did not rely fully on those promises. Although the Lord said to Jacob, "Behold, I am with thee, and will keep thee in all places whither thou goest," yet he showed a want of confidence in those promises when he said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." He put in a condition as to the Lord being his God. The shepherds desired to know more than had been revealed to them by the heavenly messenger. They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." This is all in accord with the experience of God's people in this age, as well as in past ages. They pray for greater manifestations of his grace. They desire to know more of the sublime glories of the great plan of life and salvation through him whose advent to earth was announced by the angel of the Lord, "Unto you is born this day in the city of David a Savior." It will be observed that the language used by the angel was, "Unto you"—unto those shepherds. We learn that anciently the vocation of shepherds was a very humble one, and their flocks were dependent upon the bounties of heaven to sustain them. The history of this great event does not negative that idea. They were keeping watch over their flock by night. They were isolated from a busy world, yea, even from their friends and families, by night. Then the advent of our glorious Lord was first announced to men cut off from all places of honor, from social intercourse with the busy world. But low as those shepherds were, they were permitted to hear the sweetest music that ever thrilled and charmed mortal ears; for "suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Still more, his coming was not amidst scenes of splendor, not in a lofty palace decorated with silver, gold, precious stones and gaudy trappings; but he who is King of kings and Lord of lords was found by the shepherds wrapped in swaddling clothes and lying in a manger, the habitation of the ox, where he doth eat straw. Then surely he who was rich, for our sakes became poor. He who was the Creator of the vast universe, when he came to earth was denied by vain, sinful man the lowest hospitalities of civilized life, and was found by the shepherds among the

lower grades of animal life. The prophet, viewing him in his humiliation, breaks forth in this language, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." "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."—Isaiah liii. Then his great condescension, humiliation and suffering were for the transgression of his people. He had done no violence, neither was any deceit in his mouth. Then surely "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." The pronouns *our* and *we*, used by the prophet, personate the same people to whom the angel referred when he said to Joseph, "She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." The prophet Zechariah, viewing afar off in prophetic vision the complete fulfillment of that glorious promise, "He shall save his people from their sins," breaks forth in this language, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." The apostle says, "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." It was his blood shed upon Calvary which was the blood of the everlasting covenant, by which he obtained eternal redemption for his people, and sent forth his prisoners out of the pit wherein is no water. Ah, dear saint, earth affords no springs of living water that will wash out the polluted stains of sin. Nothing but the blood of Jesus, which cleanseth from all sin, will remove those pollutions, and array you in "fine linen clean and white, which is the righteousness of saints." For your comfort the prophet says, "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Isaiah says to these same people, "prisoners of hope," whom Jesus has saved from their sins, "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." Those people had violated the law, the penalty of which was death. "The soul that sinneth it shall die." They were led captive by the devil at his will, and hence were prisoners; but, glory to God's exalted name, he by the blood of the everlasting covenant hath sent forth those prisoners out of the pit wherein is no

water. Not only did he redeem them from the penalty of the law, but he is made unto them righteousness. Then they, having no righteousness of their own, are made partakers of his holiness. The apostle says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Speaking of the grace given them, he says, "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." Then surely those prisoners of hope have received of the Lord's hand double for all their sins. They are redeemed from under the curse of the law. They are sanctified by God the Father, preserved in Jesus Christ, and called. They are kept by the power of God through faith unto salvation, ready to be revealed in the last time. They are heirs of God, and joint heirs with Christ; heirs to an inheritance which is incorruptible, undefiled, and fadeth not away. All is secured to them in and through their glorious Lord. Then they are prepared by grace divine to join the heavenly hosts in sweet accents of praise to his exalted name, saying, Glory to God in the highest, peace on earth, good will to men. Then, dear saint, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 2-4. This is the highest thought, the most earnest and exalted wish and desire, that has found a lodgment in your minds and hearts since you have been enabled to hope that the glory of the Lord has shone about you, and you have seen the King, the Lord of hosts.

To you who may read these rambling thoughts they are presented as a Christmas gift, from one who daily realizes himself to be less than the least of all saints, if one at all.

H. COX.

WARWICK, N. Y., Dec. 27, 1888.

ELDER B. JENKINS—DEAR BROTHER IN CHRIST:—Inclosed please find one dollar which I would like Elder Hassell to have. I feel very sorry for him, and I do sincerely hope that the amount can be raised. I wish the dear Lord would put it into the heart of every Primitive Baptist to do what they could for him.

I have the feeling that I would like to write you; and why I should, I cannot tell, for I know I have not the ability to write. For weeks I have felt like writing you, and then I would think, How foolish in me. What can I write that would interest Elder Jenkins? But as time goes on the desire grows stronger, and I now feel that I must write. What I am

to say I do not know, for no one feels their nothingness, their emptiness and weakness, more than I. I do hope and trust the dear Lord will guide my pen and direct my thoughts, and I will write only what he puts in my heart.

I was somewhat disappointed when you were to New York in October, in my not being able to attend meeting on Sunday. I was rejoiced when sister Hobbs so kindly invited me to remain with her over Sunday, as I had had the desire for years to attend the Ebenezer Church. But just when I thought I could go, I was taken ill. I feel the privilege was more than I deserved, and for some cause the Lord denied me it. Our ways are not his ways. O that I might be submissive to his holy will, and feel to say at all times and in all trials, Thy will be done, O Lord, not mine. I can feel to say, "The steps that I take, and the station I fill, My Father determined and wrote in his will."

I had many trials while in the city. One day after I had been to the eye infirmary, and the doctor pronounced my case a hopeless, incurable one, and said there was no help for me, it was indeed a bitter disappointment. My last hope was blighted. No one but God knew the anguish of my sinful heart. For a time I was left alone, and I can truly say I felt alone; for never in my life did I feel so lonely. I felt I was in the great city of New York alone, and without friends. I wished that some passage of Scripture would present itself to my mind to comfort me; but none came. Then I wished I might feel Christ's presence with me, and his almighty arm supporting me. That was denied me too. Then I cried out, "O my God! why hast thou forsaken me?" I spent the remainder of the day in weeping. At last night came, and I retired; but there seemed to be no rest for my aching heart, and for hours I lay tossing about on my pillows, when all at once it came to my mind how quick I was to call on the precious Savior when I was in deep distress and sorrow; that after I had looked to every other source first, and when all failed, then I looked to the dear Savior. I did find comfort, and at last fell into a quiet, peaceful sleep. I was like a little babe soothed to sleep on its mother's breast. "God is our refuge and strength, a very present help in trouble." O! I wonder that he does give us strength and hear our cry when we go everywhere else, look to every other source, before we go to our dearest and best Friend, who sticketh closer than a brother, and who loves us at all times. His love changeth not; it is the same to-day and forever. If he once loved us, he loves us to the end. He is not changeable, like us, poor mortals.

"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."

I felt my weakness and helplessness, and also felt that I could not raise my finger without my Father's will. I feel I have been taught a great lesson by the trials and sufferings I was made to pass through. My faith has been made stronger. The dear Lord has chosen his children in the furnace of affliction, and they are to have tribulation while in this world. I do think our dark and trying times are for our own good; yea, they work for us a far more exceeding and eternal weight of glory. If we are without chastisement, then we are bastards, and not sons; for whom the Lord loveth he chasteneth. "All things work together for good to them that love God, to them who are the called according to his purpose." I feel that our path is marked out for us, and we are to have just so much affliction and trial while in this life. The Lord measures it out for us, and he knows just how much we need. Every day and in every trial he gives us strength to bear it. Then, and not until then, do we realize the blessed promise, "My grace is sufficient for you."

"Thy way, O God, is in the sea,  
Thy paths I cannot trace,  
Nor comprehend the mystery  
Of thy unbounded grace."

If our life were smooth, and our path without thorns, would we look to the precious Savior and call on him for help? I fear not. I am afraid we would cling to this world. There is nothing here for us but sin, sorrow and affliction. At times I get so tired of this world, sin and my wretched self, that I feel to cry out for home, for rest, for heaven. We know this earth is not our home; we are only here for a little season; soon we will be called away, and, I trust, to that bright and happy home, where there is no sin nor sorrow, nothing but love and peace, that has been prepared for the saints of God. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." How many promises there are for the children of God! At times I feel that I cannot claim one. How do I know that I am one of the little ones? I know it is written, "We know that we have passed from death unto life, because we love the brethren." I feel that I do love the brethren; and if I have any home, it is with the Old Baptists. At times my hope seems so little that I almost lose sight of it, and have felt that I had been deceived; but, the worst of all, I feared I had deceived the church; that I had grasped the shadow and missed the substance. I know the heart is desperately wicked, and deceitful above all things. I am a mystery to myself. There is nothing of me, but sin, from the crown of my head to the soles of my feet. The good that I would, I do not; but the evil which I would not, that I do. Paul said, "But I see another law in my members, warring against the law of my mind, and bringing me

into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin." When I can look back to my experiences, and see the way I was led, and the way I was brought out of the wilderness, as I trust, into the marvelous light, my hope is strengthened. I cannot but feel that it was the Lord's work, and nothing I did myself. As faint as the little hope is, I would not be willing to part with it for worlds. I have been a member for eight years, and a very unworthy one, too. I never can forget the day I went before the church and told them what I hoped the Lord had done for me. I experienced such a peace of mind, that which the world cannot give nor take away. A month from that time I was baptized. In the meantime I had a feeling I could not describe. I could not feel just as I thought I ought. I had this feeling until I got to the water, when it left me, and I felt I was surely following Christ's example. If I ever felt his presence with me, I did then. It was indeed a glorious day, and for three days it seemed to me I was the happiest being on earth. I thought there never would a cloud obscure my sky.

"Little then myself I knew,  
Little thought of Satan's power;  
Now I find their words were true,  
Now I feel the stormy hour.  
Sin has put my joys to flight,  
Sin has changed my day to night."

The clouds came, the doubts and the fears. But this one thing I do know, if I am saved at all it will be through God's great mercy, and nothing I merit myself.

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

I see my letter is quite lengthy, and I had better close. I do not know why it is my feelings have been led to write you. I trust I have written nothing I ought not, and that you will receive it in the spirit I hope it is written, that of Christian love and fellowship.

From an unworthy sister, if one at all, and the very least of all,  
**MARCELIA THOMPSON.**

"UNDERSTANDEST thou what thou readest?"—Acts viii. 30.

It is a great matter indeed that we understand what we read. We cannot be instructed by reading, unless we can get at and understand what is contained in that which we read. Hence one of old was made to say, "How can I, except some man should guide me?"

Brother Jenkins, since reading brother Thorne's letter, and your reply, on the subject of teaching, many things have come into my mind in reference to understanding what we read. In the first place, it seems to me necessary that we possess wisdom, or that preparation of heart which qualifies us to under-

stand and receive instruction, in order that we may be instructed. With this blessing there is always more or less desire to be taught, an inquiring after truth, and as to what is truth, and as to whether we know the truth, and a sense of lack of knowledge. Hence the more one is taught, the more appears that is beyond their capacity to understand. We know in nature, or in reference to the knowledge of things pertaining to nature, that the capacity or qualification to be taught or instructed is entirely of the Lord, independent of all training or teaching that can be offered. All the best teachers in the world cannot impart knowledge to one who is entirely destitute of wisdom or capacity to receive and understand. Now, if the apostle in speaking of "the natural man," who "receiveth not the things of the Spirit of God," means the man as he is born into the world, possessing no qualification to understand anything that is not of this world (as we think he does), then it seems clear that in order for him to be instructed in spirit, or in things pertaining to the Spirit, he must first be qualified to receive. Then if the statutes, commands and ordinances are to be observed and obeyed in spirit, they must first have spiritual capacity. Indeed I cannot understand that there is any command, statute or ordinance to be observed or obeyed by any but those who are thus qualified or blessed with wisdom from above. Under the new covenant all the blessings are spiritual. As none but national Israel were under those laws as given to them, so spiritual Israel, or Jerusalem from above, are the only ones that have any sabbath to keep. One cannot be required to keep that which they do not have. "If ye love me, keep my commandments." There is no one else addressed, and there is no question as to our keeping his laws and ordinances but that, Do I love them? And we cannot keep them in any other way than in love. We mistake the keeping of them if we have no love for them. There is no law against love. Love is the fulfilling of the law.

But in reference to teaching, there is no doubt about our being helpful to each other in many ways; and, in a sense, we teach each other many things; but, as we generally say, it is something we already knew, but we did not so well understand before as now. Our pure mind has been stirred up. I do not think there is any doubt but that some know things that others do not know; but we all know what we have learned by and through experience; and experience is something no one can impart to another. For instance, you know something that you have learned in this way. You know for yourself and not another. I meet you, have the privilege of conversing with you, and you tell me plainly what you have learned. You know it is truth. I may not have had that peculiar

exercise of mind, and hence do not know; yet I believe you tell the truth; but I only know as you have told me. I have heard with the hearing of the ear, but mine eye hath not seen; and I never can know as you know, until the Lord opens the eyes of my understanding, as he has yours. Yet there is much instruction in conversing with each other, and in hearing the gospel preached; but we are really instructed as light is given us from above; and that is because wisdom is ours.

I am glad that brother Thorne's letter and your reply are before the people. It seems to me there is much matter for thought in both. I suppose brother Thorne knows of some Old School Baptists who send their children to school to be taught religion. I do not, and should be sorry if I did, and equally sorry if I knew any Old School Baptist that was trying to teach them such things at home; for certainly all they can learn by such teaching will be what the Pharisees knew.

Children should, if possible, be taught better at home than to want to go where people profess to know so much about spiritual things, and yet know nothing.

I have scribbled these rambling thoughts because I felt impressed to do so.

JOSEPH L. STATON.

PHILADELPHIA, Pa., Jan. 13, 1889.

**ELDER WM. L. BEEBE—DEAR BROTHER:**—Recently I received a letter from one of our members at Southampton, who a year ago moved to the northwest corner of the United States. He is one of our youngest members in years and profession. Some of our church have desired it printed in the SIGNS, for the benefit of scattered ones. I inclose it. Use your judgment, and all will be well. Last evening I received a letter from your daughter, Ella McColl. She says she "feels so alone." "Indeed we often do feel that we are dwelling in a wilderness. We have but one beside ourselves, that we know of, who understands the truth. Ah! how the natural man rebels against exalting Jehovah and abasing man. I know I love those in whom the Spirit of Christ is manifest; but in my daily walk and conversation no one could detect the slightest resemblance to one who wished to be like him."

I have quoted so much of her precious letter, to show how in fellowship she is with us all, trusting, doubting, hoping, fearing. My sympathy goes out strongly for those who through force of circumstances are separated from those of like faith; perhaps more so since I have found loneliness in a crowd to be so lonely. In theory we believe the eye of the omniscient Jehovah, who neither slumbers nor sleeps, is watching every one who trusts in him; and yet I am so weak and faithless, I often fear lest the tempter might get the mastery of some isolated one.



Wishing you and yours a "Happy New Year"—happy in the love of him who careth for you, I remain your sister in hope,  
MARGARET B. BANES.

DEERFIELD, Montana Ter., Sept. 22, 1888.

MISS MAGGIE BANES—DEAR SISTER:—I received your kind and much appreciated letter some time ago, and should have answered it at once; but I felt as though I was too dark, and too much closed up, and I have been laboring in darkness most of the time since. Sometimes there comes a glorious little ray of sunshine in my way, and I feed on it for several days. When I first came away from the east I was alone in body, but not in spirit. It was, I think I can say, for months that the Lord was pleased to reveal his presence to me, a poor worm of the dust, as I felt myself to me. I was alone through the day quite a little after I came here, but I think I can say that it was the brightest season I ever passed. It was a good while that I seemed to be above this world, and I think I can say, like Paul, that during that time I saw things that were unspeakable. I did not try to explain my feelings to any one here, for I knew they could not understand them, excepting they had experienced the love of God in their heart. The only one I could confer with then was our holy Savior; and surely if ever I had earnest prayers, it was then. All day long it seemed that the Lord was pleased to fill my heart and soul with prayer and praise. There were lots of different varieties of flowers on the prairie, and the many birds and their songs seemed to set forth to me then the perfection and beauty of our God more fully than I had ever seen before. Passages of Scripture would come to my mind, and those old hymns never sounded better. Surely it was a foretaste of heaven. But since then I have gone down pretty low, I think nearly to the bottom; and if it were not for those blessed springs in the great desert, we would give up all hope. I do not know, but probably I am not like any one else. After enjoying the presence of our glorious Savior, and having the evidence that we have at those seasons, then the tempter comes, and says, "You are deceived, and are deceiving others." Then I will take up the Bible, but can find no comfort; and the hymns that nearly always were so good, do not then have the same meaning to me; and I commence to think that if I do not find one of those springs soon, I must give up in despair. But we always are rescued before we sink. We poor mortals, or rather I, have so little faith. When his presence is with and about me, then I am made to praise his holy name; but as soon as the tempter comes, I am ready to doubt. If it were not that I could look back to those precious seasons, I would almost give up in despair at times. I would like very

much to see all of those dear old saints at Southampton. Please remember me to all the brethren, sisters and inquiring friends.

I remain your brother in hope of a glorious resurrection,  
THEO. HOGELAND.

RAMER, Ala., Jan. 6, 1889.

DEAR EDITORS:—Apologies are a very poor dish, yet I feel like I should say something in that line; for I once read, and also wrote for, the SIGNS OF THE TIMES. I have not written for the public in some time, for I became confused when I read the different opinions of our ministers. I could not see who had made them to differ, as they all professed to be taught of the Lord. Financial pressure and the great confusions, together caused me to quit writing for publication. I write many letters, only to lay them aside. This may fare the same fate. I hope it will, if the Lord has not required it at my hands. My feeble efforts in the past have been as bread cast upon the waters, of which I hope I gather occasionally. Many precious brethren and sisters request that I should write. If there is one little lamb in all the flock that I can feed, it is enough. Although it is a great cross for me to write for publication, as I said, there is a propelling power, which sister Phillips once explained more to my satisfaction than I can. Suffice it to say, I hope that the graces of the Spirit were treasured in Christ before the foundation of the world, "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 the preacher? No.] by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 4, 5. Why should there be objection when we say that God did predestinate all things, since all agree that God works all things after the counsel of his own will, and none dare say, Jehovah, what doest thou? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Men do look very simple to preach the doctrine of the Bible, and then try to excuse God for teaching it. This is what confused me so that I did not know what I did believe. But I was determined to know nothing among you save Jesus Christ; and I do hope the Lord has taught me, for I tried to learn it, but could not. For want of room, I will cite you to Job i. 12. I do hope it has pleased God to give these things to me; but the purpose is yet unknown to me, and therefore I will withhold it at present. If dear brother Purfoy should see this, I hope he will kindly remember me. I have felt so keenly his mild reproof when we last met, that I would write to him if I could.

Dear brethren, go on preaching the gospel of Christ. You become the

enemy of many because you tell them the truth. I do thank God for the gift of such ministers as yourself, brethren Lively, Curry, and many others, too numerous to mention. Brother Curry, though a babe in the ministry, is highly esteemed as a servant of God here. Baptists here are greatly revived.

For want of space I quit. Please correct this, if it is published. Ever remember me at the throne of grace; for if a saint at all, the least of all.

L. E. SELLERS.

MACOMB, Ill., Jan. 16, 1889.

ELDER WM. L. BEEBE—DEAR BROTHER:—I thank you heartily for complying with my request for your views on the spiritual applications or uses of leaven as it is spoken of in the holy Scriptures. I have recently read your editorial in the SIGNS of January 9th. Our views are in harmony as to the idea you advance, that leaven is used to illustrate doctrine or teaching, whether good or bad, true or false. The silent, enlivening and quickening influence of the Spirit of God, and the sweet and reviving effects of gospel truth, have, do and will leaven or quicken the whole lump or body of Christ; the kingdom of heaven in three measures, patriarchal, legal and gospel dispensations, and each member of that body or kingdom, in "spirit and soul and body."—1 Thess. v. 23; Rom. viii. 11. But the false and bewitching doctrines of Pharisees, &c., have a corrupting effect, and we are warned to beware of such doctrine and such men.

The reason, brother Beebe, that I requested your views on this subject is this: I never knew till a short time ago that any of our brethren differed from my view of the subject, but have found that an aged and able fellow-laborer in the gospel holds that leaven in the Scriptures everywhere represents false doctrine, corruption, &c. This difference about a word, however, does not weaken my fellowship and high esteem for my aged brother. I prefer unleavened bread in the communion. Success to the SIGNS.

Your brother,

I. N. VANMETER.

DERMOT, Kan., Jan. 15, 1889.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST, AS I HOPE:—I have been a member of the Old School, Primitive Baptists for fifteen years, and for the last ten years have been almost destitute of hearing any of that order preach. I joined the Powder Spring Gap Church, in Union County, Tennessee, and was baptized by Elder Matthew McDonald. I lived near that church about five years, during which time I enjoyed myself well. I then moved to Kentucky, and did not hear an Old Baptist preach, except when I went to Tennessee. I remained there about eight years, and then moved to Stevens County, Kansas, where I now live. I was one of the first

settlers here. There are a few Old Baptists settled around here, but we have no preacher of our faith and order, and I do not know that one lives anywhere near. If there is one, I would like to hear from him through the SIGNS OF THE TIMES, or have him visit us. If there are any in Kansas, I would love to hear from them, as we feel very lonely. We hope the Lord will send us a minister of the gospel, and that Zion may travail and bring forth in this western country. We have six or eight members in this section who hold letters of dismission from churches of our faith and order in Tennessee, and we would love to be organized into a body.

Yours in hope of eternal life,

JOHN COOK.

SOUTHAMPTON, Pa., Jan. 2, 1889.

DEAR BRETHREN BEEBE:—Sister Alma F. McNaughten tells me that the cloth bound edition of sister Mary Parker's book is exhausted. She has one hundred and fifty of the paper bound yet on hand, the price of which is reduced to fifty cents, to which those ordering by mail will add eight cents for postage. Eight hundred of the cloth bound have been sold, and all of the proceeds, after the cost of publication was paid, have been for the benefit of our dear afflicted sister, whose terrible disease, I learn, is of late greatly aggravated. The Lord has indeed sorely afflicted her in this life, but he has greatly blessed her in spiritual things, and will sustain her under all her pain and trial. Sister McNaughten has received nothing for her labor, but has been financially a loser. With her it has been a labor of love, and such shall be blessed in their deeds. Those wishing the book will address her at Pleasantville, Fairfield Co., Ohio.

SILAS H. DURAND.

DORCHSTER, N. B., Sept. 15, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Another year of our subscription to your valuable paper, the SIGNS OF THE TIMES, has rolled by, and we should have remitted sooner; but owing to sickness we have been unable. Please forgive the delay, and accept our thanks for sending the paper. You will see that our little club is broken up. May the Lord reconcile us to every event of providence while passing through this world of sin and sorrow, and enable us in spirit to say with the poet,

"My times of sorrow and of joy,  
Great God, are in thy hand;  
My choicest comforts come from thee,  
And go at thy command."

We esteem the SIGNS OF THE TIMES very much, and wish it every success; and may you, dear editors, long be spared to comfort the little ones by publishing it in the future, as in the past, a bold and fearless advocate of the truth.

I am, as I hope, your unworthy little brother,

WILLIAM HASTINGS.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 30, 1889.

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G. BEEBE'S SONS.

### PRAYING WITH THE SPIRIT.

"AFTER this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."—Matt. vi. 9-13.

The subject of prayer is of inestimable importance to the saints from their earliest consciousness of helplessness and need until they are released from this mortal state. When they see their just condemnation as sinners, they necessarily cry unto God for mercy. This is the first true prayer that is ever uttered by any sinner. It is also exclusively confined to those who are taught of God to know the exceeding sinfulness of sin which has wrought death in them. To such perishing characters the utterance of a form of words does not constitute prayer. The quickened sinner may have been taught in infancy to say the words quoted above from the lips of our Lord, and he may have thought that their repetition was prayer; but now they seem too sacred for his sinful lips to utter, and their use by him even in his ignorance of their infinite holiness, now appears more like blasphemous mockery than a real prayer. In his despair and agony of soul groans and tears of distress are wrung from his heart, and without daring to hope for relief he prays, "God, be merciful to me, a sinner!" This is his first prayer, although he may have been trained to "say prayers" from his earliest childhood.

Those hypocrites whose object in praying is "that they may be seen of men," have their reward in the display of their religious zeal before their fellow-mortals. The praise of men is that reward. This is not the object of that prayer which is indited by the Spirit, and which is heard and answered in the heaven of the favor of God. In the manner of prayer enjoined by our Lord upon his disciples, the first expression necessarily requires that they must be governed by that faith which is the fruit of the Spirit. Without the witness of that faith it is impossible for any sinner to claim the relationship by which he would be justified in calling the God of heaven his Father. The same faith must enable him to witness that God is in heaven. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek

him."—Heb. xi. 6. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. By the power of that faith they are made to reverence the name of the Lord as expressed in the petition, "Hallowed be thy name." The same direction of the Spirit of God is manifest in the whole of this pattern which our Lord gave for the instruction of his disciples.

"Thy kingdom come." Upon this expression much has been said and written by gifted ministers of our Lord; and many have contemplated its significance greatly to the profit of themselves and their readers. The subject has also been much distorted and perverted by worldly teachers, who have assumed to be authorized by it to attempt the work of converting the world in order that they might assist the Lord in the development of his kingdom. Indeed, the principal support of all the systems of false religion is their professed efficiency in the work of bringing about the fulfillment of the end desired in this petition. It would seem that even reason should see the inconsistency of praying for that which they feel competent to effect by their own power; but a further consideration of the subject still more clearly exposes the absurdity of such an understanding of this language of our Lord.

In the inspired Scriptures the "Kingdom of God" is clearly defined. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. xii. 17. This kingdom is revealed in its relation to the whole church of Christ collectively, and also in its development in the saints individually. In both these manifestations, the Spirit of Christ, which dwells in every subject of grace, produces the desire expressed in this clause of the prayer under consideration. It is therefore appropriate to the condition of the church and of the disciples of Jesus in every age and condition, as it was to the immediate followers of Jesus when he was with them under the law of Moses. Until he had finished the work of magnifying that law in all its demands, Jesus was himself subject to its holy requirements. He was not manifestly glorified until he had blotted out that handwriting of ordinances, nailing it to his cross. In the sense of the visible establishment of his kingdom, therefore, it was yet to come, at the time when he taught his disciples to pray after this manner. But while in that sense his kingdom did come when he endued his chosen apostles with power from on high, as recorded Acts ii., and the church was then established in the full glory of gospel liberty, that display of the exaltation of our Lord as the King of glory is yet manifestly coming to his people as the Holy Spirit comforts them by taking of the things of Jesus and showing his glorious grace unto them. They may therefore still consistently pray, "Thy kingdom come!"

In their individual experience the saints continually realize their need of the manifestation of that "righteousness, and peace, and joy in the Holy Ghost," which, as above quoted, is scripturally designated the kingdom of God; so that they have the prayer wrought in them for the coming of that kingdom in themselves. There is no clearer mark than this earnest desire by which to identify those in whom the Spirit of God dwells. They are the characters of whom Jesus spoke in the beginning of this wonderful discourse when he said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." He does not present this as a condition upon the performance of which sinners may be blessed; but those who bear this mark are already blessed, because without the blessing of the Spirit dwelling in them none can bear this peculiar seal. All who are thus blessed do pray for the coming of the kingdom of God within themselves. Since this prayer is indited by the Spirit which dwells within them, it is always according to the will of God, and therefore it is always effectual. No sinner ever had this prayer in his heart except it was wrought there by the indwelling of the Spirit of Christ, which seals the heirs of glory who are already blessed in Christ Jesus. Hence, every one who really desires the reigning power of the righteousness of God to be manifested in himself, has the assurance of the word of the Lord that he is led by the Spirit of God, and is passed from death unto life.

The reign of Christ in his chosen people is a spiritual government, and is recognized only by that faith which receives the things of the Spirit of God; for this cause they can never satisfy their own reason of the truth that Christ lives and reigns within them. Their natural mind can see nothing of that revelation which they have received by the faith of the Son of God. Consequently reason always denies that living truth, while they positively know it by the abiding witness of the Spirit which dwells in them. This is the unceasing warfare which must continue in every one who has received the gift of eternal life which is implanted in all who hear the voice of the Son of God. The flesh can only be guided by the natural mind, and cannot receive the things of the Spirit; and the mind of Christ knows with certainty the truth of life which is revealed through the spiritual power of faith. The irreconcilable opposition of these contrary principles will continue to be manifested until the veil of mortality shall be taken away, and then in their individual experience they shall realize the answer of this prayer in the consummation of that glorious victory, when they shall awake with the perfect likeness of their Lord, and see him as he is, with no cloud of selfish thought to obscure the ecstatic as-

surance of eternal victory over sin and doubtful questioning. There will then be no more occasion for the prayer, "Thy kingdom come!" They shall be glorified experimentally with their Lord, with the glory which he had with the Father before the world was. His kingdom will then be come in its glorious manifestation, and sin shall no more distress his redeemed people.

"Thy will be done in earth, as it is in heaven." The same perfect conformity to the sovereign will of God expressed in the preceding clause inspires this petition; and without this principle of submission there is no real prayer. Even the natural mind should be able to observe the contrast between this supplication, which is according to the will of God, and that presumptuous dictation which is currently called prayer in the religious world. Instead of asking that the will of God be done, the popular style of prayer is made up of two parts; first, telling the Lord what wonderful works men are doing for him; and then directing what they will have God do to secure their approbation. Reason can find no use for prayer in subjection to the will of God. This rebellious spirit sometimes directs the saints when they are governed by their natural mind. Instead of asking as here taught by our Lord, they would desire that they might substitute their will for his. But in his goodness and mercy the Lord denies their prayer when they thus ask amiss. The prayer of faith is always effectual and fervent, because it is inspired by that Spirit which "itself maketh intercession for us with groanings which cannot be uttered." That Spirit never inspires any prayer at variance with this direction of our Lord, "because he maketh intercession for us according to the will of God."—Rom. viii. 26, 27. If the will of God were subject to be influenced by the dictation of mortals, there could be no certainty of the fulfillment of any promise of his grace, since the prayer of some one might change the result which he had designed. But so unchangeable is his eternal purpose that even in that agony which extorted from our suffering Lord sweat which "was as it were great drops of blood falling down to the ground," he prayed, saying, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done."—Luke xxii. 42. When our Lord expressed such resignation under circumstances so dreadful, how awful is the presumption of sinful worms who would ask that the will of God should give way to their dictation! Yet nothing less than the power of the Spirit of God can enable any saint to pray in sincerity and truth that the will of God be done in the dispensations of his providence afflicting them. The Spirit which was in our Redeemer dwells in every one who feels the desire that is expressed in this prayer. All such are led by

the Spirit of God, and are the sons of God. While they sensibly realize the struggling opposition of their own will, which is not reconciled to the will of God, they do earnestly desire to be governed by the Spirit of Christ, so that they may be able to rejoice in the truth that the will of God is supreme; this desire is never felt by any others except such as are born of the Spirit of God. Wherever it exists, it is that prayer which is heard and accepted of God. He hears every such desire, even though it is so secret that it never finds expression in words. Indeed, the very existence of this desire in the heart of any mortal, however he may grieve over his rebellious natural will, is conclusive demonstration that the Spirit of Christ dwells in him. No clearer mark than this desire is set upon any subject of the saving grace of God. Without the Spirit of Christ ruling in the heart, there is no grief over the presumption of the carnal will, which would always, if it were able, subvert and defeat the will of God. In none but the saints can there be any mourning over this carnal spirit of enmity against God. The mourning is itself "praying with the Spirit." Every such mourner does pray that the will of God be done in earth, as it is done in heaven, for his heartfelt wish is that his own earthly and carnal mind should be conformed to the will of God. This is asking according to the will of God. Implicit subjection to that will always characterizes the direction of the Spirit of Christ. While governed entirely by this Spirit, the saints are experimentally in heaven. They then can witness that in the presence of God there is fullness of joy, and in the divine approval which is found at his right hand there are pleasures forevermore. In this heaven they can witness the fulfillment of the will of God; and they in spirit desire that will to be done in all their sojourn in this earthly house of their tabernacle. This prayer is embodied in every sigh and groan which arises from their hearts under a sensible realization of their bondage in sin. Of course it is true that the will of God is done in the heaven of ultimate glory, where sin can never enter; but it is only consistent to understand the saints in their prayer as testifying to that truth which they know by personal experience. They know that the will of God is done in all the heaven which they experience when they are enabled to rejoice in his supreme government over all events in time and in eternity. Praying with the Spirit, they earnestly wish that the wisdom and love of God may control all things in earth, as it does control all in this blissful heaven.

(To be concluded next week.)

#### FIVE NUMBERS THIS MONTH.

OUR readers will please take notice that this makes five numbers they receive this month. The work of mailing each number is as much for

an eight-page as it is for a twelve-page paper; and the mailing being about half of the mechanical labor, the work this month is more than double what it would have been had we continued our publication a twelve-page semi-monthly.

We are happy to say that the interest still continues among our subscribers to enlarge the circulation of the SIGNS, and that it is still increasing. We have received a number of orders for the paper at one dollar a year for new subscribers since the time expired, but we must insist that this be discontinued. The price of the paper now is two dollars a year, and we beg that none will ask for a deviation from these terms, as we cannot afford to furnish the paper weekly for less than two dollars a year until our circulation is increased about two thousand more than it is at present, and if it increases as much this year as it did last year we shall reach that number by next volume.

#### CIRCULAR LETTERS.

*The Maine Old School Baptist Association, in session with the branch of the Bowdoinham Church, near Gardiner, Maine, Sept. 7th, 8th and 9th, 1888, to the churches, associations and meetings with which we correspond, sendeth greeting.*

BELOVED BRETHREN:—In the gracious providence of the all-wise Creator and Preserver we are once more permitted to transmit our thoughts, feelings and desires, not only to those we know, but also to those we have never seen in the flesh, "fellow-citizens with the saints, and of the household of God." For "Wisdom hath builded her house; she hath hewn out her seven pillars," resting upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Dear brethren, in penning a few thoughts for your comfort and consideration, let us take this foundation as the foundation of our communication, surrounded as we are by the various allurements of a sinful world, the artful devices of Satan, the "Lo heres" and "Lo theres" that come to us in a thousand forms, with the vanities of life and the depravity of our old man. These all, in their workings, have a tendency to trouble and torment the saints. It is a blessed thought, as well as a gracious truth, that the poor, tempest-tossed and afflicted child of God has something more to rest upon than the sands of this visionary and delusive world. Although we are in the world, yet we are not of the world; for Jesus has chosen us out of the world, and has become our resting place, a sure foundation. Should we in thought attempt to pierce the clouds and darkness that surround the unnumbered cycles of eternity, we should never be able with our finite minds to trace the origin of

that chief corner stone which God has laid in Zion. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isaiah xxviii. 16.

In the beginning, before the birth of time, ere the morning stars sang together, or the sons of God shouted for joy, he was there, the bright and morning star; and yet it is Jesus, the babe of Bethlehem, and the despised Nazarene. "Other foundation can no man lay than that is laid." Earthly foundations, with the lapse of time and frosts of centuries, crumble and decay, and, like false doctrines and false teachers, shall soon be numbered with the things that were and are not; but this abideth ever, a sure foundation. No deception, no flaw. It extends beneath our woes, and covers our transgressions. "All thy waves and thy billows are gone over me."—Psalm xlii.

7. "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. This foundation which God has laid in Zion is a stone, and of his own choice. The puny waves of Arminianism and skepticism may roll and break, froth and foam, but still the stone remains: "a tried stone." When we are led to contemplate the Son of God as under the law, there is no failure from the manger to the cross. While he was subject to his reputed parents, he was still about his Father's business, fulfilling every jot and tittle of the law and the prophets. He repaired to the wilderness, being led by the Spirit to be tempted of the devil, having fasted forty days for the children of Israel; and where they failed, murmured and complained, he, Jesus, the tried stone, the sure foundation, fails not, though tempted by the inventor of "free moral agency." How often Satan comes to the children of God in the wilderness (the place where he almost always finds them) with his "if," "if," "if," in seasons of sorrow and darkness, and sometimes drives them almost to despair with doubt. If I, say they, am a child, why am I so afflicted and tormented? If a christian, why do I not have the sweet peace and comfort that I once thought I enjoyed? If thine, O Lord, why not answer by the sweet visions of thy face, by Urim or Thummim? Why not, by some supernatural test, convince me? Let the sun go backward, or the moon stand still; let the waters be piled as an heap, or the heavens roll together as a scroll. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Should we trace the weary footsteps of the man of sorrows, we would see in the light of revelation that Jesus was the friend of publicans and sinners. The sorrowing are comforted, the palsied are made whole, lepers are cleansed, the

lame walk, the blind see, the deaf hear, the dead are brought back to life, and the poor have the gospel preached unto them. No wonder that Pilate, in the presence of Jesus' accusers, was made to cry out in words that shall ever live as a landmark of his purity, "Why, what evil hath he done? I find no fault in him." While he rebuked sin and hypocrisy, casting out the buyers and sellers in his house, yet he gathers the lambs in his arms, and carries them in his bosom. Are we weak? Jesus is mighty. Are we poor? The gold and the silver are his, and the cattle upon a thousand hills. Are we ignorant? Jesus is the embodiment of all wisdom and knowledge. Are we sinners? He is our righteousness. Do we feel forsaken and cast down? He says, "I will never leave thee nor forsake thee." Are we hungry and thirsty? Jesus is that bread and water of life which came down from heaven. Are we slow of heart to believe? He is of quick understanding, and the author and finisher of our faith. Are we dying and moldering back to dust? Jesus is our life and our resurrection. Do we feel to be less than the least? Jesus is all and in all to them that believe. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." May God in mercy and grace grant that we, Old School Baptists, may all stand upon the same foundation, and build thereon, not gold, silver, precious stones, wood, hay and stubble, but with the apostle Paul exclaim in spirit, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Again, "For I determined not to know anything among you save Jesus Christ and him crucified." Therefore, beloved brethren, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Brethren, pray for us; not that we may roll in luxury and idleness; not that we may walk with golden canes in silver slippers, and on velvet cushions sleep out a miserable existence; but pray that the Holy Spirit may descend and sit as a refiner and purifier of the silver and gold; that wanderers may be reclaimed, and the sheep and lambs brought to the fold of the one Shepherd; that Jerusalem may be a rejoicing, and her people a joy.

The following named visiting Elders are present: Wm. Quint, W. J. Purington and F. A. Chick, and the sheep and lambs have been fed.

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

Our next annual association will be held with the Old School Baptist Church in Bowdoinham, Sagadahoc County, Maine, on Friday, Saturday and Sunday before the second Monday in September, 1889.

HIRAM CAMPBELL, Mod.  
J. H. LOWELL, Clerk.



## SERIALS.

### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

#### CHAPTER XX.

##### *Of the porch of the Temple.*

We come next to the porch of the temple, which is commonly called "Solomon's." This porch is in the front of the house, and so became the common way into the temple.—1 Kings vi. 3; 2 Chron. iii. 4.

This porch was therefore the place of reception in common for all, whether Jews or religious proselytes, who came to Jerusalem to worship.—Acts iii. 11; v. 12.

This porch had a door or gate belonging to it, but such as was seldom shut, except in declining times, or when men put themselves into a rage against those better than themselves.—2 Chron. xxix. 7; Acts xxi. 28-30. The gate of this porch was called "Beautiful," even the beautiful gate of the temple, and was that at which the lame lay to beg for alms of them that went in thither to worship.—Acts iii. 1, 2, 10.

Now then, since this porch was the common place of reception for all worshipers, and the place also where they laid the beggars, it looks as if it were to be a type of the church's bosom of charity. Here the beggars were relieved and received alms. These gates were seldom shut; and Christians' compassion should be always open, as charity beautifies the churches. Largeness of heart and tender compassion is excellent. It is the bond of perfectness.—1 Cor. xiii. 1-13; xiv. 1; Heb. xiii. 1-3; John v. 6, 7; Col. iii. 14.

This porch was large; and so should the charity of the church be. It was, for length, the breadth of the temple, and of the same size as the holiness of all.—1 Kings vi. 3; 2 Chron. iii. 4-8. The first might be to teach us that in charity we should not be niggardly; but, according to the breadth of our ability, we should extend it to all the house; and in so doing, the very emblem of heaven is upon us, of which the holiest was a figure. "As we have therefore opportunity, let us do good unto all; especially unto them who are of the household of faith."—Gal. vi. 10.

This porch was, as I said, not only for length the breadth of the temple, and so the length and breadth of the holiest, but it was, if I mistake not, for height far higher than they both; for the holy place was but thirty cubits high, and the most holy place but twenty. But the porch was in height an hundred and twenty cubits. This beautiful porch was therefore four times as high as was the temple itself.—1 Kings vi. 2, 20; 2 Chron. iii. 4.

One excellent ornament therefore of the temple was that it had a porch so high; that is, so famous for height; so high as to be seen afar off. Charity, if it be rich, will be seen afar off: I say, if it be rich, large, and abounds. Christ's charity was so

high that no man could hide it; and the charity of the churches will be seen from church to church; yea, it will be spoken of to their commendation in every place, if it be warm, fervent and high.—Mark vii. 36; 2 Cor. xiii. 24; ix. 2, 3, 14.

#### CHAPTER XXI.

##### *Of the ornaments of the porch of the Temple.*

THERE were three things belonging to the ornament of the porch, besides its height, that were ornaments unto it.

I. It was overlaid within with gold.

II. It had the pillars adjoined unto it.

III. It was the inlet into the temple.

First. It was overlaid with gold. Gold oftentimes was a type of grace, and particularly of the grace of love. Solomon's chariot, called gold, is yet again mentioned by the name of love.—Song iii. 9, 10. As it is in the church, the grace of love is as gold. It is the greatest, the richest of graces, and that which abides forever. Hence they that show much love to saints are said to be rich.—1 Tim. vi. 17-19. And hence charity is called a treasure; a treasure in the heavens.—Luke vii. 33, 34. Love is a golden grace. Let then the church, as the porch of the temple was, be inlaid with love as gold.

Secondly. It had the pillars adjoining to it, the which, besides their stateliness, seem to be there typically, to teach example. For there was seen, by the space of four cubits, their lily-work in the porch.—1 Kings viii. 19. Of their lily-work I spake before.

Now that they were so placed that they might be seen in the porch of the house, it seems to be for example, to teach the church that she should live without worldly care, as did the apostles. And let ministers do this. They are as pillars in the churches, and stand before the porch of the house. Let them also show their lily-work to the house, that the church may learn of them to be without carefulness as to worldly things, and also to be rich in charity toward the brethren. A covetous minister is a base thing, a pillar more symbolizing Lot's wife than a holy minister of Jesus Christ. Let them, since they stand at the door, and since the eyes of the porch are all upon them, be patterns and examples of good works.—1 Tim. vi. 10-12; Titus ii. 7.

Thirdly. Another ornament unto this porch was that it was an inlet into the temple. Charity is that which receiveth the poor and afflicted into the church. Worldly love, or that which is carnal, shuts up bowels, yea, and the church doors too, against the poor of the flock. Wherefore look that this kind be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O churches! let your ministers be beautified with your love, that they may beautify you with their love, and

also be an ornament unto you, and also to that gospel which they minister to you, for Jesus Christ's sake.

#### CHAPTER XXII.

##### *Of the ascent by which they went up into the porch of the Temple*

THIS porch also had certain steps, by which they went up into the house of the Lord. I know not directly the number of them, though Ezekiel speaks something about it.—Ezek. xl. 38, 39. Hence when men went up to worship in the temple, they were said to go up to the house of the Lord.—Isa. xxxviii. 22.

These steps, which were the ascent to the temple, were so curiously set and finely wrought that they were amazing to behold. Wherefore when the queen of Sheba, who came to prove Solomon's wisdom, saw the house which he had built, and the ascent by which he went up into the house of the Lord, she had no more spirit in her. She was by that sight quite overcome.—1 Kings x. 4, 5.

These steps, whether cedar, gold or stone, yet that which added to their adornment was the wonder of a queen; and whatever they were made of, to be sure they were a shadow of those steps which we should take to and in the house of God. Steps of God.—Psa. lxxxv. 13. Steps ordered by God.—Psa. xxxvii. 23. Steps ordered in his word.—Psa. cxix. 133. Steps of faith.—Rom. iv. 12. Steps of the Spirit.—2 Cor. xii. 18. Steps of truth.—2 John 4. Steps washed with butter.—Job. xxix. 6. Steps taken before or in the presence of God. Steps butted and bounded by the divine rule. These are steps indeed. There are, therefore, no such steps as these to be found anywhere in the world. A step to honor, a step to riches, a step to worldly glory, are everywhere; but what are these to the steps by which men ascend or go up to the house of the Lord?

He then that entereth into the house of the Lord is an ascending man. As it is said of Moses, he went up into the mount of God. It is ascending to go into the house of God. The world believes not this. They think it is going downward to go up to the house of God; but they are in a horrible mistake.

The steps then by which men went up to the house of the Lord were figurative of those steps which men take when they go to God; for those steps were the way to God, to God in his holy temple. But how few there are that, as the queen of the south, are taken with these godly steps. Do not the most rather seek to push away our feet from taking hold of the path of life, or else lay snares for us in the ways? But, all these notwithstanding, the Lord guides us in the way of his steps. They are goodly steps; they are the best.

#### CHAPTER XXIII.

##### *Of the gate of the porch of the Temple.*

THE porch, at which was an ascent

to the temple, had a gate belonging to it. This gate, according to the prophet Ezekiel, was six cubits wide. The leaves of this gate were double; one folding this way, the other folding that way.—Ezek. xl. 48.

Now here some may object, and say, Since the way to God by these doors were so wide, why doth Christ say that the way and gate are narrow?

Answer. The straitness or the narrowness must not be understood of the gate simply, but because of that cumber that some men carry with them, who pretend to be going to heaven. "Six cubits." What are fifteen cubits to him who would enter in here with all the world on his back? \* \* \* \* \* Wherefore he that will enter in at the strait gate, of which this gate into the temple was a type, must go in by himself, and not with his bundles of trash. And if he will go in thus, he need not fear there is not room. The righteous nation that keepeth the truth shall enter in.—Isa. xxvi. 2.

They that enter in at the gate of the inner court must be clothed in fine linen. How then shall they go into the temple who carry the clogs of the dirt of this world at their heels? "Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary."—Ezek. xlv. 9, 17.

Wherefore let such as would go in remember that here is room, even a gate to enter in at, six cubits wide. We have been all this while but on the outside of the temple, even the courts of the house of the Lord, to see the beauty and glory that are there. The beauty hereof make men cry out, and say, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord." "A day in thy courts is better than a thousand."—Psa. lxxxiv. 1, 2, 10.

(To be continued.)

\*We have omitted a portion of Chapter xxiii., and marked the place with asterisks, as we do not consider the matter in the original calculated to edify or instruct our readers. We do not claim to publish a literal copy of this work, but shall alter or omit such portions as we do not think appropriate for the SIGNS.—Ed.

#### BACK NUMBERS.

WE still have copies of back numbers, and shall run a surplus for a few issues, to supply new subscribers with them to the first of the volume, with which commences the serial, "Solomon's Temple Spiritualized."

#### RECEIVED FOR CHURCH HISTORY.

Jeremiah Johnson 2, Mrs. J. W. Darich 2, Mary Ann Langfitt 5, Wm. N. Buckles 2 50.—Total \$11 50.

#### MARRIAGES.

ON Jan. 17th, 1889, by Elder Wm. J. Purington, at the residence of the bride's parents, Mr. David W. Sheppard, of Montgomery, and Miss Lizzie P. Hill, of Hopewell, both of N. J.

## OBITUARY NOTICES.

DEPARTED this life, quite suddenly, Dec. 27th, 1888, at Newark, N. J., **Mrs. Emma R. Wolff**, aged twenty-seven years, six months and twenty days.

Sister Wolff made a public profession of religion when in her thirteenth year, uniting with the Old School Baptists, and remained a steadfast believer in the faith once delivered to the saints; and though her death was very unexpected to her friends, until a few hours before, yet we trust our loss is gain to her. She left behind a tender babe of nearly four weeks, a sorrowing husband, four brothers, one sister, a father, and numerous friends, to mourn her demise; but the Lord's ways, though mysterious, are equal, and may we and they be taught to bow to his almighty will.

Her funeral was quite largely attended at her pleasant home, the house in which she died, in the vicinity of Roseville, Newark, N. J., on Sunday, Dec. 30th, 1888, where the writer tried to comfort the afflicted ones with the comfort wherewith we trust we have been comforted of the Lord; after which we followed her remains to the cemetery, to be laid beside a formerly departed babe. May the Lord sustain the sorrowing ones.

ALSO,

AFTER a lengthy illness, ending in dropsy, **Mrs. Olive Kelly** died at the residence of her brother, in Batavia Kill, Roxbury, N. Y., Dec. 30th, 1888, aged about forty-two years.

Mrs. Kelly was not a public professor of religion, but we believe she entertained a hope, from expressions given, and was prepared and waiting for the summons to call her away. She had been widowed something over two years, and leaves parents, brothers and sisters to mourn.

Her funeral was largely attended on Jan. 1st, 1889, when the writer spoke from these words, "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. May the Lord afford healing to all the afflicted ones.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

**Levi Harvey Elliott** departed this life at his home near Cherry Flats, Tioga Co., Pa., Tuesday morning, Jan. 8th, 1889, after an illness of four days of typhoid pneumonia.

He was baptized in the fellowship of the church at Cherry Flats, Sept. 5th, 1858, by Elder Eli Gitchell, and remained a faithful member until his death. In 1876, after the death of his father, he was appointed Deacon. He seems to me to have been one of those who used the office of a Deacon well. He spared no labor in visiting the brethren, when he was able, and in visiting sister churches to attend extra meetings, and to assist in council. I served the church several years once a month, traveling a long distance to do so, and always found him attentive to the interests of the church, and to the needs of those who came to serve in the gospel. He will be greatly missed by the little band of brethren and sisters in their conference meetings, where his voice was always heard testifying to the truth, and speaking of his exercises, his trials and comforts, and in all their meetings. He leaves a wife, three sons, one daughter, three brothers and one sister. Our dear bereaved sister is a member of the church, and walked with him for a number of years as heirs together of the grace of life, and has been what the apostle says a Deacon's wife ought to be, faithful in all things. May the Lord strengthen her to bear with patience her loneliness, and

comfort her and her children and grandchildren, all of whom were much devoted to him. Our brother's health had been very poor for two years, and he had often expressed a wish to depart to his heavenly home. It was his request that I should be sent for to attend his funeral, which I was enabled to do on Thursday, Jan. 10th, at the Cherry Flats meeting-house, using as a text the words of the dear Savior to Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"—John xi. 25, 26.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 16, 1889.

**John Kable** died at his residence in Jefferson Co., W. Va., Dec. 30th, 1888, in the eightieth year of his age.

In addition to infirmities incident to age, he was subject to spells of inaction of the stomach and bowels, from which he suffered intensely at times, and which finally terminated in paralysis and death. His sufferings and death were similar to sister Kable's, who preceded him but a few months. Brother Kable was baptized by Elder J. N. Badger, in September, 1885, and united with Ebenezer Church, in this (Loudoun) county, Virginia, and continued a worthy and highly esteemed member until called hence. He will be missed, not only at Ebenezer, but also by an extensive acquaintance of friends, by whom he was highly esteemed. His companion's death left him alone and lonely. He remarked on one occasion that he was like a lone tree, ready to fall at any time. He has now fallen asleep in death, to awake no more until "the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Yours in this blessed hope,

E. C. TRUSSELL.

SNICKERSVILLE, Va., Jan. 6, 1889.

**James Skidmore**, one of the early settlers of Troy, Michigan, died at the old homestead, Nov. 23d, 1886, of partial paralysis and heart disease, aged eighty-eight years and eight months.

He came to Oakland County in 1824, and located on a piece of land which was secured of the Government the previous year, and has made that his home continuously for sixty-two years. His wife died in 1873, after having shared the hardships of pioneer life forty-nine years. One son and two daughters survive him. Mr. Skidmore was the grandfather of ex-Mayor Grey, of this city, and ex-Representative J. S. Grey, of Troy.

The funeral takes place to-morrow (Thursday) morning, and the remains will be interred in the local cemetery.

MRS. H. SKIDMORE.

PONTIAC, Michigan.

**Alpha Susan Baxter** was born in Fulton Co., Ind., Dec. 27th, 1864, and died Nov. 20th, 1888.

Her maiden name was Tipton. She was married to Charles J. Baxter on Jan. 5th, 1888, and came to Morgan Co., Ill., Feb. 15th, 1888. She obtained a hope in Christ, and joined the Regular Baptist Church on Jan. 7th, 1887, and was baptized by E. J. Delf, in Fulton Co., Ind.; after which she and her husband joined Union Church, Morgan Co., Ill., she by letter and he by experience and baptism, on July 1st, 1888, where she remained until her death.

She leaves an infant babe, a dear husband, father, mother, five brothers, two sisters, with many friends, to mourn their loss. Thus it must be; and how highly favored are we when we can say, "The Lord's will be done."

C. C. PURVINES.

COTTON HILL, Ill., Jan. 2, 1889.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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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."

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NO. 6.

## CORRESPONDENCE.

NORTHWOOD, Ont., May 9, 1882.

ELDER G. BEEBE'S SONS:—In compliance with an irresistible impression of mind, I am constrained to write for publication a sketch of my wanderings thus far in the wilderness, though I feel that it has all been published in your paper many times. The words, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ," have been much on my mind of late. A gleam of heavenly light has just broken through the gloomy darkness of the way, and it makes me feel more than ever my ignorance and weakness; and yet I feel like proclaiming to all around how rich, sovereign and free is that grace which could visit and take compassion on such a rebel as I. Of sinners I am chief; of saints I am certainly the least. Therefore I hope I have fellowship with the great apostle who left the blessed words on record. Truly I have felt sweet fellowship with many of those dear children of God whose experience I have been favored to read in the SIGNS OF THE TIMES.

From my earliest recollection I had a keen relish for the pleasures of the world; and though my plans were often frustrated, I never would allow anything to trouble me long. When one bubble would burst, it was followed by another just as attractive, and I often wondered what people could find in the world to make them gloomy. I thought this world a very pleasant place to live in, till all at once I found myself overshadowed by a gloom for which I could not account—a gloom so heavy and deep that it seemed to press me to the earth. On June 30th, 1878, Elder Wm. L. Beebe was at morning prayer at our house. How I wished that he would pray for me. When he was nearly through, and I was thinking it was wrong for me to think of such a thing, he said, "Lord, hear the desire of the humble." I thought that included me. I desired salvation. My heart thrilled again and again with delight, and I felt it several times during that day and the next morning. I was dumb with amazement. What could it mean? It was like letting in a ray of light, which showed me at once a heart-searching God and the inward depravity of my

heart. I had always lived in open rebellion against God, and now I had no hiding place. For the first time in my life I turned to the Bible for comfort, but found nothing for me for several days. One evening as I read, "Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities," I thought every word was meant for me, that my doom was sealed, that hell was my portion, and I deserved it. But the next verse was, "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." Though these words seemed spoken to me with such power that they took my strength from me, still I dared not to think I was one for whom Jesus died. If all my past transgressions were blotted out, I was as ready to transgress as ever. "Thou shalt have no other gods before me," were the words that kept following me; and I could see that all along I had been serving the god of this world, though often chastened.

"O! ever thus, from childhood's hour,  
I've seen my fondest hopes decay;  
I never loved a tree or flower,  
But 'twas the first to fade away."

I thought I had sins enough to overwhelm me, if I were made to truly see myself as the sinner I was in the sight of God. I had never dared to ask to be eternally saved. Like the blind man who did not know that it was Jesus who had opened his eyes, I had not even asked for sight, not thinking of the possibility of such a blessing. I think he must have earnestly desired it. I did not wish to give up my idols. One day as I was (like the Israelites) murmuring because of hunger in the wilderness, and sighing for the time when I did eat bread to the full, as I sat around the fleshpots of Egypt, a voice seemed to say, "Ephraim is joined to idols; let him alone." All the trouble which I had had for two weeks seemed to leave me in an instant, and I had liberty to go into the world and enjoy it till I had enough of it. I could be as gay as anybody. My companions know how I spent the next two years. Elder Wm. L. Beebe continued to preach for us once in three months, and he would say such comforting things to the mourning ones that I sometimes wished I was one of them. Sometimes he would drop a word of ex-

perience that even I could treasure up, and I had a great desire to hear more preaching. "The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," kept following me, when it seemed presumptuous for me to ask for anything. But the case was urgent. What a harvest was ready! There were so many sorrowful ones (for the Lord is working here) that I could not forget them. Only those whom the Lord has burdened can form any idea of what a burden it was; and yet I do not know that I ever once thought that it was sent by the Lord. I tried many ways to get rid of it, but the most successful was to witness the presumptuous mockery of some of those who called themselves God's servants.

I attended the quarterly meeting at Dunwick, but did not hear one cheering word. We must go beyond the watchmen. The Lord's people seemed to have grown strangely cold and distant. I felt that I was one alone. "We know that we have passed from death unto life, because we love the brethren," gave me a great deal of trouble. After the meeting was over, and before I had gone home (May 5th, 1880), a voice said, as distinctly as if spoken by the natural voice, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." For a moment I seemed drawn from the world; and I had such a realizing sense of the solemn presence of the great God of heaven and earth, that I thought perhaps I was one for whom Jesus died, and it would yet be revealed to me. When I would try to find pleasure in the world, "Thou shalt have no other gods before me," would thunder in my ears. After a while I was taken sick, and one evening a light shone around me, far exceeding the light of the sun. I thought from that time I was going to die. I had a promise that "at evening time it shall be light." I seemed to be carried above the world that I had loved so well, and I thought I would never care for it again. These words came, "Behold, I will take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down." When I was unconscious of what was passing around me, I seemed to have a view of that heavenly land, and a voice said, "In his presence there is full-

ness of joy." What a longing desire I had to burst those fetters and fly away! How unwilling I was to recover! I thought that I could never care for the world again. There was nothing here like what I had seen. I soon recovered, and when Satan told me that what I had seen was but the imaginations of a fevered brain, and that every one who had typhoid fever had seen the same, I gave up all for lost. And still I was commanded to pray the Lord of the harvest that he would send laborers into his harvest. Others might be saved if I were lost.

Shortly after this Elder Beebe left Canada. Elder Pollard had gone before, and we were left without any preacher. I tried to throw all my care away. For a time these things passed off my mind, and I had more enjoyment in worldly company than I had for a long time before, for I escaped the rod for a while. But that was my only hope, and I would sometimes think, Could it be that I was lost, and that the Lord indeed had cast me off forever? After the February meeting at Duart, to which I had gone very reluctantly, I was plunged in the deepest despair. My trouble seemed more than I could bear. Society had no power to please; it was like singing songs to a heavy heart. My "favorite authors" seemed to have chosen such worthless themes that they could please no longer. I was driven to the Bible, and there seemed to be nothing but curses there for me. Nothing in all the world could give me a moment's peace, and something would say tauntingly to me, "Where now are the gods thou hast made thee? Let them arise, if they will save thee in the time of thy trouble." I did not know what ailed me. I longed for death. I never thought of future punishment; I had the punishment with me. Sometimes I thought I was insane, and sometimes thought I had heart disease. My heart felt as though there was literally a weight in it too heavy to be borne. Everything seemed draped with a funeral pall. O the horrors that I felt under the conviction of a guilty conscience! I felt that every action of my life had been nothing but sin, and yet my heart was so dead and desperate that I could not pray.

Elder Beebe came here to preach, and brought brother F. W. Keene with him (he had baptized him the week before), and when he called on him to preach I was sorry. I wanted



to hear Elder Beebe preach. He preached from Isaiah xxviii. 12, 13; and when he told what it was to be ready to perish in the land of Assyria, and to be an outcast in the land of Egypt, he described my feelings so minutely that I began to see where I was; and I thought perhaps I was one who would yet worship the Lord in the holy mount at Jerusalem. After coming home from meeting that night, he asked me if I knew what it was to be ready to perish in the land of Assyria, and to be an outcast in the land of Egypt. I told him I thought I did. He asked me if I had a hope. I told him it was all in, "I will visit thy transgressions with the rod, and thine iniquities with stripes," as that was the only promise I could claim. He seemed quite pleased, and said, "That is a good hope. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with 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." I was thankful to him for that encouragement. He was the only one who had spoken to me in all that lonely way. And how often I had fellowship with Jeremiah when he said, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."—Lam. i. 12. It was not like any earthly sorrow, which time could heal; for time only intensified this already terrible sorrow. At times some of the promises seemed to be for me, such as, "O thou afflicted, tossed with tempest and not comforted! Behold, I will lay thy stones with fair colors, and thy foundations with sapphires." But it was like offering bread in the future to a famishing child. I must have a present help, or perish. The words of Isaiah kept troubling me, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isa. lix. 1, 2. When I would turn to the world for comfort, a voice would say, "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" At times I would feel that it was God's hand that was leading me, and I could say, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." All this time I thought I would be satisfied if I could only know that it was a work of grace in the soul. "I shall be satisfied when I awake with thy likeness," seemed to point to the time of death, and I never thought I

would ever see happiness in this world again. I felt that I was one alone, till the words, "He trod the winepress alone, and there was none to help him," came into my mind so forcibly that I thought perhaps it was all that I might know the fellowship of his sufferings. My sorrow kept still increasing. When brother F. W. Keene came again, March 27th, 1881, he preached from Psa. cvii. 4-7, "They wandered in the wilderness, in a solitary way: they found no city to dwell in. Hungry and thirsty, their soul fainted in them." He described, much better than I can now, the solitary way in which I had wandered, and the dreary places of sin, morality, &c., which I had tried, but could not dwell in. It was a solitary place: no one seemed to live in that awful land. Forsaken of God and man, there seemed to be no comfort. "Hungry and thirsty, their soul fainted in them." It seemed they could go no farther, but must sink under the wrath of God, under this burden of sin and condemnation. "Then they cried unto the Lord in their trouble." It was like the cry of a drowning man, which no one could imitate; but when placed in the same condition, they could cry without teaching. This was just like my case; for I never would call on the Lord till I was at my wits' end. I listened as if spellbound. I felt a full assurance that I was one of the wanderers. But was there any release? Would I have to go mourning all my days? These were the questions that would arise in my mind. He answered them all in the words of the text, "And he delivered them out of their distresses." What a deliverance! The poor outcast and wanderer has now found a place where he can rest in peace and safety. I thought the words were intended only for me, when he said, "Cheer up, poor wanderer. It was God who caused you to wander, and we have his word for it that he will lead you out by the 'right way.'" "And he led them forth by the right way, that they might go to a city of habitation." Before he was through with that sermon I could see that God, against whom I had murmured and rebelled at every step, had led me all the way. When we came home from meeting, how happy I was, how glad I felt, how light, how free. My heart seemed bubbling up with a great joy. The next morning something seemed to say again and again, "The time of the singing of birds is come." In my ignorance I did not know where I had read the words, though I had read the Bible twice through. The beauties of nature, which I had almost worshiped before, seemed to pale from that day, as the moon pales before the rising sun. That idol, too, had to be taken from me. My eyes had opened on a new world of joy, of which I had known nothing before. I forgot that I had ever had any trouble. The next day I felt a longing desire

to be baptized. That desire has increased till I cannot pass a stream without thinking, "Here is water, what doth hinder me to be baptized?" Then for the first time I missed that weight of condemnation with which I was burdened when I went to meeting the preceding evening. What had become of it? Christ had borne it all, and I was free. Could it be that I, who felt so weak and ignorant, had been born again? What a change! I read the Bible through again, and it seemed like a different book. All the sweet and precious promises were mine. This "earthen vessel" could hold no more. I had been tempest-tossed, in midnight darkness, so long that the dazzling splendor of the Sun of righteousness was too much for my astonished gaze. I could often say, "Turn away thine eyes from me, for they have overcome me." Why could I not have seen before that it was all the work of eternal love, and avoided all that trouble? For months I could not think of it without a shudder. Once I received a partial answer in the words, "To humble thee, and to prove thee; to know what was in thine heart, whether thou wouldst keep his commandments or no." Again, these words were given me, "Precious in the sight of the Lord is the death of his saints." Then I again read Elder Durand's communication in the SIGNS of June 1st, 1881, and it was opened up to me so clearly that every throb and sting of pain in that death was needful, that I wondered I had not seen that it was the fellowship of the sufferings of Christ, and was precious in the sight of the Lord. I could have no hope of being glorified with him, had I not been one with him in his sufferings and death. I had read that communication some months before, and then it was just what I wanted to know; but I can receive nothing till it is given me. Sometimes I am told, "I have yet many things to say unto you, but ye cannot hear them now." It is painfully humbling to learn the full meaning of the Lord's words, "Without me ye can do nothing." I felt as weak and helpless as a little child, and had to beg for strength to acknowledge his name. I felt that I was denying him, and was afraid of being led into darkness for doing so, till these words flowed sweetly into my mind, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee." They were followed almost immediately by, "Follow me." I could not talk to any person about these things, though I had sweet access to the throne of grace. For a long time my encouragement was in these words, "O my dove, that art in the cleft of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice: for sweet is thy voice, and thy countenance is comely." Then I was led

down a little lower, but these words shone as a light on my path, "They shall come with weeping, and with supplication will I lead them. I will cause them to walk by the rivers of waters, in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." After a while the words of the psalmist seemed to better express my mind, "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." All this time I felt that my life was "hid with Christ in God." One day, after vainly endeavoring to get me to tell him some of the exercises of my mind, which I could not do, F. W. Keene said to me, "Shut up, and cannot come forth: that is where you are." And then he added, "I will bring the blind by a way they know not, and in paths they have not seen: I will make darkness light before them, and crooked things straight: these things will I do unto them; and not forsake them." That is God's promise, and it is just as true to-day as when it was written. We change, but he changes not." No words could have suited me better. I could not see one step ahead. One day I thought, Can God so mock one of his children as to command them to do anything which he does not give them strength to perform? And these words came with power, "I can do all things through Christ, who strengtheneth me," followed by, "When I am weak, then am I strong." We are only strong when we are so weak as to feel that our entire dependence is in God. Our spiritual life is in him.

All this time I felt separated from the Lord's people by my unworthiness. I felt that they would not want me in the church. Who would believe that the great God of heaven and earth would visit such as I? I had never attempted to tell it but once, and then had no liberty. I started to the February meeting at Duart, feeling my entire dependence on God, as I had no power of my own to tell what he had done for me; but when I got there I kept looking from one to another for a little help. At last I saw a deacon that I dearly loved coming toward me, and I thought he would help me; but he tore away the last prop, and I dropped gently into the arms that never fail. I felt their firm support, and the words came, "The eternal God is thy refuge, and underneath are the everlasting arms." Never was deliverance more timely. I hardly know what I was enabled to say, but my heart was melted when they received me, and gave me a hearty welcome, without asking a question. I thought then I had learned to entirely distrust myself, and to trust only in God, who hath delivered, and doth deliver, and in whom we trust he will yet deliver.

I have the old nature to contend

with. Clouds will intervene. The hand is hidden that wields the rod, and ahead the way looks rugged and steep. Sometimes I feel like murmuring, and think my daily cross is heavier than other people's; but when I am led to look away, above and beyond all these, to the sufferings of Christ, I am lost. Can I say, "Truly our fellowship is with the Father, and with his Son Jesus Christ?" Not long since I was tempted and tried, till I longed to leave this "house of clay." All at once, like a wearied child, I was picked up, and a sweet voice soothingly said, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "I will not leave you comfortless: I will come to you." That voice sounded as new and wonderful to me as it did the first time I heard it; and I thought I could never doubt again; for "when my Father and my mother forsake me, then the Lord will take me up." I could truly say, "My heart is fixed: I will sing and give praise." I was astonished at the joy I felt. I was led to review all the way the Lord had led me; and I took my pen, thinking perhaps it would open a channel to convey those sweet thoughts to some little one wandering in the wilderness, in a solitary way. I felt,

"O could I speak the matchless worth,  
O could I sound the glories forth  
That in my Savior shine;  
I'd soar and touch the heav'nly strings,  
And vie with Gabriel while he sings  
In notes that are divine."

SARAH CAMPBELL.

STATE ROAD, Del., Jan. 18, 1889.

BRETHREN BEEBE:—Among the communications in the SIGNS of January 9th is one from a brother Newkirk, which embraces some sentiments to which I would like to call attention. It is such portions of his letter as deals with creeds—human creeds, scholastic creeds, &c. It is not simply his letter, or what is contained in his letter particularly, that I propose to notice, but to examine the subject in a kind of general way.

The denunciation of creeds is not new. It may be traced all the way back to the days of the Reformation. The expressions of denunciation have been handed down from generation to generation, so as to have become quite familiar sounds; and brother Newkirk may have fallen into the use of some of them inadvertently, without being aware of the consequences of the position he was taking. Allusion is made in the letter I speak of to Elder Bartley, and five items published by Elder Bartley as a brief summary of the fundamental principles of the Baptist faith. I have nothing to say now of those items, or of the design of their publication, more than this: If they are unsound, and are not sustained by Scripture, it is the right of brother Newkirk or any other brother to

point out the errors, and I doubt not Elder Bartley would thank him or them for it. It is the indiscriminate denunciation of creeds that follows this allusion, that attracts my attention. It has been quite generally regarded as one of the weapons used by the enemies of truth, and as having been confined exclusively to them. The cause of execration was not claimed to be that the creeds objected to were in conflict with the word, or unsustained by it, but simply that they were creeds. They have been compared to boxes placed upon the heads of children to confine the growth to a particular shape. If they were entirely made up of Scripture quotations, it was no matter; still they were human creeds, and denounced as such. The Master has said, "He that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God." Even from away back in the dark ages a brief summary of faith has come down to us from the persecuted Waldenses. It is a testimonial in regard to that people that is greatly prized. Baptists, Presbyterians and Episcopalians have from time immemorial published to the world what they understood to be a summary of the faith "once delivered to the saints;" while Unitarians and some others have neither published nor acknowledged their belief, but denounced all such publications as human creeds. We ourselves are publishing all the time in our papers and association Minutes what we believe on all subjects appertaining to the faith. If brother Newkirk is a reader of the SIGNS, he may find rather more than five items in the Prospectus of that publication, and republished from time to time, as a summary or declaration of faith to which the SIGNS stands pledged steadfastly to adhere. In my public calling it has been my lot to baptize quite a number. It was invariably upon a profession of their faith in Christ; and why should it be thought improper to avow our belief? Can any other reason be assigned than that the objector is either an unbeliever, or that he holds sentiments that will not bear the light? I have very much wondered that anybody claiming to be an honest Baptist would ever be found joining in this hue and cry against a declaration of our faith.

The English word "creed" is from the Latin *credo*, which is simply, "I believe." The salvation of the Lord's people is said to be "through sanctification of the Spirit and belief of the truth." There can be no harm or wrong to any one from a belief of the truth. Philip required of the eunuch to know what he believed before he could be admitted to baptism. I am acquainted with the organization of quite a number of churches, and they all have a covenant, embracing a declaration of their faith, to which each of the organizing members subscribes. When such church applies to some

association of churches for admission and recognition as a sound gospel church, her credentials are examined, and if found satisfactory, assurance is given her by extending to her messengers the right hand of fellowship. Those who relate their christian experience and their belief of the truth are, I presume, all human, and so are those who draft church covenants; so I suppose all these things might be stigmatized as human. If it were possible to show our faith without either speaking or writing, it would still be and remain that we had faith, or a creed, if it should be so called. If there is any better way to get at the character and standing of a church than by reference to their published articles of faith, I have yet to learn what it is. When these published creeds are found upon examination to be the truth, and to accord with sound doctrine, I see no occasion why any brother should detest and despise them. I myself was examined twice in regard to my belief; once when I first offered to the church, and then again when the brethren were contemplating ordination. Indeed, it is and has been the uniform, and I do not know but universal, practice of sound, orderly churches to have a distinct understanding about what they believe. If somebody is ready to say that it is no matter what we believe, so we live right, I would propose to them to examine the Scriptures and see whether faith was not always the test. It would seem that the whole human family were included in the two classes, believers and unbelievers; and the term to designate a disciple of Christ, a follower of the Redeemer, is almost uniformly "a believer." In looking over the New Testament I find more than one hundred different places where the Lord's people were characterized as believers. So it would seem that they all had creeds; and without faith it was found impossible to please God. But is it so that it does not matter what a man believes? It is written, "I believed, and therefore have I spoken." We also believe, and therefore speak. If people do not sincerely and honestly believe what they are acting out, it will not be approved of either God or men. Belief is the basis and foundation of all devotion and sincere and honest action. I shall be using the language of inspiration if I exhort the churches to "hold fast the form of sound words" which they have heard of me, &c. Timothy was instructed to speak the things which become sound doctrine. Paul and Silas, as they went through the cities, delivered them the decrees for to keep that were ordained of the apostles and Elders which were at Jerusalem.

Brother Newkirk quotes a passage that is exactly in point here, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." This is exactly the reason for all these published declarations of faith, that our

fellowship may be promoted and extended; and it is passing strange to me that an objection should ever have entered the mind of anybody against a candid and honest acknowledgment of one's faith. Ignorance of each other may exempt us for a time from strife, and preserve an outward appearance of harmony; but there can be no real fellowship in the truth without such acknowledgment as shall give assurance that the truth is believed and received in the love and understanding of it.

Not long ago I saw an account of a sermon by a distinguished Unitarian preacher, in which he took occasion to say that the system of theology prevailing at the present day was invented and promulgated some two or three centuries after the days of the apostles; that the system taught by them was very simple and practical, and that it embraced merely our duty to God and to our fellow-creatures; and that men were not required to believe that Christ was God, or that he was even one with Deity, but simply that he was a teacher come from God. This appears to have been received with approval by an immense congregation. I wondered whether any in all that throng were at all conversant with the New Testament. Had they ever read, "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," &c. Or, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36.

E. RITTENHOUSE.

TUSKEGEE, Ala., Nov. 29.

G. BEEBE'S SONS—DEAR BRETHREN:—As soon as I get the time, I intend to try and work up for you a good many new subscribers for our family paper, the SIGNS OF THE TIMES. I do hope you will succeed in making a success of it as a weekly paper. I for one will do all in my power to swell your list, thereby enabling you to continue it a weekly paper. I do hope all the brethren will take an interest in the cause, and each subscriber do all he can in obtaining new ones. If they will, it will soon double your list; and as I have said above, I do hope each one will go to work for the paper. And I further hope that all subscribers will not forget one very important duty (and it is very important), and that is for all to pay up promptly, because that is the way you make a support for yourself and family, by the publication of the SIGNS OF THE TIMES. It is as just a debt as if they were to get my goods and not pay for them; or as if I were to buy a farmer's produce and then not pay him for it. So I do hope that all who are behind with you for the paper will pay up at once. I do not suppose you are able to furnish it free. W. P. THOMPSON.

EDGERLY, La., Dec. 15, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—After finishing the business portion of my letter, I desire to say to you that the SIGNS OF THE TIMES is received always in due time, and is a welcome messenger at our homes, because of the rich treasures of gospel truth that adorn its pages. In all the long years that it has been my blessed privilege to peruse its columns, I have not discovered any departure from the doctrine of God our Savior as set forth by your dear father in his prospectus in 1832; and for the information and comfort of many of the dear little lambs of Jesus who have not hitherto been subscribers to the SIGNS OF THE TIMES, I desire to transcribe for publication most of the Articles, with some abridgement.

1. The Existence, Sovereignty, Immutability, Omnipotence, and Eternal Perfections of the Great Jehovah.

2. The Absolute Predestination of all things.

3. Eternal, Unconditional Election.

4. The Total Depravity and Just Condemnation of fallen man.

5. That the Atonement and Redemption of Jesus Christ are for the elect only.

6. The Sovereign, Irresistible, and in all cases Effectual work of the Holy Spirit, in Regenerating and Quickening the elect of God.

7. The final Preservation and Eternal Happiness of all the sons of God by Grace.

8. The Resurrection of the dead and Eternal Judgment.

9. That the Church of Christ is composed exclusively of baptized believers.

10. That there is no connection between Church and State.

A decided opposition to all the institutions and societies of men, set up in order to advance the Redeemer's kingdom.

In a word, war was made with Arminianism and her entire brood of institutions. Now I feel to rejoice in the great truth, based upon an intimate knowledge of the brethren and churches composing the South Louisiana Primitive Baptist Association, that the living principles referred to in the Articles of that Prospectus are believed, loved and earnestly contended for throughout the entire body. The Lord has been graciously pleased to bless some of our little churches in the year that is about closing with an ingathering of precious souls. "Bless the Lord, O my soul; and all that is within me, bless his holy name," that he has remembered us in our low estate, and is manifesting his power, love and mercy in bringing home his election of grace, whom he has loved with an everlasting love, and with loving-kindness draws them. Every soul thus drawn realizes his helplessness and guilty condition before God, and acknowledges his condem-

nation just. From that dreadful sentence I do know of a truth (if I am not deceived) there is no appeal, and no final escape for the poor, condemned sinner, through earthly help or power inherent in himself. The Lord alone can deliver; he alone can speak peace to the troubled soul. He can wound, and he can heal; he can kill, and he can make alive. He speaks, and it is done; he commands, and it stands fast. In all the glorious work of the salvation of sinners, he declares there was none to help, none to uphold. "Therefore mine own arm brought salvation unto me, and my fury it upheld me." Now, in closing, may the Lord bless you, dear brethren, with his sustaining grace, enabling you to earnestly contend for the faith once delivered to the saints, is the prayer of your unworthy brother,

W. M. PERKINS.

DANVILLE, N. Y., Jan. 21, 1889.

DEAR BRETHREN BEEBE:—Is it not a curious fact that we are frequently astonished at what we see almost every day of our lives? We know that the waves of Arminianism and error surround us on every side; we hear the utterances of false doctrine at every turn; we see the religious world engaged in gambling operations with impunity, and the temples erected for religious service used for musical concerts and theatrical performances! And notwithstanding our abhorrence of such things, we involuntarily stop our ears, close our eyes, and put our hands upon our mouths, lest our friends and neighbors accuse us of cynicism! O the weakness of human nature! or, I might say, our subserviency to the enemy of our souls.

But I took up my pen to say that I was last evening inveigled to attend on a religious meeting, to witness the performance of a solo by a visiting singer of some note. Before that performance commenced, however, the usual routine of religious services had to be gone through with—reading a portion of Scripture, prayer, singing by the choir, and the sermon. The text was, "Fret not thyself because of evil doers," &c., ending with, "Trust in the Lord, and do good."—Psalm xxxvii. 1-3. While descanting upon the subject, the speaker gave a fair exhibition of his rhetorical powers, and also of his profound ignorance of the lesson taught, or else a deliberate misapplication of its intent; for instead of giving the psalmist's promised reward, "So shalt thou dwell in the land, and verily thou shalt be fed," he applied it to the salvation of sinners, and told how much good we could do by "helping" the Lord in that great work. While I was astonished at the preacher's ignorance, or perfidy, yet it seemed a matter of course, as resulting from the popular teaching and practice of the times. The longer I live, the more satisfied am I of the frailty and crookedness of human

nature, especially as I am confronted with so many exhibitions of them in my own personal experience. I am more and more convinced that there dwells no good in me, and consequently am less and less inclined to trust in self; so that there seems no safety but in that covenant which is ordered in all things and sure, sealed by the blood of Christ, in whom is my only hope.

I am pleased with the new arrangement to visit us weekly with the SIGNS, as it seems to bring us more closely together in social correspondence and spiritual communion. Whether I appreciate this as much as those brethren do who are favored with frequent personal intercourse with each other, I am not able to say; but in my isolation I find the SIGNS ever a welcome visitor, laden with precious viands from the Master's table.

Write on, dear brethren and sisters, and may the Lord bless and direct you.

Unworthily yours,

P. WEST.

BURN STATION, TENN., Dec. 12, 1888.

G. BEEBE'S SONS—DEAR BRETHREN—If I am worthy to address you as such. I read the last number of the SIGNS OF THE TIMES for 1888, and seat myself to try to write you a few lines, to remit for 1889, as myself and dear old companion do not feel that we can do without it. I thought when I sent you the money for this year that I would have to give it up, not seeing how I could pay for it. We are both in our seventy-first year, and are alone, with the exception of one afflicted daughter, and I am feeble in health. I have been taking our family paper, as we call it, nearly twenty years, and have the first and second volumes of the book of "Editorials." I want the SIGNS as long as I live and can read it, or can pay for it. We are well pleased with the idea of its coming weekly. I do hope the dear brethren and friends will enable you to continue it after that. It is the oldest Primitive Baptist paper in the United States, and I think it is the best. Dear brethren, I do hope the good Lord will enable you to go on with it, and that the dear brethren and sisters may keep its pages as full of good reading as it has been heretofore; for I feel to hope, in reading the many precious communications and editorials, that my poor soul has been comforted and lifted up when very low. I have many doubts and fears, trials and temptations. It seems to me the older I get the plainer I can see there is nothing good in me; that is, in my flesh. When I would do good, evil is present, and I am often made to cry out with poor old Job, "O that it were as in months past," when, I hope, Jesus showed his smiling face. Then it was all peace, love and joy. Then it was that I could claim him as my own personal Savior; and I hope that I do yet, at times; but I

am so much of the time in gloom and darkness, that it makes me fear I have never been born again. But the goodness of the Lord has followed me all the days of my life; for it is in him that I live and have my being. I can do nothing without him. And if my poor heart deceives me not, I desire to trust him for all that pertains to us for this life, and also that which is to come. I must close this poor scribble; do with it as seems to you right, and all will be right with me.

Yours in christian love, I hope,  
W. R. DANIEL.

Esco, Tenn., Dec. 15, 1888.

G. BEEBE'S SONS—DEAR BRETHREN:—The SIGNS meets the approbation of all the Old, Primitive, Predestinarian Baptists in this part of the country, as far as it has been introduced. I hope the good Lord will give it a wider circulation, and still enable you, dear editors, to use "The Sword of the Lord and of Gideon." And my heart's desire and prayer to God is that the good Lord will still enable you, and the dear correspondents of our dear family paper, the SIGNS OF THE TIMES, to earnestly contend for the faith once delivered to the saints, and that all Arminianism may be driven out of the church of God. There seems to be champions among the Philistines, as large as the one we read of in 1 Samuel xvii. 4; and they are challenging the army of Israel. But thanks be to God, we have a few striplings that are not afraid to fight them; for they go in the name of the Lord, with their "shepherd's bag and five smooth stones from the brook;" and they throw them every time. I believe those stones to be a figure of election, predestination, purpose, foreknowledge and reprobation; and either of them will slay these Goliaths of Gath.

Write on, dear brethren. I feel like our dear family paper, the SIGNS, is worth its weight in gold. If you think these few words would be of any comfort to the household of faith, give them a place in the SIGNS OF THE TIMES. If not, all will be right with me.

Your unworthy brother, if one at all, in hope of eternal life,  
E. M. MILLER.

WESTCLIFFE, COL., Jan. 20, 1889.

DEAR BRETHREN BEEBE:—I see in the first number of the SIGNS OF THE TIMES a letter from dear old sister E. B. Scott, of Colfax Co., N. M., with whom I used to correspond, being eighteen years ago. I have the promise of a visit the coming summer from Elder R. Flournoy, of Kansas. I desire that sister Scott, or some other brother or sister Baptist, give me her present post-office address, as brother Flournoy and myself (perhaps others also) will, if the Lord willing, pay her a visit during the time of brother Flournoy's visit with me.

I am just recovering from a severe



attack of acute rheumatism, from which I have suffered beyond my power of description. I am not able to write more at this time. I ask you, brethren Beebe, to give place in the SIGNS when convenient to my request as above, as I am desirous of obtaining sister Scott's address.

Yours in tribulation,  
J. H. YEOMAN.

UTICA, N. Y., Dec. 14, 1888.

DEAR BRETHREN BEEBE:—Inclosed find postal note of two dollars, which please apply to our subscription for SIGNS OF THE TIMES for the coming year. We would be much pleased to be able to furnish you a list, however small, of new subscribers; but in all this large city we do not find one, beyond the few whose names you already have, of our little church, who are willing to pay the small sum of one dollar. Indeed they have no desire to read it at all. But truly ourselves are very thankful for such periodical, affording as it does so much pure and wholesome comfort and instruction, whereby one does edify another.

Hoping therefore that it may be continued in such a manner as that both editors and publishers will feel satisfactorily recompensed, is the desire of

R. & L. ALEXANDER.

WOODHULL, Ill., Dec. 8, 1888.

G. BEEBE'S SONS—DEAR BRETHREN:—I will inclose two dollars to pay for your paper, the SIGNS OF THE TIMES. I have been taking your paper for a good many years, and think it contains as good preaching as there is in this world. I have never joined the church, but I feast on the Old Baptist doctrine. It is meat and drink to me. Christ is the end of the law to them that believe. In fact, he is everything—the way, the truth and the life, the sum and substance of the Old and New Testaments. All is fulfilled in him. There is no other name under heaven given among men whereby we must be saved. He is all in all to the helpless sinner. Yours in love of the truth, hoping that you may get support enough that you can publish your paper every week.

W. T. CLARK.

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G. BEEBE'S SONS.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 6, 1889.

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.

### PRAYING WITH THE SPIRIT.

(Concluded from last number.)

"AFTER this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."—Matt. vi. 9-13.

"Give us this day our daily bread." The narrow application of this petition to the food which supports the natural body (as it is generally received by the religious world), is an entire digression from the spiritual import of the whole example of prayer as given in the text, and seems contrary to the instruction in the immediately following record of this divine teaching, where our Lord expressly enjoins upon his disciples with the most solemn emphasis, "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?" "For your heavenly Father knoweth that ye have need of all these things." Again he says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed."—John vi. 27. The promise of our Lord secures to all his people the protection of his presence, and it is written to them, "My God shall supply all your need according to his riches in glory by Christ Jesus." They are assured that their temporal necessities are all known to their Lord, and his faithfulness has never failed them; yet they are not authorized to tempt the Lord by willful disobedience to his injunctions which direct that they should be "not slothful in business." In the observance of the inspired rule they have no occasion to be apprehensive of the consequences which may follow that obedience. They are blessed with all spiritual blessings in Christ Jesus, and no good thing will God withhold from them that walk uprightly; yet for their comfort they are given the privilege of asking of him for those favors which he has promised them. By his Spirit dwelling in them they are moved to desire perpetual supplies of that bread which cometh down from heaven, of which if a man eat he shall never die. It is according to the will of God that they shall

feel this hunger and thirst after righteousness, so that the prayer of faith for this spiritual bread is truly that intercession of the Spirit which is according to the will of God. The only way in which they labor for this meat, or food, is by working out that salvation which God worketh in them both to will and to do of his good pleasure.—Phil. ii. 12, 13. None can have this desire in their hearts but those who are already blessed by the sealing of his Spirit dwelling in them; and every one who is so blessed does continually pray for that heavenly bread which can only be received from God through the grace which is given in Christ Jesus. Since this desire can never arise from the carnal mind, which is enmity against God, there can be no more conclusive evidence of the indwelling of the Spirit of Christ in any man than that which is manifested by such hunger and thirst after righteousness. Hence, this is that witness which abides in every one who is born of God. So John says, "He that believeth on the Son of God hath the witness in himself."—1 John v. 10.

"And forgive us our debts, as we forgive our debtors." There is in this petition a very serious significance. It is only as moved by the power of divine grace that any one can understandingly make this request of the Lord, that he will deal with us as we deal with our fellow-men. The most that we can do by nature is only to forgive those who appear to be worthy of our favor; but who is prepared to ask such forgiveness of the Lord? If his forgiving love were withheld until we deserved his mercy, every sinner must at once sink in despair. It is the peculiar glory of that salvation which is revealed in our Lord Jesus, that even "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 20, 21. This is all the hope of every saint. We are not taught to pray contrary to this hope which is wrought in the saints by the Spirit of truth. In his instruction to his disciples our Lord has given the true import of this petition. He says, "When ye stand praying, forgive, if ye have ought against any; that your Father which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark xi. 25, 26. While neither the good deeds nor the evil works of the saints can affect their eternal salvation which is completely secured in the perfect work of Christ Jesus, their enjoyment of that salvation in the answer of a good conscience toward God while here in time is often seriously hindered by their disregard of the commandments of their Lord. When they cherish an unforgiving spirit they are obeying the dictation of their carnal mind,

and thus living after the flesh. In such action they are sowing to the flesh, and of the flesh they shall reap corruption. It is to the saints that Paul writes, "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live."—Rom. viii. 13. It is but the mockery of prayer when a form of petition is spoken, while the selfish mind governs the suppliant. The prayer of faith is infinitely above all earthly desires. Yet it is frequently given to the saints by faith to ask for temporal mercies, and such prayer is always answered. All those prayers which originate in the natural mind are in mercy denied. Only that intercession is effectual which is according to the will of God. And this is all the prayer which is indited by the Spirit of Christ. Will worshipers and idolaters think that their earnest prayers have power to change the purpose of God; but the mind of Christ seeks ever to be perfectly conformed to that which God has ordained. All other prayers are but the expression of carnal covetousness. Even the saints may utter such prayers when governed by their natural mind. It was to the saints that it was written, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James iv. 3. When led by the Spirit of God in true humility to pray as instructed in our text, the saints are delivered from all selfishness, and then they do from their heart forgive those who have trespassed against them in whatever way that trespass may have been committed. More than this, by the grace of God they are enabled to pray as did Stephen, for the forgiveness of God to be extended even to those who are at that very time engaged in afflicting and persecuting them. In this prayer they give unquestionable evidence that they are governed by the Spirit of our dear Redeemer, whose expiring groan brought salvation to the very enemies who wrought his death. That Spirit shone forth in all its divine glory when on the cross Jesus prayed for his blood-thirsty murderers, saying, "Father, forgive them; for they know not what they do!"

In the daily experience of the saints they learn the importance of implicit obedience to the law of Christ in forgiving those who have trespassed against them. While cherishing resentment in their secret thoughts, they can never enjoy the heavenly peace which is known in the manifest presence of Jesus dwelling within them by his Spirit, and raising them above all the clouds of doubt and fear which beset them in their pilgrimage through this world of sin and sorrow. In this way they learn by personal experience that they can only be forgiven as they forgive their debtors. This principle is exemplified in all the law of the kingdom of Christ. "With what judgment ye judge, ye shall be

judged; and with what measure ye mete, it shall be measured to you again." This is the perfect law of liberty which is established in the kingdom of Christ. It is written in the heart of those who are born of God, and it cannot be fulfilled by any who have not been called out of the darkness of death in sin, and translated into the kingdom of the dear Son of God. Even the saints can walk in obedience to this heavenly rule only as it is wrought in them both to will and to do by the Spirit of God which leads them. Their natural or carnal mind can no more produce the forgiveness which flows from true charity, than can the mind of the sinner who never knew the power of divine grace.

"And lead us not into temptation, but deliver us from evil." While it is plainly written that "God cannot be tempted with evil, neither tempteth he any man," yet for the trial of the faith of his saints, and to teach them the strength and faithfulness of his grace, he does give the adversary the power from time to time to assail them with temptations by which their faith is tried. In all these trials they are kept by his power, and his grace is shown to be sufficient for them. He will not suffer them to be tempted above that they are able; but will with the temptation also make a way to escape, that they may be able to bear it.—1 Cor. x. 13. It was in this way that Daniel and the three Hebrews were enabled to escape the den of lions and the seven times heated furnace. So the grace of God is magnified in the temptations which his saints are called to endure in all their sojourn here in time. They are not promised that they shall not endure temptations and tribulations; but they prove the truth of his word in finding that the grace of God is sufficient for them in every time of trial. Natural reason would presume upon this assuring truth to seek occasion for this display of the preserving care of God by willfully going in the way of temptation; but the Spirit of Christ ever prompts the prayer as taught by our Lord. So Jesus as our perfect Example met the suggestion of the devil, with the written word of God, "Thou shalt not tempt the Lord thy God."—Deut. vi. 16; Matt. iv. 7. The Spirit of Christ never moves the saints to try how far they may go into sin; but they are made to desire just what is expressed in this clause of the teaching of Jesus, that they be not subjected to the power of temptation, but that they may be delivered from evil. This does not simply include the distress and suffering attendant upon sin, but the prayer is for deliverance from the sin itself. In this desire is included that hunger and thirst after righteousness which identifies those who are the subjects of the blessing pronounced by our Lord in the commencement of this discourse. Every one who finds this prayer in his heart is therefore already blessed of our God.

In this prayer is also included the confession of conscious weakness and of the need of divine grace to keep the suppliant from the power of the evil which must be encountered. None can honestly utter such prayer until they have learned their own helplessness; and all such have fled for refuge to lay hold upon that hope which is set before the saints in Jesus as the only Savior of his people from their sins. None can know Jesus in this gracious character until they are taught of God as the truth is in Jesus. The fact that this prayer is in the heart is conclusive testimony that the praying one is led by the Spirit of God, and is a son of God, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. No others know their need of that grace which is in Christ Jesus, in whom alone is the righteousness by which sinners are freely justified in the sight of divine justice.

"For thine is the kingdom, and the power, and the glory, forever. Amen." Clearly as the sovereignty of God appears in the visible works of the material creation, it is one demonstration of the blindness of carnal reason that the natural mind never can understand this truth which is thus evidently displayed. To the letter of this declaration all professed believers of the Bible will agree; but when the doctrine of the inspired Scriptures is presented as it is taught in the experience of those who are led by the Spirit, the rebellion of the carnal mind rises at once, denying this very truth. In ascribing omnipotence to God, the pride of man is abased, as he is thus shown to be dependent upon the favor of God for all things, including even his own existence. This excludes all occasion for boasting in the works of man. No one can understandingly make the confession expressed in these closing words of the instruction given by our Lord, unless he has experimentally "seen an end of all perfection" in the works of finite creatures. The confession that the sovereignty here expressed belongs to God, forever silences all the arguments of those who deny that sovereignty in the salvation of his people from their sins. Although it is common for all opposers of the truth to repeat these words in their formal prayers, no false systems of religion can stand in the light of their truth, as revealed by the Spirit, any more than Dagon could stand in the presence of the ark of God, which his worshipers had taken and brought into his temple in Ashdod.—1 Sam. v.

When the saints are enabled by grace to confess that God is glorious in holiness, in the display of his sovereign will concerning them, in that confession they are comforted with the assurance of his unchanging faithfulness and love. They then rejoice in the truth, and rest in the full confidence of the faith which is

in Christ Jesus. Feeling assured that the God of their salvation has the kingdom, and the power, and the glory, they have no occasion to fear the rage of hell and sin. Well may they joyfully say, in confessing this truth, and in reverential adoration, "Thine is the glory forever." And to this truth it is their happy privilege to respond, Amen. So they would have it established both now and evermore. And let all who love his holy name unite in saying, "Amen! Even so! Come, Lord Jesus."

## POETRY.

### THE TWO ARMIES.

WHEN first the Spirit plants new life within,  
He gives a deadly blow to reigning sin;  
His own sweet graces in the soul are felt,  
And faith, and hope, and love, the spirit melt.

Love to the Lord is now an ardent flame,  
And every one who loves the Savior's name

Is to the new-born babe an object dear;  
He loves and trusts, confides and feels no fear.

But soon, alas! he feels a cruel smart;  
His bosom friend hurls daggers at his heart;

Like false Ahithophel, when he turned round,  
And a vile traitor to his king was found.

Our dearest friends oft draw our hearts from God,  
And then they prove to us a smarting rod;

We fondly lean upon a broken reed,  
And find it fails us in our greatest need.

Now disappointment sours the ardent mind,  
And we exclaim, "No good in man we find!"

All, all are briery thorns, and nettles, too,  
And as we lean on them they pierce us through.

Strife and contention, anger, rage and pride,  
With cruel jealousy stand side by side;

Sin's hateful progeny within the breast  
Rages and raves; the spirit cannot rest.

But does the ransomed soul submit to sin  
Without resistance to the host within?

No; Christ's own children never can rest here;  
Two armies in the Shulamite appear.

The Holy Spirit beams upon the soul,  
The raging waves of passion to control;

"Peace, peace, be still," comes with a soothing power,  
And lays the rebel prostrate in that hour.

Then such a view of self appear within,  
With all the deadly mass of inbred sin;

So black a catalogue is brought to light,  
Our brother's sins all vanish from our sight.

At Jesus' feet no discord rears its head;  
That hateful demon for a time has fled;

O that we never more may feel its power,  
But live in love and union every hour.

Till Jesus calls us from this earth away,  
And frees us from the burden of this clay;

When in our home above we are shut in,  
We shall forever be released from sin.

C. SPIRE.

—Gospel Standard.

## SERIALS.

### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

#### CHAPTER XXIV.

##### *Of the pinnacles of the Temple.*

THERE were also several pinnacles belonging to the temple. These pinnacles stood on the top, aloft in the air, and were sharp, and so were difficult to stand upon. What men say of their number and length I wave, and come directly to their signification. I therefore take those pinnacles to be types of those lofty, airy notions with which some men delight themselves, while they hover, like birds, above the solid truths of Christ. Satan attempted to entertain Christ with this type and anti-type at once, when he set him on one of the pinnacles of the temple, and offered to thrust him upon a false confidence in God, by a false and unsound interpretation of a text.—Matt. iv. 5, 9; Luke iv. 6, 10, 11.

You know some men cannot be content to worship in the temple, but must be aloft. No place will serve them but pinnacles, that they may be speaking in and to the air; that they may be promoting their heady notions, instead of solid truth; not considering that now they are where the devil would have them be. They strut upon their points, or pinnacles. But let them look to it; there is difficult standing upon pinnacles. Their neck, their soul, is in danger. We read that God is in his temple, and not upon these pinnacles.—Psalm xi. 4; Heb. ii. 20.

It is true that Christ was once upon one of these; but the devil set him there, with the intent to have dashed him in pieces by a fall; and yet even then told him that if he would venture to tumble down he should be kept from dashing his foot against a stone. To be there, therefore, was one of Christ's temptations, and consequently one of Satan's stratagems. Nor went Christ thither of his own accord, for he knew that there was danger. He loved not to clamber pinnacles.

This should teach christians to be low, and little in their own eyes, and forbear to intrude into airy and vain speculations, and to take heed of being puffed up with a foul and empty mind.

#### CHAPTER XXV.

##### *Of the porters of the Temple.*

THERE were porters belonging to the temple. In David's time their number was four thousand men.—1 Chron. xxiii. 5.

The porters were of the Levites, and their work was to watch at every gate of the house of the Lord; at the gate of the outer court, at the gates of the inner court, and at the door of the temple of the Lord.—2 Chron. xxv. 15.

The work of the porters, or rather the reason of their watching, was to see that none not duly qualified entered into the house of the Lord.

"And he set the porters at the gates of the house of the Lord, that none which was unclean in anything should enter in."—2 Chron. xxiii. 19.

The excellency of the porters lay in these three things, their watchfulness, diligence and valor, to make resistance to those that, as unfit, would attempt to enter those courts and the house of God.—1 Chron. xxvi. 6; Mark iii. 34.

These porters were types of gospel ministers, as they are set to be watchmen in and over the church and the holy things of God. Therefore, as Christ gives to every man in the church his work, so he commands the porter to watch.—Isa. xxi. 11; Ezek. iii. 17; xxxiii. 7; Acts xx. 27-31; 2 Tim. iv. 5; Rev. iii. 2, 3.

Sometimes every christian is said to be a porter; and such at Christ's first knock open unto him immediately.—Luke xii. 36-39. \* \* \*

CHAPTER XXVI.

*Of the charge of the porters of the Temple more particularly.*

THE charge of the porters was to keep their watch, in four square, even round about the temple of God. Thus it was ordained by David, before him by Moses, and after him by Solomon his son.—1 Chron. ix. 24; Num. iii.; 2 Chron. xxiii. 19; xxxv. 15.

The porters had some of them the charge of the treasure chambers; some of them had the charge of the ministering vessels, even to bring them out by tale; also the opening and shutting of the gates of the house of the Lord was a part of their calling and office.

I told you the porters were types of gospel ministers, as they are watchmen, and over the house of God; and in that they were thus to watch round about the temple, what is it but to show how diligent Satan is to see if he can find a hole for that purpose?

This also showeth that the church of itself, without its watchmen, is a weak, feeble, and very helpless thing. What can the lady or mistress do to defend herself against the thieves and sturdy villains, if there be none but she at home? What would the temple do without its watchmen?

Again, in that the porters had charge of the treasure chambers (as it is, 1 Chron. ix. 26), it is to intimate that the treasures of the gospel are with the ministers of our God, and that the church, next to Christ, should seek them at their mouth. "We have this treasure in earthen vessels," saith Paul; and they are stewards of the manifold mysteries of God.—1 Cor. iv. 1; 2 Cor. iv. 7; 1 Peter iv. 10; Eph. iv. 11-13.

These are God's true scribes, and bring out of their treasury things new and old; or, as he saith in another place, "At our gates [that is, where our porters watch] are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved."—Matt. xii. 52; Song vii. 13.

Further, some of them had charge of the ministering vessels, and they were to bring them in and out by tale.—1 Chron. ix. 18.

If by ministering vessels you understand gospel ordinances, then you see who has the charge of them, to wit, the watchmen and ministers of the word.—Luke i. 12; 2 Thess. ii. 15; 2 Tim. ii. 2.

If by the ministering vessels you mean the members of the church (for they are also ministering vessels), then you see who has the care of them, the pastors, the gospel ministers. Therefore, "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.

The conclusion then is, let the churches love their pastors, suffer themselves to be watched over, and to be exhorted, counseled, and, if need be, reproved and rebuked by their pastors. And let the ministers not sleep, but be watchful, and look to the ordinances, to the souls of the saints, and to the gates of the churches. Watchman! watchman! watch!

CHAPTER XXVII.

*Of the doors of the Temple.*

Now we come to the gate of the temple, namely, to that which let out of the porch into the holy place.

These doors or gates were folding, and they opened by degrees: first a quarter, then a half, after that three-quarters, and last of all the whole. These doors also hung upon hinges of gold, and upon posts made of the goodly olive tree.—1 Kings vi. 33, 34; Ezek. xli. 23, 24. These doors did represent Christ, as he is the way to the Father; as also did the door of the tabernacle, at which the people were wont to stand when they went to inquire of God. Wherefore Christ saith, "I am the door [alluding to this]: by me if any man enter in he shall be saved, and shall go in and out and find pasture."—Ex. xxxii. 6, 10; xxxviii. 8; xl. 22; Lev. i. 3, 4; viii. 3, 4; xv. 14; Num. vi. 13, 18; x. 3; xxv. 9; xxvii. 2; 1 Sam. ii. 22; John x. 9.

"I am the door"—the door into the court, the door into the porch, the door into the temple, the door into the holiest, the door unto the Father. But now we are at the door of the temple.

And observe it, this door by Solomon was not measured, as the door of the porch was; for though the door into the court and the door into the porch were measured, to show that the right to ordinances and the inlet into the church are to be according to a perfect rule, yet this door was not measured; to show that Christ, as he is the inlet to saving grace, is beyond all measure, and is unsearchable. Hence his grace is called unsearchable riches, and above all we can ask or think, for that it passeth knowledge.—Eph. iii. 8, 19,

20. It is therefore convenient that we put a note upon this, that we may distinguish rule and duty from grace and pardoning mercy. For, as I said, though Christ, as the door to outward privileges, is set forth by rule and measure, yet as he is the door to grace and favor, never a creature as yet did see the length and breadth of him.—Eph. iii. 17-19. Therefore, I say, this gate was not measured; for what should a rule do here, where things are beyond all measure?

This gate being also to open by degrees, is significant to us; for it will be opened first by one fold, then by another. "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.

CHAPTER XXVIII.

*Of the leaves of this gate of the Temple.*

THE leaves of this gate or door, as I told you before, were folding, and so, as was hinted, have something of signification in them. For by this means a man, especially a young disciple, may easily be mistaken, thinking that the whole passage, when yet but a part, was opened; whereas three parts might be kept undiscovered to him. Never yet man saw all the riches and fullness which is in Christ; so that, I say, a new comer, if he judgeth by present sight, especially if he saw but little, might easily be mistaken; whereas such, for the most part, are most horribly afraid that they shall never get in thereat.

How sayest thou, young comer? Is not this the case with thy soul? So it seems to thee that thou art too big, being so great a sinner. But, O thou sinner, fear not; the doors are folding doors, and may be opened wider, and wider again after that. Wherefore when thou comest to this gate and imaginest there is not space enough for thee to enter, knock, and it shall be opened unto thee, and thou shalt be received.—Luke xi. 9; John ix. 37. So then, whoever thou art, that art come to the door of which the temple door was a type, trust not to first conceptions of things, but believe there is grace abundant. Thou knowest not yet what Christ can do: the doors are folding doors. He can do exceeding abundant above all that we ask or think.—Eph. iii. 20.

The hinges on which these doors do hang are, as I told you, of gold; to signify that they both turned upon motives and motions of love, and also that the openings thereof are rich. Golden hinges the gate to God doth turn upon.

The posts on which the doors did hang were of the olive tree, that fat and oily tree, to show that they do never open with lothness or sluggishness, as doors do whose hinges want oil. They are always oily, and so open easily and quickly to those who knock at them. Hence you read that he that dwells in this house

gives freely, loves freely, and doth us good with all his heart. "Yea," he saith, "I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."—Jer. iii. 12, 14, 22; xxxii. 41; Rev. xxi. 9; xxii. 17.

Wherefore the oil of grace, signified by this oily tree, or these olive posts, on which these doors did hang, causes that they open glibly or frankly to the soul.

(To be continued.)

MARRIAGES.

ON Dec. 29th, 1888, at the residence of the bride's parents, by Elder Zinn, Mr. George Furman and Miss Ella Barb, both of Monongalia Co., W. Va.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—Please insert a notice of the death of my dear brother, **John W. Staton**, of Snow Hill, Worcester Co., Md. The telegram says he died last night.

Your unworthy brother in deep affliction,

JOSEPH L. STATON.

NEWARK, Del., Jan. 29, 1889.

"FOR I know that thou wilt bring me to death, and to the house appointed for all living."—Job xxx. 23.

**Mrs. Hanna Hill** died at her residence near Rock Springs, Cecil Co., Md., in the seventy-third year of her age.

Our sister was a devoted member of the little church at Rock Springs. She was made willing to follow her divine Lord and Master in the ordinance of baptism, which was administered by the writer of this notice, Sept. 11th, 1870, in which relation she remained steadfast unto the end, patient in affliction, meek in her own eyes, and lowly in mind, looking for that blessed hope. Probably she came about as near being reconciled to her lot as any one. She was attacked with something like paralysis some years ago, and seemed gradually to grow more feeble, both in mind and body, until death. Her funeral was attended on Jan. 8th, 1889, at Rock Springs. She leaves a family of four sons and one daughter, who will miss a devoted mother; one son in particular, who is afflicted. May he fall into the hands of kind friends.

WM. GRAFTON.

FOREST HILL, Md., Jan. 16, 1889.

**Sarah Isabel Dolton** departed this life near Amity, Mo., Dec. 18th, 1888.

Sister Sarah was the wife of brother Joseph H. Dolton, and was fifty years, one month and one day old. She was born in De Kalb Co., Mo., and was the daughter of brother Wm. T. and sister Hannah Thornton, and was united in marriage to J. H. Dolton on Dec. 1st, 1859. In March, 1870, sister Sarah and her husband were received into fellowship by the Salem Church of Regular Baptists, and were baptized by the pastor, Elder E. C. Moore. I have known the deceased for more than twenty years, and she has always been a faithful and promising member, filling her seat in the church when not providentially hindered. She suffered six months with a complication of diseases, which terminated in urinic poison. She seemed to have a presentiment of her condition, and said she was ready and willing to go. She leaves a sorrowing husband, one daughter, five sons, a father, brothers, sisters, a host of friends, together with the church, to mourn. May the good Lord bless and comfort the bereaved.

C. C. MOORE.

OSBORN, Mo., Jan. 8, 1889.



**Rachel Verbryck** departed this life Dec. 4th, 1888. Brother Durand preached her funeral sermon on the 6th. She was born July 16th, 1800, and was married to her husband, Benjamin Verbryck (whose obituary appeared in the SIGNS two or three years ago), in December, 1817. She experienced a bright hope, and was baptized in May following by Elder Vanvelsan. She heard Elder G. Beebe when he first spoke in New York City, a mere boy. She and her family came to Terrytown, Bradford Co., Pa., in 1832, and lived near my father. We became very much attached to each other, and that love and attachment has never grown cold. She was a member of the Asylum Church at the time of her death, which occurred at the residence of her son Benjamin, in Long Island City, N. Y. She leaves six children, three sons and three daughters, with the church of which she was a worthy member, to mourn their loss.

ABBIE DODGE.

WYALUSING, Pa., Jan. 25, 1889.

**Mrs. Harriet Wilson** was born in Bradford Co., Pa. She was a daughter of Wm. and Rhoda Crofford, and emigrated to Ohio when young. She was married to Joseph Wilson in 1841, and became the mother of eight children, six now living. She never united with any church, but had a lively hope in Christ, and always attended the Baptist meetings. She was a devoted wife, a kind mother and a good neighbor. She died Sept. 24th, 1888, in the seventieth year of her age. Her funeral was preached by the writer, from 1 Cor. xv. 3, 4, to a very large congregation; after which her body was buried in the Chelcy Church cemetery, there to await the resurrection.

ALSO,

**Joseph Wilson**, her dear husband, was born in Maryland in 1821. His parents moved to the state of Ohio when young, and at about the age of twenty years he joined one of the churches of the Sciota Association of Old School Baptists, in Ohio, and soon afterward was married. He obtained a letter and emigrated to Jo Daviess County, Ill., and was one of the members in the constitution of the Providence Church of Regular Predestinarian Baptists, in Jo Daviess Co., Ill., where he lived a worthy member until his death, which took place Jan. 15th, 1889, aged sixty-seven years and nine months. He leaves six children (three boys and three girls) and eighteen grandchildren, with the church and a host of friends, to mourn their loss; but they do not mourn as those that have no hope.

The writer tried to preach a discourse on the occasion from 1 Cor. xv. 18: "If in this life only we have hope in Christ, we are of all men most miserable." After which we laid his mortal body by the side of his wife.

BENJAMIN SALLEE.

WARREN, Ill., Jan. 22, 1889.

**DIED**—Sister **Katherine Carter**, of Aldie, Loudoun Co., Va., Dec. 30th, 1888, aged nearly eighty-four years.

Sister Carter was married to brother Wm. Carter, of Prince William Co., Va., fifty-two years ago; hence they have lived together more than half a century. A faithful wife, a devoted mother, and an exemplary christian, she filled the measure of her days, and in a ripe old age has been gathered home to receive that reward promised all those who love the appearing of the Lord Jesus. She was baptized by Elder R. C. Leachman, in August, 1867, in the fellowship of the Quantico Church. About ten years ago the family moved to Aldie, Loudoun Co., Va., and the membership of brother and sister Carter and their daughter (sister Sophia) was removed to Mt. Zion Church, in that county. All the brethren who were favored with an acquaintance with

her can testify to the gentleness of her disposition, her patience in affliction, her faithfulness in the church, and her love for the truth and for those who love the truth. Even down to old age she experienced the faithfulness of Israel's God to his promise to be with his people. Although she was made to walk in darkness often, her strength was firm, and she longed to depart and be at rest. The last messenger came suddenly, but she welcomed him gladly. Her disease was pneumonia. She was sick only five days, but her suffering was intense, and it was a relief to the afflicted family when the end came.

A husband and four children, with several grandchildren and great-grandchildren, are left to mourn. Brother Carter feels his loss deeply. He is left lonely in his old age, but he is much blessed in the loving care of a devoted daughter, sister Sophia. May God bless and comfort the afflicted, and make them realize that it is good to be afflicted.

J. N. BADGER.

NEW BALTIMORE, Va., Jan. 21, 1889.

**DIED**—In Howe's Valley, Hardin Co., Ky., Jan. 12th, 1889, **Elder E. W. Keith**, in his seventy-eighth year.

The Lord has removed from our midst a faithful, humble, meek and devoted servant of God, without ostentation, and always deeply in earnest; no lightness, no jesting; prudent, just and good; free to communicate the things which God had taught him, even the deep things of God; for his God was pleased to bless him with no small degree of wisdom, knowledge, and spiritual understanding; but for many years he was under sore affliction, and preached but seldom.

Having lost his dear companion some years since, he lived rather a lonely life, often visiting his beloved brother, Sam. Hansbrough, and his relatives where he died. He retained his mind to the last. He leaves behind him a son and daughter, and several grandchildren, to mourn the loss of an affectionate and beloved father. We were present at his ordination (Elders Ben. Keith and James L. Fullilove officiating), some forty-five years since, and have been intimately associated with him until his decease. Precious brother! We weep not for him, but for the loss of his blessed society. He was one of the ablest defenders of truth and gospel in the Otter Creek Association, composed of a number of churches and a thousand or more members; but after the late war it seemed that God removed the candlesticks, and the churches failed to meet for worship. After a season it pleased some of the fathers to assemble together at their different homes for the purpose of social conversation upon the things of the kingdom of God. Elder E. W. Keith, of Larue County, J. E. Little, of Nelson, Elder J. L. Fullilove, Elder Ben. Keith, Dick Richards and Sam. Hansbrough, of Hardin County, Pouncey Nuckold and Isaac Smith, of Barren County, and the writer, are about the number that met together from house to house and from time to time. Our deceased brother took much interest in these meetings; and indeed they were refreshing seasons to all, as all expressed freely the dealings of God with them in opening their understanding of his blessed word. One of these meetings especially will never be forgotten. While assembled at brother Hansbrough's two of the party were conversing of the things of the New Testament, when the awful presence of God seemed to pervade the whole room, and both saint and sinner were melted into tears. The fathers expressed themselves as having seen no such a time for many years. But now the Lord has called them home. Brother Sam. Hansbrough and the writer only are left to mourn our loss.

A. L. WOODSON.

WOODSONVILLE, Ky., Jan. 17, 1889.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 13, 1889.

NO. 7.

## POETRY.

### ALL IN ALL IN JESUS.

WHAT though fierce winds, shifting,  
shifting,

Wildly toss my tiny bark?  
What though I seem drifting, drifting,  
Unto shipwreck in the dark?  
I've a cable strong and mighty,  
That will stand severest shock;  
And I fear no tossing billow,  
For I'm anchored to the Rock.

What though all life's journey, journey,  
Bringeth naught but weary hours?  
What though all is thorny, thorny,  
Showing never aught of flowers?  
Caring not, I to my bosom  
Clasp more close a cluster rare—  
"Israel's Lily," meek and lowly,  
And the "Rose of Sharon fair."

What though friends seem leaving, leav-  
ing

Me to walk my way alone;  
And my heart is grieving, grieving  
For the days that now are flown?  
Whispered One at the beginning,  
"I'll be with thee to the end;"  
And, unseen to mortal vision,  
He still proves a changeless Friend.

What though night grows deeper, deeper,  
And the glimmering day is past;  
Though the weary seeker, seeker  
Longs for the sweet rest at last?  
Yet I know, when all is ready,  
And the Father's time is right,  
I shall, with my longings ended,  
At the "even-time" have light.

What though hearts are yearning, yearn-  
ing

For the loved of long ago;  
Bitter lessons learning,  
From the shadowy page of woe?  
To our pleadings the great Teacher,  
Bending o'er us from above,  
Whispers ever, "Trust me, children;  
All the chastening's done in love."

### 1 THESSALONIANS IV. 13-18.

THE Lord of glory, life and love  
Descended from the heavens above,  
His people from their sins to save,  
And rescue them from every grave.

He died for them upon the cross—  
Not one of them can e'er be lost;  
For he atoned for all their sin,  
And by his Spirit brings them in.

And when their bodies are laid down,  
To rest awhile beneath the ground,  
He never does forget the place,  
But knows them all, of every race.

And when the last loud trump shall sound,  
To wake the nations under ground,  
They all shall come forth out of death,  
And henceforth breathe the eternal breath.

All their vile bodies shall be changed,  
In heavenly order be arranged,  
To meet King Jesus in the skies,  
And gaze on him with heavenly eyes.

Thus he will take them to that rest  
He has prepared for all the blest;  
All toil and sorrow will be o'er,  
And they shall praise him evermore.

P. J. POWELL.

PRATT MINES, Ala., Oct. 18, 1888.

## CORRESPONDENCE.

HOPEWELL, N. J., Feb. 6, 1889.

BRETHREN BEEBE:—I am about to write a communication, which I wish you to publish in the SIGNS; and the portion of Scripture chosen to base the remarks on is the following: "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." The reason that the preceding Scripture has been selected is that letters have come to hand with such questions as, "What do you believe?" "Where do you stand?" And a brother recently said, in a letter, after making some general remarks, "There is a feeling here, and I partake of the same, that you owe it to yourself and to your friends to let all distinctly know whether you indorse or not the absurdity contended for, that the sinner (as such) is born again; if the sinner (the seed of the earthly Adam) was chosen in Christ before the foundation of the world," &c. And many other questions of like import from various persons.

I do not now think of one who has said, What does the Scripture say? Neither are any of the questions proposed in Scripture language, but a formula of words to suit their own notions. In what is about to be written, I shall not enter into any argument, in order to meet or silence the rationalism, metaphysics, neology, gnosticism, and other carnal vagaries now advocated, but shall strictly adhere to Scripture testimony.

In the year 1849, the last Sunday in the month of September, in the state of Maine, I read for a text (it being the first time I had attempted to expound a portion of Scripture) the following declarations: "Thou shalt call his name Jesus; for he shall save his people from their sins." I think I have never doubted the truth of that inspired declaration of "the angel of the Lord," since I used it for a text, but have doubted many times whether I am one of the redeemed of the Lord. Right here, before proceeding any farther, I feel it very necessary to remark that, when speaking or writing on any principle of the doctrine of God our Savior, great care should be taken, if possible, to do so, and keep each branch of truth in its proper place; for instance, redemption, spiritual

birth, salvation, and all other distinct principles of the doctrine; for sometimes the three great and important principles just named are so mixed as to constitute a perversion of all three of them.

The Scripture declaration says, Jesus "shall save his people from their sins." Therefore, if they are to be saved from sins, they certainly must be sinners. The declaration of the prophet is, "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 [not simply pardon, but justify] many; for he shall bear their iniquities." How could their iniquities be borne, if there were none to be borne? Read the fortieth Psalm, in which the speaker is the Messiah, and see into what an horrible pit his covenant relation to his church brought him. Said the apostle Paul, "For he hath made him (to be) sin for us, that we might be made the righteousness of God in him." Said the apostle Peter, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Also said Paul, "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." But he does not say, Of whom I was chief, but am now a better man.

If it has not been proven that sinners are redeemed and saved by Jesus Christ, it is useless to attempt to prove that the term sinner is in the Bible. It should be carefully noticed that the declarations of Scripture thus far quoted have been adduced to show that sinners are the subjects of redemption and salvation; and not a passage of holy writ can be found to sustain the vagary that eternal, spiritual life ever sinned or died; consequently spiritual, eternal life was not redeemed, but sinners. And a host more of scriptural declarations might be brought forward to sustain and corroborate the same glorious truth.

Now we will see what the Scripture says concerning the spiritual birth. Jesus said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born again [margin,

from above], he cannot see the kingdom of God. Nicodemus saith 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? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." These declarations of Jesus are of awful moment; for they are declarations of facts; and, when we receive them as little children, we shall not go to theorizing and querying, by asking, "Is the sinner interested in that birth? What part of the man is made spiritual?" &c. As the inspired Scripture is profitable for doctrine, we will now see what inspired apostles say about the matter. Peter says, "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: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." If these words of Peter do not show that "the vessels of mercy, which he had afore prepared unto glory," are interested in the spiritual birth, then there is no meaning in terms, and the law of language has no force whatever.

Right here, before proceeding any farther, it seems necessary to insert what may be justly termed a "caveat;" for there seems to be a disposition, when reading a communication, sometimes, "to beg the question;" that is, turn sentences from their true and legitimate meaning. Therefore we wish it distinctly understood that the Scripture does not say that the man is born over again; neither can it be found that any inspired apostle says the Adamic man is made spiritual; but he is made a partaker of the divine nature, a recipient of spiritual life; therefore, not only interested, but at times a wondering admiration causes him to rejoice in the God of his salvation. And the feet that once took him to the assembly of them whose practice habitually is folly, vice and crime, now take him to the assembly of the children of God. The tongue that once blasphemed the name of the Lord, is now used to

lisp his praise. And the hands that once would smite the saints, are now used to minister to their wants. Does a man thus converted show that he is not interested? Says Paul, "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 to me, nor to something else, but me, Paul], that I might preach him among the heathen, immediately I conferred not with flesh and blood." "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." If the seventh, eighth and ninth chapters of the epistle to the Romans are read with a child-like spirit, and with the fear of God in the heart, it will soon be seen whether the sinner, Paul, as well as his brethren at Rome, were interested in the all-important matter of the spiritual birth or not. John says of Christ, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of man, but of God." "Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." "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 castaway." Who or what would be a castaway, if the body was not kept under and brought into subjection? Eternal, spiritual life? No; but Paul, the apostle. And in "every age" of the gospel dispensation the church has had painful examples of what Paul affirmed; for not only individual members of the church, but ministers, have become castaways on account of their vile conduct. But how could such things be if men, sinners of Adam's fallen race, were not interested? And be it remembered that ministers of the gospel have to preach, not only by verbal declarations from the pulpit and other places, but by their course of life; for if they deliver sound doctrine orally, and their course of life shows them to be under the dominion of principles exactly opposite what they preach, sooner or later their usefulness will cease, and they become castaways. "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he [not some one else, but the man who does the sowing] 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." Enough Scripture has been quoted to show that the

creature, man, is not only interested in the spiritual birth, but deeply interested; for a salvation follows that birth in his time state—a salvation from error, from folly, from vice and immorality. Said the apostle James, "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." To quote all the Scripture which shows that the sinner is interested (not born over again, nor made into spirit, while in the flesh), would be to transcribe a large portion of the New Testament.

Now we will see what the Scripture says about God's children being chosen in Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, 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 [not to be adopted children, but unto the adoption of children] by Jesus Christ to himself, according to the good pleasure of his will." Now, why not be willing to receive the divine testimony, without asking, "Do you believe that the flesh, blood and bones of the sinner were chosen in Christ?" In answer to such caviling, we emphatically state that there will be no miscarriage concerning the flesh, blood and bones; because no vessel of mercy will be lost sight of; and flesh, blood and bones are required to constitute a vessel of mercy. "For no man ever 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." And there are a number of other passages treating upon the same members, but too much space would be occupied were all of them quoted. Said Jesus to his disciples, "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." Was the choice of these disciples here on earth counter to the choice in the eternal mind of God? No; but a manifestation of his purpose here on earth. For "he is in one mind, and who can turn him? And what his soul desireth, even that he doeth." Said the Messiah, "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." "And 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 peo-

ple [under the legal dispensation, but Gentiles under the gospel dispensation, made nigh by the blood of Christ], Thou art my people; and they shall say, Thou art my God." Said the dear Redeemer, "As thou hast sent me into the world, even so have I also sent them into the world." Was not Christ sent into the world clothed with a mantle of flesh and blood? Said the apostle James, "Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Upon the day of Pentecost Peter said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Who or what was afar off? It could not be eternal, spiritual life; therefore it must have been sinners of Adam's fallen race that were afar off by wicked works. And the calling did not make the promise, but was the result following the promise, at God's appointed time. In these things, testified so clearly and fully in the Scriptures, the glorious, soul-cheering, heart-comforting and God-honoring doctrine of the absolute predestination of all things shines with resplendent majesty.

Having answered in Scripture language the questions propounded, I feel like closing this communication with some general remarks. I have had a visible connection with the Old School or Bible Baptists for more than forty years, whether worthy to be with them as a people or not; during which period I have written quite a number of articles upon various principles of the doctrine of God our Savior, nearly all of which have been published, as well as a number of Circular Letters for the associations with which I have been connected. During that long period I have neither been awed by fear nor enticed by carnal sympathy to swerve one iota from what I have understood to be Bible truth; and I feel at the present time not only willing, but ready, to defend every sentiment published; and it now seems rather peculiar that I must be "catechised" so closely as to what I believe; for it makes not any difference what I believe, or that man holds to, or those men preach, or what doctrine an association holds, if the belief and the doctrine are not sustained by the Scriptures of eternal truth. If there has been any change in my mind concerning the truth of God, I am not aware of it. The belief of men and the doctrine of associations are very unsafe tribunals to have confidence in. The apostle Paul declared the gospel to his Corinthian brethren, "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."

Divine truth, when cordially received, always produces effects corresponding to its own nature, and

clothes the blessed recipient with a child-like spirit, and will not lead such an one to caviling, and to feel to show how "smart" he is; for that man who has seen the glory of God shine in the atonement of Christ, and has the hope that he has been redeemed by the precious blood of Christ, cannot in his character and habitual conduct exhibit the dominion of principles exactly contrary to what he has received; but the mere nominal professor will, at some time, especially when matters do not suit him. A genuine believer cannot be an unjust and implacable man; for he has seen the highest display of divine compassion toward his own guilty soul; and as he is affected thereby, he will be kind, tender-hearted, ready to forgive injuries, as God for Christ's sake has forgiven him. For as the seal leaves exactly its own impression on the melted wax, so does the divine truth on the mind of that person who has experienced the power of grace.

But I feel to say no more. May the writer of this, as well as all who have patience to read it, say from the heart, as did David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Brethren editors, as I have not taxed your patience for some time with anything like a communication to be printed, I wish you to print this; and I feel responsible as an individual for what it contains. I have not written in a spirit of recrimination, but, I hope, in the fear of God. But as I have so many questions propounded, I have felt it binding upon me to deliver myself clearly, fully and unequivocally upon the cardinal principles involved in the questions; yet I am satisfied that if called to preach the gospel of the grace of God, it is not binding upon me to attempt to answer all the questions which may be asked me, for some have been propounded that the angels in heaven could not answer.

I wish to say to them who are so anxious to explain philosophically the whys and wherefores of God's purposes, if all who profess to love the truth of God were enabled by reigning and abounding grace to renounce their own carnal wisdom, and follow implicitly the obvious meaning of the written word of God, there would be an avoiding of so many "foolish and unlearned questions, knowing that they do gender strifes." "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The glorious doctrine taught in the



Scriptures is not to be held chargeable with the vain theorizing and speculations now being advocated; and what a deplorable state of mind persons must be in when their own narrow and limited views are made the standard, and that they will treat the declarations of Scripture as they would the testimony of a suspected witness on the stand, receiving his evidence only as it harmonizes with their own apprehensions of matters. What is such a course but the very summit of unthinking arrogance? "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law."

WILLIAM J. PURINGTON.

SUTHERLAND'S CORNERS, Ontario.

DEAR SISTER IN CHRIST JESUS:—Sometimes in my thoughts I contemplate the whole body of Christ, which is his fullness (Eph. i. 23); and feeling some emotions of love for the church, whom the beloved Lord Jesus has redeemed from all iniquity by his precious blood, I do indeed find desires springing up within my heart for the true prosperity and peace of Zion. At other times my thoughts are engaged concerning this or that member of the body of Christ in particular; and though absent from them, and perhaps unknown by face unto them, yet that secret, precious bond that unites all the family of God binds me, I hope, to them, and produces in my heart a godly solicitude for their welfare in the kingdom of God. I have felt also the preciousness of the truth that the body is "unto the edifying of itself in love."—Eph. iv. 16. The members are placed in the body as it pleaseth God, and are all necessary, whether it be the eye, the hand, or the foot; and the members of the body of Christ have gifts differing. Therefore all have not the same office; but the Lord gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the edifying of the body of Christ. In how many ways do we see that this is so! We are now living in an age wherein the people of God are able to communicate one with another concerning the precious things of Christ, which in but a small degree belonged to the past; the knowledge of reading and writing, the benefits of a cheap postal system, and the printing press sending forth its abundance of cheap religious literature. While these things are used by the world to advance worldly and worldly religious interests, nevertheless much benefit has been reaped by the children of God, who have been able to communicate in writing one to another their knowledge and experience of the doctrine of God our Savior. Many a time has my heart been cheered while reading the record of some of the things experienced, under the teaching of the Holy Ghost, by some one or another of God's elect whom I have never

seen, and never expect to see while here in this tabernacle of clay. This was especially so some years ago. Then I felt as though I were alone; for, with the exception of some of my kindred in the flesh, I found none with whom I could hold communion in the things of Jesus Christ. Then I would read some precious communications published in the *Gospel Standard*; and though the ocean and thousands of miles separated us, I felt I was not alone in the world, but that I had dear companions in the same pathway, wayfaring men, dear and beloved kindred in Christ, in England. Of late years I have found out many in America with whom I can and do hold sweet fellowship in the gospel, and the blessed Lord has been pleased to give me a lot and portion among some of his children in gospel church fellowship. Here I have felt to have a home; and though trials have been my lot, and grief has often been my meat, yet I have felt it to be a precious privilege to walk with those of like precious faith who feed upon the doctrine of the dear Lamb of God, and with them to observe whatsoever he has commanded his people, and to walk in the order of the house of God.—Matt. xxviii. 20; 1 Tim. iii. 15.

I often think of you, and many more like you, dear sister, who are comparatively isolated, and cut off from meeting with the blood-bought household in their solemn assemblies to worship the Lord God of hosts. When thus the people of God are assembled, and verily worship God in spirit and in truth, it is then a time and place wherein they feel, "This is none other but the house of God, and this the gate of heaven." But all this is in the gift and power of the Lord alone; for the people of God may meet together and have preaching, singing and prayer, may observe all the form, and yet all be in vain, and utterly destitute of acceptable worship in the sight of our God, who is a consuming fire. In Revelation the Lord says, "I will spue thee out of my mouth." But an apostle, speaking in the Holy Ghost, saith, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."—Heb. xii. 28, 29. Do we not, dear friend, often feel our need of this very grace of God to help us in time of need? This is a time often felt by me, so many are the needs that daily press upon me. I find all the resources of creature ability utterly insufficient; but I am given most blessedly to prove that in our dear Lord I have "enough and to spare." O the inexhaustible fullness of Christ! All his people's needs he will supply. A few hours ago I hit upon these lines, expressive of much that my soul passes through. "They wonder Jehovah should single them out, And cause them to hear his sweet voice; They wonder sometimes that their hearts are so hard; They wonder they cannot rejoice.

"And sometimes they wonder they cannot believe,  
And wonder what can be the matter;  
And thus they go wondering day after day,  
And wonder sometimes they're no better.

"But sometimes they wonder that things are not worse,  
And bless God things are as they are;  
'Tis then they can thank him for wonderful grace,  
That has brought their poor souls on so far."

As soon as I had written the above I was called away from my writing; and since then, while attending to various things, though the time has been very short, what a multitude of things, and what a variety of internal emotions, has my poor soul passed through! Not many minutes after I dropped my pen I went groaning and weeping in spirit over that which no mortal eye could discern, even "sin that dwelleth in me." Saith Jesus, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."—Matthew xv. 19, 20. My sinfulness causes me so often to go mourning and sighing in the bitterness of my soul, with Job, "Behold, I am vile!" but surely it cannot be that he or any one has been so vile as I! Though one's life and behavior be such in the sight of men as to cause their admiration and call forth their praise, and such a walk as any Pharisee would be contented with, all, all is hateful, all is loathsome, to me, for I see and feel that all my righteousnesses are as filthy rags!

"Jesus, my sorrow lies too deep for human ministry;  
It knows not how to tell itself to any but to thee!

Thou dost remember still, amid the glories of God's throne,  
The sorrows of mortality, for they were once thine own.

Yes; for, as if thou wouldst be God, e'en in thy misery,

There's been no sorrow but thine own untouched by sympathy.

Jesus, my fainting spirit brings its wretchedness to thee;

Thine eye at least can penetrate the clouded mystery.

And is it not enough, enough, thy holy sympathy?

Then there's no sorrow e'er so deep but I would tell to thee."

I was favored to tell Jesus how hateful and bitter my vileness was to me. O what longings for salvation did I prove welling up from my distressed soul! and then receiving the felt evidence that "My Beloved is mine, and I am his." I was enabled to "greatly rejoice" in the comfortable hope of salvation in Jesus. "Unto you therefore which believe he is precious." I found it to be so. O how many times have I proved this to the consolation of my heart, that in Jesus is all my salvation and all my desire!

"In every office he sustains,  
In every victory he gains,  
In every counsel of his will,  
He's precious to his people still."

Thus here a little and there a little it is given one to taste the tender

mercy of our God, and to sing in grateful notes of heavenly praise, ascribing "Blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever. Amen."

While we are "here in the body pent" troubles we must undergo. The two armies in the Shulamite will war one against the other. O how bitter are these conflicts! But we have everlasting peace in the Lord Jehovah.—Isa. xxvi. 4. Jesus has said, and I prove it true, "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." "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Then there is hope of eternal victory to all the blood-bought of Jesus Christ. I sometimes long for and anticipate the day (it will be eternal day) when, in the resurrection, we shall be changed, and fashioned like unto Jesus. For "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." O should we not, dear sister, be most miserable without the divine hope of complete salvation? In a little while our sojourning and journeying in this clay tenement as wayfaring men will be over, and we shall sigh and groan no more.

"O'er all our foes we'll victory gain,  
And with Emanuel ever reign."

My soul is humbled in the thought of such a glorious hope. O how sovereign is the grace of God that bringeth salvation! Dear sister in the Lord, I often feel it is a wonder of wonders that the grace of God has brought salvation to me. But grace reigns through righteousness unto eternal life through Jesus Christ our Lord. He is not a throne of grace, but Jesus is "the throne of grace."—Heb. iv. 16. All I desire, all I truly need, I find summed up in Jesus; and this is not what I proved some years ago only, but what I am taught and given to find from day to day. "Blessed be the name of the Lord." O that I could love, praise and adore the Lord our God forevermore! Here our praises are mixed with murmurings; but when time shall be no more, and we arrive in glory, nothing then shall mar our peace, nothing shall disturb our joy in and everlasting worship of God the Father, Word and Holy Ghost.

"We look and we long for thy glorious appearing;

Thy pleasure at home we more fully shall know;  
Safe lodged in thy arms, all thy glory then sharing,

Nor leave thee forever, ah, never, O no!

"No more shall we mourn that thy face thou'rt concealing;

No Satan, no sin (base intruders below!);  
But ever behold thee, fresh glories revealing;  
Amen! hallelujah! Come, Lord, even so!"

I will bring my writing to a close, sincerely hoping this may find you in the enjoyment of a measure of health, and favored to rejoice in Christ Jesus, having no confidence in the flesh.

I am, I hope, your brother in Jesus,  
FRED. W. KEENE.

WELLSFORD, Kan., Jan. 1, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In my reply to a communication written by J. M. Duley, and recently published in the SIGNS, there is a mistake. He, I suppose, aimed to quote from Acts xxvi. 18; but I understood him to quote from Romans, and I thought he made the quotation different from what he did, and that is the reason why I replied to him as I did. He made the quotation correct, but put a wrong construction upon it. He quoted it to prove that the dead sinner's eyes were opened by and through Paul's preaching. I take the position that the characters under consideration were not dead in sin and destitute of spiritual life. The quotation reads, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God: that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Now, if the quotation did apply to the dead sinner, what would it prove for an Arminian? They say that salvation is conditional, and depends upon a certain work to be performed by the sinner; that the sinner must get up and make the start, and then Christ will meet him on the half-way ground. I heard a Missionary preacher say once, in presence of a large concourse of people, that there need not one sinner leave the place without religion. And they say that if you are not religious you can become so at any time. So the sinner is not dependent upon the Lord, but the Lord is dependent upon the sinner. But if the dead sinner has to act, in order to eternal life, how could Paul open their eyes, and turn them from darkness to light, and from the power of Satan to God, until they act? Now, if the preacher can turn them without their action, why tell them they must first act, in order to eternal life? So there is nothing in the quotation for an Arminian, for the action of the sinner is not mentioned in it. If the Bible nowhere contradicted the view that it is the business of the preacher to open the eyes of the dead sinner, and turn them from darkness to light, it would look more reasonable to put that construction upon the above quotation; but as the Bible contradicts that position, we cannot admit it. It is said in Isaiah that God "will come and save you. Then the eyes of the blind shall be opened, and the ears

of the deaf shall be unstopped." Again, Isaiah xlii. 6-8, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images." The Lord declares here that it is his work to open the blind eyes, and declares he will not give his glory to another. But the Arminians think he has given it to the preacher. Whose eyes was it then that Paul opened? The eyes of the character that had been born again, and perhaps had been wrongly taught. Has it not come under the observation of nearly every Baptist, that there have been persons in Babylon that despised the doctrine of election, predestination and salvation by grace, and afterwards their eyes were opened, and they saw a beauty in the above doctrine, were made to love it, embrace it, to rejoice in it, and to come out and join the Regular Baptists and believe in Christ as their whole, full and complete Savior? They had the same experience while in Babylon, believing a "do and live" doctrine, that they have now. Were not the eyes of some of the characters opened by the proclamation of the gospel when the Lord's preachers went and preached Christ, the way, the truth and the life, and told those characters their experience and travels from first to last better than they could themselves? And they tell it with such power that they cause a mighty shaking among the dry bones. But it is hard for people to understand how believers are saved; they think that salvation ought always to be applied to unbelievers. But Paul says, 1 Corinthians i. 21, "It pleased God by the foolishness of preaching to save them that believe." Romans i. 16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." 1 Corinthians i. 18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Timothy iv. 16, "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." When we come to talk of eternal salvation, Paul says it is according to God's purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. It does not say that he brought life and immortality through the gospel, but brought it to light. Hear Paul again, Hebrews iv. 2, "For unto us was the gospel preach-

ed as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Now, what was Paul's argument here? It is very plain that he was arguing that the preaching of the gospel did not profit them that were destitute of faith. Does the Bible teach that Christ saved sinners, or does it teach that a mere proclamation of what Christ has done is sufficient to save them? We know that opium will ease pain; but suppose that a person was suffering much pain, and a physician was called, and he proclaimed to the suffering man that opium would ease pain; would a proclamation of the fact be sufficient to ease the sufferer, or would not the remedy have to be applied? If so, then tell me what good the proclamation of the fact has done the poor suffering man. So what Christ has done is sufficient to save sinners. Then a proclamation of the fact has nothing to do in their eternal salvation. "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. Did not Paul preach the things of the Spirit? If so, the natural man could not know what he preached. So those, and those only, that have faith are profited by the proclamation of the gospel. Now a few quotations in regard to faith. Hebrews xii. 2, "Looking unto Jesus, the author and finisher of our faith." Romans xiv. 23, "For whatsoever is not of faith is sin." Faith is the fruit of the Spirit. "But without faith it is impossible to please God." So when Paul opened the eyes of those characters, and turned them from darkness to light, they then could see the beauty in the doctrine of Christ their Savior. Then Satan and his preachers combined could not hold them in his kingdom; but they are turned from that to the church of God. They are then believers in Christ. But we cannot believe in Christ while we are believing in the works of man. Christ asks the question, "How can ye believe, which receive honor one of another?" I believe that there are persons born of the Spirit of God that are not really believers in Christ, but are receiving honor of men; receiving them that come in their own name; and are ignorant of the plan of redemption and the forgiveness of sins. They think that it is done in part by the act of man. But hear Paul, Ephesians i. 7, "In whom we have redemption through his [Christ's] blood, the forgiveness of sins, according to the riches of his grace." Here we are told that we have forgiveness of sins through the blood of Christ. But those characters that had their eyes opened by Paul's preaching, and turned from darkness to light, received forgiveness of sins. But can a person receive a thing that does not exist previous to their receiving it? Their

sins were forgiven; and through Paul's preaching they received a knowledge of that fact. When their eyes were opened, so that they could see and understand the plan of salvation, and that everything necessary to eternal salvation was the gift of God, they then wanted an inheritance among them that are sanctified by faith, the same that is in Paul. Just a few more questions. Was Paul made alive from the dead by anything that he himself did, or anything that the preacher did for him? If so, will some one tell what it was? Was not Paul's conversion a pattern for those that should believe hereafter? Do the Arminians cut according to the pattern?

Yours in hope of eternal life,  
J. B. HARDY.

LOUVALE, Ga., Jan. 3, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—We wish all the readers of the SIGNS a Happy New Year, together with the editors and correspondents. The Lord has blessed us in the past, and has seen fit in his wisdom to preserve our unprofitable lives, and lengthen the cords of our natural lives, for purposes of his own glory. Truly may we say, "The Lord is good, a stronghold in the day of trouble." We can all witness that he is slow to anger and plenteous in mercy. He changes not, therefore the sons of Jacob are not consumed. He is long-suffering and pitiful, and remembers we are but dust. He has preserved us through another year. Eighteen hundred and eighty-nine is now upon us, and the question may be with us, How shall we spend it? Whatever may be our resolutions, there is one thing we know, and that is, Salvation belongeth unto God, and with him are the issues of life and death. He can create, and he can destroy. Our times are in his hand. Grace is our hope, yea, the favor and mercy of our God. Some trust in horses, some in chariots, some in other vain things; but happy is the man whose hope is the Lord, and that has learned experimentally that in Jehovah the Lord is everlasting strength. During the past year our memory may call back some sad seasons and cloudy days through which we have passed, while a part of the way was desert and barren, and dreary days and nights of weariness we have spent, and often doubtless had almost despaired, which almost makes us shudder to think of it. But we may also remember the Lord, like David, from the hill Mizer, and the land of the Hermonites, and the Jordan. But as often as we remember these deliverances, we can rejoice in hope of the glory of God, and can realize that there shall be deliverance in Mount Zion and in Jerusalem, as the Lord has said.

I read a comforting letter from a brother not long since, who had received one from me while in a low state. He asked, "How is it now

with you? Are you still in Lodebar? Have you, since you wrote, seen the King? Have you been able to reach his table, and eat of the fat things, and sipped the wine on the lees, well refined?" My reply was that I hoped I had been near him, had realized his blessed presence, and he had given me comfort. But alas! for us. We think, when we do get near him, we will stay there, and stray no more; but we soon find ourselves at a distance, straying away from the fold. We need a constant shepherd. We cannot keep ourselves. The Lord is thy keeper, thy shade upon thy right hand. How often we say, Where is my beloved? We, like Job, go to the right and to the left, and we do not perceive him. I keep thinking I will leave off my follies and my sins; but if they are left off, I cannot miss them, and am made to cry, "O wretched man that I am! who shall deliver me?" We are somewhat comforted with the thought, "With the mind I serve the law of Christ; but with the flesh the law of sin." We are complicated, having a desire for good, and also a disposition to go into sin—a company of two armies—the old man and the new man. We have the promise that we shall be more than conquerors through him that loved us and gave himself for us. When I first began the christian race, if indeed I am in it, I thought I would be a great deal stronger, and by this time I would be a good man; but alas! I feel weaker, and sometimes it seems I get worse instead of getting better. Sometimes I feel like I will be more diligent than ever; but alas! I find myself neglecting the things I ought to do, and am active in that which I ought not to do. I have left undone things that should have been done, and have done the things I ought not. Sometimes I feel alienated and distant, alone, dejected, cast down, and feel like my efforts to do good are vain. I forget that I was purged from my old sins, and cannot see afar off. I feel like the church would be better off without me; that I ought not to try to preach any more; that perhaps I am deceiving the people of God; and if they knew me as I know myself, they would not have me. And yet I do not know myself; I do not see even all my own follies. How dependent then we are, and how these things should humble us in the sight of God. Again, the shortness of time comes up, and also the words of the apostle, "Redeeming the time, because the days are evil;" "Fervent in spirit, serving the Lord." Then we may well pray the Lord to teach us the measure of our days, and apply our hearts unto wisdom; that he would give us a good understanding in all things; that he would give us heavenly wisdom, and put his fear in our hearts, that we may be able to walk before the Lord in the land of the living. May our prayer be that of Habakkuk, "Lord, revive thy work in the midst of the

years; in wrath remember mercy." I hope the Lord in mercy may grant a revival of the spirit of grace in all the hearts of his people; that if consistent with his will it may be a year of good meetings; that union, peace and love may prevail throughout Zion. We feel that it is greatly needed in these parts.

Some have thought that Old Baptists do not believe in revivals; but they believe in the sort Elijah had when he called fire down upon his sacrifice, which consumed the sacrifice and the altar, and licked up all the barrels of water; and the end of it was the destruction of the false prophets of Baal. That is the sort of revival that seems to be needed just now—heavenly fire from the eternal throne of God, a consuming fire, that cannot be put out by water; not the sparks of our own kindling. Yes, the live coals from off the altar of our God, on the tongues of the ministry, speaking forth God's glorious praise, and the exceeding great mercy of our Lord Jesus Christ. Christ, the Savior of such sinners as we are; Jesus, the Son of the Most High God; Jesus, the Mediator and great High Priest, the Husband and Shepherd of his church, the sheep of his pasture; Jesus, our elder Brother; Jesus, our Captain, our Head and King; yea, the King of kings and the Lord of lords; Jesus crucified and risen from the dead, exalted Prince of peace, at the right hand of God; Christ, the power of God and the wisdom of God. God grant us the spirit of grace, and the spirit of prayer for his blessing upon his people; for then we can look for it; for we read of things coming to pass while they were yet speaking. We receive when we do not ask amiss, to consume it upon our lusts. May the Lord bless us, lead us, guide us, and go before us, and choose our changes for us, and lead us in the way of life everlasting, is my humble desire, for his precious name's sake. Amen.

Yours in hope,  
W. LIVELY.

MONTAGUE Co., Texas, Jan. 10, 1889.

DEAR BRETHREN BEEBE:—I received a sample copy of the SIGNS OF THE TIMES on the 7th inst. I send you our faith, as set forth in our Minutes of the Trinity Association of Texas. Elder J. A. Campbell visited me yesterday. He lives ten miles distant. He is pastor of two churches. He and his brethren of said churches are delighted with the issue of the SIGNS OF THE TIMES of Jan. 2d. Indeed all the brethren, as far as I have known, are delighted with that issue. My dear brethren, why is it that the true church is so greatly awakened at the present time? May God illuminate your mind with wisdom, and enable you to speak and write to the edifying of the poor saints; and may they be built up in their most holy faith. I pray God to bless you, and strengthen you in power and in might, in setting forth to the comfort of the

saints the truth of the gospel as it is in Christ Jesus. I heard your dear father preach fifty years ago. I was then young. I never have forgotten it. May God bless you, for Christ's sake.

I hope I am your brother in Christ,  
JAMES M. GUGSBY.

JANUARY 11, 1889.

DEAR BRETHREN—If one so unworthy as I feel myself to be may call you by that name. Having finished the business part of my letter, I will try in my weak and feeble manner to tell you how highly I appreciate the dear SIGNS. Surely it is a blessed medium sent from the Lord; for every good and perfect gift cometh from the Lord. How much comfort it affords us! The sweet communications from the dear unknown brethren and sisters go home to my heart. I feel sometimes like casting in my mite with them, but they can tell my own feelings so much better than I could myself. I am now thirty-five years old. I have been a member of the Old School Baptist Church ever since I was eighteen years old. I have found them to be the only people that believe the Bible and the doctrine it sets forth. My prayer is, Lord, be merciful to me, a sinner; and if I am deceived, undeceive me. May you long be spared to wield "The Sword of the Lord and of Gideon." Asking you to remember me in your prayers, I subscribe myself a little one.

H. M. FINLEY.

WHITEFIELD, Maine, Dec. 7, 1888.

BRETHREN BEEBE:—I have taken the SIGNS OF THE TIMES for more than forty-four years, and O how many times I have wished that I could take the writers for it by the hand and say, Amen, to the glory of God. I have undertaken to write a number of times, but the archdeceiver has put in his oar and told me that the brethren could witness to that. By that time I could not command language to describe how I felt and how I appeared to myself; so I would give it up and put what I had written in the stove. Yet I had one in the house for the last ten years, and at times I have thought I would send it to the dear editors, believing they would overlook what was bad about it, if they could gather enough from it to believe that I am a child of God.

From a poor, miserable sinner,  
WYMAN TURNER.

WEST LODI, Ohio, Jan. 6, 1889.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Now that the year is up, I will send two dollars for the SIGNS. I cannot express the delight that fills my soul at times while reading in the SIGNS the letters from the dear brethren and sisters in Christ. O what a sweet rest for the weary soul that trusts in Jesus for salvation! For I can truly say, as Paul said, "In my flesh dwelleth no good thing." Jesus is all my hope for salvation; and I feel to thank God for leading me out of every false way, and putting a new song in my mouth, even praises to my God and your God. The Lord doeth all things well, and according to his own good pleasure, and for his own glory.

Do with this as you think best. Your afflicted, unworthy sister, if one at all,

CHRISTENAH TOMPKINS.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 13, 1889.

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 WAY OF MAN NOT IN HIMSELF.

DEAR BRETHREN BEEBE:—If you feel like making some comment on the words in Jeremiah x. 23, I would be thankful. If the way of man is not in himself, who or what governs him, and what his steps? I am a poor old man with a broken spirit; but I wish to send you a few new subscribers, with the money. I wish it were ten times as much, for surely the SIGNS is worth reading. I would not do without it for five dollars a year, if I could raise that amount. It has given me great consolation for the last two years. The editorials and communications seemed to suit my present unhappy condition. May God bless you and all his dear children, is the prayer of an old sinner saved by grace, I hope.

W. SPITLER.

EFFINGHAM Co., Ill., Dec. 1, 1888.

R E P L Y .

"O LORD, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."—Jer. x. 23.

Whether finite intelligence can understand them or not, those who are taught of God will confess that all the declarations of inspiration must be true. The reason of the natural man is ever ready to dispute the truth which God has revealed, and the adversary of the afflicted and poor people of God does not cease to suggest questions how the word of the Lord can be certainly established in righteousness, as they have been made to know in their own experience. It is only by the faith of Jesus Christ, which is wrought in them by his Spirit, that they can rest in the assurance given to them in the sure testimony of the word of eternal truth.

The whole record of the prophecy and Lamentations of Jeremiah is expressive of the mourning of the servant of the Lord, which was occasioned by the departure of Israel from the path of obedience to the commandments enjoined upon them in the law of their God. Notwithstanding the many signal displays of divine favor and protection manifested toward them, they showed a constant inclination to conform to the idolatrous practices of the heathen nations by whom they were surrounded. According to the provisions of the conditional covenant which God gave to them, the consequence of their disobedience was the visitation of the righteous judgment of God upon them. In the time of this prophet the people to whom he was sent were delivered into captivity and carried away into Babylon. Their afflictions were severe, and they were shown their own utter helplessness. Their sufferings are pathetically recounted in the inspired account which is given of them. But



the true meaning of the whole history is found in the typical representation of the experience of the church of Christ under the gospel dispensation. It is in this application that all the Scriptures are they which bear testimony of Jesus as the Savior of his people from their sins. The prophets and holy men who spoke as they were moved by the Holy Ghost, in expressing their own emotions told the experience of the saints in all times and under all the changes to which they are subject. When the terrible denunciation of the wickedness of Israel was declared by Jeremiah, it was not less a grief to him to know that evil was determined against his kindred, than it was to other Israelites; but he had no power to alter the message which was sent by him. It must be declared just as it was given to him in order that it might be the exact pattern of the heavenly things in the gospel kingdom of our Lord Jesus Christ. The strict justice which shines in the flaming law of Sinai, is only a faint representation of that perfect holiness in which God renders to his spiritual people the fruit of their own transgressions. The temporal blessings provided for that natural Israel but feebly reflect the infinite glory of those spiritual blessings in Christ Jesus which are enjoyed by the saints in obedience to the law of the Spirit of life as it is written in their inward parts by the Holy Spirit.

In the connection of the text submitted by our brother the Lord declares his condemnation of the idolatrous Israelites, and his determination to sling them out of the goodly land which he had given to them, and that this distress should at once be visited upon them. He speaks for all Israel in the response to this fearful announcement, confessing that there is just cause for the desolation which the Lord has decreed upon them in their rebellion against him. "For the pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered." Under such distressing circumstances carnal enmity would find encouragement to rebel still farther, and fly from the hand of him who thus visited chastisement upon them; but the contrite spirit which the Lord has put within his people looks to him alone for relief. Out of the depths of sorrow and sin they must cry unto the God of their salvation.

"O Lord!" Having learned by individual and personal experience that there is salvation in no other name, the saints must always call upon him in the day of trouble. His Spirit moves them thus to call, and they always find him a present help. Although others may use these words in their formal prayers, none can truly call upon the name of the Lord unless they are moved by the Spirit thus to cry from the ends of the earth, that is, from the felt conscious-

ness that no other hand but his can bring deliverance unto them. They must know that "Vain is the help of man," before they can truly call upon the name of the Lord. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi. 6. Even the saints themselves can only thus come to the Lord in their prayer as they are moved by his Spirit which dwells in them. When they thus call upon him he always hears their cry and saves them even in the midst of their deepest troubles. There is no more precious privilege bestowed upon the favored subjects of the electing love of God than this liberty to call upon his name in their extreme poverty and distress. In thus crying unto him they confess their own nothingness and their unreserved confidence in the infinity of his grace and power to deliver them even from deserved affliction.

"I know the way of man is not in himself." This can be truthfully said by none but those who have learned its truth by personal experience. Indeed, no other character can even desire to say this. The confession of this knowledge necessarily involves the renouncing of all confidence in the will of man as well as all dependence upon merit in self. Such knowledge can never be attained by any teaching other than that which is received by the light of the revelation of the Spirit of truth. The pride of the carnal mind revolts at the doctrine, and claims ability not only to choose his own way in things temporal, but even to decide his own eternal destiny. It is evident that this confession utterly excludes every system of the freedom of the will of man, and silences all arguments which can be brought in support of any theory of salvation as dependent upon the will of the sinner. Even the saints who have been taught experimentally this heavenly knowledge, cannot at all times truthfully make this confession. When in the enjoyment of temporal prosperity and resting in the imagination that they are able to do their own will, they sometimes think that they are directing their own way; and in that delusion they become so self-satisfied that they can have little forbearance toward those who do not seem to their view so upright as themselves. From this error the Lord redeems them with his judgments. He gives the tempter power to try them by his deceitful wiles; and when like Peter they find their own weakness, they are converted from that vain confidence, and humbly cry unto the Lord, who alone is able to save them out of the pit of hopeless condemnation. In such trials they learn their need of the directing and sustaining hand of the Lord to keep and guide them in all their journey through this wilderness of sin and temptation.

While our inquiring brother will

doubtless be ready to admit that the way of the saints is directed by the ever present hand of the Lord, and that without him his people can do nothing, it may not be so clear to his mind that the way of men who live in sin can be said to be not in themselves. He asks, "If the way of man is not in himself, who or what governs him, and what his steps?" The carnal pride of man claims freedom to direct his own way. He spurns the idea of being under bondage to any power above himself; and proudly asserts his ability to choose whether he will do good or evil. This doctrine is the essential principle of all false systems of religion, whether called Pagan, Papal, or Protestant. It can never be demonstrated to the satisfaction of the natural mind that man is without power to direct his own way. The testimony of the inspired Scriptures is plain upon the subject, yet it is hidden from the comprehension of the wise and prudent of this world. Naturally, man assumes the right to determine whether his Creator has dealt justly with him as his creature, and some will dare to say that if God has not given to every man the opportunity to decide his own case he is not just. Of course, those who hold such ideas do not believe the declaration of our text. With them we have no occasion to argue. They plainly declare themselves to be infidels, and no power less than the omnipotence of God can make them know and love the truth. But for such of the saints as are entangled in the devices of the adversary, it is an end-of-all controversy when the plain testimony of the Scriptures is presented in the light of that instruction which they have received in their own experience. As has already been sufficiently explained, the saints are led or governed by the Spirit of Christ which they have received, and which ever dwells in them. This Spirit leads them into all truth. While they remain in the flesh they are at some times ensnared and led captive by the devil, as were many of the saints whose trials are written in the Scriptures; but they are never at home in that captivity. They will always feel their bondage as a galling yoke, from which they groan with anxious desire for release. Even in their captivity they will long for deliverance. To all such the word of the Lord is sure, that "Unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix. 28.

In view of the awful wickedness of men carnal reason suggests that it cannot be true that they are under the control of that God who is perfectly holy and righteous in all his works. This thought has led some dear children of God to question his purpose in the wickedness of such evil deeds. While not willing to assume that we can understand the mystery of iniquity, it does seem to our view that the Scriptures have given sufficient explanation on the subject to show that even the most

revolting manifestations of iniquity that ever have transpired were and are under the control and included in the purpose of our God. The wickedness of Joseph's brethren was inseparably interwoven with the purpose of God in the fulfillment of his promise to Abraham. When their evil works were exposed Joseph said to them, "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. i. 20. Without the transgression for which Saul was rejected, there would have been no room for David upon the throne of Israel. So the omnipotence and infinite wisdom of God are displayed in causing the wrath of man to praise him, and in restraining the remainder of wrath. The guilt of the murderers of our Lord Jesus was not in any degree the less because their crime was included in the determinate counsel and foreknowledge of God. While men act willingly in the commission of crime, they are obeying the direction of the evil spirit of Satan, by which they are controlled. That iniquitous principle reigns in the servants of sin, and their actions only manifest their subjection to the absolute control of the spirit of evil. The only reason for the different development of iniquity among men, is that God in his providential mercy restrains some from going to the same lengths in crime to which others are carried by the evil spirit which works in all the servants of sin.

"It is not in man that walketh to direct his steps." None can truly make this confession without the leading of the Spirit of God. Naturally, all men believe that they can do whatever they will. They say, "With our tongue we will prevail; our lips are our own; who is lord over us?"—Psa. xii. 4. The first lesson taught to the quickened sinner shows him the error of this claim; yet the saints need to have the same fact repeatedly impressed upon them throughout their whole sojourn in this wilderness world. Selfish pride continually claims ability to choose the right way; and the saints never attain strength in themselves to withstand the temptation to trust in themselves. Only when led by the Spirit of Christ can they truly confess that they have not the ability to direct their own steps. When any man sensibly realizes this truth it is unmistakable evidence that he is taught of God.

Doubtless our inquiring brother has proved in his individual experience the truth of this confession. With Paul, every one who is led by the Spirit has to learn that while he has the will to walk in the way of holiness, how to perform that which is good he finds not. By this experience he is qualified to testify to the same truth which is expressed in the text. His own experience thus gives the correct and only answer to his question. He can only conclude with the inspired apostle, "So then with the mind I myself serve the law of God, but with the flesh the law of sin." This experimental knowledge excludes all boasting of the freedom of his own will. Under the bondage of corruption every emotion of the flesh is vile and sinful, so that it ever works death to all spiritual comfort; on the other hand, when led by the Spirit to crucify the flesh with the affection and lusts, the saints enjoy that perfect peace, which is life in the Spirit. These are the two powers by which the way of man is governed.

SERIALS.

SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

CHAPTER XXIX.

*What the doors of the Temple were made of.*

THE doors of the temple were made of fir, that is so sweet-scented and so pleasant to the smell.—1 Kings vi. 34.

Mankind (the redeemed) is often compared to the fir tree.—Isa. xiv. 8; xli. 19; lv. 13; lx. 13.

Now, since the doors of the temple were made of the same, doth it not show that the way unto God's house and into his favor is by the same nature which they are of that thither enter, even through the vail, his flesh?—Heb. x. For this door (I mean the antitype) doth even say of himself, "I am like a green fir tree. From me is thy fruit found."—Hosea xiv. 8.

This fir tree is Christ, Christ as the man, and so is the way to the Father. The doors of the temple are also, as you see here, made of the fir tree, even of that tree which was a type of the man Christ Jesus. Consider Hebrews ii. 14.

The fir tree is also the house of the stork, that unclean bird; even as Christ is the harbor and shelter for sinners. "As for the stork, the fir tree is her house." And Christ saith to sinners who feel their need of shelter, "Come unto me, and I will give you rest." He is a refuge for the oppressed, a refuge in time of trouble.—Deut. xiv. 18; Lev. xi. 19; Psalm civ. 17; lxxxiv. 2, 3; Matt. xi. 27, 28; Heb. vi. 17-21.

He is, as the doors of fir of the temple, the inlet to God's house, to God's presence, and to a partaking of his glory. Thus God did of old, by similitudes, teach his people his way.

CHAPTER XXX.

*How the doors of the Temple were adorned.*

AND Solomon carved upon the doors cherubim, palm trees and open flowers, and overlaid them all with gold.—1 Kings vi. 35; Ezek. xli. 15. These cherubim were figures or types of angels. \* \* \*

Again, as the cherubim are carved here, so there were palm trees carved here also. The palm tree is upright; it twisteth not itself awry.—Jer. x. 5. Apply this to Christ, and it shows us the uprightness of his heart, word and ways with sinners. "Good and upright is the Lord: therefore will he teach sinners in the way;" in at the door to life.—Psalm xxv. 8; xcii. 15.

The palm, or palm tree, is also a token of victory; and as placed here, it betokeneth the conquest that Christ, the Door, should get over sin, the devil and hell for us.—Rom. vii. 24; viii. 37; 1 Cor. xv. 54-56; Rev. vii. 9-11.

If we apply the palm tree to the church, as we may (for she is com-

pared thereto—Song vii. 8-10), then the palm tree may be carved here to show that none but such as are upright of heart and life shall dwell in the presence of God. The hypocrite, says Job, shall not come before him. The upright, says David, shall dwell in his presence.—Job xiii. 16; Psalm xxiv. 3, 4.

They are they that are clothed in white robes, which signify uprightness of life, who stand before the Lamb with palms in their hands.—Rev. vii. 9.

There were also carved upon these doors open flowers, and that to teach us that here is the sweet scent, the fragrant smell, and that the coming soul will find it so in Christ, the Door. "I am," saith he, "the rose of Sharon, and the lily of the valleys." And again, "His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet-smelling myrrh."—Song ii. 1; v. 13. Open flowers are the sweetest, because full grown, and because as such they yield their fragrance most freely. Wherefore when he saith that upon the doors are open flowers, he setteth Christ Jesus forth in his good savor, as high as by such similitudes he could, and that both in name and office; for open flowers lay, by their thus opening themselves before us, all their beauty also most plainly before our faces. There are varieties of beauty in open flowers, the which they also commend to all observers. Now upon these doors, you see, are open flowers, flowers ripe, and spread before us, to show that his name and offices are savory to them that by him do enter his house to God his Father.—Song i. 1-4.

All these were overlaid with fine gold. Gold is most rich of all metals. And here it is said that the doors, the cherubim, the palm trees, the open flowers, were overlaid therewith. And this shows that as these things are rich in themselves, even so they should be to us.

CHAPTER XXXI.

*Of the wall of the Temple.*

THE wall of the temple was ceiled with fir, which he overlaid with fine gold, and set thereon palm trees and chains.—2 Chron. iii. 5-7. The walls were as the body of the house, unto which Christ alluded when he said, "Destroy this temple, and in three days I will raise it up."—John ii. 19-21. Hence to be and to worship in the temple was a type of being in Christ and worshiping God by him; for Christ, as it was said, is the great Temple of God, in the which all the elect meet, and in whom they do service to and for his Father. Hence again, the true worshipers are said to be in him, to speak in him, to walk in him, to obey in him.—2 Cor. ii. 14; xii. 19; Col. ii. 6. For as of old all true worship was to be found at the temple, so now it is only found with Christ, and with them that are in him. The promise of old was made to them that worshiped within those walls: "Even unto them will I

give in mine house and within my walls [to them that worship there in truth] a place and a name better than of sons and of daughters."—Isa. lvi. 5. But now, in New Testament times, all the promises in him are yea, and in him amen, to the glory of God by us.—2 Cor. i. 20.

This is yet further hinted to us, in that it is said that these walls are ceiled with fir; which, as was shown before, was a figure of "the man Christ Jesus."

A wall is for defense; and so is "the man Christ Jesus." He is, was, and will be our defense forever. For it was he that underwent and overcame the curse of the law, and that in which our everlasting righteousness is found. Had he not in the flesh interposed, we had perished forever. Hence we are said to be reconciled to God in the body of his flesh through death.—Col. i. 19, 20; Rom. v. 8-10.

Now this wall was overlaid with fine gold. God is here a figure of the righteousness of Christ, by which we are justified in the sight of God. Therefore we read that his church, as justified, stands at his right hand in clothing of gold. "Upon thy right hand did stand the queen in gold of Ophir." And again, "Her clothing is of wrought gold."—Psalm xlv. 9, 13. This the wall was overlaid with; this the body of Christ was filled with. Men, while in the temple, were clothed with gold, even with the gold of the temple; and men in Christ are clothed with righteousness, the righteousness of Christ. Wherefore this consideration doth yet more illustrate the matter.

In that the palm trees were set on this wall, it may be to show that the elect are fixed in Jesus, and so shall abide forever.

Chains were also carved on these walls; yea, and they were golden chains. There were chains on the pillars, and now also we find chains upon the walls.—Phil. i. 12, 13.

Chains were used to hold captives, and such did Paul wear at Rome; but he called them his bonds in Christ.

Chains sometimes only signify great afflictions, which God lays upon us for our sins.—Psalm cvii. 9-11; Lam. i. 14; iii. 7.

Chains also may be more mystically understood, as of those obligations which the love of God lays upon us, to do and suffer for him.—Acts xx. 22.

Chains do sometimes signify beauty and comely ornaments. "Thy neck," saith Christ to his spouse, "is comely with chains of gold." Again, "I put bracelets upon thy hands, and a chain on thy neck."—Song i. 10; Ezek. xvi. 8-11; Prov. i. 9.

Chains also do sometimes denote greatness and honor, such as Daniel had when the king made him the third ruler in the kingdom.—Daniel v. 7, 16, 29.

Now all these are temple chains, and are put upon us for good; some to prevent our ruin, some to dispose

our minds the better, and some to dignify and make us noble. Temple chains are brave chains. None but temple worshipers wear temple chains.

CHAPTER XXXII.

*Of the garnishing the Temple with precious stones.*

"AND he garnished the house with precious stones for beauty."—2 Chron. iii. 6.

This is another ornament of the temple of the Lord. Wherefore, as he saith, it was garnished with them; it was garnished with them for beauty. The text saith "garnished;" the margin saith "covered."

Wherefore I think they were fixed as stars, or as the stars in the firmament. So they were set in the ceiling of the house, as in the heaven of the holy temple. And thus fixed, they do the more aptly tell us of what they were a figure, namely, of the ministerial gifts and officers in the church. For ministers, as to their gifts and office, are called stars of God, and are said to be in the hand of Christ.—Rev. i. 20. Wherefore as the stars glitter and twinkle in the firmament of heaven, so do true ministers in the firmament of his church.—1 Chron. xxix. 2; John v. 25; Dan. xii. 3. So it is said again that these gifts come down from above, as signifying that they distill their dew from above. And hence again the ministers are said to be set over us in the Lord, as placed in the firmament of his heaven, to give light upon his earth. "There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel."—Prov. xx. 15. Verily it is enough to make a man in this house look always upward, since the ceiling above head doth thus glitter with precious stones. Precious stones; all manner of precious stones; stones of all colors. For there are divers gifts, differences of administrations, and diversities of operations; but it is the same God which worketh in all.—1 Cor. xii. 4-6.

Thus had the ceiling of this house a pearl here, and there a diamond; here a jasper, and there a sapphire; here a sardius, and there a jacinth; here a sardonyx, and there an amethyst. For to one is given by the Spirit the word of wisdom; to another the word of knowledge; to one the gift of healing; to another faith; to one man to work miracles; to another the spirit of prophecy; to another the discerning of spirits; to another divers kinds of tongues.—1 Cor. xii. 8-11.

He also overlaid the house, beams, posts, walls, doors, &c., and all with gold. O what a beautiful house the temple was! How full of glory was it! And yet all was but a shadow, a shadow of things to come, and which was to be answered in the church of the living God, the pillar and ground of the truth, by better things than these.

(To be continued.)

## OBITUARY NOTICES.

DIED—At his late residence in Eugene, Knox Co., Ill., Nov. 12th, 1888, of consumption, **Mr. J. H. Kimler**, aged sixty-three years, eleven months and ten days.

Brother Kimler was born near Crawfordsville, Indiana, Dec. 2d, 1824. He married Miss Mary J. Lane, June 17th, 1847, who, together with six sons, survive him. He came to Knox Co., Ill., in 1850, where they resided until 1856, when they removed to the state of Iowa, where they lived until 1863, when they came back to Illinois, where they continued to the time of his departure. Brother Kimler was a worthy and very highly esteemed member of Harmony Church, having united in 1867. He was chosen Clerk, and served in that capacity to the entire satisfaction of all concerned, until failing health made it necessary to appoint an assistant. If his seat was not filled at our regular monthly meetings it was because he was providentially hindered. He was a firm and uncompromising believer in the doctrine of the Old School Baptist Church, fully realizing his entire dependence upon the mercy of God, and trusting in his promises. He was a warm friend of the SIGNS, having been a reader and subscriber for a number of years.

The church has lost a warm friend and a worthy member, and at their last meeting gave an expression of their deeply felt sympathy with sister Kimler and the bereaved family and friends. After religious exercises at the late home on the 14th, the remains were carefully laid to rest in the cemetery at Brimfield, Peoria County, beside his four daughters who had preceded him, in full hope of that better resurrection promised, and so earnestly and anxiously looked and longed for by all those that love our Lord and Savior Jesus Christ.

ALSO,

In Republic Co., Kansas, April 4th, 1888, sister **Harriet E. Waterman**.

Sister Waterman was a member of the Harmony Church at this place for a number of years, and died in fellowship with the church. There being no Baptist minister in reach of them in Kansas, by request a discourse was preached near the home of her brother, brother H. Kimler, to the surviving members of the family and friends in memory of the deceased on the fourth Sunday in July, 1884. Her husband, Nicholas Waterman, died in 1875, after which time she remained a widow.

S. KETCHUM.

Deacon **Thomas Rodgers** was born in Bourbon Co., Ky., April 11th, 1802. He united with the Old School Baptist Church of Christ at Georgetown, Ky., in 1841, and was baptized by Elder Thos. P. Dudley. He subsequently removed his membership to the church at Frankfort, Ky., which church dissolved. He then united with the church at Little Flock, Anderson Co., Ky., on the fourth Saturday in October, 1865, and remained a faithful and devoted member until his death, which occurred at the residence of his son, brother J. H. Rodgers, near Frankfort, Ky., Dec. 5th, 1888.

Brother Rodgers was set apart to the office of Deacon by the church at Little Flock on the fourth Saturday in October, 1874, holding this position until death. I feel that no eulogy is necessary to those that knew brother Rodgers, as did many of the Baptists of Kentucky, as a tablet is written in their memory which time alone can erase. As a citizen and neighbor none were superior, being ever ready and willing to administer to those in distress, wherever found. He was a devoted lover of the saints of our God, ever faithful in the discharge of all the duties incumbent upon him. In his death the church has lost one of her most exemplary members, our aged and beloved sister

Rodgers (who survives him) has lost a faithful and devoted husband, and his children (six sons and one daughter, three of whom were members with him) have lost a loving and true father. The writer feels that he has lost a faithful yoke-fellow and a father in Israel.

Elder P. G. Lester, his beloved pastor, spoke to his memory on the occasion from 1 Cor. xv. 25, 26, an able and comforting discourse, to his many brethren, sisters and friends that were present on the occasion; after which his remains were laid to rest in the family burying-ground near by.

Asleep in Jesus! O for me  
May such a blissful refuge be!  
Securely shall my ashes lie,  
Waiting the summons from on high.

B. FARMER.

FARMDALE, Ky., Jan. 28, 1889.

DIED—At New Vernon, Orange Co., N. Y., Jan. 27th, 1889, of bronchitis, **Theodore Graham**, infant son of George and Ida Graham, aged three months and four days.

"By thy hand the boon was given,  
Thou hast taken but thine own;  
Lord of earth and God of heaven,  
Evermore thy will be done."

## CHURCH HISTORY DEBT OF \$2000.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 20, 1889.

NO. 8.

## POETRY.

### PSALM V. 3.

"My voice shalt thou hear in the morning."

A sinner spared, O Lord, to see  
Another morn begun,  
Would cry, "Be merciful to me,"  
Or else I am undone.

Throughout the past I have indeed  
Sunk down in sin and mire—  
Gone much astray, but little sought  
Pure gold well tried by fire.

My soul has often turned aside  
From Christ, the living Way,  
And scarce a thought or wish arise  
To make my soul to pray.

Can any sinner be so hard,  
So fully sunk in sin,  
So blind, so lost, and wholly gone?  
I have no peace within.

But, like a stone, without the life  
To feel, to groan, or grieve,  
I cannot seek to God alone,  
Nor in his name believe.

No cultivating grace have I,  
Nor stock, nor barn, nor store;  
So helpless in my soul am I,  
I cannot ask for more.

Sometimes I feel to want to know  
More of the grace of God;  
And then I cry, "Lord, give me grace,"  
But cannot bear the rod.

Sometimes I run astray in sin,  
In thoughts both vain and wild,  
And seem more like the world at large  
Than like a living child.

Sometimes afflictions drive me close,  
I cry, confess, and weep,  
And want to know that Christ is mine;  
My heart is such a deep.

Sometimes his mercy makes me melt,  
And then, before his throne,  
I spread my wants, and beg that he  
Will keep me as his own.

My tears are sweet, my love is warm,  
Affections then are set  
On Christ above; but O I want  
More of these seasons yet!

Sometimes my thoughts are turned to  
prayer,  
"Lord, give more life divine."  
Anon I feel that not a cry  
Springs from a heart like mine.

O what a motley, worthless worm  
Before the Lord on high!  
When will he whisper, "Thou art mine,"  
Kiss me, and bring me nigh?

When will his love my soul so cheer,  
Without a doubt to sing,  
"He is my Rock, Salvation too;  
I'm safe beneath his wing?"

To hear his voice, to view his smiles,  
To see him intercede,  
To hang upon his arm, his strength,  
Will make me blest indeed.

I'd envy not the worldling's mirth,  
Nor all the gold below,  
If he'd but say, "Poor soul, I'm thine;  
Thou shalt my glory know."

Abide in life, abide in death,  
And give thy presence then;  
And then I'll say, "The Lord is mine,  
I'm his! Amen! Amen!"

—Gospel Standard.

## CORRESPONDENCE.

WOODSTOCK, Michigan.

DEAR BRETHREN:—The words of the psalmist have been with me of late, when he said, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—Psa. xci. 1, 2. The whole psalm is very precious to me. We learn our safety in God by the dangers that surround us. Our prayer is often lifted unto him to protect us from dangers seen and unseen. A sense of helplessness and a fear of danger are among the first things we realize in a natural sense; and we look to those around us for protection, feeling more safely when we are surrounded by those we think are stronger than we. And even before we can claim a knowledge of God as an all-powerful Savior, we begin to learn our helplessness as regards temporal things. We are not able to feel nor find safety from the elements, but know we are at their mercy. The storm may carry us away in a moment, and many things come before us which we know no human hand can control, and from which no earthly power can save. Even in childish years we can remember turning to God in fear and trembling, as unto the only One who could protect from dangers that caused the heart to fear. But how much more when we come to say of the Lord, "He is my refuge;" when we come to dwell in him, abiding under his shadow; when we have acknowledged him as our God, in whom we trust. If we have learned to thus make our boast in the Lord, how self-reproachful do we sometimes feel when we yet find ourselves seeking help or protection from an earthly source. Why are we so fearful sometimes to be left alone, and yet remember that the most heavenly seasons we have ever enjoyed were when we were all alone, and yet not alone; for we felt a presence with us which was perfect love, casting out all fear. We thought not of being alone, unless it was the dread of being disturbed in our meditations, which were most sweet. This has often cheered me when I have thought of the hour of death, that hour and place where another cannot come between God and the soul. No power, no word, no hand, can go with us there, save only the One who gave us life; the

One who takes it away, giving us, as we hope, a better life. In this place there can be no intervening power; neither in our spirit life, which he gives us, can there be an intervening power. In the most important things which concern us we must be alone with our God. Is there not truly a secret place of the Most High, where we can dwell, a living, abiding place? The nearest friend may enter there for himself, if called of his God, but not for us. Also, into the secret closet we must go alone. There are things between us and our God that we cannot fully tell to another. We may be always trying to tell it, but utterly fail. How can we tell of the living with him in the closest, heart-communion, even when the heart is silent before him, yet is so full of peace and praise, when it is before him breaking with sorrow and pleading with groanings unutterable, where words do find no place? Yet O the consolation in all this, when we realize that it is with the Most High we are pleading; that it is under the mercy seat we find a place; that the Spirit breathing tells us that we possess the life eternal that must dwell in its native place. And shall we who possess this life seek for some other secret dwelling place, some earthly abode, some other dark shadow to cover us? Yet how natural it is for us to want earthly beings or friends around us. We may even be afraid of the darkness of night, and shrink to be left alone; yet when it must be so, and we try to not be afraid, and find that we fail to quiet our own fears, how precious will sometimes come the promise unto us, drawing our minds toward him who has all power, remembering that the darkness and the light are both alike to him. What a stillness will gather around us. The deep stillness will seem more sweet than the sweetest hush of the summer evening time. God is there, and the holy sweetness of such hours abides with me in remembrance, as though I had been called into some holy mountain of peace and praise. And yet again I will be just as fearful as ever before; the feeling of perfect security will be gone from me, and I only remember my waywardness, and fear the just judgment of him from whom I have departed. I have only held him in remembrance when my fear is with me, and now I greatly fear he will only mock, and not regard my cry. And even to this day I can witness that "Great is his faithfulness unto

the children of men." All this dreary wilderness way he has been to me "the shadow of a great rock in a weary land," and I can often say, "I will both lay me down in peace and sleep, for thou, O Lord, only makest me to dwell in safety." "All my safety is in thee." Should we trust in anything else, how soon the Lord can take it away. Should we trust in uncertain riches, how soon they can take wings and fly away. And often I fear I do not in all my ways acknowledge him as God; that I may be found looking unto strange things for safety or help, and be found with an evil heart of unbelief in departing from the living God. This searching question brings us down to all our way and walk in this life. Is he not a God of providence as well as of grace? Often have I thought of one of the prophets who, when he was returning from the captivity, would not ask of an earthly ruler an escort or an armed guard to protect him on his way, lest he should betray his lack of confidence in his God. And the greater the danger or emergency we are in, the greater ought our confidence be in him. Precious indeed is that faith which looks unto and rests in God both for life and for death, and for that which is beyond the void; and sorrowful indeed it is when we begin to join with the idols of the land, or institutions of the day. We know it is God who sends the ravens to us with bread, without our joining affinity with them. We are told that "Though hand join in hand, the wicked shall not go unpunished." Though the Lord bid them feed or famish us, yet we are not told to join with or be unequally yoked together with them; for what communion hath light with darkness? And I am unable to understand what benefit the idols of the heathen were to the people of God in ancient times, or what benefit the works of darkness in our day, which answer to them, are to us; for says the apostle, "It is a shame even to speak of those things which are done of them in secret." So we see the secret place of the Almighty, and the secret places of darkness, or of men, are very different things. How the child of God can dwell in both, seems mysterious to me. And if we find in us a heart exercised with covetous practices, or if our soul does bless the coveters whom the Lord abhorreth, or if we are coveters after the orders and ways of the world, do we indeed remember that covetous-

ness is idolatry? And the admonition of the beloved John to his brethren was, "Little children, keep yourselves from idols." We always thought the idols of the heathen were a source of distress to the people of God; that their wandering after them and joining with them only brought distress and the judgments of God upon themselves; and those who defiled these idols and made them as odious as possible, were approved of the Lord. It was because of their doings that the apostle was afraid of his brethren; because they observed days, and times, &c., manifesting a conformity to those around them. To "Be not conformed to the world" seems to be a very hard lesson for us to learn. To be a friend of the world is not being a friend of God; to trust in the shadow of Egypt is not abiding under the shadow of the Almighty; and if we are honest at heart, and faithful before God, we will want no secrets of our own, but will say with David, "Search me, O God, and know me; try me, and see if there is any wicked way in me; and lead me in the way everlasting."

Very meekly your sister,

KATE SWARTOUT.

KELLY'S CORNERS, N. Y., Dec. 15, 1888.

G. BEEBE'S SONS—DEAR BRETHREN:—While the weather is wintry this morning, I thought I would write a letter for the benefit of the readers of the SIGNS in general. I hope my impressions and desire to write are truly for the benefit, rather than for the injury of any of the little ones of our heavenly Father. In connection with this thought comes up the question, Can anything good come from an impure source? Not anything. The tree must be made good in order to bear good fruit. And as there is none good but God, so only when the goodness of God has been manifested, in the gift of eternal life, can the fruit of the Spirit be manifest. Therefore we cannot judge ourselves or others by earthly wisdom, but by the fruit borne. In this every saint and servant of the Lord to their own Master stands or falls. As true faith takes God at his word, and God is true, while all men are false, the just must live and walk by faith. "But without faith it is impossible to please God." No correspondence among dear brethren can be entered into, and be sweet and lasting, but that which gives God the glory and abases the creature. How blessed it is to sit at the feet of Jesus, and at the feet of the brethren, and with them look upon the dear Savior, and think of him as our Advocate and our Head, in whom is the store of grace, wisdom and knowledge. By his stripes the members of his body have been healed of the worst of maladies, sin; and having felt the work and power of his grace in their hearts, their prayers like the ancient incense rise up to the Lord of hosts, in remembrance of his goodness to

them in all his wondrous works of love and mercy.

I feel that the service of a minister of the gospel, who is required to testify in the name of Christ, is to comfort and instruct the little children, to confirm the young men and women, and to present the rod and staff for the comfort of those who are aged, in the church of the living God. Divine faith in the heart prompts but the one thing, all else being vain. This cannot be learned in connection with earthly science, but alone by the revealed will of God in his people. Paul says, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Then the study of Timothy, and of every one of the Lord's ministers, to show themselves approved unto God, can only be in connection with divine faith in the heart. I reckon the more their faith is tried, the nearer they are like Jesus. The more they know of their own weakness, the more the almighty power of God is revealed as the strong tower and refuge of his chosen people. They are more fully prepared by the tribulation they have in the world to rejoice in the God and Rock of their salvation, and to know no will but his. Herein the old paths appear as well beaten by the fathers, in delight in the doctrine of God our Savior, and resting in the sovereign will of our God, who made the subtle serpent as well as the peaceful dove, having a place and use for both. Neither men nor devils, in the days our Savior was on earth, could stand in the way of his coming to do the will of his Father, and saving all that were given him in the covenant ordered in all things and sure. His unalterable decree of love and mercy must be fulfilled, according to the eternal purpose which he purposed in himself, and as declared in the Scriptures, for it will be to the praise of the glory of his grace; and the richness will be enjoyed by his dear believing people as they are brought to know him, whom to know is life eternal. "This is the record, that God hath given to us eternal life; and this life is in his Son." I do not know how the weakest saint could do without the fullness of God, of which they are all filled in Christ. Of his fullness they all will receive in their knowledge of him. Their heavenly Father freely gives them all things, as he gives them his Son. Only those who have the Son of God have life; and as many as are led by the Spirit of God, they are the sons of God. The supremacy, omnipotence, omniscience and omnipresence of the only wise God and Savior of the church, the body of Christ, could not be taught in the declaration that only good things were ordered by him, or good deeds done through his Spirit. For while there is no unrighteousness with him, who is a God of purity, just and right, yet all his works praise him, whether in putting enmity between the seed of

the serpent and the seed of the woman, or in putting his own blessed Spirit in a Saul of Tarsus. I saw in print, not long since, a declaration that shocked me as I read it, in regard to predestination; that to prove it absolute would make God the author of all the wickedness that takes place in the world. I do not so understand the matter of God's sovereign rule, as the Creator and Ruler of all his creatures. Sin is a transgression of the law; it is the effect of deception in our mother Eve, who had the life of her husband, and who must bear a part with her in the transgression, though not deceived in the matter. Adam and his wife prefigure Christ and the church. For the everlasting love he bears to her, though not deceived, must follow her in the transgression, be made sin for her, to deliver her, and to manifest her in his life and love on the earth, according as she had been chosen in him before the foundation of the world, that she should be holy and without blame before him in love. "Without controversy, great is the mystery of godliness." "Without the shedding of blood there is no remission of sin." Christ Jesus is the author of eternal salvation unto all that obey him. He is the author and finisher of our faith. While the subtle serpent deceives and leads men on in darkness, the almighty Creator of the universe, the God of salvation, has set his boundaries, or length of chain. And did he not appoint his work and limit him to his own will? Could wicked men or devils go beyond God's will in opposing his Son? Had they not a work to do in connection with it? Could they take Jesus before the time? Their time to act out their carnal mind, which is enmity against God, was always ready. But they could only do what God in his holy counsel determined before should be done. And to do this, they must wait for their hour and power of darkness. None have done nor will do more than will be for the glory of God and the good of his people; and in all this the Scriptures will be fulfilled. Cain-like, all evil doers will be known as well before they act as after they act, by the One who searches the heart and tries the reins, proving vain man in his heart to be deceitful and desperately wicked. God alone fully knows him, to whom he is amenable.

I believe I know, like the apostle, the exceeding sinfulness of sin; for when the commandment came, sin revived, and I died to all expectations of saving myself, or of being saved by the deeds of the law. I also hope that the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. If so, what need I fear, as regards the works of darkness? Are they not under the control of Zion's King? Most assuredly. And I am persuaded that neither death, nor life, nor any of the intermediate things, can separate me, or any of

the afflicted and poor people, from the love of God which is in Christ Jesus my Lord. This alone, dear brethren, should make us joy in the God and Rock of our salvation. Though by divine faith we know that the body is dead because of sin, yet by the same heavenly light we know that the Spirit is life because of righteousness. Our life is hid with Christ in God; and when he, who is our life, shall appear, we shall also appear with him in glory; for we are kept by the power of God, through faith, ready to be revealed in the last time. Then there is no failure or lack with our covenant God, who keeps covenant and mercy with them that love him, to a thousand generations. There are those whose conversation is in heaven, from whence they look by faith for the coming of their Savior, unto whom he will come the second time, without sin unto salvation. And the Lord's people know right well, when sitting together in heavenly places in Christ, desiring that brotherly love may continue, that Christ is their Alpha and Omega, and that without him they could do nothing to comfort each other, or to glorify his great name.

In writing these lines I do not wish that they should take the place of better matter that would be for the comfort of the saints; but I desire to express to the patrons of the SIGNS, scattered abroad, my earnest and heartfelt desire for the good of all, in all uprightness, as their heavenly Father leads them along. If I have an interest with you, it is solely the work of the Lord in saving me, a great sinner, and bringing me, thirty years ago this winter, to praise his great name. And I want no other doctrine or order than that belonging to the place where his honor dwells, the church of God, his house, where there is a dwelling together in love, and an endeavor to keep the unity of the Spirit in the bond of peace. I desire that the Lord may keep me from preaching any other doctrine than that which thirty years ago I believed to be the doctrine of God my Savior, which abases man and glorifies God. It is to-day my only comfort and hope, as a poor sinner saved by grace, and by grace alone, through faith, which is surely not of myself, but is the gift of God. I could go with no other people than the Old School or Primitive Baptists. If I could not be borne with by them, I would have to stand alone in the world. As I meet the saints month after month in the several churches I serve, and find them in love and peace, and see them interested in the preached word, and now and then see one being drawn to love the church and to desire a place therein, I feel that truly

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

"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help," whose name is great in all the earth, and needeth

not the weak arm of man to assist him in the salvation of a sinner. He speaks by whom he will, and sends by whom he will, for the comfort of his chosen people. He holds his servants in his right hand, and sustains them in all the way he calls them to go.

And now another year has nearly passed away, and if God wills we shall soon enter upon a new year. The past year has been an eventful one in disasters and crime. I rejoice that "the sword of the Lord and of Gideon" is unsheathed, to battle for the truth. May it appear bright and glistening in the rays of the Sun of righteousness, and may the year to come be profitable to the editors and contributors of the familiar household paper, the SIGNS OF THE TIMES. While other periodicals have their rights and interest, may the brethren generally consider this one, best known, longest tried and fully useful medium, and with united aid generously sustain it for the good of all sections. I also hope that while this is put into the hearts of the lovers of truth by the Lord, he will also move them to remember our brother, Elder Hassell, and not let him be crushed by the weight now resting upon him.

Yours in gospel bonds,

J. D. HUBBELL.

NORTHPORT, Ala., Jan. 23, 1889.

ELDER WM. L. BEEBE—DEAR BROTHER IN CHRIST:—There are several passages of Scripture that have bothered me considerably for some time, and it seems that the more I read the worse tangled I get; and I want to make mention of some of them through the SIGNS with the hope that you and others will be led to write upon them. If I know my heart, I want nothing but the truth as it is in Jesus, for nothing else will do us good, either in time or eternity.

In the first place, I have heard among our people considerable distinction made between "eternal salvation" and "time salvation," as also between the gospel itself and the proclamation of that gospel; and I have tried in my weakness to set up those distinctions myself. But what has bothered me is that Paul says, Romans x. 16, "But they have not all obeyed the gospel." He does not say the "proclamation of the gospel." Again, Romans ii. 8, some are mentioned that "obey not the truth." What is the gospel but "the truth?" In writing to the Galatians, he says, "Who hath bewitched you, that ye should not obey the truth?" Peter says, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Now, it seems to me that Paul answers Peter's question in 2 Thessalonians i. 8-10, in the following

language: "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." Now, Peter's question is, "What shall the end be of them that obey not the gospel?" And Paul's answer is, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Is it the people of God that "obey not the gospel?" And if so, are they to be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power?" If so, where do we go to prove the doctrine of the everlasting damnation of the wicked?

Again, Paul says in Hebrews, "He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy 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?" Who is "he that was sanctified" in this quotation? What can be any "sorer punishment" than to "die without mercy under two or three witnesses?"

Will Elder Wm. L. Beebe reply through the SIGNS to the foregoing questions and quotations?

Will Elder F. A. Chick write through the SIGNS upon the eighth verse of the fourth chapter of First Timothy? "For bodily exercise profiteth little; but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

I would like also that brother Chick write on the subject of prayer in all its scriptural bearings, public, private, and in the family.

Not long since a man in this town announced that he would preach on the subject of "saving faith," the "faith that saves." My first thought was that there was no such faith spoken of in the Bible; but after examination I find that there is such a faith. I find in Matthew ix., where the woman who was diseased with an issue of blood of twelve years' standing, touched the hem of Christ's garment. Jesus said, "Daughter, be of good comfort, thy faith hath made thee whole." In Mark v. 34, "Daughter, thy faith hath made thee whole; go in peace." Mark x. 52, Jesus said to the blind man, "Go thy way; thy faith hath made thee whole." To the cleansed leper Jesus said, "Arise, go thy way; thy faith hath made thee whole." "And, behold, they brought unto him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said

unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Jesus used similar language to the man that was let down through the housetop. "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee." But the particular point I wish to call attention to is the woman that "washed the Savior's feet with her tears, and wiped them with the hairs of her head." Of this woman it is stated that "she was a sinner," and that "she loved much." So Jesus says, "Her sins, which are many, are forgiven." "Thy sins are forgiven," and finally, "Thy faith hath saved thee; go in peace."

Now what I desire to know is, In what sense did this woman's faith save her? Is there any difference between faith and belief? Paul says, "But without faith it is impossible to please him." There are evidently degrees in faith, to wit, "great faith," "strong faith," "little faith," "weak faith," &c. Christ said, "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Is this "water baptism," or the baptism of the Spirit? Is this salvation eternal, or is it a "time salvation?"

Will Elder S. H. Durand write through the SIGNS upon the foregoing, and answer these questions, and oblige an anxious inquirer after truth?

Yours in the kingdom and patience of Jesus Christ,

H. J. REDD.

STAMFORD, N. Y., Dec. 18, 1888.

ELDER G. BEEBE'S SONS—DEAR FRIENDS:—I have felt for some time a desire to write you and the readers of the SIGNS some of the exercises of my mind. Not being a professor, I have felt diffident about it, until it is so strongly impressed upon my mind that I thought possibly it was my duty. If so, my desire is not to neglect it. My prayer is, "Lord, teach me my duty, and give me strength to perform." I have indulged a hope for years in the dear Redeemer, that my sins were borne in his own body on Calvary's rugged tree. It is truly a great thing to believe that one so vile and sinful as I feel myself to be should be included in that happy number who have come up out of great tribulation; for it is through great tribulation we must enter the kingdom. I sometimes almost give up the little hope I have, for the reason that I have never passed through such bright visions as some relate in their experiences. But when I am thus reflecting upon the preciousness of this hope, these words come forcibly to my mind, "We know that we have passed from death unto life, because we love the brethren." I cannot remember any time in my life that I disliked to hear people talk on religious subjects. It was always pleasant to hear christians talk and relate their exercises. I often did hear

them when I was young, and lived with my parents, as they were members of the Primitive Baptists; and my grandfather, Elder Wm. Choate, was a minister of that order, as some of the readers of your paper will remember. He was a dear father in Israel. He lived such a devoted christian life, I love to think of him. I do not remember the first serious reflections upon my sinful state, and of the final punishment of the wicked; but I had a sorrowful dread of death, as I felt to be a sinner, and unprepared to meet my God. I did not feel that I could do the work, but would put these thoughts away and enjoy the company of the young, and worldly pleasures, until the year 1867, when I was called to part with my oldest sister by death. It was sudden, and very shocking to me, for she was a loved sister, two years older than myself. I did not see her during her short illness, as we were both married and living some distance apart. I went to her burial, and remained one week with her family, and returned to my home. She was not a professor, but my grandfather told us he had a hope for her, as he had seen her weep while sitting under his preaching. This gave us great hope that she was at rest. After my return (I think the first Sunday) I attended the Dutch Reformed. We attended that, as there was no Baptist Church in that place. It was "sacrament day" with them, and I remained to witness the ordinance. As I beheld them sitting around the table, it seemed I never before saw such beauty in the ordinance, and thought, O if I only could be worthy to partake of the Lord's Supper on earth. It seemed to me that my dear departed sister was enjoying the beautiful realities in heaven, and these words came to me, "It is not mine to give, but it shall be given to them for whom it is prepared." To-day my mind goes back to that time. It gave me comfort, and is still an anchor to my soul, both sure and steadfast. But I have had many fears, and have thought I should experience some brighter evidences, if indeed I am a child of God. But it seems with me to have been a gradual strengthening of that hope. I can truly say that I would not exchange it, though small, for the wealth of nations. I read in the SIGNS such excellent experiences, such bright manifestations; but I feel assured that if there has been a good work begun within me, it will be performed until the day of Jesus Christ. I do believe I love the people of God, and the doctrine contained in your paper. The predestination of all things is a loved doctrine to me: it is what my hope centers upon. If my name was not written in the Lamb's book of life before the world was formed, I am none of his. The Primitive Baptists are the people of my choice. I fear sometimes that it is because I was brought up among them. It seems



to me that doctrine accords with the sacred Scriptures. I trust it is for no other reason than that I have been taught it of the Lord, as I remarked to a lady once, who was a Methodist by profession. She said in conversation that she did not know how any one could believe that doctrine. I told her they never did except they were taught it of the Lord. I am like a pilgrim and stranger in this world of sin and sorrow. It seems to me that those of the household of faith that are privileged to hear the word of God proclaimed in its purity are in the enjoyment of rich blessings. The SIGNS contains all the preaching I have, and it comes richly laden. I am truly very grateful for this privilege, and would say to all, Continue to write, for you know not how much comfort you may give some poor, little one like myself. Sometimes when I read the christian experiences it causes the silent tear to drop. Why is this? It is a joy to listen to one that can describe our feeling better than we can ourselves—some weary, wayfaring traveler, journeying, as we hope and trust, the same spiritual road, to that better country, that happy home, where there will be no tears shed, neither will be needed the light of the sun nor the moon, but the glory of God shall be the light thereof. I feel I have a great many things to be thankful for: one is God's preserving mercy, which has been over me all my days. I am now past the middle age of life, in very poor health, and am not a stranger to sorrow of different kinds. The stern hand of death has taken from me nearly all my dear kindred; my children, two in number, my sisters and my mother. My father is still living, now past eighty years, and stands as a true sentinel on Zion's walls, firm and uncompromising with error. I would be very glad to be worthy a name with the people of God, but feel that I live far from a christian life. I find within my heart so much corruption and sin, that when I would do good evil is present with me. I am made to exclaim with the apostle Paul, The things I would do, I do not; and the things I would not, that I do. My prayer is daily, "God, have mercy upon me, a sinner;" for I am fully persuaded we can do nothing in and of ourselves to merit salvation. Christian friends, pray for me, that I may not be deceived, nor deceive any. Dear editors, use your better judgment in regard to publishing these imperfect lines. If published, please correct all mistakes. May you long be spared to feed the sheep and lambs of the fold.

Yours in hope of a better resurrection,  
CORDELIA M. HOWARD.

REISTERSTOWN, Md., Jan., 1889.

DEAR BRETHREN BEEBE:—I send you the inclosed good letter from brother Cox. He has suggested

things that I am not willing your readers should lose.

I remain your brother,

F. A. CHICK.

GHENT, Ky., Jan. 14, 1887.

ELD. F. A. CHICK—DEAR BROTHER:—I have read with deep interest, and, I hope, with profit to myself, your commentary on Isaiah vi. 1, published in the SIGNS of the 9th instant. I hope you will pardon me for offering to you some of my feeble thoughts upon the sublime truth there recorded by the prophet.

He says, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up." Evidently the word "throne" is declarative of kingly power, as you have forcibly written. It is that power which alone belongs to him who is omnipotent; that power of which the prophet Jeremiah speaks, saying, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Surely Isaiah had a view of that power when he used the word "high;" and when he used the words "lifted up" he presented the great truth that he was lifted up from and above that state of mortality in which he appeared to make an offering for sin and bring in everlasting righteousness. He said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations." Then it is evident that the words "high" and "lifted up" present to us two separate and distinct characteristics of our Lord. The word "high" presents him in his omnipotent power as the Creator of the vast universe, and the words "lifted up" as the Redeemer of his people. Jacob beheld him at Bethel, when he had a vision of the ladder set up on the earth, and the top of it reached to heaven. He said, "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it." When Jacob awoke he was afraid, and said, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Feelings of dread, of wonder and of awe seized him, and caused him to cry out, "How dreadful is this place!" 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." Jacob said, "How dreadful is this place!" and Isaiah said, "Woe is me!" One had seen the Lord standing above the ladder, and the other had seen the King, the Lord of hosts; but the view they had of him filled them both with feelings of awe, of dread, of sorrow. Ah, my dear brother, when you saw the Lord in his wonderful

character as the Creator and Upholder of all things, feelings of wonder and dread seized your very inmost being. Like Jacob, you were ready to cry out, "How dreadful is this place!" So it is with all the saints. When they have a glimpse of the great and wonderful character of the Creator and Upholder of all things, and are enabled to see themselves so infinitely small when compared with the vast works of creation, and so blackened by sin, yea, black as the tents of Kedar, it is then that they are made to cry out, in the language of the prophet, "Woe is me!" and in the language of Jacob, "How dreadful is this place!" All is sorrow; all is dread. But when they hear him saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," and, "I, if I be lifted up from the earth, will draw all men [both Jew and Gentile] unto me," it is then that those feelings of sorrow, of dread, of awe, vanish. They all cease to obscure their mental vision, because they have learned that he, their glorious Lord, is exalted a Prince and a Savior, to give repentance and the remission of sins unto Israel. From the depths of their hearts come welling up praise, adoration and thanksgiving, and they cry out, "Alleluia! for the Lord God omnipotent reigneth." They rejoice to know that their God is omnipotent, that he has all power both in heaven and earth, and that he is able to keep them through faith unto salvation; and they rejoice to know that in that God they have found a Savior who is able to save to the uttermost all that come to God by him. They by faith behold him in his wondrous power to save, and in his wondrous love made manifest in his humiliation, in which he redeemed his people from all iniquity; that humiliation in which he was lifted up to suffer on the cross the penalty of that law which his people had violated, which was death. That power and that love are united, are completely harmonious, in the salvation and final glorification of all the redeemed. They are both declared by the prophet in the use of the words "high" and "lifted up." It may be true that many of the saints in this day of the world do not have given to them in their experience as clear a view of the character of the great Jehovah as was given to Jacob at Bethel and at Peniel, at which he said, "I have seen God face to face, and my life is preserved." At Peniel he did not utter words that indicated dread, sorrow or anguish, but words of rejoicing. His life was preserved, and he rejoiced in his God; for there his name was changed from Jacob (a supplanter) to Israel (one who prevails with God). Ah, what a change! but no greater with Jacob than with Isaiah. His language was, "Woe is me!" when he had seen the King, the Lord of hosts. But when the live coal was taken from off the altar by the seraphim and laid on his

lips, his language was changed, for his iniquity was taken away and his sin purged, and he said, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." He had seen his Lord in his glorious character as the Redeemer of his people, which changed him, and made him willing in the day of God's power—willing to be a servant of his Lord, and bear such tidings to Israel as the Lord commanded, and nothing more. So you, dear brother Chick, when you were called to the great work of the gospel ministry, were made willing to accept that call and go forth, proclaiming the everlasting gospel; yes, to obey your Lord, who has 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 alway, even unto the end of the world."

Please pardon this intrusion upon your time and patience, and believe me affectionately yours,

H. COX.

NORTHPORT, N. Y., Dec. 13, 1888.

DEAR BRETHREN BEEBE:—As my remittance is nearly due, with pleasure I send it. I often think of you and your arduous duties, and a prayer goes up to the Lord that you may have strength, and all that is necessary, to carry on your valuable paper. I often wish it was in my power to increase its circulation. I wish to say, to the honor of God's blessed name, that he does not leave me comfortless. I have sweet seasons that cheer me in my pilgrimage, and am looking forward to the last time. As I am drawing toward the close of my pilgrimage, the precious truth of God is more and more precious to my soul. The Lord is showing me more of my unworthiness and vileness, and of his almighty power to save to the uttermost. I am led to view him in all his works. Truly they all praise him, and I bless and adore him. It is over fifty years ago that I listened to the blessed truth of God from the lips of your dear departed father, in Utica, N. Y., and it is as sweet to me now as it ever was. It is all my support and trust. I would say to the dear family, O how my heart goes out in love toward you, and especially to the afflicted ones. Dear sister Parker is one of the many in whom God is pleased to show his mighty power and goodness, in supporting and causing to sing in the fire. My sympathy goes out to such, knowing what it is to suffer. But how sweet to think that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. How blessed the thought that our dear Savior knows every pain we experience. Soon the conflict will be ended, and we shall be released from this body of sin, and reign with Jesus eternally. With this glorious

prospect in view, I will close with the words, "O death, where is thy sting? O grave, where is thy victory?" This shall be the triumphant song, and all the praise shall redound to him that sitteth upon the throne and to the Lamb forever and ever.

Yours in everlasting bonds,  
ELIZABETH BEESLEY.

UNION SPRINGS, Ala., Feb. 5, 1889.

DEAR BRETHREN BEEBE:—I had only read to the third page of the SIGNS before I had to stop and write you. There is no church near me, and I am only refreshed and cheered by reading such papers as yours. Let me say to you that the witness I bear to your writings is convincing evidence to me that you are a child of God. You can picture out so plainly man's condition in his fallen state, and the wisdom and providence of our God. What I mean is this, to feel those revelations, and then be inspired with sufficient wisdom and knowledge to write them, so that we afar off can read and understand. This is surely comforting to all such as I am. O how can one doubt the providence of God, when the evidences are so plain? I believe and hope that I am not prejudiced, nor do I wish to be; but to my mind and understanding there is nothing more clear than the teachings of the Old School Baptists. Since my early boyhood I have loved and cherished their preaching, although I have had an opportunity of hearing but very little of their preaching since I cast my lot with them, about fifteen years ago. You will please excuse me for writing to you thus, but I indorse the sentiments you write so fully that I could hardly keep from expressing my heartfelt desire for your long and happy success.

May God in his mercy and wisdom guide and protect you through your journey in life, so that those poor famished souls who cannot get to hear preaching may read your teachings and be edified thereby.

Your brother in hope,  
A. L. FOREMAN.

ILES JUNCTION, Ill., Jan. 24, 1889.

BRETHREN BEEBE:—I am glad that you will not let any of the church troubles appear in the SIGNS OF THE TIMES. When any trouble comes up in the church, that is the place to settle it, and not spread it. Those who are far away from the place where the trouble originates can know nothing of it, only as we are informed of it. We may not understand the merits of the case, and in forming our judgment we may take the wrong side unintentionally. I think we will feel better while reading of the Lord's dealings with his children. We have trouble enough in our warfare here, without borrowing from others. May the good Lord be your Leader, and may he keep us in the right way, is my prayer.

J. L. LUDWICK.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 20, 1889.

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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### GIVING A CHARGE.

"ELDER BEEBE:—Please give your views on the subject of the propriety of giving a charge to newly received members of the church. Should they not be admonished how they should walk as followers of their Lord and Master? Your compliance will oblige

"AN UNWORTHY BROTHER."

R E P L Y .

There can be no improvement upon the perfect order established by the inspired apostles, who were fully qualified by the Holy Spirit to do what was commanded them by our Lord. He directed 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 alway, even unto the end of the world. Amen." As fallible creatures they were not competent to do this great work; but the Lord provided for their deficiency by the gift of the Holy Ghost, who should bring to their remembrance all those things which they were thus solemnly enjoined to teach. Since even those immediate followers of Jesus, who had been personally instructed by him, were not left to their own discretion in establishing the order of the church, it is certainly a very great stretch of presumption for any uninspired mortal to propose any change in that order which they have ordained for the guidance of the nations whom they were inspired to teach. Therefore as followers of our Lord we must find every rule for our walk laid down in the record which God has given through his chosen and divinely inspired apostles. "All things" are there; if we cannot find them it is not because of any defect in the perfect law, but because of our own blindness.

There is no record that the apostles ever gave any special charge to those whom they baptized in distinction from those who had been previously recognized as members of the church. The charges and admonitions which are written in the law of Christ, all speak alike to every one of the saints, whether just received into the visible church or those who have been long identified with the disciples of Christ. The propriety of this will be readily seen by those old members who still feel their need of such admonitions as sensibly as in their early membership in the church. They have to mourn that they have not grown so strong as to be able to choose their own way, and yet realize their constant

dependence upon the leading of the Spirit of Christ. Knowing their need in this respect, the Lord by his Spirit has given the admonitions, exhortations and charges, which are left in the inspired word for the guidance of all who will live godly in Christ Jesus. To this perfect rule we all do well to give earnest heed.

In the public recognition of those who have but recently been received into the visibly organized church, it is common in some sections for the pastor to give a brief address of welcome to them, in which he usually reminds them of the new relation which they have assumed, as being "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." In calling their attention to this change in their condition there is certainly no impropriety in speaking particularly of the admonitions given by inspiration which apply to them in their newly assumed connection with that kingdom which is not of this world. This may be called a charge to them; but it equally applies to all the older professed members of the church. While the walk and conversation of the newly received professor is very closely watched by those who seek occasion against the doctrine of Christ, and the accuser of the brethren is ever intently seeking to ensnare them by his wily devices, older members can witness that they have not yet outgrown the liability to be deceived by him. Therefore, the word of truth abounds with instruction and admonition, charging all the saints with solemnity and earnestness, and exhorting them to walk worthy of the vocation wherewith they are called. This charge is so important to the peace and comfort of the saints that it cannot be too frequently nor too seriously impressed upon either newly received members or those who have grown old in their profession of the faith which is in Christ Jesus.

While it is not to be understood that the order of the church requires the formal delivery of a public charge to each member individually when he is received into the organized church, yet the New Testament furnishes both example and precept for the continual expression of care for the order of the gospel and for the welfare of the saints, in the frequent charges and exhortations which are left on record in that perfect rule. Whenever in the providence of God there is opportunity, it is certainly in strict accordance with the pattern given for the saints to be charged and exhorted to walk as children of light. Ordinarily, it seems that when they are just received into the organized church the occasion is appropriate for their attention to be called by special charge to the primary importance of seeking the things which pertain to godliness. Yet it must be remembered that this charge is no part of the divinely authorized form of receiving members into the fellowship of the church.

The believer who is baptized in the fellowship and by the authority of the church of Jesus Christ, is already manifestly a member of that church, and is entitled to all the privileges, and under all the obligations, which belong to the member who may have been baptized a half century before that time. Indeed, in the heavenly government of our Lord, as revealed in the gospel church, there is not any distinction of time. Paul is not a whit behind the very chiefest apostles, although he was not manifested as a believer until after the Holy Ghost had descended upon the others, who had followed the Lord in his personal ministry. So, every one who is received into the fellowship of the church is on a perfectly equal standing in the church with every other member. In the relation which they bear to each other in the world, their standing is not changed by this equality in the church. The wife still owes the same reverence to her husband, the child still is in subjection to his parents, and the servant still must obey his master. These obligations are sacredly binding by their allegiance to the Lord Jesus. So they are explicitly required by the law of Christ. The denial of them is transgression against him. While this is true, it is still enjoined upon the saints that each shall esteem others better than himself. This is wrought in them by the Spirit which dwells in them. They are made to see their own unworthiness so clearly that each really feels less than the least of all saints; and they must therefore esteem all others better than themselves. By this feeling of mutual esteem they are led to fulfill the direction to be subject to one another. This leads to that perfect peace which is the peculiar characteristic of the church of our Lord when walking in the order which he has ordained.

The most effective charge which can be given to a newly received member is that which is presented by the exhortation, "Let us consider one another to provoke unto love and to good works."—Heb. x. 24. This is explained in the next verse to be done by "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." The most solemn and impressive address which can be spoken will not have the effect of influencing a brother for good, which will result from the personal example of those who manifest the leading of the Spirit of Christ in their own daily walk and conversation. When the older members of the church are careful to maintain good works, as directed by the apostolic rule, it will be of little consequence whether they say anything in words to new members on the subject of their matter of walking in their everyday life. It is a true adage that "Actions speak louder than words." In the

ardor of that early love which is common among the new members, they are not likely to need verbal admonition more than those who have been longer in their conflict with the world and the fleshly devices which the devil uses so deceitfully against their pursuit of the things which become their profession. The giving of a verbal charge is not a departure from the law of the Lord, but it should always be given in the love of Christ, and not as an expression of any superiority on the part of the giver over the new member to whom it is given. Indeed, such a claim would itself be a violation of the law of Christ. Such an example could not be approved by that law.

It is very needful that the saints should be continually reminded of the things which are given in charge by the inspired apostles. These things should be faithfully declared by the ministry of the word as well as presented in the walk of those who have professed to be the disciples of the Lord Jesus. Obedience to the Lord requires that they be taught to observe what he has commanded in distinction from all traditions of men, and in opposition to all the teachings of natural reason. Members of the church never can be too old to need such charges as are written in the law of Christ. It seems rather that as they grow older they have more need of such charges being brought to their remembrance, even though they once knew them. From the first development of the light of divine life in the experience of the saints, they have continual occasion to remember the admonitions and instructions given by inspiration of the Holy Ghost for their learning. These things are all given in charge by the authority of the Lord Jesus as they are written in the New Testament; this includes everything which can be recognized as binding upon the church of Christ either as a body or in her individual members. When they are observed in the spirit of them, the saints will have no occasion for any further charge.

Whether these important directions of the Spirit are specially given in charge verbally to newly received members, or taught to them by the practical walk of the older members, they are so inseparably identified with the whole teaching of the Spirit of Christ that none can walk in the path of obedience to the Lord Jesus without manifesting the essential principles of them in their conduct and conversation. Indeed, it is commonly the first manifestation of the leading of the Spirit in a subject of divine grace, that he desires to know what the Lord has enjoined upon him. This is the all-important question with him, and he has no need then to be told to be submissive to the inspired rule. In the love of holiness he is ready to receive instruction, and like Paul, he asks, "Lord, what wilt thou have

me to do?" To such an inquirer it is always proper to reply, as did Peter to those who asked instruction on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In obedience to our Lord such repenting sinners always do receive the gift of the Holy Ghost in the answer of a good conscience toward God.

Hoping that from these remarks our brother may be able to gather our views on the subject embraced in his request, we leave the matter to his further consideration. In his own experience he will find the clearest and most comprehensive explanation of the subject; and to him as to all the saints, the only really profitable instruction is that which is received thus directly from the Holy Spirit. May the Lord be pleased to lead him and us, with all who love the truth, into the full manifestation of his light; and to his divine grace be glory evermore. Amen.

#### MAILING THE WEEKLY.

THE SIGNS OF THE TIMES office is a busy place since changing the publication from a semi-monthly to a weekly. The work of mailing the paper is about half of the mechanical labor; and as each of the fifty-two numbers of the weekly requires as much work to mail them as did each of the twenty-four numbers of the semi-monthly, it will be seen that the work in that department is more than doubled. We have sent the papers off on exact time to the very train each week; and if there has been any delay or irregularity in our subscribers receiving their paper, it has not been on account of any neglect on our part. We have never known a time when our subscribers evinced such an interest in the promotion and advancement of the paper, and we therefore feel amply repaid for the extra labor and expense we have assumed without an advancement in the subscription price. Our profits are much smaller, but our circulation is much larger.

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#### SERIALS.

##### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

##### CHAPTER XXXIII.

###### *Of the windows of the Temple.*

"AND for the house he made windows of narrow lights."—1 Kings vi. 4. There were windows for this house, windows for the chambers, and windows round about.—Ezek. iv. 16-36. These windows were of several sizes, but all narrow; narrow without, but wider within. They also were finely wrought and beautified with goodly stones.—Isa. liv. 14.

Windows, as they are to a house an ornament, so also to it they are a benefit. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."—Eccl. xi. 7. The window is that which Christ looks forth at; the window is that which the sun looks in at.—Song. ii. 9.

By the light which shines in at the window we also see to make and keep the house clean, and also to do what business is necessary there to be done. "In thy light we see light;" light to do our duty, and that both to God and man.

These windows therefore were figures of the written word, by and through which Christ shows himself to his, and by which we also apprehend him. Hence the word of God is compared to a glass, through which the light doth come, and by which we see, not only the beams of the Sun, but our own smutch also.—2 Chron. iii. 18; James i. 23-25.

The lights indeed were narrow; wherefore we see also through their antitype but darkly and imperfectly. "Now we see through a glass darkly," or as in a riddle. "Now we know but in part."—1 Cor. xiii. 12.

These windows and their lights are of but little service to those that are without. The world sees but little of the beauty of the church by the light of the written word; though the church by that light can see the dismal state of the world, and how to avoid it.

##### CHAPTER XXXIV.

###### *Of the chambers of the Temple.*

IN the temple Solomon made chambers.—1 Kings vi. 5. The chambers were of several sizes; some little, some large, some higher, some lower, some more inward, and some outward. These chambers were for several services; some for rest, some to hide in, some to lay up treasure in, and some for solace and delight.—2 Chron. iii. 9; Ezek. xl. 7; xli. 5, 9, 44; 2 Chron. xxxi. 11, 12; 2 Kings xi. 1-3; Ezra viii. 29.

They were for resting places. Here the priests and porters were wont to lodge.

They were for hiding places. Here Jehoshebah hid Joash from Athalia the term of six years.

They were also to lay the temple treasure or dedicated things in, that they might be safely kept for the worshippers.

And some of them were for solace and delight; and, I must add, some were for durable habitation. Wherefore in some of them some dwelt always; yea, their names dwelt there when they were dead.

Those of them which were for rest were types of that rest which by faith we have in the Son of God (Matt. xi.), and of that eternal rest which we shall have in heaven by him.—Heb. iv. 3.

Those chambers which were for hiding and security were types of that safety which we have in Christ from the rage of the world.—Isaiah xxvi. 20.

Those chambers which were for the reception of the treasures and dedicated things were types of Christ, as he is the common store-house of believers. "For it pleased the Father that in him should all fullness dwell." "And of his fullness have all we received, and grace for grace."—John i. 16; Col. i. 19.

Those chambers that were for solace and delight were types of those retirements and secret meetings of Christ with the soul, when he gives it his embraces, and delights it with his bosom and ravishing delight. "The king hath brought me into his chambers," "into the chamber of her that conceived me," and there he gave her his love.—Song i. 4; iii. 4.

The chambers which were for durable dwelling places were types of those eternal dwelling places which are in the heavens, prepared for them that shall be saved.—John xiv. 1-4; 2 Cor. v. 1-4. Thus it is to dwell on high, and to be safe from fear of evil. Here, therefore, you see, are chambers for rest, chambers for safety, chambers for treasure, chambers for solace, and chambers for durable habitation. O the rest and peace that the chambers of God's high house yield to its inhabitants! Here they rest from their labors, rest upon their beds, rest with God, rest from sin, temptation, and all sorrow.—Rev. xiv. 13; Isa. lviii. 1, 2; 2 Thess. i. 7. God, therefore, shall wipe all tears from our eyes, even when he comes out of his chambers as a bridegroom to bring his bride, his wife, unto him thither, to the end they may have eternal solace together.

##### CHAPTER XXXV.

###### *Of the stairs by which they went up into the chambers of the Temple.*

THERE were stairs by which men went up into these chambers of the temple; and they were but one pair, and went from below to the first, and so to the middle, and thence to the highest chambers in the temple.—1 Kings vi. 8; Ezek. xli. 7.

These stairs were winding, so that they turned about who did go up them. So then he that essayed to go into those chambers must turn with the stairs, or he could not go up; no, not into the lowest chambers.

These stairs, therefore, were a type of a twofold repentance; that by which we turn from nature to grace, and by which we turn from imper-



fections which attend a state of grace to glory. Hence true repentance, or the right going up these turning stairs, is called repentance to salvation; for true repentance stoppeth not at the reception of grace; for that is but a going up these stairs to the middle chambers.—2 Cor. vii. 10.

Thus, therefore, the soul at its going up these stairs turns and turns till it enters the doors of the highest chambers. It groans, though, in a state of grace, because that is not the state of glory. I count then that from the first to the middle chambers may be a type of turning from nature to grace. But from the middle to the highest, these stairs may signify a turning still from the imperfections and temptations that attend a state of grace, to that of immortal glory.—2 Cor. v. 1-10. For as there are turning stairs from the lowest to the middle chambers, so the stairs from thence yet turn, and so will do till you come to the highest chambers.

I do not say that they that have received grace repent that they have received grace, but I say that they that have received grace are yet sorry that grace is not consummated in glory; and hence they are for going up thither still by these turning stairs; yea, they cannot rest below, as they would, till they ascend to the highest chambers. "O wretched man that I am!" and, "In this we groan," is the language of gracious souls.—Romans vii. 20; 2 Cor. i. 2, 3.

## CHAPTER XXXVI.

*Of the molten sea that was in the Temple.*

THERE was also a molten sea in the temple. It was made of brass, and contained three thousand baths.—2 Chron. iv. 2-9.

This sea was for the priests to wash in, when they came into the temple to accomplish the service of God; to wash their feet and hands at, that they might not, when they came thither, die for their unpreparedness. The laver also which was in the wilderness was of the same use as here.—Ex. xxviii.

It was, as may be supposed, called a sea, for that it was large to contain; and a sea of brass, for that it was made thereof. It is called, in Revelation, a sea of glass, alluding to that in the wilderness, which was made of the brazen looking-glasses of the women that came to worship at the door of the tabernacle.—Rev. iv. 6; xv. 2; Ex. xxviii. 8. It was also said to be molten, because it was made of that fashion by fire; and its antitype is therefore said to be a sea of glass mingled with fire.—Rev. xv. 2.

This sea was a figure of the word of the gospel, in the cleansing virtue of it; which virtue then it has when mingled with the fire of the Holy Ghost. And to this Christ alludes when he saith, "Now are ye clean through the word which I have spo-

ken unto you."—John xv. 3. It was a figure of the word without mixture of mere inventions; hence it is called pure water. "Having your bodies washed with pure water." And again, "That he might sanctify and cleanse it [the church] with the washing of water by the word."—Eph. v. 26; Titus iii. 5. All these places are in allusion to the molten sea, at which of old they washed when they went into the temple to worship. Therefore, being washed, we are told to draw near to God.—Hebrews x. 22.

From under this sea round about appeared oxen, "ten in a cubit, compassing the sea round about."—2 Chron. iv. 3. Understand by these oxen ministers; for to them they are compared.—1 Cor. ix. 9. Then we are taught whence true ministers come, to wit, from under the power of the gospel.

It is also said in the text that these oxen were cast when the sea was cast; insinuating that when God ordained the word of grace to save us, he also in his decree provided ministers to preach it to us to that end. Paul tells us that he was made a minister of the gospel according to God's eternal purpose, which he purposed in Christ Jesus our Lord.—Eph. iii. 9-11; Col. i. 25.

This sea is said to have a brim, like the brim of a cup, to bid as well to drink of its grace as to wash in its water; for the word and Spirit, when mixed, have not only a cleansing, but also a saving quality.—2 Chron. iv. 1-5; 1 Cor. xv. 1, 2.

This brim was wrought with lilies, or was like a lily flourish, to show how they should grow and flourish, and with what beautiful robes they should be adorned, who were washed and did drink of this holy water; yea, that God would take care of them, as he also did of lilies, and would not fail to bestow upon them what was necessary for the body, as well as for the soul.—Matthew vi. 25-34.

(To be continued.)

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## MARRIAGES.

FEB. 7th, 1889, at the residence of the bride's son-in-law, Roxbury, Delaware Co., N. Y., by Elder J. D. Hubbell, Mr. Daniel M. Leonard and Mrs. Roxy Davis, both of Roxbury, Delaware Co., N. Y.

By Elder T. M. Poulson, Jan. 1st, 1889, at the line of Maryland, Mr. Frederick Marsh, of New York, and Miss Maggie Robbins, of Accomac Co., Va.

## OBITUARY NOTICES.

DIED—Aug. 23, 1888, **Mrs. Julia Burgner**, wife of brother Jos. Burgner, aged sixty-eight years, ten months and twenty-seven days, leaving behind, to the comfort of all her friends, evidences of a gracious change.

ALSO,

SISTER **Mary Burgner**, daughter of the above, preceded her to the spirit land several months, leaving a wide circle of friends, brethren and sisters to mourn; for she was lovely in life, and there was carried to her grave, in her countenance, the impress of an angel's touch. Her age was about thirty-eight years.

ALSO,

DIED—Feb. 6th, 1889, sister **Millie Sher- rich**, aged fifty-seven years, ten months and six days.

She had walked about a mile that morning to build a fire in a house to which her daughter was to move. She was accompanied by a young lady, who left her alone about 10½ o'clock; and when her daughter arrived with her father, about noon, she was found in the yard, burned to death! She had been for two or three weeks previous in a happy state of mind, singing much of the time when at her work; and when asked by her kind husband what influenced her to be so jubilant, she replied that she felt joyful and happy. It now would seem that her Master was preparing her for a happy exit to a better world.

On each of their funeral occasions the unworthy writer was called upon for some remarks.

THOMAS COLE.

DIED—At the residence of his daughter, Mrs. Henry Wilson, Oxford, Indiana, Nov. 6th, 1888, of infirmities incident to old age, **Mr. Wm. M. Layne**, aged eighty-three years, one month and twenty-two days.

Mr. Layne joined the Baptist Church in the state of Kentucky, in or about the year 1826, and was baptized by Elder Vancleve. He married Eunice Vancleve in 1826, the fruits of this union being one child, a daughter, who was left to him at its mother's death in 1827. In 1828 he married Lucretia Searcy, by whom there were born to him thirteen children, she having preceded him to the land of rest about one year and a half.

His funeral occurred from the residence of his son-in-law, Mr. Wilson, and was attended by a minister of another order; after which he was laid to rest beside his wife, sister Lucretia Layne.

ALSO,

DIED—In Crawfordsville, Ind., **Eunice McGregg**. She was a daughter of the late Wm. M. Layne by his first wife, and was born in Kentucky in June, 1827.

S. KETCHUM.

ELDER G. BEEBE'S SONS:—By request of sister Lynn, I send for publication a notice of the death of her father, brother **Ira Baldwin**.

He was born April 27th, 1809, and died Dec. 9th, 1888, and therefore was between seventy-nine and eighty years of age. Brother Baldwin was married three times. First to Sarah Hunter, by whom he had eight children, four sons and four daughters, five of whom are now living, two sons and three daughters. His second marriage was to sister Mary Lynn, Oct. 2d, 1865. His third marriage was to sister Anna Hart, Sept. 23d, 1874, who still survives him. Brother Baldwin received a hope in Christ on the 18th day of February, 1828, joined the Regular Baptist Church, was baptized by Elder Charles Whitting, April 20th, 1828, and has remained a member in good standing ever since. He was a man that loved the truth, and nothing would suit him but rich, free, sovereign, reigning grace, without any creature works whatever.

The community has lost a good citizen, the children have lost a good father, and the church has lost a good member; but what is our loss is his eternal gain.

By request of sister Lynn, the writer preached a discourse from 1 Cor. xv. 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly," being the same that was used at her mother's funeral.

THOMAS MACER.

LYNNVILLE, Ind., Jan. 31, 1889.

DIED—June 4th, 1888, of a complicated disease and old age, **Sabitha Jane Bishop**, aged sixty-three years, six months and nineteen days.

She was born in Ohio, her mother dying when she was small. From there she moved with her father to Illinois, and afterward to Wisconsin, where she was united in marriage to Solomon Bishop, on Dec. 4th, 1842. She moved with her husband to Fayette County, Iowa, and lived there eighteen years, and then moved to Nodaway Co., Mo., and from there to Lincoln Co., Kansas, in 1870, where she lived until removed by death. She was the mother of ten children (three boys and seven girls), all living. She had twenty-six grandchildren, who are all living but one, and three great-grandchildren, two living. She united with the Primitive Baptist Church in 1859, of which she remained a faithful member until her death. She was a faithful wife and kind mother. May her children remember her christian example, and may they enjoy the rest that remains to the people of God.

Her husband, who is a member of the same church, survives her, having lived to the ripe old age of seventy-five years, and is reasonably strong. May he labor on a few more years, and finally receive the crown prepared for all who love the Lord.

The funeral services were conducted by the writer, using Hebrews xiii. 14.

L. W. FITZWATER.

BASHAN, Kansas, Jan. 28, 1889.

DEPARTED this life, after a short and painful illness, at the residence of Mrs. Abbie Stout, in Hopewell, N. J., April 6th, 1887, **Mrs. Eliza Ann VanBuskirk**, in the seventy-sixth year of her age.

She had long been a member of the church at this place, and adorned her profession with a well-ordered life. The peace and prosperity of the church was ever uppermost in her thoughts; and so great was her attachment that she remarked to friends a short time before her last sickness that she never wished to be or go where she could not see the smoke ascending from the building where she had been permitted to worship and mingle with the children of God for so many years; and it was her privilege to leave a fund for the use of the church. "Being dead, she yet speaketh."

"Asleep in Jesus! O how sweet  
To be for such a slumber meet!"

ALSO,

**Mrs. Abbie Stout**, relict of Deacon Zephaniah Stout, of Hopewell, N. J., departed this life March 20th, 1888, in the eighty-sixth year of her age.

She was not a member of the church militant, but we trust she has joined the church triumphant; for her Savior appeared to her at an early age, when she was in great darkness and distress of mind, telling her he would never leave her nor forsake her; which blessed promise and hope she clung to as an anchor of the soul through her long and weary pilgrimage through this world of sin and sorrow. Her diseases were of a nervous nature, and so complicated as to greatly affect her mind at times, as well as her body. She was a person of great kindness, and her heart ever went out in sympathy to the needy and distressed; and being blessed with a comfortable

home and an abundance of this world's goods, many there are who can testify to her kindness and generosity. It gave her great comfort to be able to meet with the children of God for worship; and this, at frequent intervals, she was permitted to do, until within a short time of her death.

A FRIEND.

**DIED**—At the residence of her sister, in Prince William Co., Va., in November, 1888, sister **Mary Fairfax**, of the Occoquan Church, Prince William Co., Va.

The deceased had been sick over a month with typhoid fever. At one time she seemed to be getting better, and we fondly hoped that she might recover, but were doomed to disappointment. Sister Fairfax had been blessed with excellent health throughout her long life. She was a woman of industry and faithfulness in all the relations of life. Her nephew, brother James Posey, writes me, "She was a firm Old School Baptist, ever ready to contend for the faith which was once delivered unto the saints. The morning she died she talked beautifully, saying, 'I am going home to my blessed Redeemer. I will soon be at home, where there is no more sorrow, no more sin nor trouble. The warfare will be at an end, and no cause of grief for anything more on earth.' May the God of all comfort bless the bereaved family, and lead the children in the path that their dear and faithful mother has trod."

I can cordially indorse what brother Posey has said in reference to the zeal of our departed sister Fairfax. She was baptized by the late Elder Jos. L. Purington, May 3d, 1872, having been a dear lover of gospel truth for some years previous to that time. Living near our meeting-house at Oak Grove, Prince William Co., Va., she rarely ever missed an appointment there, but was faithful in her attendance through snows and rains; faithful in summer heat or in winter cold. She was at meeting for the last time on the second Sunday in October, having arisen from a bed of sickness to attend. She returned to her sister's and went to her bed, never again to mingle with us in the solemn service of Zion. She leaves several children and other relatives to mourn their loss in her death. How precious is the testimony of such a life! How imperishable the character of such a name, above the greatest things of earth, the name and immortal heritage of the children of light! May the Lord graciously sanctify the affliction to the good of those that mourn. We know that he will do all things well.

ALSO,

**DIED**—Of diphtheria, at her home in Alexandria, Va., Jan. 19th, 1889, **Maggie Beardon**, in the tenth year of her age.

The deceased was a bright and interesting child, beloved by those who knew her. Her death is a severe affliction to her father, who has been called within two years to part from his wife and child. Maggie was sick but a few days, and bore her sickness with remarkable patience for one of her age. She leaves her father, brother, together with other relatives and a large circle of friends, to mourn her death. May it be richly blessed by the God of all grace and comfort to their good. We know that

"Behind a frowning providence  
He hides a smiling face."

I attended her funeral, and spoke for a short time to those who were gathered there from Romans xi. 33, last clause. Thus we see that, whether in youth or in old age, it is God who directs the arrows of death. We must fill up the measure of our appointed time here.

"Till he commands we cannot die.  
Not a single shaft shall hit  
Till the God of love sees fit."

In this knowledge we can surely rest, confiding all things in the hands of him

who disposes all events for the good of his children and his own glory.

WM. M. SMOOT.

OCCOQUAN, Va.

**John W. Staton**, Clerk of the Circuit Court for this county, died suddenly at his home in Snow Hill, on Monday night, Jan. 25th, 1889, of neuralgia of the heart.

At the opening of the January Term of the Court he went to his office, but, feeling unwell, was obliged shortly afterward to return home. This was his last appearance out, although he was thought to be only slightly indisposed. Just a few moments before his death he complained of a severe pain in the region of his heart, and expired before medical assistance could reach him.

Never has the duty of recording a death in our midst been performed with greater regret, for any one outside our own losses by the grim messenger, than in making the above announcement. Mr. Staton was born in 1823, about six miles from Salisbury, and was the next eldest of a family of seven children, two daughters and five sons. Elder Joseph L. Staton, of the Baptist Church of Newark, Del., is a brother of the deceased. A wife and four children, one son and three daughters, survive him. His funeral took place in Berlin on Thursday morning last.

He had four children, to whom he was a most indulgent and devoted parent. He made himself their companion, ever ready to join in their sports, and yet preserved their respect. Innocent enjoyments of all kinds abounded so much in his family circle that all, from the oldest to the youngest, delighted to be "at home," and it was a pleasure for any one to come within its influence. The trait in his character which was probably more important than any other was his easy, unpretending, and yet ever cordial and abounding hospitality. That rare talent which, without neglecting a guest, leaves him sufficiently master of his own time to make him feel at home, he possessed in an eminent degree. His own duties necessarily engrossed a large part of the day, but he managed it so that he always seemed to be at leisure when his presence could contribute to the comfort or the enjoyment of his friends, so easy and so natural did the duties of hospitality set upon him. Many who read this brief tribute to his memory will remember the warmth with which they have been received under his roof, the earnest inquiries for old friends which they would have to answer, and the devotion to their comfort which every member of his household exhibited, and how they were made to forget that they were in a town of strangers.

In youth and early manhood the same qualities which endeared him to his childhood companions, made him the idol of the circle in which he moved; and when years had brought him to middle life, the qualities of sound judgment, kind heart, enlarged benevolence and stern integrity were but the ripened fruit of his early days.

The deceased will be greatly missed by his friends; but how inexpressibly great indeed is the loss to his immediate family!

That devoted wife, who for many years has loved and cherished, and almost worshiped him, may she have full consolation, when her present overwhelming grief is allayed, in the only reasonable conviction that the late partner of her joys and cares has his rest and home in the celestial abode. The large concourse of people from various parts of the county who followed his remains on Thursday morning to their last resting place in Berlin, testified the esteem in which Mr. Staton was held.

To the almost broken-hearted family we can only give the assurance of the whole community's unfeigned sympathy for their irreparable loss.—*Worcester Co. (Md.) Shield.*

## The "Signs of the Times,"

(ESTABLISHED 1832.)

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IS PUBLISHED

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

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NO. 9.

## CORRESPONDENCE.

### THE TEN VIRGINS.

Matthew xxv. 1-13.

I WILL try to express my understanding of this parable for the consideration of brethren. In the preceding chapter the closing of the legal dispensation, and the coming of the Son of man in his gospel kingdom, are set forth.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." In the coming of the "kingdom of heaven," or "the kingdom of God," the Jews as a nation are at first alone regarded. That kingdom was afterwards taken from them and given to a nation bringing forth the fruits thereof.—Matt. xxi. 43. This parable I understand to have reference to that people under the legal dispensation, and to the separating of the spiritual people of God from among them, and to the bringing of them into the gospel kingdom. The arising of the virgins to trim their lamps, and their conversation and actions, precede the marriage, and cannot therefore, in my view, represent what takes place among gospel characters with reference to their obedience or disobedience; for that marriage represents the manifestation of the gospel relation between the Savior and his people. The door divides between the two dispensations, and forever separates the characters belonging to each. All who belong to the gospel kingdom are represented by those who went in to the marriage.

I understand the ten virgins to represent Israel under the law, and the lamps and vessels their character and profession as the people of God. Under that dispensation they went forth to meet the bridegroom, the Messiah. His coming was promised from the first, and all the ordinances of divine service under the law had reference to that supreme event. In all the rites and ceremonies which they observed, they were going forth to meet the bridegroom. The term "virgin" well represents them in this character as entirely separated unto him who declares himself to be their Husband, and in this sense, as his chosen people, kept pure and chaste unto his coming. All were not what they appeared, but the distinction between the true and the false could not be known until the coming of the bridegroom.

"And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with their lamps."

The object of this parable is not to teach men how to become wise, and how to avoid being fools; but to show the distinction between the two characters, and how the foolishness of the one and the wisdom of the other are manifested. A fool can never become a wise man by any work of his own, although when silent and idle he may be mistaken for one; and a wise man cannot become a fool, although he may act like one. The foolish virgins were not foolish because they took no oil, but they took no oil because they were foolish; while the wise manifested their wisdom by taking oil. In considering the application of this parable we must carefully remember that there was a distinction from the first between these two characters, a distinction that was not caused nor affected by anything they had or had not done, and therefore a distinction which must continue. It is not intimated that the foolish virgins shall ever become wise, or that any provision for such a change of character has been contemplated; but they continue foolish to the end.

It is necessary to inquire in what wisdom consists, and by whom it is bestowed. "The fear of the Lord is the beginning of wisdom."—Psa. cxi. 10; Prov. ix. 10. And the fear of the Lord is so defined as to show that it never exists separately from the Spirit of the Lord, but is a most prominent manifestation of that Spirit in the dear Savior while here in the flesh, and in his people. Concerning Jesus it was said in prophecy, "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord."—Isaiah xi. 2, 3. It was the Spirit of the Lord with which the Savior was anointed to preach the gospel to the poor (Luke iv. 18), and it is the same "unction from the Holy One" by which his people "know all things."—1 John ii. 20. The Lord says concerning his people, "I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40. This fear is "to hate evil" (Prov. viii. 13), "is a fountain of life to depart from the snares of death" (Prov. xiv. 27), and

is declared to be the Lord's treasure.—Isa. xxxiii. 6. This is the oil which the wise virgins took in their vessels, and they took it because they had it. It is the anointing which they have received of the Lord, and it abideth with them, teaching them of all things.—1 John ii. 27. This oil constitutes their wisdom, and in its possession consists the difference between them and the foolish virgins, who did not possess it then nor afterwards.

"While the bridegroom tarried they all slumbered and slept." The bridegroom tarried during all the legal dispensation; and while the people of Israel were busy attending to the works of the law, at the same time their condition as the people of God nationally is well represented by the sleeping of the virgins. That nation embraced within itself both the wise and the foolish, both the wicked and the righteous; but while they were waiting, sleeping, they all appeared exactly alike, and there was no mark or sign by which they could be distinguished from each other. They all had lamps and vessels, and no one could see which vessels contained oil and which were empty. During the legal dispensation it was impossible to "discern between the righteous and the wicked, between him that served God and him that served him not," for all the works prescribed under that covenant could be done as well by one as by the other. It was at a time yet to come, the very time indicated by the coming of the bridegroom, when the distinction between the two characters should plainly appear.—Mal. iii. 18. The coming of Jesus discovered then, and ever discovers, the truth or falseness of every profession. Wherever his word is in the heart his appearing will call forth a flame of sacred love and holy devotion, and will manifest a sweet readiness to meet him, and that word of life within his people will be as a lamp unto their feet and a light unto their path.—Psa. cxix. 105. But those who have not that word will always be considering that something must be done by themselves or others in order to make them ready to meet him.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Midnight is the dividing line or point between the going and the coming day. This was the time of the coming of John the Baptist, who in a sense belonged to each day. He was a

prophet, and yet more than a prophet, for he was as a messenger before the face of the Lord, to prepare his way before him.—Matt. xi. 9, 10; Luke i. 76-80. I regard the preaching of John the Baptist, and the preaching of Jesus and his disciples before his crucifixion, as the midnight cry. "Behold, the bridegroom cometh; go ye out to meet him." "Repent, for the kingdom of heaven is at hand." As soon as this cry is made the distinction between the wise and the foolish begins to appear. The one has the oil of divine life, the Spirit of the Lord, in which consists all the preparation and readiness to meet him that is needed, and all that shall ever be required; and this readiness is at once manifested. The other has only the lamp, the legal form or letter, the mere profession, and cannot "bring forth fruits meet for repentance," or give any evidence that they have turned from the dead works of the law to serve the living God. These lamps during that night dispensation were all alike furnished by the works of the law; but when Jesus appeared something exceeding the righteousness of the law, the righteousness of the Scribes and Pharisees, was required. The works of the law could only atone for past sins, even in a ceremonial manner, and had no effect upon the future. And so when the announcement of the bridegroom's coming calls for the trimming of the lamps, another kind of righteousness is required which will throw its radiance forward, and light up the pathway to eternal glory.

"Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." All Israel alike were expecting the Messiah, and all interested to prepare for his coming; but what a difference in their desires and interest concerning this great event. This difference is illustrated in the parable. The wise did not inform the foolish that their lamps had gone out, but they themselves recognized the fact. By this it might at first appear as though they truly saw their undone and helpless condition as sinners, in which case they must be regarded as having spiritual life. But this is evidently not the case; for, although they appear to see their lack of what is required, they evidently do not feel it to be a lack in themselves, which would be beyond their power to remedy, but a



lack in their circumstances and possessions, which they at once set to work to supply. If anything more is required than what their works under the law will furnish they see that it is not in their possession, but still do not seem to question their ability to obtain it, and ask with great boldness and confidence, "What shall we do that we may work the works of God?"—John vi. 28. "What good thing shall I do that I may have eternal life?"—Matt. xix. 16. They manifest their foolishness in the first place by applying to the wise for a part of their oil. This is the prime article of the legal or worldly system, that every man can teach his brother and his neighbor concerning the things of religion, can impart of his goodness and merit to those who lack, and so help them to prepare for the kingdom of God. The carnal Israelite is here represented, who cannot see to the end of that which is abolished, has no idea of the true meaning or spiritual value of the legal ceremonies, but still regards them as valuable in themselves, and as something of which some may possess a greater amount than others. Therefore they say, "Give us of your oil." But if the wise had only had the kind of light which the foolish had, their lamps, too, would have gone out when gospel light was called for. But while they all alike performed the required services under the law, the wise had grace and faith in the heart by which they looked beyond the shadow to Jesus, and the announcement of his coming did not cause their lamps to go out, but on the contrary manifested the true light in them.

"But the wise answered, saying, Not so; lest there be not enough for us and you; but go rather to them that sell and buy for yourselves." The Savior sent the legal inquirer to the law. "What is written in the law? how readest thou?" "This do, and thou shalt live."—Luke x. 26-28. The wise know that nothing of a spiritual nature can be imparted by one who possesses it to those who are destitute. Spiritual blessings can no more be shared even with the dearest friend who is without the same than one could share the comforts of life with the dead. Those who have the unspeakable gift know that they neither received it of men, neither were they taught it but by the revelation of Jesus Christ.—Gal. i. 12. So all who apply to living souls for help in obtaining merit in the sight of God will be directed elsewhere, and assured that each must have this for himself. Of the oil which will cause the lamp of a profession to burn in the presence of Jesus no one ever has any to spare.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Very readily the foolish accepted the only alternative apparent to them, and

went to buy. Those who expect to receive the favor of God as a reward for works they are doing, must necessarily be absent when the dear Savior comes; for his coming is not on account of any works of the creature, and therefore cannot ever be at an expected time. The wise are those whom grace has made ready, and they are waiting for him who is the consolation of Israel, as were Simeon and Anna, and hosts of others; and to them he comes at his own appointed time, which is the right time for them. The foolish, depending upon their works for fitness, can never come to the point of finished work, and so can never be present at his coming.

"Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."—Luke xiii. 25. When Jesus arose from the dead the door was shut between the legal and the gospel dispensations, never again to be opened. In the resurrection of Jesus all the church of God were raised up from under the law, and are forever free from its condemnation. Thus all were made ready by him, and all went in *with him* to the marriage. All must be present in this legal and mystical sense when the marriage takes place. In the experience of this salvation throughout all the ages of the gospel dispensation those who are accepted go in *with Jesus*. They experience an acceptance *with him*. No one is accepted or enters separately; no one on account of personal merit of any kind. "God is no respecter of persons." All the living creatures which Peter saw in the great sheet were clean because they were in the sheet. So all the elect are regarded as righteous in Jesus. Whoever fears the Lord and works righteousness, thus gives evidence that he is (not shall be) "accepted *with him*."—Acts x. 35.

The legal character of the foolish virgins is here again clearly presented. They are on the legal side of the door, and seek to enter in by the works of the law. It was impossible that they could have come in time to go in to the marriage with the oil they had bought. If one could have entered in by his own works, then there could have been no salvation for a Gentile, and none for an Israelite who had ever committed one sin in thought, word or deed.—Romans xi.

One who knocks, or otherwise requests a door to be opened, presents some reason why this request should be granted. Those mentioned in Matthew vii. 22, 23, and Luke xiii. 26, present their good works, and their supposed acquaintance with the Master. These foolish virgins, who

in my view represent the same characters, present their self-obtained oil. In each case the Lord declares that he does not know them; and in one case the answer is, "I never knew you," which is precisely the same, for those whom he does not know at one time he never knew.

The figure of a marriage, which is the prominent feature of the parable, gives to me another reason for regarding the wise virgins as alone representing the Lord's people. The others were not at the marriage ceremony, and therefore could not, it would seem, represent those blessed characters who are called to the marriage supper of the Lamb.—Rev. xix. 9. It is a very general sentiment that a marriage ought not to be delayed beyond the appointed time; and those who are inclined to be tardy on other occasions will make extra efforts to be in time when called to a marriage. If this is so among men, how much more under that government where every appointment is absolute, and not subject to the shadow of a change. This marriage could not be delayed one instant for any late comer. With divine and absolute punctuality all who were called were present at the appointed time to enter in, and the door was shut.

Those who in this parable, and in Luke xiii. 25, come after the door is shut and seek to have it opened, I cannot regard as disobedient and transgressing children of God, because all such shall be admitted when they knock. The very terms of the new covenant secure for them mercy for all their unrighteousnesses. But these were refused admittance. Jesus knows all his people, and his eye is upon them even when, like Jonah, in their own experience they are cast out of his sight; but these he declares he does not know. When the disobedient child of God repents, and seeks forgiveness, and finds it, he *returns*, and enters joys and privileges which had been his before he went astray. But here is a door which was never opened before, and will never be opened again. Neither the bridegroom nor the virgins ever passed through this door until upon this occasion; and none will ever pass through it again, except as in an experimental sense those who are called realize this entering with the bridegroom. This is the door between the law and the gospel, which was opened by the death and resurrection of the dear Redeemer, to bring his redeemed family through; as, under the lead of Joshua, Jordan was divided to let Israel pass through into the land of Canaan. When one is given a hope of salvation he receives that hope not upon the ground of having sought admittance, but as having been "accepted in the Beloved." In this experience one never realizes a passing through the door, but is surprised to find himself in an unexpected time and in an unknown way within the door, within the walls of salvation. It is always a wonder

to the rejoicing soul how he came to be there. Often the wondering saint will wish for his burden again, that he might notice how it passed from him, and how he came into this grace wherein he stands. But this none can ever observe. "The kingdom of God cometh not with observation." But the favored one who is experimentally within the city of God, and is enjoying some taste of the marriage supper, the feast of fat things, while wondering to find himself there, is given to know that he was known and loved with an everlasting love by the dear Redeemer, and never lost sight of, but watched over, and preserved in Jesus Christ, and drawn with loving-kindness, and brought through great tribulation, at the appointed time to realize in sweet experience the sacred joys of this marriage supper of the Lamb.

All these parables, from that of the great supper to that of the sheep and goats, appear to me to show in various ways the distinction between the Lord's people and those who do not attain unto the law of righteousness, because they seek it not by faith, but as it were by the works of the law.—Rom. ix. 31. This kind of teaching is for the benefit and comfort of the saints, who are represented as the poor, the lame, those who were compelled to come in, those taken while their companions are left, the faithful servants, the wise virgins, the sheep; and it is to them and for their good that the admonition is repeatedly given, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The Savior's command to them to watch is not in vain. It comes to them with power; and like all the words that go forth out of his mouth, it accomplishes that which he pleases.—Isa. lv. 11. The teaching concerning the faithless character, false profession, and awful end of those who in these parables are rejected and sent away by the Savior, has the effect to make the Lord's people watchful. It is they only who examine themselves with anxiety and trembling, fearing lest they shall be found among the foolish and faithless, who shall go away into everlasting punishment. They, and they only, often fear that they are way-side or stony-ground hearers. Those who are described as the excuse-makers when the gospel feast is declared ready, the wicked and slothful servants, the foolish virgins, the goats, appear to have no fears, no self-distrust or self-depreciation, but are self-complacent, ready to plead their own merits, and to deny any charge against. But the righteous can see no merit in themselves, and freely acknowledge that they well deserve the wrath of a holy God. Therefore they are kept watchful of the hand of the Lord and of his dealings with them, and watchful of themselves, desiring that they might walk in the fear of the Lord. And to them, while made thus watchful, it is from time to time shown wherein

they essentially differ from those who are rejected, and precious evidences are sweetly forced upon them that the dear Lord has given them wisdom and faithfulness, has broken and mellowed their hearts, and made their consciences tender in his fear, in order that they shall be good-ground hearers of his precious word, and that he has in infinite love and mercy set them on the right hand of their loved and glorious King.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 18, 1889.

LEISENRING, Pa., Jan. 27, 1889.

DEAR BRETHREN BEEBE:—As many patrons of the SIGNS have expressed their appreciation of the weekly issue of the SIGNS, I also desire to say that I am very glad, because God in his providence has enabled you to commence the weekly publication of the oldest and best Baptist paper in America; for I think it is confined more to spiritual things than any other paper that I have yet seen. I hope it may be successful as a weekly. I have been a reader of it for many years, and during that time I have generally approved what was published, and highly appreciated the opportunity of reading it; and though for more than thirty years, during which time I have been a reader, some things have appeared in its columns that I could not fully indorse, yet I have accounted for it in my dullness of comprehension; and if at any time one or more of your correspondents have given their views on certain portions of Scripture that are inconsistent with the holy writ, it is only a mistake that all uninspired men are liable to make. But in justice to the very many writers who have written for the SIGNS, they have been willing to submit their views to the brethren, to be carefully compared with the word of inspiration, and have not shown a disposition to force their opinions upon the minds of others. There may be a few exceptions in this respect, and a few instances in which designing men have endeavored to make use of the columns of the SIGNS for the purpose of spreading discord among the churches, and of gratifying a selfish propensity; but these are rare, and through the vigilance of the editors they have been discovered in time to have a portion at least of their ends thwarted. "Behold, how good and how pleasant it is for brethren to dwell together in unity." But we fail to realize this good and pleasant frame of mind, except there be a dwelling together in unity, and this unity is given us in the Lord Jesus Christ. It is a fellowship with him in his suffering, in his death, and in his glorious resurrection; for if we suffer with him, we also shall reign with him. "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 3. "God is faithful, by whom ye were called unto the fellowship of

his Son Jesus Christ our Lord."—1 Cor. i. 9. And if we love him that begat, we also love them who are begotten of him. And where there exists genuine love among brethren, there is fellowship, and a dwelling together in unity. I do not think the word union, as it is sometimes used to show relationship between Christ and his church, and between the individual members of the church, expresses the relation; for discordant elements may be joined together in union. But both he that sanctifieth and they who are sanctified are all of one. And there is one body, and one Spirit, even as they are called in one hope of their calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all. If we have not the Spirit of Christ, we are none of his. "And as many as are led by the Spirit of God, they are the sons of God." From these and many other declarations of Scripture we conclude that being heirs of salvation, and joint heirs with Christ, walking after the Spirit, and not after the flesh, there is no discord among the saints, but a sweet sitting together in heavenly places in Christ Jesus. Two cannot walk together except they agree. If one walk after the flesh, and the other walk after the Spirit, there is a conflict; hence discord. But one is justified, and the other is condemned. 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." It is highly important to us, if we desire the approval of our Master, to be found walking in him, endeavoring to keep the unity of the Spirit in the bond of peace, and to stand firm; for this is a day of darkness, when many are giving way to the popular delusions of the world, which seem to be increasing and closing around the saints of the Most High. Brethren, this imperfect letter is at your disposal.

As ever, in fellowship,

J. BEEMAN.

PHILADELPHIA, Pa., Jan. 22, 1889.

DEAR BRETHREN BEEBE:—I feel like writing to you to-night of some of the thoughts that have been passing through my mind for the past week upon the subject of the matter contained in the book of Esther. The types and shadows of the old dispensation seem sometimes to become so intimately blended with the reality of the gospel times, to which they are directed, or to which they point, that in reading the one the mind becomes concentrated upon the other, even to the swallowing up of the historical matter, in the rich reality of the truth which has been presented. The king of the Medes and Persians had a wife (queen Vashti), who in disobedience to his command refused to be brought before him, that she might be shown to the people; for she was fair to look upon. In looking upon the king as a type of our Lord and Savior

Jesus Christ, we can see in the queen and her disobedience a pattern of the children of national Israel. By the surrounding nations they were looked upon as a highly favored people, as a mighty people, chosen from among the nations, and kept by the power of the unseen and unknown God. While they were the chosen people of God, yet they (like queen Vashti) were a stiff-necked and rebellious people, disobeying time after time the commandments laid upon them, and running after other gods. But the God of Israel was long-suffering, of tender compassion and enduring mercy, passing over their many rebellious acts with forgiveness, taking them into favor not only seven times, but seventy times seven. Haman, it would seem to me, represents the proud Pharisee, or one in the position of Saul of Tarsus. Seeing the poor Jew sitting at the gate of the king's palace, refusing to bow to him or do him reverence, he desired to persecute him and all his people by putting them to death. When the king said unto Haman, "What shall be done unto the man whom the king delighteth to honor?" like the Pharisee who thanked God that he was not as other men, Haman in his heart thought there was no other man in the kingdom whom the king would delight to honor as he; and so, through his treachery, pride and self-sufficiency, he was brought to hang upon the very gallows which his own hands erected for the hanging of poor Mordecai. As the apostles and ministers of the cross of Christ stand upon the walls of Zion, watchful not only of their King, but also of his people, so Mordecai sat at the king's gate, not only giving information as to the danger to the life of the king, but also with watchful eye guarding the interests of his people. I have sometimes thought that the two characters, Haman and Mordecai, might fitly represent the two natures manifested in the one man who was first Saul of Tarsus, full of vindictive wrath and blood-thirstiness, until such time as he by the power of his Redeemer became Paul the apostle to the Gentiles.

Mordecai, the champion of national Israel, and Paul, the same character toward spiritual Israel. And now we come to that beautiful character, queen Esther, who as a pattern of the church presents herself before the king, not with a brazen face, as did Haman, but with a veiled countenance. As by the resurrection of our Savior the legal heavens passed away, and the gospel kingdom was set up, so after the disobedience of the first queen, by the command of the king she was put away, and in her stead was ushered in the true bride, the new queen, spotless and pure. How different the petition of the queen to her king from that of Haman. When she is asked, "What is thy petition, queen Esther, and it shall be granted thee? and what is thy request, and it shall be performed, even to the half of the kingdom?"

She answers, with humility and with meekness of heart, "If I have found favor in thy sight, O king, and if it pleaseth the king," &c. And so, dear brethren, as the church, the bride, cometh to her Lord, so each individual member comprising that church, as they are drawn unto him by the Father, experiences that trustfulness, reverence and humility which characterize every humble follower of Jesus. Not as the Pharisee, boasting in his strength and wisdom, does the child of God approach the throne of grace to petition for that which the heart desires; but conscious of his weakness and sinfulness, realizing his unworthiness, being borne down by the burden of debt which is upon him, and having nothing wherewith to pay, like queen Esther he presents himself before the Lord in the attitude of one who, needing all things, depends entirely for all things upon him who he knows is able to give. In her petition to the king she asked for nothing that would adorn her natural body, nothing that would raise her higher in power or popularity; but offering up her own life, which she jeopardized, she said, "If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written," &c. I feel sure that every heaven-born child has reached in their experience just this state of dependence. If all these things are true, then may we venture to ask. Esther's petition was granted by the king before it was uttered; and so every prayer of God's children is answered in the heart before uttered by the tongue. Sweet and precious are the prayers of the saints, given by the Spirit, and offered unto and accepted by the Father. How perfect are all his ways! How unsearchable are his riches! His ways are past finding out, and his riches are above all rubies. What have we that the Lord has not given us? All things are his. In him are hid all the treasures of wisdom and knowledge. We are his workmanship, created in Christ Jesus unto good works. From our natural attainments we have nothing to boast, and from our spiritual riches we are unable to give praise adequate to the favors we have received. As we journey on through this vale of sorrow and unbelief, imprisoned in our natural bodies, we are made willing in the day of God's power, and gladly take up our cross and follow him; and so from time to time, being weary and footsore, we are brought into his garden, which is inclosed with the walls of salvation, tenderly nurtured, growing in grace, until that perfect day when time shall be no more, and the glories of eternity shall be revealed.

Yours in hope of life eternal,

B. F. COULTER.

DUNKERTON, Iowa, Dec. 20, 1888.

DEAR BRETHREN BEEBE:—Inclosed you will find a precious letter

from brother and sister Ellis, written to me by sister Ellis. Her beloved husband was deprived of his sight last spring, which is a great trial; but we have reason to thank God that he has revealed himself to him years ago as the chiefest among ten thousand, and the One altogether lovely. It has been my happy privilege to meet with this dear brother several times at our meetings and associations, and we have had many precious, enjoyable seasons together, while trying to exalt the precious Savior, in speaking of his dear name. My desire and prayer is that our family paper may be made a blessing to the church of God.

With love to you and all the correspondents and readers of the SIGNS OF THE TIMES, your brother,  
THOMAS BLAKE.

CHARLES CITY, Iowa, Nov. 22, 1888.

DEAR BROTHER AND SISTER BLAKE:—I have been expecting to hear from you for some time, as you said in your last letter you would write again after you returned from the meetings; else I should have written before, according to promise. Mr. Ellis remains about the same as he was when you were here. He felt somewhat tired for awhile, but the memory of the good meetings seemed to keep him up. He said he thought it would last him forty days on his journey. How pleasant it would be if we could have those sittings together in heavenly places oftener; but we must submit to the will of him that doeth all things well. He knows what is best for us. What a blessing it is that our destiny is not left to ourselves; for how soon we would ruin ourselves. All my hope is that he overrules all things (not a part) for his own glory and the good of those that love him; and all do love him that know him, even those he manifests himself to, and no others. I hope and trust I have seen him by the eye of faith, and yet my faith is often very weak; but although little and weak as it is, it is everything to me, a pearl of great price, freely bestowed on one very unworthy. I often think, What is man, that the Lord should be mindful of him, and watch over him, and keep him safe to the journey's end, and then receive him, to praise him through eternity for his mercy and goodness? Happy thought, if we can be counted worthy to enter into that rest that remains to the people of God. Happy exchange from this world of sin, sorrow and affliction. Jesus was afflicted, and what are our afflictions compared with his, who for our sakes became poor, that we through his poverty might be rich? His sufferings in the garden and upon the rugged hill of Calvary, and his agony on the cold ground, when he sweat as it were great drops of blood, all were for us poor, lost and ruined sinners. Why should we complain? Let our lot be cast where it may, his path was much rougher than ours. Yet how

often we murmur and complain when anything obstructs our way. But although he sees fit to use the rod for our transgressions, and hides himself for awhile, he returns again with healing in his wings, and pours in the "oil of joy for mourning." When he says, "Peace, be still," there is a great calm. He can stay the tempter's hand, and make smooth sailings again for awhile. But so often we get into by and forbidden paths, and the seas are boisterous, and the way is rough. O! if we could always keep close to our Guide, we would be safe; but for our good he often sees fit to leave us to ourselves for awhile.

Well now, sister Blake, I hope your health is improved, and the Lord will support and keep you all. We received a kind letter from your daughter Sarah yesterday. We send united love to you both. My sister is still here, and joins with us.

MRS. C. P. ELLIS.

HARTLAND, Wash. Ter., Jan. 21, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Allow me to express my gratitude to you for your long-forgiveness with us in not sending in our remittance for the SIGNS. You have continued to send them on to us, for which accept our sincere thanks. We live twenty miles from Goldendale, where our membership is. We are getting along in years, and cannot attend regularly. My health is very poor, and I can only attend once and awhile during the summer. The SIGNS OF THE TIMES contains about all the preaching that I have, or at least all that I can call preaching. We are living in a neighborhood that is divided up with different denominations of so-called churches. Sometimes I go to hear them, and wish I had stayed at home. But then I begin to think it may be the fault is in me, and I am afraid that I am too apt to judge others. May God help me to know the truth as it is in Christ Jesus. I have been a reader of the SIGNS ever since a child. My dear father, Dr. J. M. Savage, who now lies silent in the grave, was one of the first subscribers to the paper, and when I married and left home he furnished it to me for a number of years, and I feel like I cannot do without it. I have often felt that I would so much like to write my experience of grace; but feeling my own weakness and inability to say anything that would edify or encourage God's dear children, I have deferred from time to time to do so. Yet I feel there is a duty for God's dear children to perform, and if I am one of that happy number I pray that God will help me to perform that duty, let it be what it will, for I feel assured that I am in the hands of an all-wise Creator, who cannot err, and who does all things well. May the dear Lord reconcile me to his will in all things. My earnest prayer is that you, dear brethren,

may be spared and blessed with the right understanding of his word, that your teachings may edify and comfort the dear children of God in the future, as they have in the past.

I am, as ever, your unworthy sister,

LOUISA PITMAN.

PRATT MINES, Ala., Feb. 6, 1889.

DEAR BRETHREN EDITORS:—I have just been reading brother Lively's letter, expressing his interest in the SIGNS containing brother Hardy's able and efficient reply to friend Duley. Brother Lively was not by himself in being interested in that. Brother Hardy seems to be "the right man in the right place," when it comes to refuting Missionary arguments. His book of "Five Days Debate" is very interesting. I consider that he done his duty well, and fully maintained the cause he went there to defend. Brother Lively expresses some surprise that any would leave the Old Baptists to go to other orders; and it is true that it is seldom ever done. But friend Duley did better than a church east of Birmingham; for they passed a resolution declaring nonfellowship for God's predestination of all things. Friend Duley went clear over to the Missionaries, while they stopped on the half-way ground. The Deacon told me they believe predestination of all things to be heresy. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." Predestination of all things is the only doctrine that sweeps every error so clean that there is no place left for Arminianism, chanceism, or any other ism. It utterly refutes the eternal two seed, nonresurrection theory, and is the only doctrine that fully sustains the fact that God is the Creator of all things, that "he is before all things, and by him all things consist."

P. J. POWELL.

ACWORTH, Ga., Nov. 27, 1888.

DEAR BRETHREN BEEBE:—By request of brother Alexander, I send you a list of names of Baptists in Texas. He wishes you to give your views through the SIGNS OF THE TIMES on the subject of the transgression, as Baptists out there differ on that, as also on predestination.

I have been in much trouble for a long time. When I lay down to-night I could not sleep. In taking a retrospective view of my life I felt discouraged, and said, O Lord, give me right thoughts and understanding of these things! Then these words came so sweetly to my mind that the tears flowed from my eyes and my heart was filled with praise to God, "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 so persecuted they the prophets which were before you." I often think of Jesus when I cannot sleep. You know we read that he spent whole nights in prayer; and it certainly was for us. He had no sin.

Your unworthy sister,

L. P. McDANIEL.

(Editorial reply on page 69.)

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 27, 1889.

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.

### LAMENTATIONS III. 38.

G. BEEBE'S SONS:—Is there such a passage of Scripture, "Out of the mouth of the Most High God doth not proceed both good and evil?" J. S. B.

#### REPLY.

Evidently there is no such declaration in the inspired record, as such a sentiment conflicts with what the Lord himself has declared by the mouth of his inspired prophets. In Lamentations iii. 38, Jeremiah inquires, "Out of the mouth of the Most High proceedeth not evil and good?" Most certainly they do. Who will dispute it? "Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—Isa. xlv. 7. Has anything transpired contrary to the will of God, or that he has not decreed? "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"—Lam. iii. 37. Does he not say that he has declared the end from the beginning?—Isa. xlv. 10. If men succeed in their wicked designs, it is because God has determined that so it shall be. "A man's heart deviseth his way, but the Lord directeth his steps."—Prov. xvi. 9. "Now therefore be not grieved, nor angry with your yourselves, that ye sold me hither; for God did send me before you to preserve life." "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. xlv. 5; 1. 20.

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

"Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

"There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."—Prov. xix. 21. To quote all the Scripture that declares the predestination of God in all things that come to pass, would be to transcribe a very large portion of the volume of inspiration. Says the wise man to the children of wisdom, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."—Prov. xix. 27. Where shall we find the words of knowledge but in the "all Scripture given by inspiration of God, and profitable for doctrine?" What comfort can possibly accrue to a child of God from the thought that anything comes to pass that was not



embraced in the counsel of God, and that does not proceed out of his mouth as a decree?

In this book of Lamentations the prophet Jeremiah mourns over the deplorable condition of God's people, driven from their beloved city, and captives in Babylon, as a just judgment upon them for their departures from their covenant God. "How doth the city sit solitary that was full of people! how is she become as a widow!" "The ways of Zion do mourn, because none come to the solemn feasts. All her gates are desolate, her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief; her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy." "Zion spreadeth forth her hands, and there is none to comfort her." "The Lord hath commanded concerning Jacob, that his adversaries should be round about him." "The Lord hath purposed to destroy the wall of the daughter of Zion." "The Lord hath done that which he hath devised: he hath fulfilled his word that he had commanded in the days of old." It is true that the Chaldeans were the instruments, yet the Lord declares that it is his doings, and that it was the fulfillment of his purpose in the days of old. Is there evil here and the Lord has not done it? The wicked are his sword, and he is the hand that wields it. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." "Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." Thus we see that the wicked devices of men are embraced in the counsel of the Lord which shall stand, and out of the mouth of the Most High proceedeth the evil with which his people are afflicted. How awful is his chastening rod! He has determined the nature and the measure of the evil that shall come upon his people, and declares that the effect is not uncertain, but shall be seen in their mourning over their sins, and returning unto him, the mighty God, who had smitten them. "Wherefore doth a living man complain, a man for the punishment of his sins?" Does Jeremiah complain that the Lord has dealt unjustly or unkindly with Israel in his judgments? Does Israel complain and murmur? Why should they complain for the punishment of their sins? "It is of the Lord's mercies

that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him." "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." "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. If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." When humbled under the mighty hand of their God, Israel shall not complain, but shall say, "I know, O Lord, that thy judgments are right, and that in faithfulness thou hast afflicted me." "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." It is a mercy and an evidence of God's favor that his people are punished for their sins. "He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord." God said to Israel, "You only have I known of all the families of the earth: therefore will I punish you for your iniquities." Bastards may escape his rod, but his children never will. Like Israel in the type, his spiritual people may "become as a widow," and may "sit solitary;" but the Lord will not cast off forever, for he will again commend his love toward them, and take vengeance on them who have been a sword in his hand to afflict them.

In the Lamentations of Jeremiah is expressed the sorrow of the re-deemed family of God, under a sense of their sinful and wretched condition, while subject to the vanity of this time state. Under his afflicting hand the flesh would say, "Curse God and die." Why should you be thus afflicted? The Lord could, in a moment of time, deliver you from it all, and why does he not do it? He could keep you from sinning against him, and why does he not do it? How many questions of this kind present themselves to the mind of the tried subject of God's grace. O what replyings against God! "He hath brought me into darkness, and not into light. Surely against me is he turned; he turneth his hand against me all the day." "He hath builded against me, and compassed me with gall and travail." "Also when I cry and shout, he shutteth out my prayer." "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." We are apt to think that our sorrows and trials are pe-

culiar to ourselves; that none who cherish a hope in the mercy of God have as much cause as we for doubts and fears. But every heart knoweth its own bitterness, and every one must mourn apart. Could we only believe that the Lord was trying our faith in these things, how easy the mind would be. "What thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea: who can heal thee?"—Lam. ii. 13. The sorrows of God's people surely are like a sea. "All thy waves and billows are gone over me." Deep calleth unto deep. The sea of trouble appears to have no bounds, and we are overwhelmed. Are there any temporal troubles and calamities to which we can compare the awful sufferings of that child of God who is experiencing the hidings of God's countenance? We can bring forth nothing from all the realm of nature that will answer to it, or that will afford comfort to the "afflicted, tossed with tempest." Perhaps it would be next to impossible for us to think of the worst temporal affliction we have endured, without thinking of some one who has been or is worse off than we have been. Thus by comparing and contrasting our situation with that of others, we might be more or less comforted. But not so in these soul troubles. Only he out of whose mouth proceedeth both evil and good can comfort us: only he who has "the tongue of the learned" can speak the word that will give rest and quiet to us. "Who is he that saith" to such a troubled one, Peace, "and it cometh to pass, when the Lord commandeth it not?" But when the "waters flowed over my head, then I said, I am cut off," ready to perish; yet hope is not dead; faith is not destroyed; there is a throne of grace; "I called upon thy name, O Lord, out of the low dungeon." Amazing grace! "Thou hast heard my voice!" "Thou drewest near in the day that I called upon thee; thou saidest, Fear not."

"The storm could not bury that word in the wave—  
'Twas taught through the tempest to fly;  
It shall reach his disciples in every age,  
Saying, Be not afraid, it is I.  
It is I, it is I.  
Fear not, trembling one, it is I.  
In the midst of the storm,  
In the midst of the gloom,  
Fear not, trembling one, it is I."

Out of the mouth of the Lord has proceeded good, as well as evil. "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men. Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord; for he hath shewed me his marvelous kindness in a strong city.

For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your hearts, all ye that hope in the Lord."

#### THE TRANSGRESSION.

IN accordance with the request of brother Alexander, as expressed in the letter of sister McDaniel, on page 68, we offer some thoughts upon the subject of the mystery of iniquity, as it was first manifested in the natural creation. It must be remembered, however, that finite intelligence can never comprehend the wonders connected with this deep mystery. God has purposely hidden this matter of the origin of iniquity among those secret things which he has reserved in his own keeping; and all that we are capable of comprehending concerning it is what he has been pleased to reveal in his sacred word. Natural reason and philosophy can only wander in a hopeless labyrinth of error when seeking to explore this infinite and fathomless secret of the Most High. All that is for the benefit of his saints to know is clearly revealed in the inspired Scriptures. All efforts to know more than this only tend to bewilder the mind of the inquiring saint.

The first thing to be considered in discussing the subject proposed for our views, is the scriptural definition of transgression. It is written that "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."—1 John iii. 4. And Paul says, "Where no law is, there is no transgression."—Rom. iv. 15. Again it is written, "All unrighteousness is sin."—1 John v. 17. From these declarations of divine truth it is evident that wherever there is sin there is a transgression of law. The converse is also true, that wherever any law is transgressed there is sin made manifest by that law.

We presume the principal point of our brother's inquiry is with reference to the origin of sin. On this subject much speculation has been published from the pulpit and from the press; but all has added nothing to what is given by the word of inspiration. Many highly esteemed ministers of the gospel have been carried away from the simplicity of the word of truth by fanciful theories, in which they have thought to explain the indisputable fact of the existence of sin. Some have contended that it was not included in the purpose of God that sin should ever have place in the universe which he created; and many dear subjects of the redeeming grace of God have been captivated by this theory, not appearing to consider that such a view involves the denial of the infinite wisdom and power of

God. It is argued that the holiness of God is impeached by the doctrine that he purposed the existence of the wicked as rebels against his perfect law; and that if the entrance of sin into the world was included in the eternal purpose of God, then there is no just ground for the condemnation of those who have transgressed the law which was given to them. From this fallacy is deduced the charge of unrighteousness with God, and he is said to be "the author of sin." Under the delusion of this false system of reasoning some dear children of God have been betrayed into the denial of clearly revealed truth. The effect of that denial is felt in their failure to find rest in the perfect assurance that the God of their salvation is really sovereign and infinite in all his glorious attributes, so that all beings and all worlds are subject to his will. Thus they are robbed of their comfort which is assured by the confidence in the unlimited power of God to declare the end from the beginning, and to cause his glory to appear even in making the wrath of man to praise him, and in restraining the remainder of wrath.

Since this subject is too deep for finite comprehension, there can be no safety in trusting to the vain efforts of reason for its investigation. The only light upon it is that which God has himself declared. To those who really believe the testimony of divine truth the record of the word of the Lord must be the end of all controversy, whether finite reason can understand that word or not. In the third chapter of the book of Genesis is found the first account of the entrance of sin into the world. Paul, referring to that record, says, "By one man sin entered into the world;" "By the offense of one judgment came upon all men to condemnation."—Rom. v. 12, 18. From that first disobedience, in which all the natural race of Adam was involved in death, there is no possibility that any man should ever deliver himself so as to be justified from sin. The law which was given to national Israel on Sinai, contained no provision for the removal of that condemnation which had come upon them in common with all the family of Adam in that first disobedience to the command of the Creator. Even if an Israelite could have fully answered every demand of that law it would not have released him from the death which had already passed upon him in that original transgression. Neither did the violation of the law of Moses bring upon the transgressor any penalty beyond the temporal calamities which were provided in that law. There was neither eternal life nor eternal death in that covenant which was given to the natural Israel. "For if there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. iii. 21. By the commandment of that law sin is made to appear, as

it truly is, "exceeding sinful." For this end it was added, "because of transgressions."

It is evident that without the existence of sin there could have been no revelation of salvation for sinners. But it is clearly written to the elect strangers, that they were not re-deemed with corruptible things, as silver and gold, from their vain conversation received by tradition from their 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."—1 Peter i. 18-21. It is inconsistent to suppose that this eternal purpose of God provided for a mere contingency which might never come to pass. The provision of Christ Jesus as the Savior of his people from their sins, necessarily involves the provision that he should have a people to be the subjects of that salvation which was provided in him. So Paul 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; 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. This doctrine perfectly agrees with that which the Spirit of Christ moved David to sing, "My substance, [marginal reading, *strength*, or *body*] was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 15, 16. From this declaration it seems evident that the purpose of God was not defeated by any circumstances surrounding the chosen members of the body of our gracious Redeemer. In their hopeless death in sin they were not less the objects of eternal love and choice than when finally exalted in glory with their triumphant Redeemer. This truth is indispensable to the comfort of hope in which the believer in Jesus finds all his rest. The power of our God is supreme over the wickedness and malice of all enemies of his truth as it is exalted in the heaven of his glorious holiness. So Jesus denied the assertion of Pilate when he claimed power to release him or to deliver him to be crucified, saying, "Thou couldst 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. It is important to notice that the Lord finds in the fact of the fulfillment of the purpose of God in his betrayal "greater sin," instead of the conclusion of carnal reason, which would contend that Judas could not have been guilty in doing that which the hand and counsel of God determined before to be done.—Acts iv. 28. All who believe the Scriptures will confess that the murder of the Lord of life was the most awful crime ever wrought by sinful men; yet this is plainly declared to have been done in fulfillment of the determinate counsel and foreknowledge of God.—Acts ii. 23. It was indeed done with wicked hands, and was no less criminal in those who crucified him, although God used that crime as the channel through which his chosen people were cleansed from all sin. This wonderful mystery is beyond the comprehension of finite intelligence, yet it is positively declared by the infallible revelation of divine truth. Without the death of the Savior there could be no salvation for sinners. By his precious blood alone his saints are cleansed from all their transgressions, and made holy and without blame before God in love.

As this was included in the purpose of divine grace for the redemption of the chosen people of God, so all minor exhibitions of wickedness are among the things which God will cause to show forth his glory in the manifestation of his grace. Many instances might be cited from the Scriptures, wherein God caused the sinful actions of men to contribute to the accomplishment of his purposes of mercy and goodness to his chosen people. The envy of Joseph's brethren was made subservient to the fulfillment of the dreams which God had given to the child. The arrogance of Haman was one of the incidents in the providence of God through which was brought about the deliverance of the Israelites from utter destruction. The tyranny and obstinacy of Pharaoh was used in bringing the chosen nation out of Egyptian bondage. The persecution at Jerusalem was the instrumentality which God had appointed by which the saints were driven everywhere, preaching the word of salvation among the Gentiles. In all these, and many other cases which are written for our learning, the enemies of God were impelled by wicked motives, and were not the less guilty because their malice was made to serve the very truth which they sought to destroy. To the narrow view of reason the way of the Lord is wrong and inconsistent with his promise of love and mercy, so that even Jacob said, "Me have ye bereaved; Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."—Gen. xlii. 36. Yet it was but a little time after this that he saw the wagons which Joseph had sent to carry him,

and then by the power of faith his spirit revived. It was Israel who then said, "It is enough; Joseph my son is yet alive; and I will go and see him before I die."—Gen. xlii. 36; xlv. 27, 28. So it is now with them who are led by the Spirit of God. While, like the natural Jacob, reason is always despondently questioning the faithfulness and truth of God, it is given them at times by faith to see, as was shown to the typical Israel, that even the severest afflictions and the most adverse circumstances which they encounter are all working together for good to them. This comforting and precious truth is never seen in any other way but by faith. Reason cannot receive the revelation of the Spirit, because it is purposely hidden from the natural man, to which reason belongs. The light of revelation is all darkness to the wisdom of this world, even in the saints. For this cause there must ever be a continual warfare with them between the darkness of their natural mind and the knowledge which they have by the revelation which they receive by faith, and which is the ground of their hope in the salvation of God in Christ Jesus. In this conflict the saints always find the importance of relying with a firm assurance upon the firm foundation of the omnipotence and unlimited sovereignty of the God of their salvation. No philosophy can shake the clear declaration of this truth as it is written in the Scriptures. With the admission of the real sovereignty of God all the caviling of unbelief is silenced. This truth gives the victory to the saints in every assault of unbelieving doubts.

It is not possible in the brief limits of this article to refer in particular to the mass of scriptural testimony by which the sovereignty of God is declared; the unprejudiced reader will find it in all the record given by inspiration of God.

While reason is so blinded by sin that it is not a safe guide in regard to the important subject of our brother's inquiry, it does seem that there is no consistent acknowledgment of the existence of the God whose every attribute is infinite, without the admission that the inspired declaration is true, that "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. The purpose of the Lord has not been defeated by the transgression of his law. This is too wonderful for finite comprehension; yet it is plainly written by the infallible Spirit of truth, not only in this text, but in the whole record which God has given. We cannot claim ability to comprehend this awful mystery; yet we would not dare contradict what God has declared. Confessing our own vanity in the sight of the Holy One, let us all in humility say, "Yea, let God be true, but every man a liar."—Rom. iii. 4. Even reason cannot consistently deny that

in his infinite sovereignty God is just in the creation of devils and darkness, as well as in the creation of angels and the formation of light. Otherwise, there is a limit to his sovereignty. This is atheism, for without infinity in all his perfections there can be no God. The initial error in all reasoning on this subject is the assumption that man is capable of judging the work of God. It should never be forgotten that while he has given his law to his creature man, he is God, and therefore he is above all law. His will is his only standard of right. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places."—Psa. cxxxv. 6.

## SERIALS.

### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

#### CHAPTER XXXVII.

*Upon what the molten sea stood in the Temple.*

THIS molten sea stood upon the backs of twelve brazen oxen.—2 Chron. iv. 4. These oxen, as they thus stood, looked three toward the north, three toward the west, three toward the east, and three toward the south.

These twelve oxen were types of the twelve apostles of the Lamb, who, as these beasts stood looking into the four corners of the earth, were bidden to go and preach the gospel in all the world.

They were compared to oxen, because they were clean; for the ox was a clean beast. Hence the apostles are called holy.

They were compared to oxen, because the ox is strong; and they also were mighty in the word.—Prov. xiv. 4; 2 Cor. xii.

The ox will not lose what he has got by drawing—he will not let the wheels go back. So the apostles were set to defend, and not let that doctrine go back which they had preached to others; nor did they. They delivered it pure to us.

In that they stood with their faces every way, it was, as I said, to show how the apostles should carry the gospel into all the world.—Matthew xxviii. 19; Mark xvi.

And observe, just as these oxen were placed, looking in the temple every way, even so stand open the gates of the New Jerusalem to receive those that by their doctrine should be brought into it. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Rev. xxi. 13, 14; Luke xiii. 29.

These oxen bear this molten sea upon their backs, to show that they should be the foundation workmen of the gospel, and that it ought not to be removed, as was the molten sea of old, from that basis to another.

It is also said concerning these oxen that thus did bear the molten

sea, that all their hinder parts were inward; that is, covered by that sea that was set upon their backs. Their hinder parts, or, as the apostle has it, our uncomely parts.—1 Cor. xiii. 23, 24. And, indeed, it becomes a gospel minister to have his uncomely parts covered with that grace which by the gospel he preaches unto others; as Paul exhorts Timothy, to take heed unto himself and to the doctrine.—1 Tim. iv. 6.

But alas! there are too many who, can they but have their heads covered with a few gospel notions, care not though their hinder parts are seen of all the world. But such are false ministers. A prophet calls them the tail. "The prophet that teacheth lies [either by word or with his feet], he is the tail."—Isa. ix. 15; Prov. vi. 12, 13. But what a shame to hide his head under this molten sea, while his hinder parts hang out. Such an one is none of Christ's oxen; for they, with honor to their Master, show their heads before all the world, for that their hinder parts are inward, covered.

Look to thy hinder parts, minister, lest while thy mouth doth preach the gospel, thy nakedness and shame be seen of those which hear thee. For they that do not observe to learn this lesson themselves, will not teach others to believe the word, nor to live a holy life. They will learn of them to show their shame, instead of learning to be holy.

#### CHAPTER XXXVIII.

*Of the lavers of the Temple.*

BESIDES this molten sea, there were ten lavers in the temple, five of which were put on the right side, and five also on the left.—2 Chron. iv. 6. Of their fashion and their furniture you may see in First Kings vii.

These lavers, as the molten sea, were vessels which contained water; but they were not of the same use with it. True, they were both to wash in—the sea to wash the worshipers, but the lavers to wash the sacrifice. "He made also ten lavers, to wash in them such things as they offered for the burnt offering; but the sea was for the priests to wash in."

The burnt offering was a type of the body of Christ, which he once offered for our sins; and the fire on which the sacrifice was burned was a type of the law which seized on Christ when he gave himself a ransom for us. For that under the law was called the burnt offering, because of the burning upon the altar.

But what then must we understand by these lavers, and by this sacrifice being washed in them, in order to its being burned upon the altar? I answer, I think that the ten lavers were a figure of the ten commandments, in the purity and perfection of Christ's obedience, to which he became capable of being made a burnt offering, acceptable to God for the sins of his people. Christ was made under the law, and all his acts of obedience to God for us were legal.

And his living thus a perfect legal life was his washing his offering in these ten lavers, in order to his presenting it upon the altar for our sins. The lavers went upon wheels, to signify walking feet. And Christ walked in the law, and so became a clean offering to God for us. The wheels were of the very same as were the lavers, to show that Christ's obedience to the law was of the same, as to length and breadth, with its commands and demands, to their utmost tittle and extent. The inwards and legs of the burnt offering were to be washed in these lavers, to show that Christ should be pure and clean in heart and life.

We know that obedience, whether Christ's or ours, is called a walking in the way, typified by the lavers walking upon their wheels. But I mean not by Christ's washing of his offering that he had any filthiness cleaving to his nature or obedience; yet this I say, that so far as our guilt laid upon him could impede, so far he wiped it off by washing in these lavers; for his offering was to be without blemish and without spot to God. Hence it is said that he sanctified himself, in order to his suffering. "Being made perfect, he became the author of eternal salvation to all them that obey him."—John xvii. 19; Heb. v. 6-10. For albeit he came holy into the world, yet that holiness was but preparatory to that by which he sanctified himself in order to his suffering for sin. That which was his immediate preparation for his suffering was his obedience to the law, his washing in these lavers. He then first yielded complete obedience to the law on our behalf; and then, as so qualified, he offered his washed sacrifice for our sins, without spot to God. Thus, therefore, he was our burnt offering, washed in the ten lavers, that he might according to the law be accepted of the Lord.

"And he set five of the lavers on the right side of the house, and five of them on the left." Thus were the ten divided, as the tables of the law; one showing our duty toward our God, the other our duty toward our neighbor; in both which the burnt offering was washed, that it might be clean in both respects.

They might also be thus placed, the better to put the people in mind of the necessity of the sanctification of Christ, according to the law, in order to his offering himself an offering to God for us.

(To be continued.)

#### RECEIVED FOR CHURCH HISTORY.

C. Hancock 2, W. S. Anderson 2, M. W. Egbert 2 50, L. J. Newton 2, R. O. Blanks 2 50, M. R. Rountree 2 50, R. L. Goalsby 2, John A. Adams 13 50, P. M. Dickinson 2, Mrs. V. A. Priest 8, B. B. Pullam 2, John McCain 2 50.—Total \$43 50.

## OBITUARY NOTICES.

My dear husband, **Josiah Murphy**, died at his home in Barbour Co., W. Va., Dec. 3d, 1888, after a short illness of chronic asthma, aged fifty years, three months and sixteen days.

After intense suffering, he passed from death unto life. He did not belong to any church, but was a strong believer in the doctrine of the Old School Baptists, and loved to read the SIGNS OF THE TIMES. He is sadly missed by friends, as well as by relatives. He leaves a wife and ten children to mourn their loss; but I hope our great loss is his eternal gain.

AMANDA MURPHY.

It has become my painful duty to record the death of my dear wife, which occurred on Sunday evening about nine o'clock, Dec. 8th, 1888, aged forty years, seven months and twenty days.

She was a member of the Old School Baptists, and was always ready to defend the cause, and to declare what she hoped the Lord had done for her soul. Her home was always open for the people of God. Her sickness was typhoid fever, which turned to congestion of the lungs. She leaves myself and five children. I know it to be true that none can mourn as they who have lost such a good companion. May the Lord cause the children to realize their absolute dependence upon him, wean them from every other refuge, and make them, if it is his holy will, to openly confess him who has so manifestly shed abroad his love in their hearts.

A. G. PHILLIPS.

MONTROSE, W. Va.

**Elder William Long** departed this life at Nora Springs, Iowa, Jan. 31st, 1889, aged seventy-eight years, three months and six days.

The deceased was born Oct. 25th, 1810, in the state of Virginia. He had lived at Nora Springs fourteen years. He was united in marriage August 20th, 1832, to Martha Miner, by whom he had thirteen children, nine of whom survive him, four sons and five daughters. His wife died Dec. 5th, 1881. On April 3d, 1884, he was married to Esther Louis, widow of Wm. Louis. Sister Long still lives.

Elder Long was called by grace in early life, and joined the Old School Baptists, and has been an able minister of Jesus Christ fifty-two years. His last illness was of short duration, being sick only three days, passing quietly away in hope of life beyond the grave. The writer spoke at the funeral, by request of the family, from Phil. iii. 20, 21; after which the remains were interred in the cemetery near the town, to await the summons at the resurrection.

Trusting that the Lord may sustain and keep the bereaved ones, and enable them to trust in him, I am your brother and fellow-laborer,

THOMAS BLAKE.

DUNKERTON, Iowa.

DIED—At her home near Fairfax Court House, Va., Dec. 24th, 1888, **Miss Eugene Trott Fox**.

The deceased had been sick for several months, suffering much during the time, but bearing her suffering with great patience. She was a dear friend of our people, regularly attending our meetings, and giving evidence in many ways that she knew and loved the truth as it is in Jesus. A large congregation attended her funeral on the 25th, the writer using as a text upon the occasion portions of the seventy-first Psalm. The deceased leaves an aged and widowed mother, two brothers and one sister, besides other relatives, to mourn their loss. Her mother, now ninety-two years of age, in her long and eventful life has experienced many such afflictions. May the kind hand of him who has been her support throughout her mortal pilgrimage continue to



sustain her, as well as all who are called to mourn in this dispensation of the providence of our God. Truly he is the "God of all comfort." In his presence is fullness of joy. We are constantly reminded that we have no abiding city upon mortal shores. Death and disease are the common heritage of us all. No age or condition is exempt from such visitations. To know that the hand of the omnipotent One is directing all these things is the consolation of his dear children. In him we can safely confide all that we have or hope to be, knowing that he will most assuredly work all together for the good of his children and his own great glory.

WM. M. SMOOT.

OCCOQUAN, Va.

Jennie B. Burris passed to the other life on Dec. 23d, 1888, aged twenty-two years and eleven days.

It was my good fortune to meet Mrs. Jennie Burris about the middle of September, 1888, and from that time until her death I saw her almost daily. Consumption had set the seal of death on her, and for years she had been a patient sufferer. She was always cheerful, hoping for the best, and many times told me that she was willing to go when the Master called. Her last hours were full of hope, and a longing to be gone and be at rest in God's kingdom. While she suffered severely at times, she said his grace was sufficient for her. At the very last her testimony was, "Lo, I am with you alway, even unto the end."

Thus has passed away one who was bright, loving and good. No one could know her only to love her, being generous and thoughtful to the very last. While it is human to mourn, we could not wish her back. Her mother cared for her as only a loving mother could. She was her "baby," as she called her. An older sister and father had preceded her with the same disease. One sister is left, who was with her, and did all that a loving sister could. These, with husband and children, are left to mourn for her, but not without hope; for daily and hourly she gave evidence of the kingdom of God within, by manifesting it in her life. God is good.

STIMSON SMITH.

CAIN, Iowa.

G. BEEBE'S SONS—DEAR BRETHREN:—It becomes my painful duty to send for publication in the SIGNS OF THE TIMES the obituary of my dear wife, **Elizabeth Scroggin**, whose maiden name was Lucas.

She was born in Sangamon Co., Ill., April 8th, 1827, and died at her home in Logan County, Ill., Nov. 1st, 1888, in the sixty-second year of her age. She was sick about twelve months with sciatic neuralgia and a complication of diseases, which the doctors, with all their skill, could never reach nor check. No tongue can tell nor pen describe her suffering; yet she bore all with christian fortitude, lamenting more on account of her sinfulness than on account of her suffering and pain. She received a hope that God for Christ's sake had forgiven her sins, and joined the Old School or Predestinarian Baptist Church called Lake Fork (situated in Logan Co., Ill.) by experience, and was baptized July 4th, 1858, by Elder Michael Mann, and remained a worthy member of the same church until her death, being a little over thirty years. Her seat was seldom vacant on meeting day, for her chief joy was to meet with her brethren to worship that God who created all things for himself, in whom she trusted for life and immortality, having no confidence in the flesh.

The subject of this notice was married to the humble writer of these few lines on March 25th, 1845, of which union there were seven children born unto us, two dying in infancy, the other five being at her bedside when she quietly passed away like one falling asleep, without a groan

or a struggle. We are left to mourn for a loving wife, a tender and affectionate mother, loved and respected by all her friends and neighbors, and especially by the household of faith. "Asleep in Jesus!" And "them that sleep in Jesus will God bring with him," when the voice of the Archangel and the trump of God shall awake the sleeping dead. Therefore we sorrow not as those that have no hope. May God in his infinite mercy enable us all to be reconciled to his dealings with us, and enable us to realize that the Lord gives, and the Lord taketh away.

Yours in much tribulation,

R. S. SCROGGIN.

Mt. PULASKI, Ill., Jan. 15, 1889.

## ORDINATIONS.

THE Mill Creek Church, Putnam Co., Indiana, at her regular meeting of business in November, 1888, agreed to ordain brother MARION M. HEARST to the full functions of the gospel ministry on Saturday before the third Sunday in January, 1889, and agreed to send for ordained and other helps to assist in the ordination from the churches of Sugar Creek, Vermillion and Okaw Associations, and also from Bethel, Little Walnut and Mount Gilead Churches.

On Saturday before the third Sunday in January, 1889, the church met; and after attending to the other business, the reference was called for in regard to the ordination. The churches were then called, and most of them responded. The church then received the council that had been sent by the sister churches.

The council was organized by electing Elder G. W. Dalby, of Okaw Association, Moderator, and E. F. Goff, of Sugar Creek Association, Clerk.

Deacon W. E. Moore was invited to a seat in the council.

The ordained authorities of Mill Creek Church were also invited.

The council inquired of the church if she was in the same mind as she was when she sent for the council. Answered in the affirmative.

The Deacon of Mill Creek Church presented the candidate to the council.

The council requested the candidate to relate his experience and call to the work of the ministry.

The council decided to proceed with the ordination.

The ordination prayer was delivered by Elder James Smith, of Vermillion Association, and the hands of the presbytery were laid on the candidate.

Names of those composing the presbytery: Elders Jonathan Vancleave, Wm. H. Darnall, G. W. Dalby, John Adams, Benjamin Mahon, James Smith, J. B. Swank, J. N. Dalby, Deacons Ephraim Shute, Isaac Rice, B. H. Martin, Ransom Vancleave, Curtis Hardee, W. E. Moore, John Howard, Bennett Swain, Ephraim Tucker, and J. W. McAninch.

The charge was delivered by Elder Jonathan Vancleave, of Sugar Creek Association.

The right hand of fellowship was given to the candidate.

The council appointed Elder Wm. H. Darnall to write the credentials, and present them to-morrow morning at ten o'clock, to be received and signed by the presbytery.

G. W. DALBY, Mod.

E. F. GOFF, Clerk.

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## The "Signs of the Times,"

(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 6, 1889.

NO. 10.

## POETRY.

### SONG OF SOLOMON I. 4.

"Draw me, we will run after thee."

Draw me, Lord, I humbly pray thee,  
By the tender cords of love;  
Draw me by thy voice of mercy  
To thy mercy-seat above.

Draw me out of all my weakness,  
Give me strength to come to thee;  
Draw me by thy loving-kindness  
Nearer to thyself to be.

Draw me far from human boasting,  
From the busy courts of pride;  
Draw me by thy gentle teaching  
To my Savior's loving side.

Draw me off from self-deception,  
From my sinful self and ways;  
Draw me into close communion  
With thy heavenly mysteries.

Draw me into closer feeling  
With thy sorrowing members here;  
May there not for them be wanting  
Once the sympathizing tear.

Draw me to the path of suffering,  
Jesus crucified to see;  
Draw me, Lord, in wisdom's pleading,  
Wheresoever it please thee!

—Gospel Standard.

### FEED MY SHEEP.

(John xxi. 16.)

The love of the Lord is good,  
Casting out fear;  
The testimony of him is food,  
Bringing good cheer.

Salvation from the Lord is sure,  
Having this seal,  
That our God, who is holy and pure,  
Knoweth whom to reveal.

The lambs of the fold are meek,  
Following their Guide,  
Knowing no other pasture to seek,  
In no other shelter to hide.

The strength of the Lord is great,  
Mighty to save;  
Lifting us from our low estate,  
E'en from the grave.

The presence of the Lord is sweet,  
Banishing despair;  
On his table precious meat,  
Spices rich and rare.

The promises of the Lord apply  
(Revealing sovereign grace)  
To all the chosen far and nigh,  
In every clime and race.

His loving-kindness we can see  
Displayed to all his choice,  
Shedding his blood upon the tree  
That we might all rejoice.

Jesus, our sceptre and our sword,  
Our undefiled and true,  
Lead us to thyself, our Lord,  
All old things change to new.

Feed us from a heavenly source,  
Give water from thy fount,  
Let ecstasy lift us from remorse,  
That we may climb to Zion's mount.

B. F. COULTER.

PHILADELPHIA, Pa.

## CORRESPONDENCE.

### JOHN VIII. 1-11.

THE apostle Peter, writing to those who are "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," says, "Unto you therefore which believe, he is precious."—1 Peter ii. 7. If Jesus is precious to us, do we not when tasting his preciousness find a sacred delight in poring over the pages of the holy Scriptures, and there read the wondrous and glorious things recorded concerning Jesus, our beloved Redeemer? In grateful praise to the Lord, I confess there have been and still are times when it is so with me, and I would it were more often the case; for I know what it is to feel so wretchedly barren and lifeless that my soul is much discouraged because of the way.—Num. xxi. 4. Then the Bible (though I task myself in reading it) is a dry and sealed book, and to my shame I acknowledge I eagerly turn from it to peruse the newspaper, or some other literature. Perhaps some one reading these lines may be saying within themselves, "I have felt Jesus precious to my soul, and he is still my heart's desire; but I cannot claim that I am one of God's elect, I am such a poor, sinful creature. I cannot tell an experience like some that I have read about, or some that I know, and I often fear I am not one of the chosen seed." Dear fellow-traveler, is Jesus precious to thee? Then thou art precious to him. Thou art one of God's elect. And it is because God hath loved and hath chosen thee that thou hast been taught to feel how very precious Jesus is. To none but the elect is Jesus precious. To all, while dead in trespasses and sins, he is as a root out of dry ground, he hath no form nor comeliness, no beauty that men by nature desire him.—Isaiah liii. 2. But those to whom Christ is precious are "lively stones," the elect of God.—1 Peter i. 2. But if there is one to whom the dear Savior is not precious, if you have never tasted that he is gracious, if thy soul has never yearned for the excellency of the knowledge of Christ Jesus my Lord, what advantage is it for you to say, "I believe in the doctrine of election, of the predestination of all things, and all the points of doctrine?" Your tongue may be loud and incessant in arguing against Arminianism, you may rail against Sunday Schools,

theological colleges, monied missionary institutions, hireling preachers, and all carnal, unscriptural religious institutions; you may inwardly (yea, outwardly, too, for that matter) glory in and praise yourself; you may be high in your own estimation, and in the estimation of others also, for your attainments, and ability in discussing points of doctrine; you may have often chuckled over the discomfiture and defeat of your opponents, and in no uncertain tones heralded your pre-eminence and victory over the enemies of Old School Baptist doctrine. Is this your portrait? Does this very nearly set you forth? Well, if your heart has never felt the need of Jesus, if he is not your soul's desire, if Jesus is not precious to thee, what advantage do all your knowledge and abilities give you in the sight of the eternal God, over the despised Arminians? What evidence is there that you are one of God's elect? At present there is none. Notwithstanding all, you are yet dead in trespasses and in sins. It is recorded in Genesis xxiv. 63, "And Isaac went out to meditate in the field at eventide." If Jesus is precious unto you, let us together go forth in the field of the gospel of Christ; and if favored of the Lord with meditation therein, our meditation upon the person, grace and glory of Christ Jesus our Lord will be sweet.—Psalm lxxvii. 12.

"Jesus went unto the mount of Olives." Sweet and profitable memories to God's dear children are associated with this mount. In 2 Samuel xv. 30, we see king David, with a humble and contrite heart, wading through Gethsemane's vale; and then "David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered; and he went barefoot. And all the people that was with him covered every man his head; and they went up, weeping as they went up." What a sight is this to our faith, of God's amazing grace! How clearly is displayed the faithfulness of our heavenly Father! Saith God, "I will visit their transgressions with the rod, and their iniquities with stripes: nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psalm lxxxix. 32, 33. "As many as I love, I rebuke and chasten."—Rev. iii. 19; Heb. xii. 5-11. Another scene could be witnessed in this mount, when Solomon, one that was beloved of his God, was made

king over all Israel.—2 Samuel xii. 24. Nevertheless even him did outlandish women cause to sin in building places for the worship of false gods. This is a humbling sight, but perhaps we think we would never be so led astray as to do the like. Ah, dear fellow-believers in Christ Jesus, we know not what we would do, so depraved are we by nature. We do well to give heed to the faithful word, "Let him that thinketh he standeth take heed lest he fall;" and to remember that we are only upheld and kept by the power of God.—1 Peter i. 5. Then we shall look away from our fancied creature confidence and strength, and find our help in God.—Psalm lxxv. 5. Our prayer will be, "Hold thou me up, and I will be safe."—Psalm cxix. 117. O that thou wouldst keep me from the evil, that it may not grieve me.—1 Chron. iv. 10. We are in good keeping when kept by him who neither slumbers nor sleeps."—Psalm cxxi. 3, 4. What difference is there, dear children of God, between this base and horrible conduct in Solomon, and those who, professing to have passed from death unto life, and by their profession of the name of Christ in baptism have declared with the apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," when they are so enticed that they, it may be, give of their worldly substance to tea meetings, socials, bazaars, to build places for the worshipers of antichrist; or when some pleasing little child comes around soliciting contributions for the purpose of sending the gospel (that is, another gospel, which is not another—Gal. i. 6, 7) into foreign lands to save the heathen from perishing, and you just give a trifling amount to get rid of them, or that you may escape the odium of being stingy, odd and uncharitable? You, perhaps, say, I should be sneered at; I should lose many friends; my business would suffer; I do not go to their meetings myself; and I do not see that there can be much harm in giving a small amount of money toward building them a place of worship, or to buy an organ for their choir. I will not say it is altogether right, but perhaps you that find fault with me sometimes do something worse yourself. O believer in our Lord Jesus Christ, when in your "first love," in the fullness of your grateful heart, you found the sweetest melody in

your soul to the Lord, would you in the least degree, would you have thought of doing that which would give the slightest semblance of countenance or aiding that which reviled and set at naught the dear Savior? Would you, if you knew it, in word or in any way have aided any whom you felt were against Christ, against his doctrine, anti-christ? I know you would not "God forbid," you would have exclaimed. "O Lord, keep me from ever doing such a thing, from acting so shameful a part." Then why can you, O christian, in any degree do so now? O gracious Lord, grant us mercy to be faithful followers of our dear Redeemer.

Altogether another sight some time after was witnessed at the mount of Olives, in which the grace of God divinely shines in the righteous acts of king Josiah; for he destroyed the high places that Solomon had made; he brake in pieces the images, cut down the groves, and filled them with the bones of men.—2 Kings xxiii. 14. Is it not a pleasure to you, dear child of God, to see in others that walk which betokens their obedience to the gospel of our Lord Jesus Christ? not only in the act of baptism, and in partaking of the Lord's Supper, but in less conspicuous acts, and yet enjoined upon us by our most gracious Lord; so much so that he has written them in our hearts. Yes, when this obedience of a willing people (Psa. cxi. 3; Phil. ii. 13) is come abroad (Rom. xvi. 19), if we are subjects of the same like precious grace of God, it will refresh (Philemon 7) and gladden (Acts xi. 23; 3 John 4), and cause our hearts to give thanks and glory unto God.—2 Cor. ix. 13, 14. The mount of Olives was the place where Jesus made his abode at night when visiting Jerusalem.—Luke xxi. 37. Thus on the night in which Jesus was betrayed, after partaking of the Lord's Supper, they sang a hymn and went out into the mount of Olives.—Matt. xxvi. 30. What an amazing sight was witnessed on this night by the apostles Peter, James and John. Let us read Luke xxii. 39, "Jesus came out, and went, as he was wont, to the mount of Olives; and his disciples followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And

while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off." I have been favored in times past with such meditation (as I believe by the Holy Ghost) upon this portion of the Scripture that my heart has overflowed with mingled joy and sorrow before the Lord; but I find upon reading at this time I have not the same feelings, that most precious and desirable experience. I cannot give it to myself; I cannot by any mental effort create it. No indeed! But I have hope that what I have tasted in the past was truly of God, "According as his divine power hath given unto us all things that pertain unto life and godliness."—2 Peter i. 3.

"My times of sorrow and of joy,  
Great God, are in thy hand;  
My choicest comforts come from thee,  
And go at thy command."

"Jesus went unto the mount of Olives, and early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them." Little did the multitude know that he whom they called the carpenter's son, Jesus of Nazareth, was the glorious antitype of that remarkable building. "Every whit uttereth his glory" (margin, Psalm xxix. 9). By faith God's people under the Old Testament dispensation were enabled to see and believe the temple to speak concerning Christ and his church. The psalmist speaks of it as the place where God's "honor dwelleth;" and by the grace of God he hoped "to behold the beauty of the Lord, to see his power and glory."—Psalm lxxiii. 2. At all times, in all their distresses and troubles, the Israel of God looked toward this house.—1 Kings vii. 38-48. Daniel prayed and gave thanks before his God three times a day, his windows being open in his chamber toward Jerusalem.—Dan. vi. 10. (I think Daniel, were he living to-day, and was to pray and give thanks before God three times a day, would be sneered at by some as a formalist and Pharisee).

Jonah, even when in the belly of

the whale, by precious faith exclaimed, "I said, I am cast out of thy sight; yet will I look again toward thy holy temple."—Jonah ii. 4. Saith the Lord by the mouth of the prophet Malachi, "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." This was literally fulfilled (Luke ii. 27), and from time to time we find the dear Redeemer in the temple, which he called "my Father's house;" and here, as elsewhere, he was ever about his "Father's business."—Luke ii. 49; John ii. 16. "All the people came unto him, and he sat down and taught them." Unto Jesus shall the gathering of the people be.—Gen. xlix. 10. They came to him from every quarter.—Mark i. 45. In a spiritual sense none ever come to Jesus except those to whom it is "given"—except the Father "draw" them.—John vi. 44-65. When we look back over the past we can find a time when in Jesus we could see no attractions to allure us to him. All the traditional knowledge we had of him, that we had learned of men, was of no avail. The "very Christ" was undesired; we sought him not. Thus if Christ be only known after the flesh (2 Cor. v. 16), such knowledge will fall altogether short of imparting the true knowledge of the Son of God. Those whose knowledge is that of a natural acquisition, are yet strangers to the Christ of God. But God gives to his elect "an understanding, that they may know him that is true; and we are in him that is true, even in his Son Jesus Christ."—1 John v. 20. Thus "it is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me."—John vi. 45. It was thus that Jehovah displayed his everlasting love, and with loving-kindness drew us.—Jer. xxxi. 3. Could we frustrate such drawing as this? O no! the Lord did not try to draw us, neither did he show himself to be a God who was desirous of drawing us, and because we were so stubborn and would not come he became disheartened; his love turned to anger, and then he leaves us to perish with double damnation, because we would not come. This god belongs to anti-christian religionists, but is not the God whom we have hope hath taught us, and whom we love and adore. For Israel's God is he who saith, "My counsel shall stand, and I will do all my pleasure." No ineffectual work does Jehovah engage in, for "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. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast

out."—John vi. 37. Not one will be left to perish.

"They shall come, 'tis heaven's decree;  
They shall to Jesus bow.  
This precious 'shall come' conquered me,  
And gives me comfort now."

Saith the Lord to Israel, "Thou shalt remember all the way the Lord thy God hath led thee." How blessed when by the kindness of God, the Holy Ghost, I am favored to call to remembrance his gracious dealings with my soul. I was by nature a child of wrath, even as others; dead in trespasses and sins; but God, who is rich in mercy, for his great love wherewith he loved me, was pleased to quicken me. Thus I hope I was experimentally made a partaker of eternal life, which is in Christ Jesus our Lord.—1 John v. 11. "Made a partaker of the divine nature." Saith Jesus, "I give unto them [my sheep] eternal life, and they shall never perish."—John x. "And ye, my flock, the flock of my pasture, are men, and I am the Lord your God."—Ezek. xxxiv. 31. I found I was a sinner, lost, condemned, overwhelmed, and enslaved by sin. I was full of alarm, and groaned and sighed under the pressure of my terrible load, which I was powerless to throw off. I strove against its power, but sinned and stumbled but the more. I wrestled against this monster, sin, but to my sad dismay found I was the slave of sin. I hungered and thirsted for righteousness, for the water of life. Poor and needy, I wandered, and my soul fainted in me; but no salvation; no refuge, could I find. But all along I believe it was the Lord who was my teacher and guide, and with the cords of his love he led on in paths that I had not known. He drew me on until my strength failed me (Psa. cii. 23); and then all hope in my creature sufficiency was gone, and my despairing cry was, "God, be merciful to me, a sinner." Then in his own way and time the Holy Ghost revealed Jesus to my soul, and by "precious faith" I viewed the crucified One. Never shall I forget that sight. How vile, how hideous, sin appeared; for I was enabled to believe that my sins were laid on Jesus, that he was made sin for me. There, in the cross of Christ, I saw and tasted by faith the love, mercy and grace of God, and was comforted also in the doctrine that he is a just God and a Savior.—Isa. xlv. 21. And from that time, all the way may be described in the words of the apostle Peter, "To whom coming." Yes, the blessed Redeemer is the fountain, my storehouse, my counselor. Jesus is my all. Are not these things thus imperfectly portrayed, which my soul has proved, the very things that belong to the life of the quickened sinner, who is manifestly one that God hath chosen in Christ Jesus before the foundation of the world, and whom Jehovah hath predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will?



"He sat down and taught them." At the feet of this same Jesus we would sit down and receive his words.—Deut. xxxiii. 3. There is something deeply significant in the language of Christ when he said, "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."—Matt. xi. 29. Man may teach his fellows the things of a man, natural, earthly things; "but the things of God knoweth no man, but the Spirit of God." Thus to the elect and called of mankind, "both Jews and Greeks," God has given his Spirit, that we (saith the apostle) might know the things that are freely given to us of God. The Lord then capacitates us poor sinners, base things of the world, to receive and know the things of God.—2 Cor. ii. 12-16. There was a time "when we were in the flesh."—Rom. vii. 5. Then we knew not the things of God; neither could we, because they are spiritually discerned. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. Though God hath loved us with an everlasting love, we did not know it; we cared not to know; though we were blessed by our God "with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world," we were altogether ignorant of this, ignorant of God and the things of God. "But," saith the apostle Paul, "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Rom. viii. 9-11. Thus we were brought forth by the Spirit, born again.—John iii. 3. But says some dear, trembling child of God, I am so fearful that I am not born again. How can it be that I am born of the Spirit, born of God? Yet I hope I have truly believed on his name, and believe I have been so favored that I have known, I hope, what it is to greatly rejoice in his salvation, with joy unspeakable and full of glory. But is it not written, "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?"—1 John iii. 9. But as for me, I am so often called to mourn over my sins, and sometimes am so pressed down by the weight of them, they are too heavy for me to bear.—Psa. xxxviii. 4. I am forced to sigh over my hateful vileness, and am filled with lamentations over my wretched condition. And in consequence of all this I am perplexed to know how it is that I am born of God; for "Whosoever is born of God doth not commit sin." Well, dear tried one, let us together peruse some of the things recorded in the autobiography of Paul, an apostle of Jesus Christ; for these are things written for our

comfort and learning; and his own lips shall tell us what he was by nature, and by the grace of God.

He was "of the stock of Israel, of the tribe of Benjamin." He saith, "I am verily a man, a Jew, born in Tarsus, a city in Cilicia;" "circumcised the eighth day;" "brought up in this city [Jerusalem] at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God;" "touching the law, a Pharisee;" "the strictest sect of our religion;" "I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." "If any other man thinketh that he hath whereof he might trust in the flesh, I more." "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."—Phil. iii. 4-6. "I persecuted the church of God."—1 Cor. xv. 9; Gal. i. 13. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did."—Acts xxvi. 9-11. "I made havoc of the church, entering into every house, and haling men and women, committed them to prison."—Acts viii. 3. "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, that I might preach him among the heathen."—Gal. i. 15, 16. "It came to pass, that, as I made my journey, and was coming nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii. 6-16. "By the grace of God I am what I am."—1 Cor. xv. 10. "I was made a

minister according to the gift of the grace of God given unto me, by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 7, 8. "I 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 once he destroyed. And they glorified God in me."—Gal. i. 22-24. "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."—1 Tim. i. 12-16. "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death: for sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now then it is no more I that do it, but sin that dwelleth in me; 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. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh

the law of sin."—Rom. vii. 8-25. "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."—Gal. ii. 20. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."—Gal. vi. 14, 15. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—1 Cor. v. 17; Rom. xvi. 7.

Now, dear child of God, we have listened to Paul's own narrative of who and what he was, and of how God wrought with him and in him; what he was by nature, a child of wrath, even as others of the human family, dead in trespasses and sins.—Eph. ii. 1, 2. This very one, Paul, did God call by his grace, revealing his Son Jesus Christ in him. God appeared unto him, made him know his will. Yea, unto this man, who was before a blasphemer, and who long after he was called by grace and preached the unsearchable riches of Christ would say, I am the chief of sinners; unto this man, a sinner of the offspring of Adam, whom God separated from his mother's womb, and who was born in the city of Tarsus, did God reveal his doctrine; for saith Paul, I was taught it by the revelation of Jesus Christ.—Gal. i. 11, 12. He was a chosen vessel unto God (Acts ix. 15); a vessel of mercy whom God afore prepared unto glory (Rom. ix. 23, 24); whom the Lord did not cast away (Rom. xi. 1); one of the elect according to the election of grace. Then we have that most precious record of his experience as a quickened sinner (Eph. ii. 1), called by grace (Gal. i. 15), and find that his testimony, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," is in harmony and oneness with the testimony of the apostle John, "Whosoever is born of God doth not commit sin." Thus it is manifest that Saul of Tarsus, who was born of a woman, was a believer, one of the children of God (John i. 12, 13), born of God (John iii. 1-10; v. 1). O how good it is to abide in the doctrine of Christ.—2 John 9. Yes, the truth is precious, an experimental reality, which not all the sophistries of men can ever undermine or cheat us out of, because the truth is wrought in us and felt by us. "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."—1 Peter i. 3.

What a paradox is our life! No wonder then when experiencing such conflicts within, we should exclaim, "Why am I thus?" Happy are we if favored like Rebekah, who "went

to inquire of the Lord."—Gen. xxv. 22. Yes, dear children of God, we are sinners. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—John i. 8, 9. With Paul we feelingly say, "Sinners, of whom I am chief." "I know that in me (that is, in my flesh) dwelleth no good thing."—Rom. vii. 18. I have no confidence in the flesh.—Phil. iii. 3. Sin dwelleth in my members. In my members I find the law of sin, which is in my members, often holds me in wretched captivity. "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."—Rom. vii. 25.

Our blessed Savior "was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."—John v. 5, 6. And no matter how paradoxical and illogical the doctrine may appear, it is nevertheless scripturally and experimentally true, that he who abideth in Christ Jesus is one to whom God hath given eternal life (1 John i. 2; v. 11; John xvii. 2); a poor sinner, confessing his sins to God (1 John i. 7-10; ii. 1, 2, 6); one of the sons of God (1 John iii. 1-3); one that is born of God (John i. 12, 13; 1 John iii. 9). "What will we see in the Shulamite? As it were the company of two armies" (Sol. Song vi. 13); the flesh and the Spirit (Gal. v. 17); the law in the members, and law of the mind (Rom. vii. 23). "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—Sol. Song i. 4; 2 Cor. vi. 8-10.

What we have penned, dear children of God, upon this important subject, is that which we know is contained in the life of those whom God hath called by grace, who are born again. And in thus (as we hope) scripturally presenting that which we have handled and felt, my desire is that it may be to your edification; for this is, and should ever be, our aim in all our communications one to another.

I am, I hope, your brother in Christ Jesus,

FRED. W. KEENE.

SUTHERLAND'S CORNERS, Ontario.

NEW HAVEN, N. Y., Jan. 28, 1888.

DEAR SISTER:—Having a little leisure, I will try and write what I hope have been the dealings of the Lord with me.

About thirty-three years of my life I lived as I was born, an Adamic man. I felt that I was a moral man, and that my chance was just as good for heaven as those that claimed to be christians. About the year 1880, while living near Barnerville, Schoharie Co., N. Y., my father asked me to go with him to Greene County and look at a farm, and if we could make

a bargain we would buy it in partnership. I consented to go and look at the place with him. Soon after that he said that at such a time we would go; for there was to be a two days' meeting at Lexington, and he wished to attend it. On the day appointed we started. The first night we stayed at Elder Cole's, and the next morning we started for Lexington, and arrived there in time for the first sermon. I thought at first that I would not stop at the meeting, but would go on to Hunter, where my sister lived. Then I thought, Here is where I used to go to meeting sometimes when a small boy, with my mother; and the memories of my boyhood days came so fresh to my mind that I concluded to stay and hear one sermon. I do not remember who preached, but I remember that he preached something about the elect, and before the foundation of the world. I remember that I said to myself, Yes, that sounds natural. I remembered hearing the Old School Baptists talk at our house, when a boy, about elect, and before the foundation of the world; but I never could get any understanding of what they meant. After the sermon I started for Hunter, and my father told me to ask my sister Minerva if she wanted to come to the meeting to-morrow; that if she did, I could bring her down. I thought, Have I got to come to such a dry place as this? To hear a priest say mass would be just as much consolation. I thought at first that I would not say anything about it to her; but I knew he would ask her why she did not come to meeting, and so would find out that I did not ask her. When I got there I spoke to her about it, and she concluded to go; but the next day it rained, and I had a good excuse, and we did not go. The next day we looked at the place mentioned above, and that night we stayed near Prattsville with an Old School Baptist. During the evening a son-in-law of the gentleman with whom we were staying came into the room where we were and said to my father, "I would like to ask you a question." "Very well," said father; "we are ready to answer all questions that we can." His question was, "What kind of a place do you think hell is?" Quicker than a flash of lightning I seemed to be in the presence of God, and there was judged according to the deeds done in the body. All my sins stood before me like mountains. I saw that I was a great sinner in the sight of God, and that he was just. All this, if not more, passed through my mind before father made an answer. Then his answer was, "To be in the presence of God in an unprepared state would be hell enough." How surprised I was when he answered just as it appeared to me. I thought to myself, That is just my condition. O how distressed I felt! It seemed as if everybody looked at me just as I looked at myself. At that moment I wished I could be alone, where no

one could see me. It seemed, as I sat there, as if I could see the smoke of my torment ascending upward. I could see why in the last day some would pray for rocks and mountains to fall upon them, to hide them from the face of God. Surely, I thought, to be in the presence of God in an unprepared condition, the torment equaled the pains of a lake of brimstone and fire. I thought of an eternity spent in this condition. I was changed in the twinkling of an eye. I thought, previous to this, that going to heaven was like going to any earthly entertainment—that if we could only get there we could enjoy all that was to be enjoyed; but now I saw that to be in the presence of God in my condition was a hell in full.

We went home the next day, and I had serious thoughts upon this subject for many days. I thought I would commence and lay aside my burden of sin by degrees. I began to lay aside some of my greater sins, and thought I would soon be able to stand before God a perfect man. In this way my work went on for nearly two years. I do not remember as distinctly about these two years as I do the later, but what I can recall were efforts to lay aside my sins, which I thought I got along finely with. It would have taken but little flattery to have made me believe that I could live a christian life. During this time my father moved to Lexington. I had been working a farm, but concluded to go west. I had made an auction, and sold off my stock and farming tools, and had the day set to start west, but was sick, and could not go. I got better, and set another day. Again I was sick, and could not go; so I concluded to give it up for the time being. Soon after this I received a letter from my father, stating that, if I was out of business, I might come out where he was, make a visit, and work in haying; and seeing that they paid larger wages out there, I concluded to go. The next Sunday after I got there he preached at a school-house, and I went to hear him. I remember he stated that the old man, as he termed it, was not changed. Then I began to think that surely I must be about as good as those that called themselves christians; but toward the last of his sermon he said, "There are two classes of sinners." One class, he said, were always comparing themselves with christians, claiming their morals to be equally as good, if not better. He explained that salvation was a gift of God, and not of works. This knocked the prop out, and all my labors of two years fell. This brought on my troubles again, and my inquiry and prayer was, "What shall I do to be saved?" The following fall I was canvassing. I was at Gallopville, and they had just started a protracted meeting, and a man by the name of Brunk carried them on. I remember calling at a minister's house, and he told me about the meetings, and said I had

better stay and attend them. I told him that I realized my condition, and asked him what I could do to be saved. He told me to go to their meetings, go forward, and give my heart to God. I thought to myself, I have done all that I can, so if there is anything for me to do I do not know what it is; and my troubles came on with great force. I went home, and began to have a desire to read the Bible. This was something new for me, for scarcely ever did I read a word in the Bible. My troubles became so great that at times I was afraid to go to sleep, for fear I would die before morning and find myself in torment. My desire for reading the Bible increased. One night, when I was alone at home, I took the Bible and turned from one part to another, for I had nothing in view. Finally I commenced to read Lamentations iii.: "I am the man that hath seen affliction by the rod of his wrath." "He hath hedged me about, that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer." "Thou hast removed my soul far off from peace: I forgot prosperity." These words reminded me that I was not the only one that had had trouble in spirit. Then I read on: "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. It is of the Lord's mercies that we are not consumed, because his compassions fail not." "It is good that a man should both hope and quietly wait for the salvation of the Lord." "For the Lord will not cast off forever." As I read these words I felt a glimmer of hope. I then remembered having read, "As many as are led by the Spirit of God, they are the sons of God." Then I thought of the children of Israel when they were led to the shores of the Red Sea, and were commanded to stand still and see the salvation of the Lord. I felt that I had the command to wait. This was a very critical time for me; for often the tempter would point out to me that I might come to a sudden death, and be lost by waiting. About this time I was advised by a friend that had just united with the New School Baptists to go to a prayer-meeting and take part. She said she knew I would enjoy it and find relief. She said she had been in just my condition for years, and found relief in that way. My answer was, "One that has been led as far as the shores of the Red Sea, will find some way opened." I could not tell how, but I had faith that there would be some way opened. Not long after this Mr. William Gurnsey came along and called at my house. He said there would be preaching at Schoharie Hill the next Sunday, and that a new minister would preach. His name was Earl. I never heard of the man before. The thought struck me right away, I will go and hear

him preach; but I did not know how I would get there. The next time I saw my sister she asked me if I did not want to go to Schoharie Hill to meeting, and I told her I did. When Sunday came we went to meeting, and I thought it was the most wonderful sermon I ever had heard. While he was speaking of the road that the child of God travels, he told me of every place I had been, and even my thoughts. From this I felt a strong evidence that I had been led by the Spirit; but yet I was in great fear that I would be cut off and be lost. Soon after this I went to Lexington. The day after I got there I remember what a desire I had to read the Bible. My desire was so great that I trembled with emotion, and walked three times across the room to the table where the Bible lay, but dared not take it, for fear some one would ask me some question. My folks were going away for a short time, and I would be left alone. This was just what I wanted. As soon as they were gone I took the Bible, opened it, and commenced to read. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." At this moment it seemed as if I was picked up and carried far above this world, and as if I heard a voice say, "If you had gained the whole world you would not be as well off as you are now." It seemed at that moment that I could look back and see the wealth of the world—all the countries and cities and gold. Then again I heard the still, small voice proclaim, "You are an heir to eternal life." At this moment it seemed as if the wealth of the world was not to me the value of a pin, in comparison with that eternal wealth which my soul seemed to possess. It is utterly impossible for me to explain the joy, peace and happiness that I enjoyed at this time. My burden was gone, and everything seemed to be praising God. O how bright the sun did shine, and even the trees seemed to be moved with joy! Since that time something often seems to tell me that it is all a delusion, and I have no experience. If it was imagination, why can I not imagine it again? It was the happiest hour of my life. I have often wished for my burden again, that I might watch it more closely when it left me; but I have not been able to bring it back. I have often thought, if I could be deemed a worthy subject, I would like to follow my Savior in baptism; but O! I feel so unworthy.

I will now leave the subject, and leave it for those that have a more reliable evidence to decide whether I have been led by the Spirit, or whether I am deceived.

"Oft it causes anxious thought,  
Do I love the Lord, or no?  
Am I his, or am I not?"

EUGENE GASS.

DAYTON, Wash. Ter., Feb. 15, 1889.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—I need to apologize for attempting to exhibit my poor, crude thoughts in your well conducted and highly prized paper. I am sure I would not do so at this time if it were not, in my humble judgment, necessary; therefore I hope you will pardon my intrusion.

In the SIGNS of February 6th, Elder Rittenhouse takes exception to sentiments which he supposes attributable to me, from remarks of mine in the SIGNS of January 9th, on the five items proposed by brother D. Bartley as a basis of union. Brother Rittenhouse has misunderstood my design in those remarks, and the remarks themselves. And as he has not, evidently, given due attention to the language he has criticised, and as there may be other dear brethren who do not see the soundness of the views therein presented, I desire for their sakes to be heard on a subject of such importance as the basis of christian union is, as spoken of by brother Bartley. And, first, I wish it distinctly understood that I was not discussing human creeds, scholastic or unscholastic, either Baptist, Catholic or Protestant, on their own merits as expressions of belief. In this I may not have been sufficiently explicit. Be that as it may, if the sentiments I have expressed were carefully weighed and judged by the connections in which they stand in the article referred to, I think no such misunderstanding could have occurred. Therefore what I have written are solemn and settled convictions of truth, holding, as I do, to be sound the articles most commonly found among all sound Old School, Predestinarian, Regular, Bible Baptists. And I am happy to be able to say that my beloved brother Rittenhouse is the first (in my knowledge) Primitive or Bible Baptist that has objected seriously to anything I have said or written on christian faith or practice, during my ministry of over twenty-two years.

I will quote the first article of the Old School Baptist Church called Harmony, in Columbia, Washington Territory, as follows, "We believe that the Scriptures of the Old and New Testaments are the word of God, and are the only rule of faith and practice." The articles or abstract of faith of which this forms a part are in substance and in words, slightly abridged, the old "Philadelphia Confession." To this confession I implicitly adhere, including the Black Rock confession, when rightly understood. I refer to "The absolute predestination of all things;" that is, all things that God has created and made. For it is said by the apostle, "For of him [God], and through him, and to him, are all things." This language is enough for me, and goes to the bottom of the subject. But it does not follow that sin is of, through and to him, as a thing that he has created. As to the term absolute itself, I hold it

to be unnecessary as an auxiliary phrase, and can only be employed properly as explanatory; for the word predestinate, as used in reference to God's purposes, carries all the weight of absolute sovereignty in itself.

But I am not discussing creeds and confessions, nor have I been, but only trying to point out the fundamental doctrine, which alone, in the nature of the case, can be considered the basis of christian union. The apostle Paul beautifully expresses my sentiments on this subject in the following language, "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." I deem this one text of holy writ exhaustive of the whole subject; and we need not the pope of Rome as the centre of unity, nor any council of men, nor any formula of christian faith emanating from uninspired men, as a basis of union; for the blessed King in Zion has said, "Upon this rock will I build my church." Here is the centre of christian unity; and the testimony of the inspired apostles and prophets, with the Holy Ghost sent down from heaven, in signs and wonders and mighty deeds, is the basis of christian union, or fraternity, or fellowship.

Some might yet suppose that I am crying out against creeds. I will say that I do hold a creed, the first article of which ignores its own existence as a rule of faith or practice, in the words quoted above, "We believe the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice."

I have not supposed it necessary to follow brother Rittenhouse in all his animadversions, because he, I think, had reference to me in a small part only; and I think, too, there is little difference between us.

Now, brethren Beebe, if you do not wish to publish all this letter, please publish at least my disavowal of the sentiments attributed to me by brother Rittenhouse.

Yours in hope of eternal life, and in the fellowship of Jesus Christ,  
I. N. NEWKIRK.

WEST LODI, Seneca Co., Ohio.

DEAR BRETHREN:—I send you the following incident of soldier life, which I hope you will give a place in the SIGNS OF THE TIMES. It so plainly shows the hand of God in it that I send it to you for publication, so that others may read and be interested, as I know they will be. It is too good to be lost.

I am yours in hope of a blessed immortality beyond the grave,  
JOHN BARGER.

"COVER my defenseless head  
With the shadow of thy wing."

A party of northern tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the

historic Potomac one beautiful evening in the summer of 1881.

A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every christian, beginning, "Jesus, lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines, that thrilled every heart. A hush had fallen upon the listeners that was not broken for several seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer and accosted him with, "Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered courteously, "I fought under General Grant."

"Well," the first speaker continued, with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night, eighteen years ago this very month. It was much such a night as this. If I am not very much mistaken you were on guard duty. We of the south had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadow hid me. As you paced back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart. I had been selected by our commander for the work, because I was a sure shot. Then upon the night rang the words,

'Cover my defenseless head  
With the shadow of thy wing.'

Your prayer was answered. I could not fire after that. And there was no attack made upon your camp that night. You were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner, and said with much emotion, "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cared for the sparrows, how much more for man created in his own image; and I sang the prayer of my heart, and ceased to feel alone. How the prayer was answered I never knew until this evening. My heavenly Father thought best to keep the knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, lover of my soul,' has been a favorite hymn; now it will be inexpressibly dear."—*The American*.



## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 6, 1889.

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.

## DOES CHRISTIANITY PROGRESS?

IN reply to this question a paper was read before the last Church Conference of England, in which Canon Taylor astonished his associates by expressing grave doubts whether the results of Christian Missionary efforts were sufficient to justify their prodigious cost in the sacrifice of money and labor. It is very remarkable that the experience of more than a half-century was necessary to show the folly of attempting to proselyte the heathen world to that false theory which is popularly called Christianity, when its advocates cannot retain those who have from infancy been educated to receive its erroneous doctrines. What is meant by the term "Christianity," as used in this article, is not the gospel of Christ, as revealed in the inspired record, but it is that false system which claims the name of Christ as authority for "teaching for doctrines the commandments of men." While it is doubtful whether the author himself knows anything of the living power of the word of truth as it is experienced by every subject of grace, as a teacher of that system of religion which is propagated by the modern Missionary scheme, and a recognized authority of high standing among such worldly professors, his testimony cannot be rejected by them.

He has since made the following statement of mathematical calculations, and facts taken from authentic reports, which carry the evidence of their correctness in their simple presentation. In any natural business such facts would be sufficient ground for abandoning the scheme which thus proved its own absurdity; but in religion men are blinded by the god of this world, so that they not only refuse to see the clear testimony of the Scriptures, but even their natural reason is stupefied. The religious world will still worship the idol of their own efforts and missionary works, even while they cannot ignore the facts presented by this teacher of their own school.

"Leaving out Thibet, Borneo, and other regions of which the population is unknown, the most recent estimates make the nonchristian population of Asia and Africa upward of 920,000,000, of which the natural increase by the excess of births over deaths must be more than 11,000,000 annually. Dr. Maclear, who is the principal of a training college for missionaries, and 'perhaps the greatest living authority on this subject,' estimates the annual increase of native christians due to missionary efforts at 60,000. At that rate, then, it would take the missionary societies 153 years to overtake even this natural increase of the nonchristian population in a single year. In spite of our advance, instead

of overtaking the work, the work is overtaking us. It is like the tortoise racing with a railway train; the longer the race continues the further the tortoise is left behind. Something like \$10,000,000 is spent annually on Protestant missions, and there are about 6,000 American and European missionaries, with about 30,000 native agents, and yet there are to-day upward of 10,000,000 more heathen and Mohammedans than there were a year ago. If the population remained stationary and all the converts steadfast, it would take more than 330,000 years to convert the world, or nearly a million years if the relapses are taken into account. In China, the number of adults baptized by the Church Missionary Society last year was only 167 out of a population of 382,000,000, with an annual gain of at least 4,580,000 by the excess of births over deaths. At this rate the Society would have to work 27,000 years to come up to the natural increase of one year, and more than 1,680,000 years to convert China, even if the population remained stationary. The expenditure is enormous; in any other department of effort it would be called wasteful. In China the cost of the 167 conversions was about \$75,000. In Ceylon last year 424 agents of this Society spent \$55,000 in making 190 adult converts, out of a population of nearly 3,000,000; and yet the relapses were more numerous than the conversions, for there was an actual decrease of 143 in the number of native christian adherents. In Northern India it cost \$170,000,000 and the labors of 715 agents to make 173 converts. In Egypt, Persia, Palestine and Arabia, the Society employs 119 agents, and has expended over \$117,000 in the last two years, with absolutely no conversions."

From this confession of the utter failure of the popular scheme of propagating the doctrines of false christianity by the use of humanly devised means and money, it would seem that consistent reason would lead to the abandonment of the hopeless task; but the fanatical spirit of will-worship still blinds its votaries even to such recognition of God as is "clearly seen, being understood by the things that are made, even his eternal power and Godhead." Under the enchantment of this modern witchcraft, reason is so intoxicated that it cannot comprehend facts when plainly stated. Over a year ago it was published that the English missionaries at Blantyre station in Africa, were importing handcuffs, with which to terrorize the natives. This charge was made by Major Serpa Pinto, the eminent Portuguese explorer. No attention was paid to it by the religious world. A few years ago a returned missionary from Asia, after many years of labor there, publicly declared his conviction that it was useless to send missionaries to convert the heathen, unless the sword went before them to subjugate the people among whom they were to labor. His candid statement of plain facts was lost in the mad uproar of the worshipers of the idol of Missionism.

It is not expected that the publication of these confessions of the advocates of this antichristian scheme will attract any attention from their followers. It is our purpose simply to show in this instance how the Scripture is fulfilled, where it is written, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Tim. iii. 13; 2 Thess. ii. 11, 12.

## REQUESTS FOR VIEWS.

By way of a general explanation to our numerous correspondents whose inquiries for our views have not been answered, we would repeat what has been frequently stated in the past, that our silence does not indicate any unwillingness to comply with the wishes of our correspondents. It would certainly afford us sincere pleasure to give a clear explanation of every point which may perplex any of our brethren; but it must be understood that our ability is very limited, and that it is not possible that we should publish replies to all the questions sent us, even if we had the necessary knowledge to answer all inquiries correctly. To the extent of the understanding which God has given us, it is ever our desire to serve his people by submitting before them our views on any point connected with the revelation of his truth. Whether from the press or in that proclamation of the word vocally, which is commonly called preaching, it is the highest privilege to which we can aspire, if we may be favored of God to present his truth to the comfort of those who love the gospel of divine grace.

In nearly all cases we are grateful to our inquiring brethren and friends for their patient forbearance when their requests have been passed without reply. Their fraternal kindness is deeply appreciated by us, and we feel more warmly drawn to them in view of their manifest consideration for our infirmity. In a very few cases questions have been submitted accompanied with the threat that unless we answered in accordance with the mind of the inquirer, we must expect to lose his patronage. To such intimations we would reply that if the writers are satisfied that they are moved by the Spirit of Christ in thus threatening, we are not disposed to contend with them. If God deals with them as with his children, they will receive his condemnation or chastening as they are approved or condemned in his sight. It is a very trifling consideration whether we are individually sustained or opposed by the judgment of men. The time is short when such judgment can affect our peace. The present answer of a good conscience toward God, in our daily walk and conversation, is of far more consequence than any favor or condemnation which can come from dying men. If any patron of the SIGNS OF THE TIMES feels disposed to enforce his sentiments by withdrawing his support from the paper, it will certainly show that he has more regard for his own thoughts than for the truth which he thus rejects. While regretting to lose the patronage of any lover of gospel truth, we cannot insist that any one shall continue to read the SIGNS OF THE TIMES, when he feels that it is not in harmony with his own experience. On the other hand, the offer of thousands of subscriptions could not justify us in departing

from the principles of the doctrine of the gospel of Christ. A brief summary of these principles was published in the original prospectus of this paper. It has never been shown that those principles have been sacrificed in the conduct of our publication. With such ability as God is pleased to give, we desire to continue in the maintenance of the same principles of eternal truth. The word of the Lord endureth forever. In vain do the heathen rage, and the rulers take counsel together against the Lord and against his Anointed; all their united efforts can only show the omnipotence of that word which has gone forth from the mouth of the Lord, in which he has given assurance to his chosen people that their salvation is complete in Christ Jesus, and that they are kept by his power in all their trials in this present world. Hoping still to be strengthened by the favor and assistance of all lovers of the doctrine of God our Savior, and earnestly requesting a continuance of the forbearing love manifested toward us in the past, we propose to comply with such requests as may be received, to the extent of our ability; but we must still earnestly entreat our brethren to remember our weakness and ignorance, and exercise toward us all the charity which they can extend.

## SERIALS.

## SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

## CHAPTER XXXIX.

*Of the tables of the Temple.*

"HE made also ten tables, and placed them in the temple, five on the right side, and five on the left."—2 Chron. iv. 8. Some, if not all these tables, so far as I can see, were they on which the burnt offering was to be cut in pieces, in order to its burning. These tables were made of stone, of hewn stones, on which this work was done.—Ezek. xl. 40-44.

Now, since the burnt offering was a figure of the body of Christ, the tables on which this sacrifice was slain must needs, I think, be a type of the heart, the stony heart of the Jews; for, had they not had hearts as hard as adamants, they could not have done that thing. Upon these tables was the death of Christ contrived, and this horrid murder acted, even upon those tables of stone.

In that they are called tables of hewn stone, it may be to show that all this cruelty was acted under smooth pretenses; for hewn stones are smooth. The tables were finely wrought with tools, even as the hearts of the Jews were with hypocrisy. But alas! they were yet stone; that is, hard and cruel, else they could not have been an anvil for Satan to forge such horrid barbarism upon. The tables were in number the same with the lavers, and were set by them, to show what are the fruits of being devoted to the law, as

the Jews were, in opposition to Christ and his holy gospel. There flows nothing but hardness and a stony heart from thence. This was shown in its first writing, as it was written on tables of stone, figures of the heart of men; and on the same tables, or hearts, was the death of Jesus Christ compassed.

One would think that the meekness, gentleness or good deeds of Jesus Christ might have procured in them some relentings when they were about to take away his life; but alas! their hearts were tables of stone. What feeling or compassion can a stone be sensible of? Here were stony hearts, stony thoughts, stony counsels, stony contrivances, a stony law, and stony hands. And what could be expected hence but barbarous cruelty indeed? "If I also ask you," said Christ, "ye will not answer me, nor let me go."—Luke xxii. 68.

In that the stony tables were placed about the temple, it supposeth that they were temple men, priests, scribes, rulers, lawyers, &c., that were to be the chief ones on whose hearts this murder was to be designed, and by them enacted, to their own damnation, without repentance.

CHAPTER XL.

*Of the instruments wherewith the sacrifice was slain, and of the four tables they were laid on in the Temple.*

THE instruments that were laid upon the tables in the temple were not instruments of music, but those with which the burnt offering was slain. The four tables were of hewn stone for the burnt offering; whereon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.—Ezek. xl. 42, 43.

Here we are to take notice that the tables are the same, and some of them of which we spake before; that the instruments with which they slew the sacrifice were laid upon the tables.

The instruments with which they slew these sacrifices. What were they but a bloody ax, bloody knives, bloody hooks, and bloody hands? For these we need no proof; matter of fact declares it.

But what were those instruments a type of? Doubtless they were a type of our sins. They were the bloody ax, the knife, and bloody hands, that shed his precious blood. They were the meritorious ones, without which he would not have died. Though then the hearts of the Jews were the immediate contrivers, yet they were our sins that were the bloody tools or instruments which slew the Son of God. "He was wounded for our transgressions;" "He died for our sins."—Isa. liii.; 1 Cor. xv.; Gal. i. O the instruments of us churls, by which "this poor man" was taken from off the earth!—Isa. xxxii. 7; Prov. xxx. 14. The whip, the buffetings, the crown of thorns, the nails, the cross, the spear, with the vinegar and gall,

were nothing in comparison of our sins. "For the transgressions of my people was he stricken."—Isaiah liii. Nor were the flaunts, taunts, mocks, scorns, derisions, &c., with which they followed him from the garden to the cross, such cruel instruments as these. They were our sins then, our cursed sins, by, with and for the sake of which the Lord Jesus became a bloody sacrifice.

But why must the instruments be laid upon the tables? Take the tables for the hearts of the murderers, and the instruments for their sins, and which place more fit for such instruments to be laid upon? It is God's command that these things should be laid to heart, and he complains of those that do not do it.—Isa. xlii. 25; lxvi. 11.

Nor are men ever likely to come to God until these instruments with which the Son of God was slain be indeed laid to heart. And they were eminently laid to heart, even by them, soon after, the effect of which was the conversion of thousands of them.—Acts ii. 36, 37.

Wherefore when it says these instruments must be laid upon the stony tables, it insinuates that God would take a time to charge the murder of his Son home upon the consciences of them that did that murder, either to their conversion or condemnation. And is it not reasonable that they who did this horrible villainy should have their doings laid before their faces, upon the tables of their hearts? They shall look upon him whom they have pierced, and shall mourn.—Zech. xii. 10; Rev. i. 7.

But these instruments were laid upon some of the tables, and not upon all the ten, to show that not all, but some of those so horrid, should find mercy of the Lord.

But we must not confine these tables only to the hearts of the bloody Jews: they were our sins for the which he died. Wherefore the instruments should be laid upon our tables, too, and the Lord lay them there for good, that we also may see our horrid doings, and come bending to him for forgiveness.

These instruments thus lying on the tables in the temple became a continual motive to God's people to repentance; for so often as they saw these bloody and cruel instruments they were put in mind how their sins should be the cause of the death of Christ.

It would be well also if these instruments were at all times laid upon our tables, for our more humbling for our sins, in everything we do, especially at the Lord's table, when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate that he expects we should do so, when he saith, "This do in remembrance of me;" in remembrance that he died for their sins, and consequently that they were the meritorious cause of the shedding of his blood.

To conclude, let all remember that

these cruel instruments are laid upon the tables of their hearts, whether they see them or no. "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart."—Jer. xvii. 1. A pen of iron will make letters upon a table made of stone, and the point of a diamond will make letters upon glass.

CHAPTER XLI.

*Of the candlesticks of the Temple.*

"AND he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left."—2 Chron. iv. 7.

These candlesticks were made of gold, to show the worth and value of them. They were made after the form, or exact, according to rule, like those that were made in the tabernacle, or according to the pattern which David gave to Solomon to make them by. Observe, there was great exactness in these; and need there was of this hint, that men might see that everything will not pass for a rightly ordered candlestick with God.—Ex. xxv. 31-47; 1 Chron. xxviii. 15, 16.

These candlesticks are said sometimes to be ten, sometimes seven, and sometimes one. Here, ten; Rev. i., seven; Zech. iv., one. Ten is a note of multitude, seven a note of perfection, and one a note of unity.

Now, as the precious stones with which the house was garnished were a type of ministerial gifts, so these candlesticks were a type of those that were to be the churches of the New Testament. Wherefore he says, "The seven candlesticks which thou sawest are the seven churches."—Rev. i. 12, 13, 20.

The candlesticks were here in number ten, to show that Christ under the New Testament would have many gospel churches. "And I, if I be lifted up from the earth," saith he, "will draw all men unto me;" that is, abundance; for the children of the desolate, that is, of the New Testament church, shall be many more than they of the Jews were.—John xii. 32; Gal. iv. 17.

In that the candlesticks were set by the lavers and stony tables, it might be to show us that Christ's churches should be much in considering that Christ, though he was righteous, yet died for our sins: though his life was according to the holy law, yet our stony hearts caused him to die. Yea, and that the candlesticks are placed there, it is to show us also that we should be much in looking on the means by which we caused him to die; for the candlesticks were set by those tables whereon they laid the instruments with which they slew the sacrifice.

These candlesticks being made according to form, seem not only to be exact as to fashion, but also as to work; for that in Exodus, with its furniture, was made perfectly of one

talent of gold; perhaps to show that Christ's true spouse is not to be a grain more nor less, but just the number of God's elect. This is Christ's completeness, his fullness. One more, one less, would make his body a monster.

The candlesticks were to hold the light, and to show it to all the house: and the church is to let her light so shine that all within may see the light.—Matt. v. 15, 16; Luke viii. 16; xi. 33; xii. 35. To this end the candlesticks were supplied with olive oil, a type of the supply that the church hath, that her light may shine, even of the fruit of the Spirit.

(To be continued.)

CHANGE OF ADDRESS.

DEAR BRETHREN BEEBE:—Please change the address on my paper from Herndon, Va., to Willard, Fairfax Co., Va., a new office just established near where I live. Please publish in the SIGNS.

As ever, in love and fellowship,  
A. B. FRANCIS.

MARRIAGES.

ON Thursday, Feb. 21st, 1889, at the residence of the bride's parents, Petersburg, Del., by Elder E. Rittenhouse, Mr. Davis H. Frazier and Miss Sallie C., daughter of Ezekiel C. Frazer, all of Kent Co., Del.

OBITUARY NOTICES.

FELL asleep at the house of her great-niece, in the eighty-fourth year of her age, sister Anna Jenkins.

Our departed sister and mother in Israel was baptized by Elder Eli Scott, in the year 1832, and united with the church at Harford, where she continued until her course on earth was finished, over fifty years. She was twice married, first to Robert Chapel, an Englishman. Her second husband was brother James Jenkins, of Rock Springs. There were no children by either marriage. She survived both husbands, spending the last years of her pilgrimage with her nephews and nieces, and the Old School Baptists in Harford. She was remarkably firm in her belief of the truth, devoted to the cause, faithful in her attendance upon the meetings of the church, though old and infirm, and felt it a privilege to be at her post. She was a great lover of good preaching, and none could extol too highly the name of God, nor abase the creature too low. There was nothing very remarkable attending the closing scenes of her life. Worn out with age and infirmities, she was heard to say,

"Weary of wandering round and round  
This world of sin and gloom,  
I long to leave the unhallowed ground,  
And dwell with Christ at home."

She died Feb. 2d, 1889, and was buried at Harford, after some remarks on the occasion by the writer. She leaves a number of nephews and nieces, with the church of which she was an orderly and consistent member.

ALSO,

DIED—At his residence, Feb. 20th, 1889, our esteemed brother, Samuel Glenn, in the seventy-second year of his age.

He and his wife emigrated to this country from Ireland many years ago, and in very destitute circumstances; but through industry and economy they purchased a comfortable home in Harford. The circumstances leading to his connection with the church at Harford were striking, the

particulars of which would swell this notice to too great a length. Ever low in his own eyes, mourning over his imperfections and shortcomings, he seemed to be led through deep waters, searching and discriminating his experience, which he often said was in the heart. He loved to talk on the subject of the travel of mind in the christian warfare, of fears and fightings within. In his declining months he was visited by a number of us. He said from the beginning of his weakness that he would not get up; and before he was taken sick, I believe, he spoke of his departure as being near at hand. He was not a great sufferer, was very patient and calm, and hoping unto the end. The affliction is peculiarly heavy upon his wife, now a widow, who watched over him by day and by night, sparing nothing that could add to his comfort. He was baptized about two years ago by the writer, and remained a member of the Harford Church until his death. On this occasion also some remarks were made by the writer. He leaves a widow, two daughters and four sons to mourn their loss, which we feel is his eternal gain.

WM. GRAFTON.

FOREST HILL, Harford Co., Md.

BROTHER D. K. Stovall was born in McNary Co., Tenn., Aug. 4th, 1856, and died Nov. 8th, 1888, aged thirty-two years, three months and four days.

He lived a pious life, and proved by his daily walk that he was a subject of grace. He lived ten years with the New School Baptists (his father being a minister of that order), and was baptized by his father. But the good Lord showed him the right way, and in reading the Scriptures he became thoroughly convinced that the Primitive or Old School Baptists are the true church. He joined the church at Enon, Hardeman Co., Tenn., and was baptized by the beloved pastor, Elder J. W. Davey, on the first Sunday in November, 1881. He moved his membership to Bethel Church, where he lived in peace with the brethren until his death. He moved to Boone County, Ark., but never attached himself to any church here. He was a very precious brother to me. We talked on the Scriptures a great deal, and I found him sound in the faith, a firm believer in the predestination of God in all things. He was well versed in the Scriptures, and told me that he had very strong impressions of mind in regard to testifying to the grace and mercy of God; but he seemed to view his great unworthiness. I spent all night with him during his sickness, and he told me that he could not get well. He had no fear of death, but did not like to leave his dear wife and three little children. His disease was typhoid fever. He was sick five weeks and four days. He will be much missed in his neighborhood. He was a good neighbor, and a kind and affectionate husband and father. May the Lord sanctify this sad bereavement to the good of the bereaved is the prayer of your unworthy brother,

WM. J. CASEY.

LEAD HILL, Ark.

My dear brother, John W. Staton, who died in Snow Hill, Worcester Co., Md., January 28th, 1889, was the third child, in age, of seven, five sons and two daughters, four of whom are yet living. Our father, Warner Staton, was a gospel minister, who died in 1854. Our oldest brother, George W. Staton, was also a gospel minister, who died in 1872. Our oldest sister, Elizabeth Staton, was a faithful member of the church for many years, who also has passed away.

John W. Staton was born April 3d, 1823. We are satisfied that in early manhood he was given a knowledge of and love for the truth, for his life ever afterward gave evidence of such a blessing; but for some reason, known only to God, he never made a profession of his hope by

uniting with the church; otherwise his life was devoted to the cause. His house and home were always open, and he was always ready to entertain the church and friends in the best possible manner. Indeed it seemed to be the life of the man to be pleasant and helpful to all around him, especially to those that were in need of help. He leaves a widow, who is a worthy member of the church, and four children, who, we hope, have the cause at heart, to mourn the loss of one of the very best of husbands, and a devoted, indulgent father. The church has lost a true and faithful friend, and the community in which he lived a useful and helpful citizen; but we fully believe the good Lord has taken him to everlasting rest. He was complaining and suffered severely for several days with pain in the breast, but was thought to be almost well until about eleven o'clock on Monday night, when he was taken suddenly worse, and died in a very few minutes.

Your unworthy brother in deep affliction,

JOSEPH L. STATON.

James W. Thompson was born July 17th, 1827, and died Feb. 6th, 1889.

He joined Bureau Old School Baptist Church July 23d, 1859, was elected Deacon in May, 1860, and was licensed to preach the gospel in October, 1870. Bureau Church was dissolved and lettered out on Oct. 25th, 1879. Brother James held his letter until after the trouble in the Sandy Creek Church. He said he never expected to be able to meet with the church any more, but wanted a home when he was called away, so he became a member by letter of Sandy Creek Church, in February, 1888. He was a firm and true Baptist, though a great sufferer, having his eyes injured in the Mexican War, and contracting lung trouble in the late war, so that he was able to preach publicly but very little; but his great delight was to talk of Jesus and his righteousness, and salvation by grace. He was nearly blind for some years, and was troubled with a cough; yet he made a support as pension agent, until he himself was pensioned.

His funeral took place from the "Christian Church" in Princeton, Ill., where a discourse was delivered from 1 Peter iv. 12, at his own request, by the writer, to a very large and attentive congregation of sympathizing friends and neighbors. He leaves a wife, but no children, to mourn her loss.

In hope of a better resurrection,

W. A. THOMPSON.

TONICA, La Salle Co., Ill.

Mrs. Catharine Cox, wife of Jos. L. Cox, of Wyoming, Stark Co., Ill., died Jan. 10th, 1888, of congestion of the lungs, aged seventy-five years, ten months and ten days.

She was born in Carroll Co., Va. In 1835 she left her native state and settled in Ohio, where she lived until 1838, when she settled in Illinois, where, on November 12th of the same year, she married Mr. Cox, who, together with five sons and two daughters, are left to mourn the loss of a faithful wife and a loving and devoted mother.

Sister Cox, whose maiden name was Edwards, united with the Baptist Church at about the age of eighteen years, in Virginia (date and name of church not at hand). On coming west she cast her lot with the little band of disciples known as the Spoon River Church, and remained in fellowship with them until her death. The writer was notified, and on Jan. 12th, 1888, spoke to the bereaved family and friends upon the subject of death, God's mercies, and the blessed hope of a resurrection; after which the loved remains were tenderly laid to rest to await God's command.

SMITH KETCHUM.

ELMWOOD, Ill., Feb. 18, 1889.

## The "Signs of the Times,"

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 13, 1889.

NO. 11.

## POETRY.

### THE LOVED AND LOST.

"THE loved and lost!" why do we call them lost?  
Because we miss them from our outward road.  
God's unseen angel o'er our pathway crost,  
Looked on us all, and seeing it was best,  
Straightway relieved them from life's weary load.  
They are not lost; they are within the door  
That shuts out loss and every hurtful thing—  
With angels bright, and loved ones gone before,  
In their Redeemer's presence evermore,  
And God himself their Lord, their Judge and King.  
And this we call a loss! O selfish sorrow  
Of selfish hearts! O we of little faith!  
Let us look round, some argument to borrow,  
Why we in patience should await the morrow,  
That surely must succeed this night of death.  
Aye, look upon this dreary, desert path,  
The thorns and thistles wheresoe'er we turn;  
What trials and what tears, what wrongs and wrath,  
What struggles and what strife the journey hath!  
They have escaped from these; and lo! we mourn.  
Ask the poor sailor, when the wreck is done,  
Who, with his treasure, strove the shore to reach,  
While with the raging waves he battled on,  
Was it not joy, where every joy seemed gone,  
To see his loved ones landed on the beach?  
A poor wayfarer, leading by the hand  
A little child, had halted by the well  
To wash from off her feet the clinging sand,  
And tell the tired boy of that bright land  
Where, this long journey past, they longed to dwell.  
When lo! the Lord, who many mansions had,  
Drew near and looked upon the suffering twain;  
Then pitying, spake, "Give me the little lad;  
In strength renewed and glorious beauty clad,  
I'll bring him with me when I come again."  
Did she make answer selfishly and wrong,  
"Nay, but the woes I feel he too must share!"  
Or, rather, bursting into grateful song,  
She went her way rejoicing, and made strong  
To struggle on, since he was freed from care.  
We will do likewise. Death hath made no breach  
In love and sympathy, in hope and trust.  
No outward sigh or sound our ears can reach,  
But there's an inward, spiritual speech,  
That greets us still, though mortal tongues be dust.

## CORRESPONDENCE.

HOPEWELL, N. J., March 1, 1889.

AS A number of brethren and friends have expressed the desire that I should write out and have published in the SIGNS OF THE TIMES, so far as possible, the substance of the sermon delivered on the occasion of the funeral of Mrs. Amanda E. Chick, wife of Elder F. A. Chick, at Black Rock, Baltimore Co., Md., Aug. 22, 1888, I will comply with the request, so far as I am able thus to do; but it is impossible for me to give the discourse verbatim; because during nearly forty years that I have been speaking, as a servant of God, to his professed children, I have never delivered a written sermon, nor memorized one from some modern author. But there have been times that the truth of God appeared so sweet, so precious, and so full of comfort, that the same has appeared to be indelibly fixed in my mind, not only for days, but months afterward. For a number of years, when called to speak at funerals, if I had the opportunity, I inquired of the bereaved if they desired any particular portion of Scripture used as a text on the occasion; and very many times the afflicted ones had, and I have used the same; but upon this occasion I inquired of my nephew if he had, and his answer was no; that all he wanted was the gospel preached; to which I replied, by the grace of God sustaining me, that would be done.

Text.—"All that the Father giveth me shall come to me; and him that cometh to 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.

"All that the Father giveth me shall come to me." Brethren and friends, when in the providence of our God we are called together to sympathize with them who are bereaved, and to perform the sad rite of sepulture, it is proper and right, if circumstances admit, to preach the gospel, ever remembering that the proclamation is addressed to the literally living; for the dead, as such, are beyond our sympathies and sorrows. The disciples of John "came and took up the body, and buried it, and went and told Jesus." "And devout men carried Stephen to his

burial, and made great lamentation over him." In entering upon a brief elucidation of the text now under consideration, the object shall be, if God will, to show according to divine testimony the certain victory of every vessel of mercy, through the blood and righteousness of Jesus Christ, over every foe, both internal and external. All Bible readers and believers know that the words of our text were uttered by the Redeemer of Israel, while God incarnate; and the first word to be carefully examined in our text is the word *all*. In this connection it is limited by the relative clause, "that the Father giveth me;" and we must keep this distinction before the mind, if possible, as we proceed. In this place, as in many others, it clearly, fully and distinctly shows a perfected number, which is the case in many other portions of Scripture; and it will not be according to divine truth to give it that latitudinarian view that too often is the case. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life." In this quotation we ought to see the force of the Hebrew word *kol*, a perfect number. "And all flesh died that moved upon the earth." All in this quotation is from the same original word, which ought to satisfy any Bible reader that the word has its full and just meaning according to the connection in the sentence which it qualifies; and in this text, as recorded by John, it is from the Greek word *pas*, signifying all, any, every, &c.

Having defined the meaning of the first word of our text, we will now see what the Scripture says about sinners being brought to Jesus; for he says they "shall come to me;" and see whether there is any uncertainty in the awfully momentous matter; also, whether their coming to Jesus is optional with the sinner, dead in trespasses and sins. Said Jesus, "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." This negative is as certainly true as the affirmative concerning them whom the Father had given him. Jesus said to the Jews, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any (man) pluck them out of my hand. My Father, which gave them

me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Let us keep distinctly before us the glorious truth that it is not a proffer, nor an offer, but a gift; for "the gift of God is eternal life through Jesus Christ our Lord." In the vessels of mercy coming to Jesus, there is a hidden, yet almighty, power which causes them to come; for in the blessing pronounced upon Joseph, who was a lively and glorious type of the Messiah, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them [not by them] he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." The ends of the earth here harmonize with the same recorded by the prophet, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." "I drew them with cords of a man, with bands of love."

My brethren and friends, the quotations made are sufficient to corroborate the glorious truth that when God begins the work, they shall come; and sooner or later such realize something of the truth and power of the declarations, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty [margin, the might of his power] 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." As in natural death, or the death of the mortal body, some suffer only a short time, and others linger for months, and sometimes years, as in the case of the beloved one whose mortal remains are now here, but death finally terminates the conflict, so in the experience of God's dear children, his purpose is such that his judgments are unsearchable, and his ways past finding out. Some are quickly delivered after seeing their just condemnation, as in the case of Saul of Tarsus; but it seems that it was different with Lydia, and the young man who could say, "One thing I know, that whereas I was blind, now I see." It seems wonderfully strange to us that some who have a hope in the Lord Jesus Christ live so many

years before strength is given them to make a public profession; but thus it is. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This declaration shows us that it is heart work, or work in the heart first, and then confession. And in all the divine economy of our heavenly Lover, the cause always precedes and produces the effect. And how careful all should be, when dwelling upon any branch of gospel truth, to be sure not to pervert the Scriptures by putting the effect for the cause.

"And him that cometh to me I will in no wise cast out." This is a very consolatory portion of our text, to "the poor in spirit," to them who are "poor and of a contrite spirit," and tremble at the word of God; for "The Lord is high unto them that are of a broken heart, and saveth such as be of a contrite spirit." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." My brethren, the glorious, soul-cheering, heart-consoling doctrine declared in this clause of our text, when applied sweetly and powerfully by the Spirit, fills God's dear children with adoring wonder; for they see that whether wise or ignorant, rich or poor, high or low, bond or free, they are all one in Jesus Christ; for "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." Therefore while there now is, always has been, and will continue to be, worldly distinctions in the family of man, in our Lord Jesus Christ no such distinctions exist; for a Lazarus is just as precious as a learned Paul; the soul of a day-laborer, or a mechanic, is just as valuable as that of a man of letters; for in this wonder of wonders, the redemption and salvation of rebel sinners, mountains are abased, and valleys exalted. All are brought upon an equal footing, and are equally precious in the sight of God our Savior. For when the sum of the children of Israel was taken, every one that passed among them that were numbered, they were to give "half a shekel, after the shekel of the sanctuary." "The rich shall not give more, and the poor shall not give less." Which important truth shows they were all of equal value before God, whatever might be their worldly poverty or riches. Now can any words show more absolute security for all who are drawn to Christ, than those now under consideration? Yet in this day there is a class of teachers who tell us that persons may fall from grace and eternally perish! What is such teaching? Does it not set aside what God has given us in the Scriptures? Certainly it does, and therefore is blasphemy. To give a seeming countenance to that carnal theory, frequently the following words are quoted, "If any man

draw back, my soul shall have no pleasure in him." But what garbling with the Scriptures! Why not quote the next verse in the context, which reads, "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul?" Thus we have two classes described, the nominal professor and the genuine believer. And instead of supporting the carnal theories of men, it is a complete refutation of them. Said Jesus in his prayer to his holy Father, "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." He had an external call, and was numbered with the other apostles; but he knew nothing about an internal call, and the efficacious work of grace, therefore did not come to Christ, but was the son of perdition all the time, and filled exactly the place God designed that he should. Jesus said to the troubled disciples, "Yet a little while, and the world seeth me no more: but ye see me. Because I live, ye shall live also." We will now cease dwelling upon this clause of our text, by quoting the words of the apostle Paul when he defied every power combined to separate God's dear children from his love to them in Christ Jesus; for he said, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"For I came down from heaven, not to do mine own will, but the will of him that sent me." Now in cogent language the reason is given why none will be cast out; for the dear Redeemer came down from heaven not to do his own will, but that of his holy Father. The prophecy made more than seven hundred years before his advent was, "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." "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." In fact, I might quote to you, brethren and listening friends, the fifty-third chapter of Isaiah entire, all of which shows that the Messiah would not, as Mediator and Savior, do his own will while God incarnate. And "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." In prophecy events are spoken of as already accomplished, which were, as it re-

garded their open manifestation or fulfillment here on earth, to be perfected many years hence. But with our God there is no yesterday, nor any to-morrow, for it is one eternal now. Hence the questions were asked and the answers given, in the Scripture about to be quoted, nearly seven hundred years before the birth of Christ. "Who is this that cometh from Edom [place of blood], with dyed garments from Bozrah [tribulation], this that is glorious in his apparel, traveling [not attempting to travel, as legalists and conditionalists talk about it] 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 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." As the Redeemer was thus seen coming from the enemy's country, the battle had been fought and the glorious victory won; for he said, "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."

Now, brethren, we will see what the New Testament record says concerning the dear Redeemer not doing his own will, but the will of his holy Father. "Then saith he unto them [his disciples], My soul is exceeding sorrowful, even unto death. Tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." Such was the agony of Christ that "there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." When in such agony was he not doing the will of his Father? In prophecy it had been said, "Repentance shall be hid from mine eyes." Did God's purpose change? No; and his sweat was as it were great drops of blood, showing that he was treading the winepress of divine wrath, because he was the kinsman Redeemer. And, although Israel as a nation so far departed from God's commandments and became so idolatrous that judgment was turned away backward, and equity could not enter, and he that departed from evil made himself a prey, in the agony of Christ judgment and equity did enter, and infinite justice received full or plenary satisfaction for every elect vessel of mercy. And in this matter there can be no parallel in the doings of angels or men, for Jehovah appeared a just God and Savior, having laid upon him the sins of his people, as

recorded in those forcible words of Peter, "Who his own self bare our sins in his own body on the tree; that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Right here we feel it binding upon us to emphatically state that all that agony of Christ was for sinners of Adam's fallen race; that redemption is not a myth, but a divine reality. We will again revert to those awful scenes in the garden, in order that we may see more fully, if possible, the force of the momentous truth that Jesus did not his own will, but the Father's; for impetuous Peter "drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Are not all of us now present, who love the Lord, when contemplating the perfect obedience of Immanuel in thought, word or deed, from the lowly manger to the cross, lost in wonder, amazement and love? Before closing our remarks upon this awfully sublime and mysterious work of Christ, we will revert to him when arraigned at Pilate's bar; for said "Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" Do we not think that Pilate really felt that Jesus was in his power to do with him as he had stated? Like thousands of legal believers and teachers in this day talk about what power they have. But let us with reverence hear the answer of our precious Redeemer; for said he, "Thou couldst 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." When Jesus had tabernacled in the flesh the appointed time, and had endured every temptation appointed him (for he was tempted, said the apostle, in all points like as we are, yet without sin), the time came when the sacrifice of himself was offered; for "he said, It is finished; and bowed his head, and gave up the ghost." And let us remember that he "through the eternal Spirit offered himself without spot to God," and by that "one offering he hath perfected forever them that are sanctified."

"Well might the sun in darkness hide,  
And shut his glories in,  
When Christ, the mighty Savior, died  
For man, the creature's sin."

"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." While clothed in flesh, a seeming weakness was manifested by Jesus; for he was "despised and rejected of men, a man of

sorrows and acquainted with grief." Also, "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." But his glorification consisted in his emerging from that cloud, leaving the veil of his infirmities in the tomb, without any of them adhering to him; for he was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Said the apostle, "For where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." With what adoring wonder the children of God often contemplate the glorious truth that here is something as far above and beyond the comprehension of finite mortals as the heavens are above the earth; for the testator in this will became the executor; for said John, "When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, 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."

We are taught in this last verse of our text, by our Savior, that his Father's will is that he should lose nothing; and if anything is lost, the will would be broken. Therefore the glorious doctrine of the resurrection of the dead and from the dead is just as broad as redemption is; and although to us it is an incomprehensible subject, it is true. When Israel was about to leave Egypt, and no longer serve the tyrant Pharaoh, the declaration was, "There shall not an hoof be left behind." So in the resurrection at the last day the redeemed bodies of the saints will not be left out; for said the apostle, "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." Was not the body in that divine purchase? The apostle says it was. Therefore is it not very rash talk, to say the least of it, when persons say, "I don't care anything about this old, sinful body?" When Jesus "yielded up the ghost, 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." How often questions like the following are asked, "Do you not think that is figurative language, that literal graves were not opened? But if so, did those saints die again, or where did they go?" &c. Now, dearly beloved brethren and listening friends, such cavilling should receive no countenance from the lovers of truth. Atheists and infi-

dels can talk that if they like, but you who have been brought by reigning and abounding grace to believe and love the doctrine of infinite wisdom and almighty power, have no use for such cavilling; but you desire to receive God's word as little children. But the declarations of the apostle Paul are exceedingly sweet and precious unto you at times; for said he, "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. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Many excellent brethren apply this to Christ's coming to believers in their experience; and it is a soul-comforting truth that he does come to them in their experience. But if this does not show a finality, and the end of his Mediatorial reign in his kingdom, then terms have no meaning whatever. Declarations in the New Testament which are plain, positive and unequivocal, should never have a tropical or figurative meaning given them; for if such a course is pursued, the written Scriptures can be of no use whatever. But when theorizing begins, we hear these words, "How can such things be?" But let us remember that the *how* is with Jehovah, and not finite mortals. An inspired servant of God said, "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?" "The Lord knoweth *how* to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Why not be willing to leave this awfully momentous *how* just where inspired apostles have left it? Is the record of the birth, the life in the flesh, the agony in the garden, the enduring of such contradiction of sinners against himself, the excruciating death on the cross, and the resurrection from the dead, of the Lord Jesus Christ, merely figurative expressions, or are they the most awful realities? O! they mean just what they declare. Even so concerning the quaking earth, the rending rocks, the opening the graves, and the rising bodies of the saints which slept. How sad to contemplate that many dear children of God admit a part to be real, and the other figurative. I will quote no more from the fifteenth chapter of First Corinthians, but I hope all will read for themselves. I shall detain you only a few minutes longer, but I desire to make two or three more quotations, and a few

general remarks, and then leave the subject for your meditation. The apostle said to Timothy, "But shun profane and vain babblings, for they will increase unto more ungodliness; and their word will eat as doth a canker [margin, gangrene]; of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. 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." Sometimes objection is made to our openly calling names; but the apostle did, and they must have been noted characters, otherwise they would not have been named; and he did so to put his brethren on their guard. With one more quotation I shall close. Said Paul, "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. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

My brethren and friends, the humiliation and perfect obedience of Jesus Christ while under the law, his painful death on the cross, and his triumphantly glorious resurrection, leading captivity captive, have been sustained by the written word of God; and now in his exaltation and glorification on his Mediatorial throne, clothed with all power in heaven and in earth, the blessed effects of his suffering and death will be carried to all for whom the atonement is made. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

WILLIAM J. PURINGTON.

STATE ROAD, Del., Feb. 25, 1889.

BRETHREN BEEBE:—I have read three different letters in late issues of the SIGNS on the subject of training and bringing up children. Three different writers, all men of age, experience, and of acknowledged ability, would be likely to say all that need be said on one subject. If something more on the same subject should be well said, perhaps you would not object.

I have long felt that our brethren needed instruction in this particular line, and also admonition, perhaps,

more than on any other one topic that could be named. I do not doubt that brother Thorne is honest and conscientious, and prompted by proper motives, in his suggestions in regard to this matter. In debate it is natural to strive for the mastery; and in thus striving disputants sometimes place their opponent in an attitude which can be easily made to appear untenable, which is nevertheless drifting away from the real issue. All parents are supposed to be naturally interested for the welfare of their children, and consequently for their proper bringing up. All readers of the SIGNS may be supposed to be conscientious on this subject, and really desire to know what is required of them, and to do it. The causes of doubt, of anxiety, and even perplexity, in regard to this matter, will more readily appear if we take into consideration the location and surroundings of many Old School Baptist families. Those who have appointments for preaching regularly every Sunday within convenient distance, know little of the difficulties that parents have to contend with where they are surrounded with modern religious meetings and institutions, and their own church meetings are far away, and the appointments for preaching are far apart. What are they to do with their children when Sunday comes? Must they be kept in, like prisoners, or must they be allowed to go, without restraint and without admonition, wherever they may happen to drift? If the children must thus go at their will, I presume the parents would not go with them, even enough to see whether there was any choice in the places they were inclined to frequent, or which among them would be most deleterious in their effects upon the moral and religious instincts of their children. There are festivals, and sociables, and gambling fairs, and picnics, and protracted religious excitements, sometimes protracted far into the night, and sabbath schools, and other kindred gatherings, too many to enumerate here, all zealous to secure the attendance of all the children within reach. The pressure that is brought to bear upon children to induce their attendance even at places disapproved by the parents, is found pretty hard to resist. It is certainly such as to excite suspicion as to the design in regard to children whose parents might be supposed to be fully equal to taking care for their own children. It might do here for me to suggest that if Baptist parents consent to indulge their children in attending institutions and gatherings contrary to their own faith and practice, the parents should accompany them, and see and know for themselves the idolatrous practices and religious fanaticism into which they are sending their children. I know of an instance where the children of a Baptist family were appealed to and told in so many words that they could not go to heaven if they did not go to Sunday School.



What the object of all this anxiety in behalf of the children of parents who do not approve of these modern inventions for convert-making is, it is not now my purpose to inquire. What is the proper thing for parents to do when placed in these somewhat trying circumstances? is the question I am dealing with. That there is a responsibility resting upon parents in regard to the proper care of their own children, is fully shown in the apostolic instructions, where the responsibility of parents is dealt with. As, for instance, "One that ruleth well his own house, having his children in subjection with all gravity." Again, "Ruling their children and their own houses well."—1 Tim. iii. "If any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God."—1 Tim. v. 4. I have known in any time of instances where both parents were members of the Baptist Church, and would attend regularly all preaching appointments; and the children were as regularly fixed up for attendance at the Methodist or Presbyterian Sunday School. So far as attendance at our meetings is concerned, we would never know that they had any children. They become acquainted with each other in the nursery, attractions are continually presented, attachments are formed; and the result is, if they attend preaching appointments at all, they attend where they have become acquainted, and where attachments exist to draw them. This was undoubtedly the design of institutions of this kind, and hence the anxiety and zeal in behalf of the children of Baptist parents; and if it comes to pass that the man's foes are the men of his own house, who is to blame for it? What else had he any right to expect? What are children to think of the faith of their parents, when their practice is in continual conflict with it?

If people love their meetings and love their children, I should think they would arrange to have them attend with them. If they are accustomed in early life to accompanying their parents to their places of worship, they will not expect, and will not be likely to desire, anything else. "Train up a child in the way he should go, and when he is old he will not depart from it." Where the appointments are at a distance, providing conveyance for children will be attended with more or less difficulty, and sometimes with some expense. Parents cannot show their love and care for their children to better advantage in anything than in this. Let them be suitably and sufficiently well-dressed for any and all occasions; and then if all cannot go, they can go in turns, the parents making all necessary sacrifices to have their children share in whatever they prize as precious and profitable to themselves. When we have religious company, ministering or other brethren, let the children be

present to become personally acquainted, and to see how these people love one another. If we have yearly meetings or associations where extra enjoyment is to be expected, let there be care and thought for the children as well as for ourselves. I will appeal to any Old School Baptist whether such a course is not more becoming, and to be attended with better results, than either neglecting the children to grow up like heathen, or else drift into the prevailing currents of error that surround them. This is not assuming the prerogatives of the Spirit of God at all, nor proposing to teach those lessons nor impart that understanding that can only be known by experience. To refer to the provisions of the New Covenant, and the fact that the Lord alone can give spiritual understanding, in defense of an utter neglect of our children in relation to spiritual things, is really evading the issue, and debating grounds that are not disputed. It is not merely the best of the argument that we want, but seasonable admonition and good counsel in regard to one of the most difficult subjects that Old School Baptists ever have to deal with. I have lived long enough to see the practical workings of various methods, and also of the workings of no method at all. In this latter case, as well as in some of the cases before alluded to, they do not remain long in the inheritance that the Lord their God has given them. If children show in their life that they have no faith in the reality or sincerity of the profession of their parents, who is to blame for this? Upon whom does the responsibility rest? Such things do not occur without cause. I once knew of an instance of two girls being sent to a high school under the control of the Roman Catholics. The family were Methodists, but it was supposed to be a good school, where no religious influence would be exerted. They came home Catholics, and so remain. Better keep our children at home under our own care, and give them what education we can, than risk, for the sake of a popular education, exposing them to the errors and prejudices that they must necessarily encounter in almost any of the institutions of our day. A good brother once said in my presence, to some others who were present, "Well, brother Rittenhouse has children. We will see what he can do; whether he can make Old School Baptists of them." He knew well enough that I made no pretensions to any such thing, but I suppose that some gentle suggestions I had offered might have annoyed him. I am willing to make all reasonable allowance for brethren and sisters whose circumstances fetter them, and a stern necessity seems to require some conformity to their religious surroundings; yet let them that fear the Lord and that think upon his name keep their garments unspotted. If they are proscribed and persecuted, peradventure it shall turn to them for a

testimony. It is among New Testament admonitions, and not appertaining in any wise to the Old Covenant, to bring up our children "in the nurture and admonition of the Lord," for this is right.—Eph. vi. 4. It is from the pen of inspiration that "We have had fathers of our flesh which corrected us, and we gave them reverence;" and I believe it still holds good. On the other hand, I do not know what more some parents could do that they have not done to alienate their children from the Baptists, and to steep them with all the skepticism and materialism of modern times. The transgression of the sons of Eli, the Jewish priest, was charged home upon him because he restrained them not. I will only add that "When a man's ways please the Lord, he makes even his enemies to be at peace with him."

In love and fellowship,

E. RITTENHOUSE.

NEAR OXFORD, Miss., Dec., 1888.

DEAR BRETHREN AND SISTERS IN THE LORD:—It is with fear and trembling that I, a poor, weak worm of the dust, address you all. I will try to express some of my experience in connection with God's predestination, and hope you will cast the mantle of charity over me; and if I am deceived, pray for me, that the Lord may open my eyes to the truth as it is in Jesus. We may think that this way or that way is right, but we do not know anything except the Lord reveals it to us in our experience. And when the Lord opens the eyes of our understanding, and gives us to know and understand the truth as it is in Jesus, then it appears glorious and beautiful, and we rejoice in the Lord, who says, "Knock, and it shall be opened unto you; seek, and ye shall find." When these commands come to the heart in the power of the Spirit, we knock and seek. God is not wooing and beseeching us to come to him; but he speaks, and it is done. So have I found in my experience that it is not in man to direct his steps; for I was zealous in what some call half-predestination, or in other words, I fully believed that God had predestinated the eternal salvation of his people, and all that was good; but I could not believe that everything worked for their good. I could not see how God could predestinate all things, and not be the author of sin. I was so jealous of his holy character that I could not bear anything that reflected evil on his perfections. All said that God was not the author of sin, yet I could not see how it could be otherwise if God absolutely predestinated all things. I became greatly troubled and perplexed about it. It was in my mind day and night while awake, and troubled me so that I could not sleep much at night. I searched the Scriptures to see if I could find the origin of evil. I could only find that by man came sin, and all sin was the work of the flesh. Also, that God works all things after

the counsel of his own will; that he works, and none can hinder. Yet I could not harmonize it all, and was troubled and confused. There seemed to be war in my bosom all the time, and I contended for my way as long as I had any strength to do so. I sincerely thought I was right. I would read the SIGNS OF THE TIMES, and enjoyed it until I would come to some hard saying, or insinuation of Arminianism in those who did not believe in the predestination of all things. That would grieve and hurt me so that I thought I would not read the paper any more. I would weep and cry, for I was so weak that I could not help it. I had been troubled and confused about it until my feelings had become very tender. I could not say that I knew I was right, but I sincerely thought I was. I knew I could not help believing as I did, for I could not see any other way. Others said that it was revealed to them, and I thought God would be partial to reveal it to some and not to others. I thought God was not partial toward his children. There was a mystery in it that I could not understand. I sincerely desired to be right, for I knew that Jesus was the right way, and I wanted to be with him, in whom is peace, comfort, and salvation from sin. I tried to pray that he would show me the right way in a dream, or give me evidence in some way that was right. But day after day passed, and the perplexity of my mind grew greater. I would try to throw it all away and go on in peace as I had in days past, as I thought there was no necessity for my being so troubled about it. Sometimes I felt that surely I had no hope, and had been deceived all the time. I would shed tears of sorrow over my condition, and could find no comfort anywhere. One evening the Scripture came into my mind, "And purify unto himself a peculiar people, zealous of good works." I felt that all the trouble and confusion of mind which I had passed through had been used as a purifying, and I felt willing to suffer it all, if it would bring me into a nearness with my Savior. I felt a sweet assurance that the Lord would direct me aright. That night before I fell asleep the words came to me, "Follow me." They came with such power that they seemed to penetrate my very soul. All was peace, for I felt that the Lord would direct me aright, and that I had nothing to do but be still and know that he is God. Yet the words were in my mind, "Follow me," and I wondered what they meant.

I traveled on in this way for some time, and came to think that there was not so much difference among the Baptists as I had thought there was; that they only expressed themselves in different words; but I began to feel that the absolute predestinarians were upon the stronger foundation, and that the others were rather bearing toward a sandy foundation. I felt that I was being

## EDITORIAL.

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G. BEEBE'S SONS.

### ADMONITION TO DILIGENCE.

"WHEREFORE, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Peter iii. 14.

In nothing does the evidence of divine inspiration more clearly appear than in the precise adaptation of every admonition and exhortation to the character and condition of the saints to whom it is designed that the sacred Scriptures shall be the perfect light in all their pilgrimage through the changing scenes of time. Finite wisdom could never have devised such instruction as the Spirit of truth finds in the record of the testimony of Jesus, which is written for our learning, that we "may be perfect, thoroughly furnished unto all good works." The fact which is realized continually by the saints, that they are not able to appropriate to themselves the light thus revealed, only confirms the assurance that it is indeed the revelation of the Spirit of Christ by which it is written and manifested to them in the power of God. While they are made by faith to know that all their salvation, both temporal and eternal, is secure in the finished work of their Redeemer, it is not so made manifest to their natural understanding, which can only receive such evidence as is satisfactory to carnal reason. Hence originates that unceasing warfare within their own hearts, which is the characteristic peculiarity of those who are led by the Spirit of Christ. Confidence in the certainty of their trust in the redemption that is in Christ Jesus would encourage reason in presumptuously continuing in sin; but the same firm reliance revealed by faith produces that hunger and thirst after righteousness by which our Lord describes those who are the subjects of his divine blessing.

In considering the exhortation in our text, it is necessary to bear in mind the particular description given of those to whom the apostle addressed this whole epistle, and also the authority by which he wrote. He begins with the assertion of his own position as "a servant and an apostle of Jesus Christ," and then exclusively addresses his letter "to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." Throughout the epistle these characters are instructed, exhorted and admonished. In the immediately preceding context they are encouraged by the assurance that the Lord will faithfully perform all his word of promise, even

salvation, ready to be revealed in the last time. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." "If need be," here implies that it is necessary that we pass through fiery trials and manifold temptations. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." God hath chosen his people in the furnace of affliction. Afflictions being then an inheritance of the people of God, we should remember that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Jesus has not only promised his true followers, "In the world ye shall have tribulation," but has given immediately following the precious assurance indeed, "But be of good cheer; I have overcome the world." Often have those words of our blessed Savior come to me all along the journey of life with much comfort indeed. When I have been passing through sore trials and afflictions, tried and tempted by the adversary, I have been made to rejoice to know that the promises of God are sure to all the heirs, and that they are confirmed unto the heirs by an oath. "Because he could swear by no greater, he swore by himself." "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Dear saints, what stronger consolation could we have or ask for than the oath of God in our behalf? Our God is a God of purpose. We are such poor, short-sighted creatures that we cannot comprehend his purpose (at least for the time being) in the trials, afflictions and temptations which we are daily called to pass through; yet God has a purpose in them all. Even in the creation of the smallest insect or worm that creepeth upon the earth, he had an all-wise purpose. If our God has taken so minute notice of us as to number the very hairs of our heads, surely nothing will or can befall us in this life, however small or great, but that he does and will overrule for our good, and will in the end accomplish his purpose, praise and glory. How truthfully has the poet sung,

"His purposes are ripening 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."

God grant us the spirit of reconciliation in all our trials and afflictions in this life, is my prayer.

J. H. YEOMAN.

for me to know them, the Lord will open the eyes of my understanding to know them, if I am one of his children; and so will he to all his children. He withholds nothing from them that is for their good. As time rolls on he reveals such things as are necessary for their good and his own glory. Then let us have forbearance, and cultivate a spirit of love for each other.

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

EMMA BARFIELD.

WESTCLIFFE, Col., Feb. 6, 1889.

DEARLY BELOVED IN THE LORD:—I have remained silent for some time past, but feel a prompting within to take up my pen to write something for the readers of our dear family paper, the SIGNS. As I have no particular subject upon my mind to write upon, I will first write such thoughts as may present themselves.

The first of last month I was prostrated with a severe attack of acute rheumatism. The severe pain I have endured is beyond my powers to describe. During my affliction, when it seemed that nature could endure no severer pain, and I found the inclination to murmur and complain at my lot, the thought would come to me, How many of the dear saints at this moment are undergoing perhaps far more suffering than I am, and yet not a word of murmur escapes their lips. Often during the past month have I thought of the patience and meekness of that dear afflicted sister, Mary Parker. While my affliction has been of but few days, she has been a sufferer for years. During her long continued suffering she has manifested such patience and meekness of spirit that to the natural mind of man it is a marvel indeed. For months past, upon receiving each number of the SIGNS, I have first glanced over the obituary notices, expecting to see the announcement that the Lord had released this much afflicted sister from her earthly prison, and called her to himself, to dwell with him in that mansion above, where sin and sorrow, pain, and sickness and death, are felt and feared no more, and where the weary shall ever be at rest.

When trials and afflictions shall fall to our lot in this world, we seem to be forgetful that they are according to the promise of our God. Jesus said, "In the world ye shall have tribulation." Peter admonished his brethren, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Peter was well qualified to give this admonition to his brethren. He knew full well what it was to be tried and tempted. At one time Satan desired to have him, that he might sift him as wheat. But Jesus told him, "I have prayed for thee, that thy faith fail not." And I believe that Jesus has prayed for every lamb of his fold, and they are kept by the power of God, through faith unto

drawn toward the former in love, that I could enjoy their writings better, and felt more interested in reading them, while I loved the other Primitive Baptists none the less.

One morning I was alone, and everything seemed calm and still. I was meditating on these things, pondering them in my mind, and the Savior, as I hope, lifted away the veil of darkness, and showed me the true foundation of the church, with those absolute predestinarians all glorious and beautiful, founded upon a rock, even Jesus, who had all power in heaven and earth, even before the foundation of the world, and had fixed all things according to his will and purpose, and to his own glory. I arose to my feet, clasped my hands, and said, "There is the church, and the Lord has shown it to me." I felt to say, like Elizabeth of old, "My soul doth magnify the Lord." He had led me along, and I had followed him, for I had no desire to do otherwise. His people are made willing in the day of his power. He gently leads them by the cords of love.

My troubles were all gone, and I felt that the Savior had special care for me because I was little and weak, and that I need not fear any more. He had been leading me all the time through the rough and thorny places I had passed through. The mysteries and impossibilities that I had been so blind to, had opened up to my understanding, and my soul did feast upon many things that were once bitter to me. I could see that God's foreknowledge and predestination could not be separated; that man was not the essence of God, but was only made in the image and likeness of him; therefore God is not defiled with the sin of man, nor responsible for his evil deeds. For man did not have the nature, power nor purity of God, and has no relation to him. The natural man has no more relation to God than the beast of the field. But Adam's posterity being related to him by blood, received his nature, and all fell under the condemnation of sin because their federal head had sinned; and they all voluntarily sin; it is no compulsion; for they have no desire to resist evil within themselves. But God sends forth the Spirit of his Son into the hearts of his people, whereby they cry, Abba, Father; and they have power through him, and him only, to overcome sin. Adam did not have that power when he transgressed the law in the garden. Why God did not give to him the power to live perfect, and keep his posterity so, who can tell, only that it was not his pleasure? We read that he doeth his pleasure in the armies of heaven and among the inhabitants of earth. He has a right to do as he pleases with his own; to make some vessels unto honor, and some to dishonor.

There are many things about this subject that are yet mysterious to me; but I believe that if it is necessary

when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up." By the word "Wherefore," with which our text is introduced, reference is made to the strong assurance contained in the declaration just written. Surely when we can realize the certainty of the truth there stated, there is no occasion for the saints to doubt the purpose of God in any of those mysterious events which are so deeply hidden from our understanding. Not even the departing heavens, the melting elements, and the burning earth can prevent the accomplishment of the precious promise of the love and grace of God, who has spoken good concerning the chosen people whom he has formed for himself. Their faith is to be severely tried by the tribulation of their pilgrimage in the world; but they have the support of his word by which they are told to be of good cheer in the knowledge that he has overcome the world. The testimony of this truth abides in them, so that they are witnesses by personal knowledge of it. Those who are led by the Spirit of God have such strong consolation as is necessary to sustain them against every opposing power which shall assail their confidence in the hope wrought in them by the manifestation of divine grace in their own hearts. They are not even left to depend alone upon the word written in the Scriptures; for that word is but the transcript of the same truth which is revealed by the Spirit which dwells in them. Hence, it is said to them by the inspired word, "Ye have an unction from the Holy One, and ye know all things."—1 John ii. 20. This knowledge, being given only by the anointing from the Holy One, is hidden from the comprehension of the natural mind of the saints themselves; much more is it impossible that the searching of the wise and prudent of this world should ever attain to it.

In addressing the saints by the word "Beloved," which is so frequently repeated in this epistle, there is the expression of a living principle which is far deeper than any mere natural bond of union. The Spirit of Christ abides both in the apostle and in all those to whom he writes, bearing unquestionable witness that they are brethren by a more enduring relationship than any earthly kindred. They are therefore beloved in the unity of the Spirit, which is inseparable from that heavenly love by inspiration denominated *charity*. This holy fruit of the Spirit cannot exist anywhere but in such as are led by the Spirit of God. Wherever it is found it is conclusive evidence that Christ dwells both in the individual whose heart burns with its holy flame, and in those to whom that love is attracted. The word "Beloved," as used by inspiration, is not to be understood in the unmeaning sense in which such

terms are used in ordinary communications among men. Every one to whom this word is applied, has the divine witness that he is indeed sealed by the Spirit as an heir of God and a joint heir with Christ to all the heritage of eternal glory, which is reserved in heaven for all those who are kept by the power of God. Thus all the saints are builded together, each supported by all whom their love embraces, and each bearing witness to the genuineness of the faith of all to whom their love is attracted. The apostles are not more surely inspired of God than are all who have fellowship with the truth written by them, also led by the same Spirit.

"*Seeing that ye look for such things.*" It is not consistent with this text to apply its admonition to those who never have looked for the things specified. Every one addressed does look for the things to which these words refer. This is not the performance of a condition on which they expect to secure divine favor; it is simply descriptive of the peculiar people embraced in the love of God as expressed by the apostle. Every one of them does look for those things of which the Holy Spirit moved Peter to write. This looking is like the homesickness of those Israelites who sat by the rivers of Babylon in their captivity, and wept when they remembered Zion. None but Israelites could thus mourn; and if a Babylonian had voluntarily wept with them, he could not have really felt the desolation under which they were mourning. However desolate they were, there could be no question that they were looking for deliverance. They could see no possibility that such deliverance could come to them; yet their God brought them out at his own appointed time. So every one who really feels the yoke of bondage in the service of sin, bears the infallible seal of the Spirit as one of the true Israel, in looking for deliverance. This is but the evidence of their hunger and thirst after righteousness. The gracious promise of our Lord is that "Unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix. 28. Then let the weary ones, who are thus looking for the revelation of their final victory, with firm assurance rest in the truth of his encouraging word. They shall not look and long in vain. At his appearing the Lord, the righteous Judge, shall give "a crown of righteousness" to "all them also that love his appearing." This includes all who look for such things.

"*Be diligent that ye may be found of him in peace, without spot, and blameless.*" To the natural mind there seems to be an indication in this admonition that there was soon to be a manifest coming of the Lord attended with those signs of desolation described in the tenth verse of this chapter. This is the view taken of the subject by all

worldly professors. The essential motive used to induce men to make a hypocritical profession of christianity, is the terror inspired by threatening them with the near approach of the coming of our Lord to pour his indignation upon the unbelieving world. The fear of hell is mistaken by them for the fear of the Lord, and they are thus deluded into thinking that they have secured their own salvation by professing to believe the errors presented to them as the gospel of our Lord. Teachers of those false doctrines pervert such expressions as this portion of our text, by representing that the characters addressed are sinners who have not been led to see themselves as lost and dead in sin. This fallacy is exposed even by the literal reading of the whole sentence of this text. None but living subjects of the grace of God are looking for the things referred to. No others are admonished to diligence in the words under consideration. This is evident from the whole epistle.

It is not a mere apprehension of the coming of our Lord which is expressed in the connection of our text; the apostle was moved by the Spirit of Christ to record certain and established truth. That which he wrote was not only important to those beloved ones who were contemporary with him, but the same admonition speaks to the saints to-day and in every age of time. In the sense designed, that coming is not confined to any period of literal time. His saints are ever in his presence, and stand continually at his judgment seat. When walking in obedience to his precepts and example, they have the present answer of a good conscience toward God; when they deny him by walking after the devices of the fleshly mind, they receive the just chastening due to their departure from his commandments. They are sometimes tempted by the suggestion that they may with impunity continue in sin; but they never yield to temptation without proving the truth that "the wages of sin is death." Sowing to the flesh, they certainly "shall of the flesh reap corruption." The eternal life of the saints is not subject to their disposal. It is neither gained by their obedience, nor forfeited by their disobedience. Their eternal salvation is forever complete in their perfect Redeemer. It is in their present experience that they eat the fruit of their own doings. They never feel the chastening rod while walking in submission to the law and example of our Lord as it is written in their hearts by the finger of God; on the other hand, they can never have the answer of a good conscience toward God while walking in disobedience. Living children of God know the meaning of the life and death which is felt in this experimental sense. To them this admonition to "be diligent" does not present an irksome task or unpleasant duty, which must be performed

as the price of their everlasting happiness. It is but the expression of that which God works in them both to will and to do of his good pleasure. They earnestly desire that great peace which is felt by those who love the law of the Lord, and its enjoyment is their life and happiness. They are never led by the Spirit to desire anything contrary to what is written in the law of Christ. Neither is there any requirement therein recorded which is at variance with the direction of the Spirit of Christ which dwells in them. They feel the need of diligence in keeping under the sinful workings of their natural minds, and they have no more intense desire than that they may ever be found of him in peace. When anything is suggested to them as being proper for them to do, they are always safe in bringing it to the test of the inspired rule. If it is there approved they have no occasion to fear the consequence of acting in conformity to that suggestion. If the law of Christ has not authorized it, they are always safe in refusing to act upon it. They may encounter threatening opposition in either case, but diligent adherence to the law of Christ is always their safety. Implicit obedience to the perfect law of liberty is the path of peace for the saints, even though it lead them to meet persecution and temporal death. Stephen found peace, and was found of the Lord in peace, as he fell asleep under the rage of the Jews. He gloriously triumphed in his latest breath. With him all who have been found "faithful unto death" receive "a crown of life."

To be found of the Lord "without spot and blameless" does not signify that the saints who are thus approved have no sinful emotions in their natural minds; nor yet that they are able by their own strength to subdue their evil nature. Paul was constrained to cry for deliverance from the body of this death, yet he was assured of the crown of righteousness. It is only as they are enabled by divine grace to "crucify the flesh with the affections and lusts" that they are ever found "in peace, without spot, and blameless" when they stand in the manifest presence of their Lord. Hence they have nothing in themselves of which to boast. The saint whose walk and conversation is the most unblemished, must confess that he is indebted to the grace of God for keeping all his steps, and he must know that of himself he can do nothing. The most feeble wanderer is kept by the same omnipotent love and grace. The long-suffering of our Lord is salvation to all who "look for such things" as the manifestation of his grace in their deliverance from the tribulations of earth and sin. May the saints everywhere and at all times be enabled to obey the inspired command, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."—Phil. ii. 14-16.



S E R I A L S .

SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

CHAPTER XLII.

*Of the lamps belonging to the candlesticks of the Temple.*

TO THESE candlesticks belonged several lamps, with their flowers and their knobs.—2 Chron. iv. 21. These lamps were types of that profession that the members of the church do make of Christ.

These lamps were beautiful with knobs and flowers, to show how comely and beautiful that professor is that adorns his profession with a suitable life and conversation.

We read that the candlestick in Zechariah had seven lamps belonging to it, and a bowl of golden oil on the top, and that by golden pipes this golden oil emptied itself into the lamps; and all, doubtless, that the lamps might shine.—Zech. iv. Christ, therefore, who is the High Priest, and to whom it belongs to dress the lamps, doth dress them accordingly. \* \* \*

CHAPTER XLIII.

*Of the shewbread on the golden table in the Temple.*

THERE was also shewbread set upon a golden table in the temple.—1 Kings vii. 48. The shewbread consisted of twelve cakes, made of fine flour. Two tenth deals were to go to one cake, and to be set in order in two rows upon the pure table.—Ex. xxix. 33; Lev. iii.; xxiv. 5-9.

These twelve loaves, to me, seem to be a type of the twelve tribes under the law, and of the children of God under the gospel as they present themselves before God, in and by his ordinances, through Christ. Hence the apostle says, "For we, being many, are one bread."—1 Cor. x. 17. For so were the twelve cakes, though twelve; and so are the gospel saints, though many. "So we, being many, are one body in Christ."—Rom. xii. 5.

These cakes, or shewbread, were to have frankincense strewed upon them as they stood upon the golden table, which was a type of the sweet perfumes of the sanctification of the Holy Ghost, to which I think Paul alludes when he says, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."—Rom. xv. 16.

They were to be set upon the pure table new and hot, to show that God delighteth in new and warm believers. "I remember thee, the kindness of thy youth, the love of thine espousals."—Jer. ii. 2. "When Israel was a child, then I loved him."—Hosea xi. 1. Men at first conversion are alike to a cake well baked and newly taken from the oven. They are warm, and cast forth a very fragrant scent, especially when a warm, sweet incense is strewed upon them.

When the shewbread was old and stale, it was to be taken away, and

new and warm put in its place; to show that God has but little delight in the service of his own people when their duties grow stale and mouldy. Therefore he removed his old, stale, mouldy church of the Jews before him, and set in their room upon the golden table the warm church of the Gentiles.

The shewbread, by an often removal and renewing, was continually to stand before the Lord in his house; to show us that always, as long as ordinances should be of use, God will have a new, warm and sanctified people to worship him.

Aaron and his sons were to eat of the old shewbread; to show that when saints have lived in the world as long as living is good for them, and when they can do no more service to God in the world, they shall yet be accepted of Jesus Christ, and that it shall be as meat and drink to him to save them from all their unworthiness. \* \* \*

CHAPTER XLIV.

*Of the snuffers belonging to the candlesticks and lamps of the Temple.*

AS THERE were candlesticks and lamps, so there were snuffers also prepared for these in the temple of the Lord. "And the snuffers were snuffers of gold."—1 Kings vi. 50.

The use of snuffers is to trim the lamps and candles, that their light may shine the brighter. Snuffers, you know, are biting, pinching things; but use them well, and they will prove not only beneficial to those in the house, but profitable to the lights.

Snuffers! you may say, of what were they a type? Answer. If our snuffs are our superfluities of naughtiness, our snuffers then are those righteous reproofs, rebukes and admonitions which Christ has ordained to be in his house for good; or, as the apostle has it, for our edification. And perhaps Paul alludes to these when he bids Titus rebuke the Creteans sharply, that they might be sound in the faith.—Titus i. 12, 13.

As we should say, they must use the snuffers of the temple to trim their lights withal, if they burn not well. These snuffers are therefore of great use in the temple of God; only, as I said, they must be used wisely. It is not for every fool to handle snuffers at or about the candles, lest, perhaps, instead of mending the light, they put the candle out; and therefore Paul bids them that are spiritual do it.—Gal. vi. 1.

My reason tells me that if I use these snuffers as I should, I must not only endeavor to take the superfluous snuff away, but so to do it that the light thereby may be mended; which then is done if, as the apostle says, I use sharpness to edification, and not for destruction.—1 Cor. v. 4, 5; 2 Cor. xiii. 10.

Are not the seven churches of Asia called by the name of candlesticks? And why candlesticks, if they were not to hold the candles?

And candles must have snuffers therewith, to trim the lights. And Christ, who is our true Aaron, in those rebukes which he gave those churches, alluding to these snuffers, did it that their lights might shine the brighter.—Rev. ii. 3. Wherefore, as he used them, he did it still with caution to their light, that it might not be impaired. For as he thus trimmed these lamps, he yet encouraged what he saw would shine, if helped. He only snipped the snuff away. Thus therefore he came to them with these snuffers in his hand, and trimmed their lamps and candlesticks.—Rev. ii. 4, 20; iii. 2, 15.

This should teach ministers, to whom it belongs under Christ, to use these snuffers well. Strike at the snuff, not at the light, in all your rebukes and admonitions. Snuff not your lamps of a private revenge, but of a design to nourish grace and gifts in the church. Thus our Lord himself says he did in his using of these snuffers about the candlesticks. "As many as I love I rebuke and chasten; be zealous therefore and repent."—Rev. iii. 19.

To conclude, watchman, watch, and let not your snuffs be too long, nor pull them off with your fingers, or carnal reasonings, but with godly admonitions, &c. Use the snuffers graciously, curb vice, nourish virtue, so ye will use them well, and so your light will shine to the glory of God.

CHAPTER XLV.

*Of the snuff-dishes that were with the snuffers in the Temple.*

AS THERE were snuffers, so there were also snuff-dishes in the temple; and they were also made of gold. The snuff-dishes were those in which the snuffs were put when snuffed off, and by which they were carried forth of the temple. They therefore, as the snuffers also, are of great use in the temple of God. By them the golden floor of the temple is kept from being daubed by the snuffs. By them also the clean hands of those that worship there are kept from being defiled. By them also the stinks of the snuffs are soon suppressed in the temple, and consequently the tender noses of them that worship there are preserved from being offended.

Snuffs, you know, are daubing things, stinking things, nauseous things; therefore we must take heed that they touch not this floor on which we walk, nor defile the hands which we lift up to God, when we come to worship him. But how must this be done, but as we take them off with the snuffers and put them in these snuff-dishes?

Some are for being at the snuffs with their fingers, and will also cast them at their feet and daub the floor of God's holy house; but usually such do burn themselves as well as defile themselves. But is it not a shame for a man to defile himself with that vice which he rebuketh in

another? Let us then, while we are taking away the snuffs of others, hate even the garments spotted by the flesh, and labor to carry such stink with the snuff-dishes out of the temple of God.

Snuff-dishes, you may say; what are they? I answer, If sins are the snuffs, and rebukes and admonitions the snuffers, then, methinks, repentance, or in case that be wanting, the censures of the church, should be the snuff-dishes. Hence repentance is called a church cleansing grace, and the censures of the church a purging out of the old leaven, and making it a new lump.—1 Cor. v. 2; 2 Cor. vii. 11.

Ah, were these snuff-dishes more in use in the churches, we should not have this man's snuff defiling that man's fingers as it doth; nor would the temple of God be so besmeared with the snuff and bedaubed as it is. Ah, snuffs pulled off lie yet on the temple floor, and there stink and defile both feet and fingers, both the callings and conversation of temple worshipers, to the disparaging of religion and the making of religious worship but of low esteem with men; and all, I say, for want of the due use of these snuffers and these snuff-dishes there. Nay, are not whole churches now defiled with those very snuffs that long since were plucked off, and all for want of the use of these snuff-dishes according to the Lord's commandment? For you must know that reproofs and admonitions are of but little use where repentance or church censures are not thereto annexed. When ministers use the snuffers the people should hold snuff-dishes. When round reproofs for sin light upon penitent hearts, then brave work is in the church. Then the snuff is not only pulled away, but is carried out of the temple of God aright. And now the worship and the worshipers shine like gold. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear."—Prov. xxv. 12.

Ministers, it appertains to you to use the snuffers, and to teach the people to hold the snuff-dishes right.—Acts xx. 20, 21; 1 Tim. iv. 2. We must often be snuffed with these snuffers, or our light will burn but dimly, and our candle will also waste. Pray therefore, O man of God, look diligently to your people, snuff them as you see there is need, but touch not their snuff with your fingers. A little smutch on you will be seen a great way. Remember also that you are to leave the snuffs nowhere but with these snuff-dishes, that the temple may be cleared of them. Cast them away, I say, with fear, zeal, care, revenge, and with great indignation (2 Cor. vii. 11), and then the church, your conversation, your fingers, and all, will be kept white and clean.

(To be continued.)

## OBITUARY NOTICES.

**ELDER G. BEEBE'S SONS**—DEAR BRETHREN:—By request, I send you the obituary of brother **O. Perry Wornall**, who died at the residence of his son, Mr. Samuel Wornall, near Kansas City, Missouri, on Monday, Jan. 28th, 1889.

The deceased was born in Clark Co., Ky., Oct. 12th, 1819. He had made Bourbon County his home for the greater part of his life, having married Elizabeth Ewalt, of that county, Feb. 25th, 1845, who survives him, with two sons, Mr. Samuel Wornall, at whose home he was visiting at the time of his demise, and Mr. Thos. Wornall, of Bourbon County. Brother Wornall united with the Old School Baptist Church at Elizabeth, in Bourbon Co., Ky., on the second Saturday in June, 1846, and was baptized by Elder Thos. P. Dudley, who was at that time the pastor. He was widely known among the Baptists of Kentucky and other states as a zealous, faithful and consistent christian. In his gentle way he was ever ready to encourage the faltering, cheer the faint-hearted, support the weak, active in provoking to love and good works, and inciting to duty by his own christian example. Religion was the theme of his life; and I well remember that, at the last or next to the last meeting he attended at Elizabeth, while there were three preachers in the stand, after the first discourse, by Elder W. M. Smoot, of Virginia, he arose from his seat and said, "Brethren, I want to sing,

"'Tis religion that can give  
Sweetest pleasure while we live."

His memory will ever be held sacred by those who knew him, for to know him was to love him.

Together with his wife and two sons and their families, he leaves two sisters (one of whom is our beloved sister, Mrs. F. P. Clay), numerous kindred and friends, with the little church at Elizabeth, to mourn their loss. We will miss him, brethren, not only at our meetings, but at his hospitable home, which has been a Baptist home for so many years. His remains were brought to Paris, where the humble writer attended his funeral, at the Southern Presbyterian Church, using the text, "A good name is better than precious ointment; and the day of death than the day of one's birth;" after which his remains were deposited in the cemetery at Paris. May the Lord comfort the bereaved, and, if consistent with his holy will, may he lead his two sons to follow their noble father as he followed Christ.

ALSO,

I SEND you the obituary notice of sister **Artie Wallace**, who died in Covington, Ky., Jan. 2d, 1889.

Sister Wallace was the relict of the late Gen. John Wallace, who died in Burlington, Ky., several years ago. She was born March 10th, 1810. She united with the Baptist Church at Forks of Elk Horn, in Franklin Co., Ky., and was baptized by Elder George Waller. This was before there was a final division between the Old School or Particular Baptists and the Missionary Baptists. She afterward moved to Boone Co., Ky., and placed her letter with the Particular Baptist Church at Sardis, in that county; and through all the vicissitudes and mutations that have transpired around her in the "Lo-heres" and the "Lo-theres," she remained faithful to her first espousal. She was a bright and intelligent Baptist. Firmness was one of the characteristics of her religious faith; but her gentle, child-like simplicity either won the esteem and respect, or over-awed into silent submission, those who opposed.

She leaves one child, Mrs. Artie Sleet, whose husband is Mr. Benjamin Sleet, of Covington, and their little daughter, Lucille, with a large circle of friends, together with the church, to mourn their loss; but we sorrow not as those without

hope. I was telegraphed to preach at her funeral, which occurred at the family residence in Covington, Jan. 4th, 1889; after which her remains were deposited in the vault at Linnwood Cemetery, near Covington. May the Lord, who doeth all things well, give the spirit of reconciliation to the dear afflicted family; and may he lead that dear, loving, doting daughter, while her heart is torn, left bleeding, and overwhelmed with grief, to the Rock that is higher than she.

J. TAYLOR MOORE.

GEORGETOWN, Ky.

I wish for the information of friends in the states to chronicle the departure of four loved ones, who have been called from our midst to realize that future to which all are fast hastening.

The first I will name is **Bessie Price**, who was called on the 8th of November, 1888, at the age of three years, one month and one day. She was the daughter of John and Alice Price.

The next was a sister of the writer, **Mrs. Alice Price**, who died Dec. 9th, 1888, in the thirty-second year of her age.

She was the daughter of Charles and Margaret Davis, and was married to John Price in August, 1878. She had professed a hope in Christ, but had not attached herself to any church. She leaves a husband, four little children, father, brothers and sisters, to mourn their loss; but all feel that our loss is her great gain, as she left shining evidence of a hope of glory.

The next great bereavement was the call for my dear companion, which occurred Dec. 11th, 1888. She was born in Boone Co., Mo., Feb. 17th, 1864, and was a daughter of David and Susan Fawcett. She professed a hope in Christ and joined the Christian Church in 1879, and was a faithful member while she lived. She was united in marriage to the writer on Dec. 29th, 1887, in Boone Co., Mo., and came to this territory, where she died. She leaves father, mother, brothers, sisters, and an infant babe, to mourn our loss; but we feel sure that our loss is her gain.

The next was my sister, **Anna Atterberry**, who died Dec. 27th, 1888, in the thirty-seventh year of her age. She was the daughter of Charles and Margaret Davis, and was married to H. T. Atterberry on January 5th, 1870. She professed a hope in Christ some years ago, but never joined any church, but her faith was in harmony with the Primitive Baptists. In 1882 she with several others came to this territory.

She leaves a father, brothers, sisters, husband and three daughters to mourn their bereavement; but she left evidences of a hope of a better life beyond this vale of tears, where we all hope we will meet and be complete in the embraces of the Savior's love, away from all sorrow and trouble.

C. B. DAVIS.

LEOTAH, W. T., Jan. 20, 1889.

My dear mother, **Mrs. Phebe A. Dutcher**, died at her home in Chittenango, N. Y., Feb. 5th, 1889, aged seventy-five years, three months and fifteen days. She experienced religion in her eighteenth year, and united with the Old School Baptist Church, and continued a worthy member until her death. She had been frail in body for about five years, and for the last two years had suffered intensely. Cancer in the breast was her trouble, and at last ended her pilgrimage. She was sound in the faith of God's elect, turning neither to the right nor to the left. We would bow submissively to God's will, for he does all things well.

MRS. JOHN BURR.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 12.

## CORRESPONDENCE.

709 N. CALVERT ST., BALTIMORE, Md.

BROTHER JENKINS:—I have read your criticism of my letter. The first thing I noticed was that you had not watched as well as prayed, that you might not parry the subject, as no part of my thought is answered, only in sermonizing on words. I think it will appear to any one, not biased by your words, that my meaning was that there has been but one way of salvation; that Christ was preached in the types and in the law, the sacrifice for sin, and the gospel saith the same. I therefore said we must not think that the one differed from the other in substance, for they both teach the same. The first said that God would make his soul an offering for sin; and the gospel says he has done it, according to his word. Is it not so? The natural Israelite read Moses with a veil untaken away; and the Gentiles read the Old and the New Testaments with that same veil untaken away to-day.

Is the gospel erected on the ruins of the law? It would appear so from your remarks. I hold it is not so. Is not every one that comes to Christ brought there weeping, poor, and trembling at God's word? The commandment comes, then sin revives, or he sees more of it, and the poor soul dies to all hope of acceptance through the deeds of the law. Did it not condemn you? Is not sin by the law exceeding sinful? Paul says that "The law is spiritual; but I am carnal, sold under sin." The matter of death is in the sinner, not in the law. It is man's inability. The law is weak, acting on sinful flesh; but God sent his own Son in the likeness of sinful flesh, and for sin condemns sin in the flesh, that the righteousness of the law might be fulfilled in us. As if he had said, Who are led of the Spirit. The gospel could not be the gospel without this perfect law, which points out the just requirements of God on the one hand, with majesty and truth. In the gospel there is an exhibition of a full payment or sacrifice for all its requirements by one who was able to pay in full. The law and the gospel are two branches of one divine will or revelation, and in this union it is that mercy and truth are met together, righteousness and peace have kissed each other; yes, that God is just, and the justifier of him that believeth in Jesus. Thus we see that all of God's revelations are but one, though diversified by several names and parts, called dispensa-

tions, &c. So the great Revealer is one who spoke to us in the garden, then to Abel, then to Noah, then to Abraham and the patriarchs, Melchizedec, &c., then to Moses, then to the prophets and psalmist, then to John, and by Christ, who is the chief corner stone. Thus we see that which Ezekiel saw in the emblem of a river, to show the religion of the Israelite to be the same with the patriarchs in the truths taught; but they had also some of the same rites, or sacrifices.

The law of Moses to Israel may be divided into three classes: first, judicial; second, the moral; and third, the ritual. The first and third are abolished. The first was for their national government; and the third, the ritual, preached Christ. Sabbath days, new moons and holy days, with circumcision and sacrifices, were and are now nailed to the cross of Christ. As if they had said, This is he of whom those things spoke or typified. But the living law was in the psalmist's heart. He certainly did not mean the written law, nor the ceremonial law. He said, "O how love I thy law," &c. For they could not profit; but the end or object of the law did. It was the understanding he prayed for. The written is a revelation of the unwritten word or mind of God. This living law in the sinner is the death to all legality. It leads to Christ, and to him alone. He is now a convinced sinner, and needy; and so far from depending upon self-righteousness, he sees it to be unrighteousness, and therefore has no hope of being just with God by deeds of that law he is ever transgressing. The veil has been taken away. But can you preach the one without the other? If a sinner, how, and by what law? Is he not under the covenant made in the garden, and that the seed of the woman should bruise the serpent's head? You say we never were under the Abrahamic covenant. That is so. But we are made fellow-heirs of that river of the knowledge of God, which, though small at first, in the garden, continued to enlarge till it became a river to swim in, and ran forth into the sea, whose waters shall be healed. It shall bring forth new fruit, because the waters issue out of the sanctuary. This means all of the word of God from first to last, and that, too, for Gentiles as well as Israelites. "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." "Which in

other ages was not made known unto the sons of men, as is now revealed unto his holy apostles and prophets by the Spirit."—Eph. iii. 6, 5. You say, "Shall we teach those things taught under the law dispensation, as in Psalm lxxviii.?" Paul says so. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." How furnished unto all good works, if you now refuse its instruction?—2 Timothy iii. 16, 17. There was no new Scripture in those days, and Christ and the apostles refer to the old over three hundred times. It was he who gave the law that fulfilled it. Here we find instruction, if not to be instructed by his statutes and judgments, and out of his law, as Paul does? You say that David was under the law when he wrote Psalm lxxviii., and that now all things are absolutely new, and therefore no part of the teaching of the Old Testament is proper, in the face of all this testimony. The Bereans were more noble, because they searched the Scriptures to see if these things were so or not. Christ said, "Search the Scriptures, for they are they that testify of me." I say, instruct in the testimony of Jesus. Paul says to Gentiles, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Again, "Rejoice, ye Gentiles, with his people." Did you ever consider the address of Stephen, all out of the old Scriptures? Read it. Then Paul says, "Who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written."—1 Tim. v. 18. Say I these things as a man? Has not God said so? Saith not the law the same? Doth not this agree in a legal point with David, in the seventy-eighth Psalm? No doubt both were written for our sakes, and for our instruction, and both Paul and David were inspired. But you insist that everything is absolutely new, in the face of this judge in Zion. Paul quotes the law often for proof. You

are not willing to take the teaching of God as he inspired the prophets and psalmist, because they lived under a legal dispensation, especially for correction in righteousness, nor for reproof. Can you violate one point of the written law and not feel condemned? Why not feel so for not teaching the statutes of the Lord? Should not the living law bring forth more fruit than the written? Christ came to fulfill the law for us on the cross, which is imputed unto us, and which is imparted unto us by his Spirit that dwelleth in us. Do we thus make void the law? Nay, we establish the law. He here writes to Corinthian Gentiles. He saith, "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 Rock which followed them: and that Rock was Christ." But you say there was no substance in it, even though Christ was there. "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 we should not lust after evil things, as they also lusted." I would here say, If these things were ensamples for the Corinthian brethren, are they not so for us also? "Neither be ye idolaters, as 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." The matter of Balaam I will also refer to. Let us not tempt Christ in saying that we will not heed what he has spoken to the fathers by the prophets. Now see well this eleventh verse, "Now all these things happened unto them for ensamples; and they are written for our [Gentiles] admonition, upon whom the ends of the world are come." Therefore let him that thinketh he standeth, take heed to those Scriptures that are able to make one wise unto salvation. I leave those Scriptures to do their own teaching. John had reference to his own book of Revelation, and not to the passages referred to here, that I hope you have only overlooked, and hope your part will not be taken away.

You object to my citing Ephesians vi. I will try it again. This letter was written fifty-nine years after



Christ, and to a Gentile church. You say this was one of the statutes of the Lord that he commanded Israel to teach to their children; and, you say, a very important one it was to them, for it embraced a matter of life and death to them. You then say, "But suppose we attempt to apply it to Gentile children. Can we say this statute applies to them?" Paul thought so, and so applied it to the Ephesian Gentiles, did he not? Well raised children in the mean do inherit the land; while the vicious and disobedient and badly raised, not having had the instruction of the Lord, as in Psalm lxxviii. and Ephesians vi., shall not live out half their days, as the Scriptures have said. "Children, obey your parents in the Lord; for this is right." I say, How in the Lord, if not in his word? and they had none but the old to quote. "Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Without controversy, this is the law here quoted, and to natural children. "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Without doubt this is the same party spoken to in the three preceding verses; therefore natural children. The fifth speaks of natural servants; or this passage, "Husbands, love your wives." Were they exhorted to love their spiritual wives only, or were they to love their natural children and servants? It has been said by others that it is spiritual children referred to. I would then ask, Are they now under legal promises? Do they mean that to honor my father, Paul, or my mother, Priscilla, I shall have legal blessings of long life? Is that right? "And ye fathers, provoke not your [spiritual] children to wrath, lest they become discouraged." Did you ever hear it hinted on ordaining an Elder? Strange omission, if true. Or did he mean to say, Do not speak all the truth if it comes hard on your spiritual children, especially this warning and rebuking? For Paul writes to the Corinthian Gentiles; for they might be provoked to wrath. Or do they mean that the minister can give spiritual admonitions? I hold that the Spirit is a sovereign, and doeth all his pleasure, even to believers. Shall I turn from my illustrious predecessors and adopt this vague idea? It has been rendered, as I have it in all the old covenants attached to their confession of faith in all the old churches, and all the writers, new and old. This is here teaching the child, as in Psalm lxxviii. Again, in choosing a Bishop, he should rule well his own house, having his children in subjection with all gravity. "For if a man know not how to rule his own house, how shall he take care of the house of God?" As if he had said, If he has not taught at home, how can he do so abroad? This agrees with the following, "Except a man provide

for his own, especially his own household, he has denied the faith, and is worse than an infidel." He has not given them that moral instruction, called the nurture and admonition of the Lord, by the mouth of the parent. They are to have the discipline and instruction of God as he spake to the fathers by the prophets and psalmist. Discipline may refer to all that is necessary to form the mind. It imparts proper behavior, and how to regulate and restrain their passions, and warned against the vices of others. Think of the example of the old prophet Eli and his sons. He said, "Why do ye do so?" But we find that was not sufficient; he should have commanded his sons. You do not seem to think so, for fear it might not do any good. Then think of Abraham being called the friend of God, and the cause of the remark of God just before the destruction of Sodom and Gomorrah. He said, "I know Abraham, that he will command his children, and his house after him; and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."—Genesis xviii. 17. Whereas those that did not, were destroyed. This was before the law. If the child has to be educated, shall not the parent educate it, or one whom he believes knows the truth? The best place outside of the parental roof is in the church, which is the pillar and ground of truth. Or shall it be sent to those whose business it is to teach untruth, and to bias the mind against the truth, or pervert the word? David said (if you will allow his evidence) that the Scripture was a lamp to his feet. Shall we give the lamp to the enemies of truth, that cry "Lo here" and "Lo there," and we at the same time be denouncing them and their mode, and indirectly be their supporters? That has ever been our practice. Is it consistent? A Sunday teaching of the young by the church would produce more consternation than to have all our children brought up in the Midianite schools. I have proof of it. Take heed to yourselves that ye be not deceived, and your sons and daughters taught another faith, the opinions of men, another gospel, good works (that is, acceptance through deeds of the law), another baptism, one to wash away their sins, and to deny the work of Christ, another forgiveness of sins by a priest, or by accepting certain offers of salvation, teaching for doctrine the commandments of men, entangling the child, if a subject of grace, with a yoke of bondage.

You say you do not know that any Old Baptist objects to parents reading a portion of the Scriptures to their children, nor that there is any impropriety in taking their children with them to their place of worship. Does not this imply that there is no need of exhortation to do so, as it does not matter, no fault if they do not? If the church is the pillar and

ground of truth, should you not exhort that the children go to the pillar and ground of truth to be taught what God has said? David said (Psalm lxxviii.), "We will not hide it from our children;" but you say that is legal. You make a kite of my word that I do not care for the *how*, as long as it is done. I again say so. This is not a ceremonial dispensation. I do not care whether you tell the truth in the house, in the street, in a barn, or in a house of worship; nor do I care whether the children be nurtured and admonished by the word of the Lord at home or in the church. Nurture it in the truth, that it be kept from the advice of Balaam, who caused Israel to sin. He told Balak of God's promise that he would visit Israel with a rod for mingling with idolaters, and for their uniting in their sacrifices; so Balak invited them unto their sacrifices, the people did eat of their sacrifices, and did bow down to their gods. One of the princes took one of the daughters of one of the princes of Midian and brought her unto his brethren, to be one with them in the family and people, and to the king that sought their destruction by curses, but failed. But now they prevailed. Take Paul's advice (1 Cor. x.), "These things happened for our [Gentiles] instruction." We are now told that we have no authority for giving to children the admonitions of the Lord, in the face of the many passages brought forth. Is there any for sending or letting them go to Midian, and not a word said against it? But a hue and cry is raised against every way the church or parent may do; at least there is not a word about it. In English law the hider is as bad as the stealer. We have suffered in all the cities as did Israel of old for their sin. Our assemblies are nearly deserted by the young. Shall we allow those streams of the knowledge of God to be poisoned by the enemies of truth? I have known this church forty-three years, I knew most of those that came out in the division, I have the church books, and I can find but four Old School Baptist children that have been added to this church; neither have they attended the meetings in any other ratio. Our congregation has been those who have attended our meetings in the country, they not having Sunday Schools to draw them away. I may say that we could not keep up a visibility were it not that we have accessions from the country; and this is but a sample of all the cities. If a snake should be in the cradle with your child, would you not snatch it out and kill the snake in the most practical manner, and not dote about a certain *how* had not been given that you had seen? But the *how* is very plain.—Psalm lxxviii.; Eph. vi.; 1 Tim. iii. 13-16; 1 Cor. x. 9, &c.

Assemble yourselves together, and read and expound the Scriptures, as the Jews did of old. "Search the Scriptures, for they are they that

testify of me." You say that parents are not required to teach their children religion. Did you not infer by that that I had said so? Did I not distinctly say in the beginning that I had no such idea? Read it. I will say again that God, like the natural sun, must be seen by his own light only. You then say that the Bible is not a proper book to place in the hands of the young, and that carnal Israel thought so. I do not know where you find the latter. I had no idea that your extreme had met the other. The other end has fought us with sword and fire from the days of Constantine till of late, to take it from us. If it is not a proper book for the young, were they not right? That book, and the instruction derived therefrom, kept our fathers during all the dark ages, and till now, and has been the man of our counsel till now, to be discarded. The old Scriptures that Christ and his apostles have ever quoted for their authority, Ezekiel's river, is now dry, according to you, and not sufficiently chaste now for the young, who read the newspapers daily, describing all the crimes of the day. We have here a Deistical freethinking society, who have published their creed, and are starting a Sunday School. I notice that the Bible is one of the books not allowed. The Bible not only teaches the good, but the bad is faithfully pointed out by him who is the Covenant of the people, from the garden to the cross, and forever.

There is a tendency on one part of error to make the word to be all there is of truth, or the knowledge of God, and deny the work of the Spirit; and on the other side of error, indirectly oppose and deny the teaching of the written word of God, as he spake to the fathers by the prophets. If the old Scriptures were given by inspiration of God, and Paul says so, then I say with him that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. David (Psalm lxxviii.) said the word instructed him. He said we will not hide what our fathers have told us. "We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should arise and declare them unto their children; that they might set their hope in God, and not forget the works of God." Surely if this was to be so taught to natural Israel by natural parents, shall it be less so from them in whose heart the living law dwells and is fulfilled? How fulfilled by denying to do those things? Christ said, "Think not that I am come to destroy the law or the prophets." If the types are shadows or likenesses of an object, must not the object be

and have all the marks of the likeness? Is there no mark of the fulfilling of the law in the child of grace? Is fulfilling to turn away from its instruction and become lawless? Is the law sin? Shall we continue in breaches of the law because grace abounds? If he who gave the law dwelleth in you, leadeth you, guideth you by his counsel, he will also instruct you by what he hath said of old to the fathers by the prophets, and in his law; not to be sons, but because ye are sons by his Spirit dwelling in you. "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 generation following. For this God is our God forever and ever. He will be our guide unto death." This is true to-day. Still tell to old and young the wonderful works and judgments of God.

I hope my first article will be re-read as it stands, without note or comment, that makes me say that which I had never thought of. I am aware I had, as I have in this, crossed the natural trend or bias. But arise above that, and examine my meaning. I have no doubt I have used words that may be easily construed to mean something other than my meaning. I will not answer so generally again; but I have no objection to answering or writing on one subject at a time, but not in the spirit of controversy and for the mastery. I only desire truth. Truth may in a measure be fallen in the streets. It cannot perish nor diminish; for, like its author, it is eternal and unchangeable. We hope this truth, like the sun, shall arise in glorious elegance, and great shall be the company of those that publish it.

I will say in conclusion that all men and children are still under the moral law, except they are led of the Spirit. They are not under the law. But the law has been their school-master to bring them to Christ. By the law is the knowledge of sin. Still you may say, Am I a minister of the law? By no means. But you cannot tell of the payment of a debt except you know of the debt. You must know of the requirements and the fulfilling of that law that has been violated. Think not that Christ came to destroy the law, or that the gospel should be erected on the ruins of the law. If it was proper for Abraham to teach his children, and to command his own before the law, shall it be less so now? Shall not David be permitted to quote the law, as well as Paul, for Gentiles, fifty and sixty years after Christ?

I remain your brother in hope,  
JOHN THORNE.

MIDDLETOWN, N. Y., March 9, 1889.

DEAR BROTHER THORNE:—We are exhorted by the apostle to "be of one mind;" and if we have the mind of Christ, with which we serve the law of God, and are led by it, we shall "speak the same things." But

we have also another mind, by which we serve ourselves, or the flesh, and which would lead us to strive for the mastery. What an easy matter it is for us to be mistaken in the spirit by which we are actuated. Our wicked heart often deceives us. What we sometimes regard as holy zeal for God and truth, proves to be no better than that which was rebuked by the dear Redeemer in his disciples, when they asked him if they should not call for fire from heaven to consume those who were opposing and persecuting him. Remembering that the prophet Elijah, on a certain occasion, being led by the Spirit of God, had said, "If I be a man of God, then let fire come down from heaven and consume thee and thy fifty; and fire came down from heaven and consumed him and his fifty," they concluded that it was proper for them to do likewise. But Jesus "turned and rebuked them, and said, Ye know not what manner of spirit ye are of."—2 Kings i. 10; Luke ix. 54, 55.

If we are not of one mind in any matter pertaining to the gospel, perhaps we may attain to that which is so desirable by contending earnestly for the faith which was once delivered to the saints. The apostle Jude exhorts us so to do. If it be true that debate seldom throws any light on the points debated, it must be because the spirit or style of the debate is not good. Controversy between brethren, when conducted in the proper spirit, is productive of good, and should not be condemned by any. How is it possible to either preach or write without controversy? Jesus and his apostles are our examples, and they were engaged in controversy, dispute, contention. Paul was "disputing daily in the school of one Tyrannus. And this continued by the space of two years."—Acts xix. 8-10. Such is the peculiar temperament of some brethren, that they cannot, it seems, engage in a controversy without saying things in a seemingly harsh and unkind manner, even when they do not mean to do so, and there is really no bitterness in their spirit. It is not every brother who can, like Paul, rebuke sharply, or contend earnestly, and yet edify, and not destroy. Some excellent brethren in their communications express their disapproval of discussions, and no doubt honestly and sincerely believe that they avoid them, when their communications are almost invariably criticisms, and calculated to provoke controversy and unpleasant feelings. Of course they do not mean to produce that effect. O that we may take heed to our spirit, watch and pray. I write these things, my dear brother, under a feeling sense of my infirmities, which are an almost constant grief to me. Perhaps they will be a benefit to others.

You complain that I have answered no part of your thought, but have sermonized only on words. How

can I know your thoughts, only as you express them by words? Words are signs of ideas, or thoughts. You are not lacking in ability to use words to properly clothe your thoughts. It is not "merely the best of the argument" that I want, but to present the truth according to the inspired record. All counsel relative to spiritual matters that is really good is found there. It matters little to me what any man's observation has taught him, if it is not clearly sustained by the Scriptures. While it may appear to you, and perhaps to some others, that I have parried the subject, and "drifted away from the real issue," it does not so appear to me. The subject is a very comprehensive one, and is as important as it is extensive. It must be that you have misunderstood some things in my reply, or you would not use expressions that you have used; such as, "If you will allow his (David's) evidence;" and, "Indirectly oppose and deny the teaching of the written word of God, as he spake to the fathers by the prophets." Again, you quote 2 Timothy iii. 16, 17, and then ask, "How furnished unto all good works, if you now refuse its instruction?" When have I refused the instruction of the all Scripture given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness? God forbid that I ever should. I have denied, and do yet deny, that it was given for any other purpose than that which the inspired apostle has said, namely, "That the man of God may be perfect, thoroughly furnished unto all good works." Not that natural children, either of believers or unbelievers, may be perfect, thoroughly furnished unto all good works. Immediately preceding this declaration, the apostle says to Timothy, "But continue thou in the things which thou hast been assured of, knowing of whom thou hast learned them." I pause to inquire, Of whom had Timothy learned and been assured? Was it of men or of God? Most assuredly of God, and not of man. The apostle continues, "And that from a child thou hast known the holy Scriptures." That is, he had been taught of God from his childhood, having been called by grace in his childhood (as many to-day are), else he could not have learned and been assured of these things. This, to my mind, is "without controversy." What does the apostle say these Scriptures are able to do for this manifest child of God? "Which are able to make thee wise unto salvation." The holy Scriptures set forth the way of life and salvation through the Lord Jesus Christ, and make "the man of God" wise as to his duty toward God and man. "Which are able to make thee wise unto salvation, through faith which is in Christ Jesus." The same apostle says that the things which were written aforetime, in the holy Scriptures, were

written for our ("the called of Jesus Christ," "beloved of God, called to be saints") learning, that we (the same characters) through patience and comfort of the Scriptures might have hope. Not that our natural children "might set their hope in God, and not forget the works of God, but keep his commandments," as you have said. The children that David refers to in Psalm lxxviii., he tells us are "the generation to come;" "the children which shall be born;" the sons of God that should believe on the name of Jesus by the power of God, and who should be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 12, 13. This is the seed that should serve him, and be accounted to the Lord for a generation.—Psa. xxii. 30. It is the people that should be created, and praise the Lord, when the Lord should build up Zion, in the resurrection of Jesus from the dead, and from under the law, and his church or body with him. Peter identifies the saints as this generation, saying, "Ye are a chosen generation." Do we read that the Scriptures were written for the learning of any others? Can any others really know and be assured that the Scriptures are given by inspiration of God? If they can, where is the testimony to that effect? I have neither disputed nor doubted that the Scriptures teach the saints their duty to their children and to all men. I have said that the discipline of children is, in the Scriptures, exclusively vested in the parents. Parents are responsible for the conduct of their children while under their care and control. They are required to teach them to be moral, so far as it is in their power, that they may be useful in the world. They have the right to even compel them to attend their places of worship, to say where they shall and shall not go. It is manifestly inconsistent to allow them to go where error of any kind is taught. I do mean to say that it is not the duty of the parents to take their children to their places of worship, because they are not exhorted or commanded to do so in the New Testament, which is our only rule of faith and practice. It matters not to me what would "produce consternation" in the camp of our enemies, if the New Testament has not instructed us to do that thing. It is an impeachment of the wisdom of Jesus for us to say that a course is good that he has not authorized nor his apostles taught. There has been with me no "hue and cry" against anything that the Scriptures authorize the saints to practice. There is nothing in our worship or preaching to attract young men or women, old men or women, or children, unless they have an experience of grace, and I cannot therefore wonder that they avoid our assemblies, and go where there are attractions for them. I am certain that I would not subject myself to the reproaches

and sneers of the world, which seem necessarily connected with attendance upon Old Baptist meetings as a general rule, unless I dearly loved the truth. I hope I shall not murmur against God if he does not bring into the church the children of Old Baptists, or if he "keeps up our visibility by accessions from the country." I do not like your "snake" illustration. I do care for the "how." I want God's *how*, and no other *how*. No other *how* is "decently and in order." It matters not what our "illustrious predecessors" have done, for they are not our pattern; nor can we substitute "all the old covenants attached to their confessions of faith" for the inspired record.

There is no doubt in my mind that the apostle, Ephesians vi., is exhorting those who are spiritual, subjects of the new birth, as he was an apostle to none others, being a judge of spiritual Israel only. He says, 1 Corinthians v. 11-13, to the saints, "I have written unto you," &c. "For what have I to do to judge them also that are without? Do not ye judge them that are within?" The fathers, the children and the servants who are exhorted by him "are within," being members of the organized church. None but the saints can possibly receive the nurture of the Lord. Of course you will also say that only those who are born of God can receive spiritual food. It does seem to me that if the apostle is here speaking to fathers of their children who were not subjects of grace, he would not have used the expression, "nurture and admonition of the Lord." I cannot believe that the apostle is here exhorting purely natural children. The address in the opening of the epistle would forbid such a thought or application.

The expression, "One that ruleth well his own house, having his children in subjection with all gravity," and, "Ruling their children and their own houses well," has no allusion to teaching them the statutes of the Lord, but simply preserving order in their houses; and the apostle speaks of it in distinction from taking care of and maintaining order in the church; that if a father cannot or does not rule in such a manner in his own house or family as to command their respect and obedience, he is not fit to be a bishop or pastor in the church. The fathers in the flesh should correct their children, and the children should give them reverence. In 1 Timothy v. 8, the apostle is speaking only of such provision as an infidel makes for his family, which are purely natural things, such as food and raiment. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." An infidel will do that, and "the faith" requires it of the saints.

I do object to the literal application that is sometimes made of the

proverb, "Train up a child in the way he should go, and when he is old he will not depart from it." Solomon does not say that he will not be likely to depart from it, or not likely to desire anything else. The proverbs of Solomon, in their proper application, will never fail. They are not like the proverbs of other men, or their general rules, of which we say, "There are exceptions." The proverb was not even true in Solomon's case; for, with all his wisdom, and all the good training he had received from his youth up, when he was old he departed from the right way, and outlandish women caused him to sin. I have read of one child that was trained up in the way he should go, and never departed from it. That child was Jesus of Nazareth.

Now I am surprised at your reference to Psalm lv. 23, "Bloody and deceitful men shall not live out half their days." The Scriptures do not deal with things "in the main." This declaration of David is not a literal truth. Even common observation in the world of mankind disproves it. Some of the most deceitful and bloody men of the world have lived to old age. It is true in the church, and will never fail there. A brother that is seeking the downfall of a brother, plotting his death to the privileges of the church and the fellowship of the church, will be found deceitful and bloody, and will eventually lose his own life or standing in the church, and in this sense not live out half his days. "With what measure ye mete, it shall be measured to you again." That is Scripture that was written for the learning and admonition of the saints, and for none others.

While I may not be able to prove to you from the Bible that fleshly Israel read the Scriptures to their children, instead of placing them in their hands to read for themselves indiscriminately, yet it seems to me evidently true, from the fact that copies were few and expensive, and also the sacredness in which they were held. It is not likely that they would have been read publicly to the people as much as they were, according to the record, if they were in common use by the people. There is a true proverb in the world, that familiarity breeds contempt. It is a lamentable fact that since the Bible has become a common book for the young to read, and to commit to memory, that same familiarity with it has bred a lack of reverence for it as the written word of God, and the name of God and Christ are used upon the lips with no more reverence or sacredness than household words. It was not so with the carnal Jews in the times of greatest degeneracy.

It is also a lamentable fact that the common newspapers of this age are so filled with accounts of crime, unchaste advertisements, &c., that a person of modesty is afraid to read

anything from them aloud, unless they have first read it to themselves. The truth is, they are not fit, many of them, to be placed in the hands of a child, or scarcely an adult. And not only so, but a large portion of the books, including those used in the schools, contain much that is of a religious character, and almost invariably opposed to the truth of God. If children are sent to the schools, they are often compelled to listen to an "opening prayer," and to sing words that are equally unsound, not to speak of the often addresses of teachers that are calculated to poison their minds and lead them to hate the truth of that Bible which the teachers profess to reverence. Certain I am that nothing short of almighty power can counteract the poison. Old Baptist parents may tell their children what they themselves believe, to a certain extent, and what they understand the Bible to teach; yet this will not counteract the poison; for the doctrine is "hard sayings," yea, "foolishness," to the natural mind, being only spiritually discerned.

While it is natural that we should desire large congregations when the word of truth is ministered publicly, yet we know that only the spiritual ones are really profited and hear the gospel. How troubled the "few" sometimes are, because the congregations are small. But I know we have present all the Lord designs shall be there. God in his providence can direct the steps of his people to the places of truth, and will do so if it is his purpose and for his glory. O that we could be quiet, and know that he is God, doing all his pleasure.

I have not disputed or doubted that Jesus was preached in the types and in the law. But who were benefited by that preaching? Only those who had faith, being born of God. "But the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. 2. Is the effect any different now? Certainly not. Let me call your attention to your quotation from 1 Corinthians x. 1-12. You say, "I leave those Scriptures to do their own teaching." Let us see what they teach, and whether I deny their substance. The apostle is calling attention to the shadows of the law, and treats of them as shadows, and in following them up comes to the substance that cast the shadows. Did you ever know a shadow to have substance? He speaks of the typical Israel being baptized unto Moses in the cloud and in the sea, when they left Egypt, and were forever separated from Egyptian dominion. This shadowed forth the deliverance of spiritual Israel from the bondage of the law, being dead to the law by the body of Christ, to whom we are married, and to whom alone we owe allegiance. He then speaks of all the Israelites in the type, who were thus redeemed from Egypt, eating of the same spiritual

meat, and drinking of the same spiritual drink, and drinking of the spiritual rock that followed them. And yet the manna, the water and the rock were not spiritual, but natural. When he says, "And that rock was Christ," he simply means that in the spiritual application of the shadow or type, that rock was Christ. It is very probable that the same rock out of which the water issued that followed them in their pilgrimage in the wilderness, is yet there. If it is, we would not regard it as Christ. It was Christ in a figure. But with many who drank the water from that rock, and did eat of the manna (also a type of Christ, the bread from heaven), God was not well pleased; for they rebelled against God, and became idolaters, and God overthrew them in the wilderness. "Now all these things happened unto them for examples [or, as the margin reads, types]; and they are written for our [spiritual Israelites] admonition, upon whom the ends of the world are come." Here is nurture and admonition of the Lord, for his spiritual people, who alone can receive the nurture of the Lord.

If your views of the law are correct, I am very much in the dark. You say that the law given to Israel may be divided into three classes, and that two of those classes are abolished, while the remaining one class is still in force. I am not certain where you got that idea, but I am persuaded that you did not find it in the Scriptures of truth. It has been very largely imported into this country, and is generally received by those who have "the vail upon their hearts." The apostle speaks of "the ministration of death, written and engraven in stones," the "tables of the law," delivered unto Moses by God. I have called your attention to the words of the Savior, referring to the "decalsogue," "Hear, O Israel." Jesus came to fulfill this law (not parts of it), and did fulfill it; and the righteousness of the law is fulfilled in (not by) his members, when they have the love of God shed abroad in their hearts by the Holy Ghost, which is given unto them. This is not the law that was given to Adam in the garden, by the transgression of which he involved all his posterity in sin and death; for the apostle tells us that the law from Sinai was *added*, and that there was a limited time for it to serve, and that was until the seed should come to whom the promise was made. That seed is Christ. "Wherefore," he says, "the law was our schoolmaster unto Christ," or until Christ came. The law was not our schoolmaster to bring us to Christ, as the supplied words make the apostle say. He did not so say; for that is contrary to his argument here. The law does not bring any one to Christ. It is a ministration of death. The Sinai law was given alone to Israel, in a preceptive form: the spirit of it, in promises,



not precepts, is fulfilled in the spiritual Israel by God, "Thou shalt love," &c. By the prophet Ezekiel the Lord says, "I will take away the stony heart out of your flesh." What is that stony heart, if it is not that law written on tables of stone, which was the heart of that national people? "And I will give you a heart of flesh." What is this heart of flesh, if it is not Jesus, God manifest in the flesh? He is the heart of spiritual Israel. Out of this heart are the issues of spiritual life to the saints. The old heart is taken away, and the new heart given them. You ask, "Is the gospel erected upon the ruins of the law?" If the taking away of the law, and the giving of Jesus instead thereof, is erecting the gospel on the ruins of the law, of course I should have to answer your question in the affirmative; but I would not use your expression. "Is the law then against the promises? God forbid." "Do we then make void the law through faith? God forbid: yea, we establish the law." I understand the apostle to use the word faith here for the gospel, which is a system of faith.

When God, who commanded the light to shine out of darkness, shines in the heart of his people, by that light they are made to see and feel their vileness and depravity, and their utter inability to put away their sins; for their natural heart and spirit are both corrupt. By the law or will of God written in their heart is the knowledge that they are sinners. They may never have read or heard of the ten commandments, nor had any of their words applied to them in their sense of condemnation. Before Jesus is revealed to them as their Savior, if they read the Bible they will feel that the whole Scriptures condemn them. They cannot as yet know or believe that there is no condemnation to them; yet it is as true then as it will be when it is made known to them by the revelation of Jesus, that their sins were atoned for more than eighteen hundred years ago, when they were redeemed from the curse and dominion of the law.

But I am making this reply longer than I intended, and will add no more. You speak about the readers being possibly biased by my words. I hope they will without bias consider what we both have written, and as wise ones judge what we say, and be edified thereby.

Affectionately your brother,  
BENTON JENKINS.

STATE ROAD, Del., March, 1889.

BRETHREN BEEBE:—I have felt of late years in what writing I did to avoid discussion, or what would even have that appearance, with my brethren. Debate but seldom throws any light on the points debated, and the spirit and style of debate is not relished by all, or even most, of your readers. As I have felt to object to long continued discussions on the part of

others, I have of course felt to avoid taking part in them myself. I cannot help nor control my understanding of the Scriptures; and as I understand them to be the truth, and the whole truth, so I also understand all Scripture to harmonize. I sometimes feel called upon to remind writers and readers of what the Scriptures do say, where they have (inadvertently perhaps) drifted into conflict with them. I have on this account been sometimes rather tartly dealt with; but I trust I feel a sort of jealousy for the truth, as also for all those who write in defense of it. In the issue of the SIGNS that has just come to hand, I find comments upon a passage that clash with my understanding of that passage, and consequently with what I understand the Scriptures to teach generally. It is editorial, and at this I both wonder and regret, because I have so very seldom found myself at variance with the editors on any subject. The article referred to is written as a comment on the language of the inspired prophet, Lam. iii. 38, "Out of the mouth of the Most High proceedeth not evil and good?" This is in connection with several sayings of like import, and they all are evidently designed to comfort the people of God under their afflictions. As they all bear more or less on the subject in hand, I will quote some of them. "But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not willingly afflict nor grieve the children of men. To crush under his feet all the prisoners of the earth; to turn aside the right of a man before the face of the Most High; to subvert a man in his cause, the Lord approveth not."—Lam. iii. 32-36. All these sentences are in harmony with the one first cited, and go to show that even seeming evils and afflictions are designed for our profit, and are directed and controlled "according to the multitude of his mercies." There is no evil or wrong in his government, nor any evil proceeding out of his mouth. It will be observed by all attentive readers that the word *evil* is used in the Bible in a multitude of instances; in relation to wars, calamities, and all sorts of afflictions. As in 2 Chronicles xxxiv., "Behold I will bring *evil* upon this place and the inhabitants thereof." And again, "Thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place." I will not multiply quotations. This use of the term abounds throughout the Old Testament Scriptures. Of course it is important to notice the distinction between this sense of the term, and the sense when the kings of Israel were said to do *evil* in the sight of the Lord. It is said also that the heart of the sons of men is fully set in them to do *evil*. In this sense the word of the Lord is pure, and no evil proceedeth out of his mouth. In the other sense, we find Job challenging thus, "Shall we receive good

at the hand of God, and shall we not receive evil?"

The present state is a state of discipline and trials; and he hath set the day of adversity over against the day of prosperity, but with the same faithful care of his people and regard for their good in the one case as the other. We find Abraham on one occasion using this form of challenge, thus, "Shall not the Judge of all the earth do right?" I do not regard either of these expressions as mere inquiries, or as expressing doubt, but so far from that as to be the strongest form of assertion known to our language. In the sense in which the term evil is applied to wicked men, as, "evil men and seducers shall wax worse and worse," I beg leave to indorse the declaration of the prophet, that "Out of the mouth of the Most High proceedeth not evil and good." Moses says, "A God of truth, and without iniquity, just and right is he." That the Lord creates, directs and governs all providential events, and that he rules among the nations and in the midst of his enemies, is not questioned nor disputed. In the passage, "Is there an *evil* in the city," &c., it is evident, I think, beyond question, that a calamity of some kind is spoken of. It is a comfort to understand that all temporal evils that we encounter are subject to the control and government of Jehovah. There is an evil spirit, or spirit of evil, in the world; corrupt, impure, and abominably wicked: the spirit that now works in the children of disobedience. And in so far as it has ever been hidden, it shall be revealed, the mystery of iniquity, that exalteth and opposeth itself against God; whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. It does not devolve upon us to find out just when and where this spirit originated. We know when it entered into the world.

The four living creatures that were round about the throne cried, "Holy, holy, holy," every time. And to this do all the prophets witness, and they do not rest nor change their voice day nor night. We do well to join in the same ascriptions. I have met with arguments sometimes like this, that as God was under no law, it would not be wrong in him to do what would be wrong in itself or in his creatures. Such arguments I have no disposition to deal with. The law of God is perfect, because it is a transcript of himself, and of his infinite and changeless perfections. He cannot deny himself.

I will submit the above. We cannot any of us do anything against the truth. That will stand, whatever becomes of us.

In love and fellowship,  
E. RITTENHOUSE.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 20, 1889.

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.

### QUERIES OF ELDER H. J. REDD.

WHILE feeling that it would have been more desirable for our esteemed brother to have given us the benefit of his own views on the texts submitted for our consideration in his letter on page 59 of our issue for February 20, we are willing to comply with his wish so far as it is in our power to present views consistent with the truth as it is revealed in the Scriptures and in the experience of the saints. It must be understood, however, that we claim no ability to instruct our brother or any minister of Christ further than in an interchange of ideas all may be mutually profited.

In Hebrews v. 9, it is written of our Lord that "being made perfect, he became the author of *eternal salvation* unto all them that obey him." It is needless to remind those who know the power of God that there is no possibility that the salvation of which he is the author shall fail to "save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25. Since in the eternal purpose of God the subjects of his electing love were chosen in Christ "before the foundation of the world," and "preserved in Jesus Christ" before they were called by his grace, it is plain that in that sense they are saved by the "eternal salvation" which is thus revealed in Jesus, who is the author and finisher of the faith of his people. Of the truth that all the chosen people of God are thus securely kept by the power of God through faith unto salvation, it is needless to furnish proof to our brother. Without personal assurance of this fundamental point no saint could have any hope for acceptance with God.

In regard to the expression "time salvation," it is not so clear just what is meant, since the inspired Scriptures have not explained that phrase. We can only speak of it as it appears to our understanding. When the expression has been used in our hearing it has conveyed to us the meaning of the preservation of the saints in their temporal sojourn here on earth. In this sense we cannot understand how this salvation can be left out of the eternal salvation which is in Christ Jesus. When the infinite love of God purposed the eternal salvation of his chosen people, his wisdom ordained every incident in the execution of that purpose of love. Finite reason is lost in the effort to grasp the development of that purpose even in the

narrow limits of time, much less can any created intelligence comprehend the eternal counsel of the will of God. Well does Paul exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Rom. xi. 33-36. It is inconsistent to claim confidence in the eternal salvation of the saints, while questioning the certainty of the incidents in time through which that eternal purpose of love and mercy shall be brought into manifestation. "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?" There is an inclination to infidelity in the murmuring which arises in the thoughts of the saints when they are called to encounter what they consider adverse incidents in their pilgrimage here in time. Left to themselves they would yield to the suggestion of the tempter, and conclude that their hope was a worthless delusion; but they are saved from sinking into despair by the same power of divine grace which is gloriously displayed in their eternal salvation. This may be called "time salvation," since it is experienced in the temporal conflicts of the saints. It is not separate from their salvation from sin, which is in Christ, but is a part of that salvation.

In regard to the distinction "between the gospel itself and the proclamation of that gospel," it seems that there is a very manifest difference. As it appears to our view it might be illustrated by the difference between a substantial feast and the proclamation that such a feast was prepared. The starving might hear the proclamation announcing the rich provision as ready for their relief, and yet their hunger would remain; but when they were enabled to partake of the feast then they would receive the nourishment which was required for their comfort and sustenance. The gospel of Christ is itself the power of God unto salvation to every one that believes; but the proclamation of that gospel is often even to the believer an empty sound. It is sometimes the case that by the same sermon one hearer is fed and comforted, while another may have heard only the words of the preacher without receiving any spiritual profit. The gospel was proclaimed, but it came to the one "in demonstration of the Spirit and of power," while to the other who heard the same words there was no gospel enjoyment found in them. The inspired Scriptures testify of Jesus, but it is only as the Spirit of truth shall take of their testimony and show it unto his saints that they are

able to receive it as the gospel of the grace of God. The whole gospel is embraced in the very name of Jesus; but none can see that joyful truth without the revelation of the Spirit through the faith of Jesus Christ. Since God has hidden these "good tidings of great joy" from the wise and prudent, no proclamation by men or angels can show them to the natural man. The voice of God alone can deliver from the power of darkness those who were by nature the children of wrath, even as others, and can translate them into the kingdom of his dear Son. That voice is called The Word of God, and is the glorious gospel of Christ. The power of that eternal Word has never been delegated to any created being. In that sense there has never been any proclamation of the gospel except by the great Preacher who says, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek."—Isa. lxi. 1. So David says, "The Lord gave the word; great was the company of them that published it."—Psa. lxxviii. 11. Every one who has heard the word of the Lord in his own heart, will see the contrast between the omnipotence of that word and the weakness in which the most gifted servant of God can proclaim it. The expressions cited from Romans x. 16, and ii. 8, cannot be understood as contradicting this truth which is clearly taught in the Scriptures and in the experience of the saints. The gospel is the truth; and the revealed truth of God in the experience of his saints is the gospel. But in the expressions which speak of disobedience to the gospel and to the truth, the connection shows that the saints are reprov'd for disobedience to the commandments of their Lord. While it is true that in nature the death penalty is the extreme limit of just retribution, to the saints there is "much sorer punishment" visited upon "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." None can know anything of this sorer punishment in any way but by personal experience. It is written in the immediately following context, "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. 29-31. David says to the Lord, "Thou hast delivered my soul from the lowest hell." And again, "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows have gone over me."—Psa. lxxxvi. 13; xlii. 7. It is generally understood that while David in these expressions was telling his own personal experience, the Spirit of Christ moved him also to declare beforehand the sufferings

of Christ in bearing the sins of his people in his own body. We see no connection between the just dealing of God with his own redeemed people and "the everlasting damnation of the wicked." The law of sin and death has no dominion over the saints who have been made free from it by the law of the Spirit of life in Christ Jesus.—Rom. viii. 2. To them there is no death which can separate them from the love of God which is in Christ Jesus our Lord. Yet there is a sense in which they are liable to die. Paul says to them who are "beloved of God, called to be saints," in this immediate connection, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. Evidently this is fulfilled in the present experience of the saints. We cannot conceive of any sense in which they who have not the Spirit can be addressed in such language. Every saint who has felt the burden of sin in his members, must know experimentally what is meant by this death. In the typical dispensation given by Moses, the Gentile nations were never reprov'd for violating the covenant which God gave to the nation of Israel; in the antitype, the law of Christ is limited in its application to the subjects of his kingdom, who are all identified by the peculiar mark that they love him. To them the hiding of his face is death; and they know that in his presence is fullness of joy, and at his right hand are pleasures forevermore.—Psa. xvi. 11. This joy and these pleasures are life to the saints; while the darkness of the hiding of the presence of the Lord is to them more painful than mere physical death. Only they who are the subjects of grace can do despite unto the Spirit of grace; and all such "are sanctified by God the Father, and preserved in Jesus Christ, and called." The punishment of the disobedient with everlasting destruction from the presence of the Lord, and from the glory of his power, is not the cutting off from eternal life of such disobedient ones. The eternal life of every one who is saved in the redemption that is in Christ is securely hid with Christ in God; their obedience has no more to do with obtaining or preserving that life than their sinful acts. The "everlasting destruction" is experienced in their present state while they "obey not the gospel of our Lord Jesus Christ." The term "everlasting" is always used in the sense appropriate to the subject to which it is applied. In Genesis xvii. 8, the possession of the land of Canaan is called everlasting. It is certain that this is not the same in meaning with the application of the same word to our God. Many other illustrations will doubtlessly occur to our brother in recalling the frequent use of this word in the Scriptures. When the darkness of self-condemnation oppresses the afflicted saint he does

not need the passing of years to make him realize everlasting distress. It may be that the clock does not indicate the passage of an hour, yet the suffering one has endured all the agony of everlasting misery. Neither the suffering nor the joy of the saints can be measured by natural time.

In regard to proving "the doctrine of the everlasting damnation of the wicked," it does not seem to our view to be any part of the preaching of the gospel of salvation to prove the condemnation of the guilty world. It is not probable that the united efforts of the apostles could have satisfied Saul that he was a child of wrath when he was persecuting the saints; but one word from our Lord was sufficient to carry conviction to his heart. If any sinner needs to be convinced by argument that he is already condemned, it will not show him his true condition though the whole volume of Scripture were cited. John the Baptist says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36. Every subject of divine instruction is satisfied of his lost condition before he is enabled to hope in the salvation of God. With the world of sinners dead in sin there is no more profit in argument, than in attempting to make the carcasses in a cemetery conscious that they are destitute of natural life. The universal reign of death is positive proof that all are children of wrath. The revelation of salvation by the grace of God in Christ Jesus is the only hope of any one of the lost and ruined race of Adam.

These brief remarks are submitted to the consideration of our esteemed brother, with the hope that they may be satisfactory to him; and we would be gratified to receive from him a further elucidation of the subjects embraced in his queries.

#### CHANGE OF ADDRESS.

BRETHREN BEEBE:—I wish you to change my post-office address from Sandy Hook, Elliott Co., Ky., to Syracuse, Hamilton Co., Kansas. If there are any Old School Baptists in this portion of the state I should like to hear from them.

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## SERIALS.

### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

#### CHAPTER XLVI.

#### *Of the golden tongs belonging to the Temple.*

THERE were also tongs of gold used in the temple of old.—1 Kings vii. 49.

The tongs were used about the altar, to order the fire there. They were also used about the candlesticks, and are therefore called his tongs. Perhaps there were tongs for both these services; but of that the word is silent.

But what were they used about the candlestick to do? I answer, To take holy fire from off the altar, to light the lamps withal. For the fire of the temple was holy fire, such as at first was kindled from heaven, and when kindled, maintained by the priests, and of that the lamps were lighted.—Lev. ix. 24; 2 Chron. vii. 1. Nor was there, upon pain of death, any other fire to be used there.—Lev. x. 1.

These tongs, therefore, were used to take fire from off the altar, to light the lamps and candlesticks withal. To trim the lights and dress the lamps was Aaron's work day by day.—Ex. xl. 24, 25; Lev. xxiv. 2, 3; Num. viii. 3. "He shall light and order the lamps upon the pure candlestick before the Lord. And Aaron did so: he lighted the seven lamps thereof, as the Lord commanded Moses."

What is a lamp or candlestick to us, if there be no light thereon? And how lighted without fire? And how shall we take up coals to light the lamps if we have no tongs prepared for that purpose?

With these tongs fire was also taken from off the altar and put into the censers to burn sweet incense with before the Lord.

The tongs then were of great use in the temple of the Lord. But what were they a type of?

The altar was a type of Christ, the fire a type of the Holy Ghost, and the tongs a type of that holy hand of God's grace by which the coals, or several dispensations and gifts of the Holy Ghost, are taken and given to the church and her members, for her work and profit in this world.

Tongs, we know, are used instead of fingers. Wherefore Aaron's golden tongs were a type of Christ's golden fingers.—Song v. 14. Isaiah saith that one of the seraphim flew to him with a live coal in his hand, which he had taken with the tongs from off the altar. Here the type and anti-type, to wit, tongs and hands, are put together.—Isaiah vi. But the prophet Ezekiel, treating of like matters, quite waves the type, the tongs, and speaks only of this holy hand. "And he spake to the man clothed with linen, and said, Go in between the wheels, even under the cherub [where the mercy-seat stood,

where God dwelt.—Ex. ii.; Psal. lxxx. 1], and fill thine hand with coals of fire between the cherubim."—Ezek. x. 2.

Thus you see our golden tongs are now turned into a golden hand—into the golden hand of the man clothed with linen, which is Jesus Christ, who at his ascension received of God the Father the Spirit in all fullness, to give, as his divine wisdom knew was best, the several coals or dispensations thereof unto his church, for her praise and her edification.—Matt. iii. 11; Acts ii.

It is by this hand also that this holy fire is put into our censers. It is this hand also that takes this coal, therewith to touch the lips of ministers, that their words may warm like fire. And it is by this hand that the Spirit is given to the churches as returns of their holy prayers.—Luke xi. 1, 2; Rom. viii. 26; Rev. viii. 5.

It was convenient that fire in the temple should be disposed of by golden tongs, but the Holy Ghost by the golden hand of Christ's grace; for that can wittingly dispose of it, according as men and things are placed, and to do and be done in the churches. Wherefore he adds, "And one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out."—Ezek. x. 7.

By this hand then, by this man's hand, the coals of the altar are disposed of, both to the lamps, the candlesticks, the censers, and the lips of ministers, according to his own good pleasure. And of all this were the tongs in the temple a type.

#### CHAPTER XLVII.

#### *Of the altar of incense in the Temple.*

THE altar of incense was made first for the tabernacle, and that of shittim wood; but it was made for the temple of cedar; and it was to be set before the vail, that is, by the ark of the testimony, before the mercy-seat, that is, at the entering of the holiest, but not within. And the priest was to approach it every morning, which as to the holiest he might not do. Besides, when he went in to make an atonement, he was to take fire from off that altar, to burn his incense within the holy place.—Ex. xxx. 4-11; Lev. xvi. 18.

It was called the golden altar, because it was overlaid with pure gold. This altar was not for burnt offering, as the brazen altar was, nor for the meat offering, nor for the drink offering, but to burn incense thereon; which sweet incense was a type of the grace of prayer.—Psalm cxli. 2.

Incense, or that called incense here, was not a simple, but a compound, made up of sweet spices, called stacte, onycha and galbanum. These three may answer to prayer, supplication and intercession.—Ex. xxx. 34-37; xxxvii. 29; 1 Tim. ii. 1.

This incense was to be kindled every morning, to show how Jesus Christ continueth interceding for us; and also that all true praise to God is by the work, the renewed work, of the Holy Ghost upon our hearts.—Rom. viii. 26.

Incense, as you see, was made of sweet spices, such as were gummy, and so apt to burn with a smoke, to show that not cold and flat, but hot and fervent, is the prayer that flows from the spirit of faith and grace.—Zech. xii. 10; Jer. v. 16.

The smoke of this incense was very sweet and savory, like pleasant perfume, to show how delightful and acceptable the very sound of right prayer is unto the living God, because it comes from a broken heart.—Psa. li. 17; Song ii. 14.

This incense was to be offered upon the golden altar, to show that no prayer is accepted but what is directed to God in the name of his holy and blessed Son, our Savior.—1 Peter ii. 5; Heb. xiii. 15.

They were commanded to burn incense every morning upon this altar to show that God is never weary of the godly prayer of his people. It also sheweth that we need every day to go to God for fresh supplies of grace to carry us through this evil world.

This altar, though it stood without the vail, to teach us to live by faith, and to make use of the name of Christ, as we find it recorded in the first temple, yet was placed so nigh unto the holiest that the smell of the smoke might go in thither, to show that it is no distance of place that can keep the voice of true prayer from our God, the God of heaven, but that he will be taken with what we ask for according to his word.

It stood, I say, near the vail, near the holiest; and he that burnt incense there did make his approach to God. Hence the psalmist, when he spoke of praying, said, "It is good for me to draw nigh unto God."—Psa. lxxiii. 20; Heb. x. 22.

This altar thus placed did front the ark within the vail, to put us in mind that the law is kept therein from hurting us. Let us know also that the mercy-seat is above, upon the ark, and that God doth sit thereon with pardon in his hand. O what speaking things are types, shadows and parables, have we but eyes to see and ears to hear!

He that did approach aright the altar with incense of old (and there he did so when he approached it by Aaron, his high priest), pleased God. How much more shall we have both person and prayers accepted, and a grant of what we need, if indeed we come as we should to God by Jesus Christ. But take heed that you approach not to a wrong altar. Take heed also that you come not with strange fire; for these are dangerous things, and cause the worshipers to miss what they would enjoy. But more of this in the next particular.

(To be continued.)

## MARRIAGES.

By Elder T. M. Poulson, Feb. 13th, 1889, at the house of the bride's parents, near Pittsville, Wicomico Co., Md., Mr. Edward J. Hollaway and Miss Martha E. Parsons.

By the same, Feb. 20th, 1889, at the house of the bride's parents, in Delmar, Del., Mr. Charles H. Mahoney and Miss Clara E. Marvil, both of Sussex Co., Del.

On Wednesday, Jan. 9th, 1889, by Elder Thos. G. Lane, at the residence of the bride, Union Co., Ark., Mr. John F. Reasons, of Nevada Co., Ark., and Miss Lula Elizabeth Pendleton, granddaughter of the late Geo. M. Pendleton, of King and Queen Co., Va.

On Wednesday, Feb. 27th, 1889, at Chesterville, Chester Co., Pa., by Elder Jos. L. Staton, Miss Ida N. Missimer, of Chesterville, and Elisha N. Brown, of Appleton, Md.

On Wednesday, March 13th, 1889, at the residence of the bride's parents, near Newark, Del., by the same, Miss Alice J. Freasure, of New Castle Co., Del., and Calvin Cabbage, of Kent Co., Del.

## OBITUARY NOTICES.

ELDER G. BEEBE'S SONS:—I have just received a telegram stating that **Elder Wm. A. Campbell**, of Cammal, Pa., is dead. D. M. VAIL.

WAVERLY, N. Y., March 14, 1889.

DIED—In North Berwick, Maine, Dec. 7th, 1888, **Mr. Wm. Roberts**, aged nearly eighty-four years.

He had been very feeble for a number of years, but kept around most of the time. The night before he died he retired as well as usual. In the morning his son went to him and found him asleep, and soon after that he was found dead in his bed. He was a fine man, and gave good evidence that he was a child of God, and did not fellowship any of the new things which men have got up in their religious worship in these last days; therefore his son called on me to preach at his funeral. He has left three children to mourn.

ALSO,

In Sanford, Maine, Jan. 27th, 1889, **Miss Mary Worster**, aged about seventy years.

She had a shock about one year before she died, which caused her to suffer beyond description. She never made an open profession of a hope in Christ, but was a fine woman, respected by all that became acquainted with her. She has left a good record behind. Two brothers and one or more sisters are left to mourn her departure.

ALSO,

In Sanford, Maine, Jan. 30th, 1889, **Mrs. Almona Stiles**, aged forty-four years.

She gave good evidence that she was a child of God, and was a firm Old School Baptist in belief, but never united with the church. She has left one daughter, two brothers and five sisters to mourn their loss.

ALSO,

In North Berwick, Maine, Feb. 19th, 1889, **Mr. Allen Greenough**, aged sixty two years.

He died with consumption. He was not a member of our church, but was with us in belief, having no fellowship with those who believe that their eternal salvation depends upon what man can do. He was a fine man, and gave good evidence that he had been born again, and did see the kingdom of God, and seemed to be at home when at our meetings. He has left a sorrowing wife, three children, an aged mother, and six brothers and sisters to mourn.

ALSO,

In Sanford, Maine, Feb. 20th, 1889, **Mr.**



and Mrs. Frank Blanchard's babe, aged about six months.

The father and mother took it out to ride a short distance to have its picture taken, but it died in its mother's arms soon after they left home. It was their only child, and it was sad for them to part with it.

I preached at all the above funerals.  
WM. QUINT.

NORTH BERWICK, Maine.

SISTER **Permelia Burnett** was the daughter of George and Elizabeth Herndon, and was born in December, 1806, and died Nov. 29th, 1888.

Her father was a soldier in the Revolutionary War, a pioneer settler of Logan Co., Ky., and a devout member of the Primitive Baptist Church. Her life was not that of flowery ease, unalloyed happiness and unclouded brightness; but being reared in pioneer life, her childhood was deprived of many of the social and educational advantages of the present day, and was full of toilsome labor; yet being physically strong and mentally vigorous, and having a remarkably retentive memory, she entered womanhood with a hale body and a well-stored mind, and was thus well prepared to face the stern duties of after life. She married Richard Burnett, and had eight children, and was then left a widow, with all the responsibility of rearing and providing for them. The death angel came, and from her loving embrace relentlessly snatched one of the loved ones God had given. While this child lay sick and dying she received her first deep and lasting impressions of the reign of grace in behalf of sinners. She then and there realized the futility of a conditional plan of salvation; "for," said she, "my child has not the mental power to understand the conditions, nor the will power to voluntarily comply therewith, nor the physical strength to go forward and receive the administration of ordinances contained in the conditional plan; hence, if conditions be true, my child is lost. But I cannot believe that my loved one is lost; for Jesus took a little child in his arms and blessed it, and said (to the great consolation of parents), 'Suffer little children to come unto me; for of such is the kingdom of heaven.' Hence I believe that my child is saved—saved from the awful consequences of sin, and translated into the kingdom of love and joy and peace." But, turning to herself, she asked, "What more can I do than my babe? for Jesus also says, 'Except ye be converted [be changed from self-reliance and self-righteousness], and become as a little child, ye cannot enter the kingdom of God.'"

Feeling the great necessity of grace in behalf of sinners, and realizing that she was a sinner, and that nothing but the blood (the life) of Jesus, graciously bestowed upon her, could cleanse her from all sin, she united with the Primitive Baptists in the troublous times of 1835; and from that time till her death (fifty-three years) she was a consistent and devoted member. She was one of the few who take the Bible for their guide, and drew strong consolation from its precious promises. Under the sad misfortune of widowhood, under the great responsibility of rearing and educating her family, amid all the dark and sore tribulations through which God called her to pass during her long and checkered life, she was never heard to murmur or complain against God's wise though dark dispensations over her. She believed that all things would work together for good to her; hence she realized great comfort from the hope that, when she was done here, she would receive an abundant entrance into the everlasting kingdom of God. Being careful to maintain good works, she stretched out her hand to the poor; yea, she reached out her hands to the needy. She felt assured that all the

tribulations and misfortunes, all the tribulations and bereavements, all the sickness and sorrow, incident to this life, could not separate her from the love of God which is in Christ Jesus. By her exemplary life, her orderly walk and godly conversation, she has left in the memory of her friends and loved ones a record more enduring than any material structure that can be reared to her name and memory. Finally, it can well be said of her, in the language of poesy,

"Pale, withered hands, that more than fourscore years  
Had wrought for others—soothed the heart of tears,  
Rocked children's cradles, eased the fever's smart,  
Dropped balm of love in many an aching heart—  
Now, stirless, folded, like wan rose leaves pressed,  
Above the snow and silence of her breast,  
In mute appeal they tell of labors done,  
And well-earned rest, which came at set of sun."

T. C. HERNDON.

FERGUSON, Ky., Feb. 24, 1889.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 27, 1889.

NO. 13.

## POETRY.

### HEAVENLY DESIRES.

SPIRIT divine, assist my lays,  
While I attempt to sing the praise  
Of him who died upon the tree,  
That he might set his people free.

How shall a feeble worm begin,  
With heart and lips defiled by sin,  
Whose thoughts, unless impressed by thee,  
Like a deceitful bow will be?

No thanks to me, most holy Lord,  
That I still hang upon thy Word;  
My heart, a sink of every ill,  
Would follow after evil still.

I'm kept by thee, my gracious Guide,  
Though ills beset on every side;  
For 'tis by thy restraining power  
None can my feeble soul devour.

O that my heart in love would glow,  
Mine eyes with tears would overflow,  
While I could sink before thy feet,  
Thy love and mercy to repeat.

But ah! my heart's a barren waste,  
Where no good thing can e'er be raised,  
Where hope would die if 'twere not fed  
By thee, who art the living Bread.

Then shall I silent keep my tongue  
Because but feeble is my song?  
No; though my love may feeble be,  
I'll praise thy love so great to me.

I come in thy prevailing name;  
Dear Lord, accept me as I am;  
Purged by thy blood I shall appear  
Before thy throne exceeding fair.

—Gospel Standard.

### PSALM CXXXIX. 23.

BEFORE thy cross, dear Lord, I fall;  
Out of the depths to thee I call;  
Thou art my Hope, my Help, my All.

Search, search my heart, surcharged with woe,  
Till all its idols it forego,  
And thee, thee only, learn to know.

A thorny path with flints bespread,  
With bleeding feet I fearless tread,  
For thy dear hand upholds my head.

O, dearest Lord! thy tender eye  
Rebukes, yet pities my lone cry,  
When staggering 'neath my cross I lie.

The broken cisterns, who shall count,  
The heart will fill at earth's dark fount,  
Ere upward unto God it mount.

Poor human heart, with human needs!  
How many are its broken reeds,  
Grasped till the hand in torture bleeds!  
How many gourds have felt the blight!  
How many stars have lost their light!  
How many suns gone down in night!

All, all are gone, like barques at sea,  
Lost in the dread immensity!  
And now I stand alone with thee.

All prostrate at thy feet I kneel,  
For thou canst all our sorrows feel,  
And thy dear hand our wounds can heal.

No more I mark the dreary road  
My bleeding feet so long have trod,  
Since it doth lead to thee, my God.

## CORRESPONDENCE.

ELDER WILLIAM J. PURINGTON—DEAR BROTHER:—Will you please give your views through the SIGNS on Romans, fifth chapter and fourteenth verse, and favor a little one?

GEORGETOWN, Ky., Feb. 28, 1889.

### REPLY.

THE Scripture to which my attention is called reads thus, "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."

The inspired apostle began the epistle to the Romans by prefixing his name, title and designation; for said he, "Paul, a servant of Jesus Christ, called (to be) an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy Scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared (to be) the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." The prefatory address ends with the fifteenth verse. Then he announces in brief but positive terms the grand, glorious and soul-cheering subject which embraces and occupies the first five chapters of this epistle, viz., the doctrine of the justification of the redeemed church of our God. He tells us in plain, unequivocal language his feelings concerning the momentous matter; for he says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth [not if you will believe], to the Jew first, and also to the Greek." That system which pleases carnal religionists, or merely worldlings, and in which there is nothing which appears to them like "foolishness," cannot be the gospel of which Paul affirmed he was not ashamed. And he who knew what is in man, solemnly and repeatedly warned his disciples against being ashamed, enforcing his admonitions by the most awful sanction, saying upon one occasion, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of his holy angels." What the apostle declared in the beginning of this epistle applies in every age, as well as that in which Christ was first preached. And while there is nothing in reality in the gospel to cause shame, yet there is something in it which is not

acceptable amongst men as a body; but, on the contrary, it is generally hated and despised among men. Because the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him. They run counter to his carnal ideas of independence, and abase as in the dust all his self-reliance, or as he calls it, "free agency," which is a highly absurd expression; for whoever is an agent is not free. And the word agent is not in the Bible. And such being the fact, the things of the Spirit, when faithfully set forth, awaken all the enmity of the carnal mind. No other religion is so offensive to the pride of man; no other system awakens shame in the minds of its votaries; and yet every false system, though sustained in appearance by learning and eloquence, contains more or less of what is positively absurd, irrational and disgraceful.

Having made these general remarks as the introduction, I will now come to the text of "a little one," as soon as the chain of connection in the Scripture will bring us to the subject; for I am fully convinced in my mind why that Scripture has been selected; and by the grace of God sustaining me, I intend to elaborate that subject in accordance with the divine declarations of the Scriptures.

The place for us now to consult is Genesis (Hebrew, *beginning*); for there we find the record as to man's origin. "In the beginning God created the heaven and the earth." In these ten words, embracing forty-four letters, is contained that which all the scientists who have ever lived on earth have not been able to fathom, nor all the openly avowed atheists have been able to overthrow. It is well for us to ever bear in mind that the word create is from the Hebrew word *bara*, to call into existence. Then, after creation, formation took place, which is from the word *yatsar*, to fashion, form, &c. And the last formation was the creature man, not a son of God. "And God said, Let us make man in our image, after our likeness," &c. And in the next, or second, chapter of Genesis, the matter is declared in very positive language, "And the Lord God formed [*yatsar*] man (of) the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Not a spiritually holy being, for he is not called that in the Bible anywhere. And the inspired apostle

settles that, for he says, "The first man is of the earth, earthy: the second man is the Lord from heaven." In the fifth chapter of Genesis it is declared that God "called their name [not names] Adam, in the day when they were created." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." In the margin, "dying thou shalt die." He did eat, and death was the consequence; and the untold millions who have been upon the earth have been fallen Adam multiplied or developed, just what fallen man is to-day. The infant and the adult, the wise and the ignorant, the rich and the poor, the high and the low; for during the thousands of years which have passed since man's transgression, have all been born in this world judicially dead. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Now we will come, presently, directly to our subject, and in so doing we will first quote what the apostle says concerning the transgression. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed [*dierchomai*, to go through entirely, from end to end] upon all men, for that all have sinned." Margin, in whom, the one man, all have sinned. Concerning the race of mortal men the apostle says, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." This declaration settles one important truth, viz., that whatever race, tribe or nation, all are under the curse; and whether they have ever known anything about the law written upon tables of stone or not, they must die; and surely the millions of infants who have died knew no more about the written law than the most ignorant tribe upon the earth. And it will not do to place this upon the ground that the "ignorantly wise" do, that infants are not sinners; but it is a *sui generis*; that is, of its own kind; therefore a discipline. Admitting

that death is the discipline, Christ is not their Savior. But what an unrighteous view of sin and transgression does such a position manifest; for such teachers either do not know the meaning of the letter of the Scripture, or else they willfully pervert the same; for they make no distinction between sin, and the open manifestation of the same; and they certainly have not read understandingly what Paul said, "For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." I have felt it necessary to be thus particular, for it will be again referred to before closing this communication.

"For until the law, sin was in the world; but sin is not imputed where there is no law." Now what law is meant when it is said, "until the law?" Certainly not that which the apostle declares the church to be free from; for said he, "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." Reader, do you not see that the law of sin and death is something deeper and of more awful import than the written law upon tables of stone? for that was the transcript of God's righteous requirements. The other law, of the Spirit of life, was never written upon tables of stone, "but in the fleshly tables of the heart." And let us remember that it is a law in both cases; for the term is from *lath*, in the Old Testament, and *nomos* in the New Testament; and in both Testaments it means fixed, established, set, &c. "And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels in the hand of a mediator." How carefully we should read and particularly notice that the written law was not given to cause transgressions, but on account of transgressions; for there is a vast difference between a cause of sin openly, and an occasion to sin openly; and these two things are often confounded. The written law did not cause any to sin, but the principle is in our depraved nature; and the restraints of the letter of the written law at times awaken in men the deep-seated hatred they have to the law of God. The law was simply

to the apostle an outward formality until "the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." In this quotation we have the just meaning of the word occasion; for it is from *aphorme*, excitement, impulse; and cause as from various words in both Testaments; but its radical, true or just meaning is origin, source, fountain, beginning, &c.

Enough Scripture has been adduced to show the vast difference between the written law, as a transcript, and the vitality of the law of sin and death, under the dominion of which we all are in our natural state.

"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." The first word in the text should be carefully considered, for it is composed of the three words, *never, the and less*, and signifies literally, in spite of that, death reigned from Adam to Moses. During that period of about two thousand and five hundred years, multitudes of Adam's posterity died, just as they did after the law was given to Moses; for "he gave unto Moses, when he had made an end of communing with him upon Mount Sinai [enmity—showing that Israel was under the law of God before it was written on tables of stone; and the breaking of those first tables showed that those Israelites had not kept its precepts], two tables of testimony, tables of stone, written with the finger of God." "The tables were written on both their sides: on the one side and on the other side were they written." Pharisees, who trust in what they term morality, which means their outward appearance, have never read that carefully, so as to notice that the law was on both sides of the tables. "For when the Gentiles, which have not the [written] law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another."

Enough divine testimony has been adduced to fully show that the written law did not cause the death of one of Adam's posterity; but it clearly showed what the cause of death was; and the apostle says, "Moreover, the law entered that the offense might abound. But where sin [not the written law] abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." Believers know

the meaning of these powers in their experience; yet were it not for sin, the death of the body would not take place. Does the law of a state or nation which punishes the swindler, the counterfeiter, the thief, or the murderer, cause the crimes? No; but it is enacted that there may be just authority to inflict the penalty for transgression.

"Even over them that had not sinned after the similitude of Adam's transgression." The word *even* would seem, if emphasized, to give the idea that there must be some difference in the classes of men; but that is not the apostle's meaning; for his words embrace all who died during that long period of time, when as yet the written law had not been given. Suffice it to say, there has never one of the untold millions of Adam's posterity sinned after his similitude; notwithstanding the theory of carnal teachers that Christ by his righteous life, bitter and agonizing death, and triumphantly glorious resurrection, placed man just where Adam was before he fell; but such a theory has no support in the Scriptures of divine truth.

"Who is the figure of him that was to come." I have no doubt but that this last clause of the verse is that which "a little one" had in view when he made his request; therefore I desire his particular attention to the figure, as the subject is dwelt upon. We will first attend to the literal meaning of the term figure. As used here, it is from *tupos*, a type, an impression. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Now let us keep distinctly before the mind the important fact that there are two Adams; and it is a peculiar fact that the name Adam is the Hebrew word for man, signifying earthy, red, firm ground, &c. And that *one man* was the federal or seminal head of the untold millions who have been upon the earth. I wish now in kindness and love to ask "little one" if those untold millions were all living children in Adam when he was made a living soul? Or was their life given in Adam, and they to be developed by ordinary generation? Could Cain be seen by mortal vision until he was born? Could Abel be known until he was born? What did those two sons inherit? Nothing but the corrupt nature of their father, Adam, and the depraved nature of their mother, Eve. And from that time to the present day, the progeny of Adam inherit his vileness, his corruption,

his depravity, and his mortality; for the vast host of mortals who have been on the earth, are now upon it, or ever will be, is but Adam multiplied or developed; therefore he can impart nothing but his corrupt nature, as no stream can rise higher than the fountain.

"The last Adam was made a quickening Spirit." Now we must remember that the last Adam was manifested, not by ordinary generation; for the declaration is, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." "Even so we, when we were children, were in bondage under the elements [rudiments] of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "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." Right here we will say to "a little one," that the connection of Scripture in which Jesus uttered that, shows that the "corn of wheat" applied to himself. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." "For he hath made him (to be) sin for us, who knew no sin, that we might be made the righteousness of God in him." "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."

We have quoted a sufficient number of passages of Scripture to show why "the Word was made flesh, and dwelt among us." "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Supposing that we take the liberty to read thus, "Now to Abraham and his eternal, spiritual children were the promises made," what would become of the glorious figure? For it has already been shown that Adam's progeny was, now is, and will continue to be, developed by ordinary generation. And what is said concerning the development of the spiritual seed? "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also. that is, begotten of



him." Can it be possible that any real lover of God's truth desires to change these words so as to detract in the least from their awful majesty? Said Paul, "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him." Were any of the tribe of Levi then manifested? No; but their life was in their progenitor, Abraham. In prophecy it is recorded, "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." Doubtless the "little one" spoken of in this prophecy is the same in meaning as the "corn of wheat" spoken of by Christ. I ask my inquiring brother, who signs himself "a little one," How do we increase the unit one to a thousand? Is it not done by annexing three ciphers (000) to the unit one (1)? If we take away the one, how much value have the ciphers? Not any whatever. So the progeny of Adam have no spiritual life separate from Christ; for "if any man have not the Spirit of Christ, he is none of his." Also, "For as many as are led by the Spirit of God, they are the sons of God." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity [not simply union] 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 little one spoken of in Isaiah will come to the thousand, or perfect man; and the corn of wheat will bring forth fruit until the last elect vessel of mercy is made manifest.

Now, in closing the remarks upon this glorious subject, I desire to say to all who may have patience to read this, if published, that we should always be careful when writing or speaking concerning any portion of Scripture, not to attempt to "bend" such Scripture to suit some wild fancy of ours. The two Adams upon which we have dwelt represent exactly what the Scriptures declare concerning them. All our natural ability, as well as our vileness, we receive from our natural head, Adam; but we have to be born to manifest it. And our federal head in nature being depraved, we inherit the same. And excellent brethren often speak of our human nature; but the word human is not in the Bible. The adjectives which describe our nature are earthly, sensual, fleshly, devilish; all of which we inherit from Adam. The last Adam, our Lord Jesus Christ, our dear Redeemer, the immaculate Son of God, is the Head of the church, his body, the fullness of him who filleth all in all. He imparts to the vessels of mercy every just principle of truth, brings them to a knowledge

of their entire ruin in their Adamic head; and the virtue of his life, death and resurrection will be known only to and by his chosen and redeemed people. It does seem remarkably strange that there is so much unwillingness to let the Scriptures give the just interpretation concerning the two Adams; and some theories now extant, if carried to their logical consequences, would represent redemption as a myth; in fact, no redemption at all.

A question or two, then I am done. If a man has a choice grape vine, can he in the season when it is stripped of its foliage and blossoms see any grapes? Certainly not. But is not the life in the roots and branches of that vine, to produce grapes in the proper season? Do not the grape vine and the thorn bush, standing in the same soil, receive nourishment from the same ground, sunshine and showers? Certainly they do. But who can comprehend the mystery? There may be two men of equal capacity, receiving daily the same temporal blessings: the one a blasphemer, the other praising and adoring God for his daily blessings. What has made the difference in the two men? We will have Paul answer, "By the grace of God I am what I am." And be it remembered, that grace was given him in Christ, and manifested at the appointed time.

May our God so lead us that we may say, as did the psalmist, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., March 14, 1889.

#### JESUS.

"SWEETEST note in seraph's song,  
Sweetest name on mortal tongue,  
Sweetest carol ever sung,  
Jesus, blessed Jesus."

DEAR BRETHREN BEEBE:—I have been thinking so much on this theme recently that I will send you some of my thoughts, submitting them to you for your inspection. They may be from the little book of "I think so," but in this matter they amount to a belief; and I will tell you why I believe so. I will try to keep to the subject, though I may not write connectedly and learnedly. I hope and trust that I may write the truth, and that it may comfort those of the household of faith who may read these lines.

I want to say something about this Jesus. I know it is a wonderful, inexhaustible theme. I can only glean, but I may glean something to strengthen, cheer and comfort some dear child of this King.

"In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him, and without him was not anything made that was

made." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." I want to speak of some of the titles of this Jesus, and let us try to think what they mean, for they are not mere empty ones. They are big with meaning. I want to speak of the character, mission and work of this adorable Jesus. We are not left in the dark in reference to these things. The angel of the Lord appeared to Joseph in a dream, and said, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." This Jesus is called Christ, Immanuel (God with us), Son of God, Son of man. He is our Prophet, Priest and King. He is called the Branch, our Savior, the Way, the Truth, the Life, the Light of man, the Lamb of God, the Lord our Righteousness, our Brother, Bread of Life, Water of Life, the Corner Stone, the Foundation Stone, the Vine, the bright and morning Star, the Dayspring from on high, the Lion of the tribe of Judah, the Head of the Church (his body), the Shepherd of the sheep, the Bishop of our souls, the Husband and Maker of the church (his bride or spouse), our Example. He was made sin for us. He is our justification, our propitiation, the just One, our Ransom, our Surety, our Redeemer, our Atonement, our Peace Offering, our Sanctification. He is one with the Father. "I and my Father are one." He is eternal, immortal, without beginning or ending of days. He alone hath immortality, dwelling in the light. He is omnipotent, omniscient and omnipresent. He is unchangeable; the same yesterday, today and forever. These titles, with all they mean, are so interchangeable, so interlinked, so comprehensive, so full of meaning, that the field only widens and extends immeasurably as we attempt to contemplate their import, and try to understand the height and depth, the length and breadth, of Jesus' love to man. "In him dwelleth all the fullness of the Godhead bodily." Jesus says, "To this end was I born, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." So says the prophet. The angel said, "He shall save his people from their sins." I love to think of these plain, positive declarations, coupled as they are with such full, rich and blessed promises. Yes, full of blessed truth, full of comfort and consolation. What a full promise! It means so much to his people. It means sin-

ners. I am so glad that he came to save sinners. He came not to call the self-righteous. "While we were yet sinners, Christ died for us." His loving-kindness is great to usward. The prophet speaks of his loving-kindness (and to make it still stronger), of the multitude of his loving-kindnesses. Jesus taught as never man taught. He spake as never man spake. He swept away all self-righteousness, free agency and free will of puny, fallen man, with the one declaration, "Ye must be born again." Let us search the Scriptures, for they testify of this Savior, and we can learn of his sayings and teachings. The Bible is replete with Jesus' doctrine. His teachings, his doctrine, embrace so much. Why, the very words election and redemption are so far-reaching that they mean the necessity of Jesus' advent into the world, his birth, his obedient life, his death, resurrection and ascension. And we hear so much about the gospel, and the necessity of sending it to the heathen. Now I will say something of the gospel of our blessed, risen and exalted Savior. It may not be in harmony with the views of the Doctors of Divinity, but I will quote from the earliest preachers of the gospel of God. The testimony of the apostles Paul and Peter is good. Paul was a learned man; Peter was a poor, unlearned fisherman. Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Paul's epistle to the Romans is a most wonderful piece of testimony. No one can refute his argument. His logic is irresistible—it is God's truth. Then let us receive it in meekness, in joy, and in the love of it. The apostle Peter, in the first chapter of his first epistle to the saints, elect of God, tells them they were redeemed by the precious blood of Christ, born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. He tells them that it is by Christ they believe; that they are kept by the power of God, through faith unto salvation; and he closes the chapter thus, "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." All that disproves and refutes the prevailing idea of an offered salvation, of a conditional salvation. It contradicts the idea of man's free will.

But I will desist, although I have scarcely touched upon the matter that this theme suggests to my mind. I have felt that, with your permission, brethren Beebe, I would furnish something more in the near future for the SIGNS. I have thought

of pursuing this theme, for I love to meditate upon it. It is worthy of our thoughts in all time, and will be the sweet employ of the redeemed and ransomed of the Lord in eternity.

Yours in the best of bonds,  
J. G. WILLIAMS.

QUINCY, ILL., Feb. 21, 1889.

MACOMB, ILL., Feb., 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been requested by brethren in another state in the west to give my views through the SIGNS OF THE TIMES upon the subject of church discipline in general; and as I know and esteem some of these brethren highly, I feel it to be a duty I owe them to try to comply with their request.

In doing so, however, I wish them to understand distinctly that I am not apprised of the nature of any trouble that may exist among them sufficiently to speak of it particularly, even if it were prudent to do so; and as volumes have been written on church discipline by able brethren in modern times, and through our periodicals recently, I do not feel competent to investigate the subject so as to shed any new light upon it. I remark also that I write with difficulty on account of a lame shoulder, and, upon the whole, I shall be very brief on each point I may notice.

I believe, dear brethren, if we should always try to do right, we should seldom do wrong in our church relations. Were we always governed by the love and fear of God, and by true charity toward our brethren, the New Testament alone would be sufficient for our rule of decorum; and it is sufficient, but our understanding is defective, and we are yet in the body, and offenses will come.

1. I believe a church may be organized by mutual consent of legally baptized persons, without other counsel, provided none is within reasonable reach, and provided they have an ordained minister as one of their number; but that it is better to have outside counsel where it can be had.

2. A church may be legally constituted by a proper council, though no ordained minister belongs to the newly constituted church; provided it can procure the services of one from another church.

3. A gospel church, while standing in order, is competent to execute all the laws of Christ, and to perform all the ordinances of the gospel, and is the highest ecclesiastical authority on earth, subject only to Christ, her head.

4. A church is not infallible, and may err; and if some of her members become grieved with her proceedings, and cannot be reconciled, a council should be called from one or more sister churches to sit with her and settle the case as to points of order; but such council cannot force a church to fellowship one she has expelled, and has lost confidence in.

5. A church cannot receive a person upon baptism performed by any one who was not at the time it was performed an ordained minister in fellowship with a church of our faith and order; but otherwise she is a competent judge of the qualification of her members.

6. Unanimity should prevail among all the members present in the reception of members into fellowship by experience, by letter, and by restoration of one excluded, and, if practicable, in all her proceedings; but if one or two only out of a goodly number object to a reception they should be required to give their reasons for dissenting.

7. Members should attend the meetings of the church regularly if practicable, and if they do not she should learn the reason of their non-attendance.

8. Personal and individual offenses should invariably be attended to as commanded by our Lord in Matthew xviii. 15-18; but offenses of a public nature against the church and the cause of God, either in her presence, or before the world, may, and should, be dealt with by the church at her first opportunity, and the offender rebuked before all (1 Cor. v. 1-5; 1 Tim. v. 20); for there is a difference in the nature of offenses under the law of Moses and the law of Christ.—See Lev. xxiv. 20, 21; 1 John v. 16, 17; Jude 22, 23.

9. In dealing with erring members in all ordinary cases the object should be to heal, to reclaim, and hence the admonition of the apostle should govern us in all such cases.—See Gal. vi. 1; Eph. iv. 31, 32.

10. Members removing out of the reach of the church should apply for letters of dismission, or give satisfaction to the contrary, and while holding such letters the bearer of the same is amenable to the church which gave it.

I might notice many other things in relation to the conduct of those connected with the church of Christ, for much of the New Testament might be copied or cited for that purpose, to which precious guide, and to the throne of grace, I would exhort the children of God to go, and if you lack wisdom ask of God.

I have thus, in few words, stated my views on a few points of gospel order, without reasoning or arguing on the subject touched, but will submit the same to the editors to dispose of.

In hope of life eternal, I remain,  
I. N. VANMETER.

WOODSONVILLE, Ky., Jan. 3, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I have often thought of writing for the SIGNS OF THE TIMES; but what am I, that I should presume to stand in the company of the able correspondents of the oldest and ablest Old School Baptist paper in the United States? Here comes up Proverbs xxvi. 3: "A whip for the horse, a bridle for the ass, and a rod for the fool's back." Before the late

war I wrote sometimes for the SIGNS, but I got such a drubbing on one occasion that it set me back some distance in one direction, but not further than it put me forward in another direction. Here I am reminded of Psalm cxli. 5: "Let the righteous smite me; it shall be a kindness," &c. "It is good to be zealously affected always in a good thing;" but there is a zeal not according to knowledge; and that knowledge puffeth up and prepares us to cast a brother off for a word. It is a good thing to get knowledge, and with all our getting to get wisdom; for wisdom is the principal thing. It is good to take heed unto the doctrine of God; and it is also good to take heed unto ourselves, that we may be saved from contempt and loss of fellowship. We may press doctrine so as to discourage the weak, and mar the fellowship of God's people. I have seen in my day some who would become offended if an idea was advanced that they had not known. We should not be wise in our own conceit. We may know the truth, but we do not know all the truth. All who have passed from death unto life know the truth; and then we enter the school of Christ, and are learners of truth. Paul prayed for such, that God might give unto them the spirit of wisdom and revelation in the knowledge of Christ.—Eph. i. 17. Also, Paul says, "And he gave some, apostles; and some, prophets;" "for the perfecting of the saints;" "till we all come in the unity of the faith, and of the knowledge of the Son of God." If we all know all the truth, why then the different gifts? In passing from death unto life none is heard but he who only can give life, and who alone can lead; but after we are born into the kingdom of God we may follow others, and be carried about with every wind of doctrine, and, as Paul said to the Galatians, may be bewitched, and trust in something we have done or may do, and thus fall from grace, that blessed state of trusting alone in the meritorious sacrifice of Jesus Christ. Such will grow but little in grace and in the knowledge of our Lord and Savior Jesus Christ while they thus remain. There are little children here, young men and fathers; so it is in the kingdom of God. One declares the other, as the servant did declare the servant of God. Little children cannot live on strong meat; but the fathers may, if they are healthy. Doctrine may be in some sense the foundation of our religion. Without it we are driven with the wind and tossed; and yet one may make a show in doctrine, and know nothing of the passage from death unto life. Such characters cannot learn the path that leads from death to life, for it is hid from the wise and prudent, and revealed unto babes. We read with pleasure much of the Scriptures as figures, especially Genesis; therefore we are well pleased with your views of Eve. "Therefore every scribe which is

instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." The old things kept secret, or hid for ages, are brought to light by the Spirit, and manifested as new in the gospel day.

Your brother in much affliction,  
A. L. WOODSON.

DAVENPORT, N. Y., Feb. 18, 1889.

DEAR BRETHREN BEEBE:—The inclosed check is to cancel arrears and continue the visits of our much loved family paper. To-day marks the twenty-sixth anniversary of our married life; and as I look back over those years, I feel that I have very, very much to be thankful for. Our family with ourselves have been wonderfully and mercifully watched over and preserved in health and a reasonable degree of strength. True, those years have not all passed without leaving their impress. I am not so vigorous as then, and feel it more when deprived of the privilege of hearing the truth proclaimed as it is in Jesus, as I often am, for long periods of time, as we live so remote from any Baptist Church organization. But inclemency of the weather, family cares, or any of the many hindrances to my going, prevent not the ever-welcome appearance of this faithful comforter. Fresh from the pen of the porters of the chambers and treasuries of the house of God, it is always on hand, replete for our spiritual necessities with the fine flour, the wine, the oil, the frankincense, and the spices. In fact, it seems to be just what we need, and I think I have never missed a number since I first commenced taking it, over twenty years ago. And now I enjoy getting it weekly, and hope you will not suffer financially by the change. It would afford me great pleasure to be able to extend your subscription list, but cannot in this locality. I have long since learned that "It is not in man that walketh to direct his steps," yet I often fail to bear it in mind, and have to be reminded again and again. I find myself making appointments and devising plans, and disappointed when they do not take place as I purposed. But I am always made to feel that it is better, and thankful that I am not left to the freedom of my own will, that we hear so much about.

I did not design to trouble you with a long letter; and as I find the sentences abrupt and clumsily constructed, and I fear the ideas are obscure, I will close, begging your pardon.

Yours in christian love,  
HARRIET N. HARKNESS.

#### THE EVERLASTING TASK FOR ARMINIANS.

We have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

# EDITORIAL.

MIDDLETOWN, N. Y., MARCH 27, 1889.

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.

## PHARAOH RAISED UP FOR THE PURPOSE OF GOD.

"For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."—Rom. ix. 17.

By request of a sister in Iowa, we submit some thoughts in connection with the declaration of this text. The context clearly shows that the infinite sovereignty of God is one point prominently set forth in this example cited from the inspired record of the dealings of God with the chosen nation of Israel. This inspired declaration is introduced in confirmation of the principle asserted in the immediately preceding verse, that "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." The same absolute sovereignty of God appears in the declaration of our Lord Jesus in answer to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John xix. 37. There is nothing which will more certainly arouse all the enmity of the carnal mind than the clear statement of this essential principle; nor is there any point of truth more indispensable to the comfort and assurance of those who hope in the salvation of God as it is revealed in Christ Jesus. So essential is it that this truth shall be settled in the faith of the saints that it is written in the divine record in such unmistakable language as is used of no other point in the Scripture. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. vi. 17, 18. This peculiarly strong form of expression is not more than is needful for the purpose declared, that is, for the consolation of his saints. If the eternal purpose of God could be changed by any event, or by any action of his creatures, whether good or bad, then there could be no certainty of the fulfillment of any promise which God has given. Hence the declaration sent by the last prophet under the legal dispensation, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. Much trouble and anxiety result to the saints when they lose sight of this cardinal principle of the

truth which God has given as the foundation of their hope in the salvation revealed in Christ Jesus.

While the volume of inspiration contains no apology for the exercise of the attribute of sovereignty by the infinitely holy God, it is clearly declared throughout the whole revelation which God has given that he is the only self-existent Sovereign. There is no uncertainty in the declaration, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psa. lxxvi. 10. To the limited view of finite reason every manifestation of the wrath of man appears to detract from the praise of God; and even the saints themselves, when looking at the things which are seen, are often ready to doubt the application of this truth to their immediate surroundings. In the case of Pharaoh, it is now manifest that the part he took in the oppression of Israel was the necessary cloud upon which is inscribed the rainbow of divine faithfulness and mercy in the deliverance of the chosen nation from captivity. The tyrant's wrath would have defeated the divine purpose; but only so much of that wrath was developed as was needful for the manifestation of the power of God in the deliverance of Israel from the house of bondage. The remainder of that wrath God did restrain. The sunlight is just as clear without the cloud; but the darkness is indispensable for the purpose of showing the beautiful colors of that light, so that they may be seen by finite vision. So the holy perfections of our God can only be manifested to our capacity as they are reflected upon the thick darkness of those clouds which to us are full of evil. Without the wickedness of the brethren of Joseph, it is not revealed how they would have survived the famine. God meant to save much people alive; and used the wickedness of Joseph's persecutors for the fulfillment of his design. So, also, his sovereignty ruled in his providential government when "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. In this, as in many cases recorded in the Scriptures, God made use of the wickedness of men for the accomplishment of his purpose of goodness and mercy, yet the wickedness of the men so controlled was not less because their evil designs were overruled by the power of God to their own defeat. Although the Lord Jesus was delivered by the determinate counsel and foreknowledge of God, he was taken and crucified and slain by wicked hands.—Acts ii. 23. Nothing less than the omnipotence of God can thus use the very enmity of man for the manifestation of his love to his chosen people. The fact that he does this is established by his own express declarations in the Scrip-

tures, as well as by the many instances therein recorded. In the recognition of this truth the saints are strengthened to endure all the tribulation appointed for them, since they are assured that their severest sufferings are given them by the same infinite love by which they were chosen in Christ Jesus and saved from sin by him. When they are led by their natural reason to doubt this essential doctrine, they are therefore robbed of that sweet rest which is found in the unquestioning confidence of faith in the immutability of the counsel of God.

While natural reason is not able to comprehend the perfections of the eternal God, and even the plain declarations of inspiration cannot be understood by any amount of mental training, it is yet true that there is no consistency in any theory which does not accept the infinity of all the attributes of God. This much being admitted, there is no ground for the objections urged by carnal pride against the testimony of inspiration, by which it is declared that "Our God is in the heavens; he hath done whatsoever he hath pleased." "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places."—Psalm cxv. 3; cxxxv. 6. After his terrible humiliation, Nebuchadnezzar was prepared to bless the Most High, and confess that in his account "All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. iv. 35.

Even if there were no other instruction written in the Scriptures upon this point of the doctrine of God our Savior, the dying testimony of our Redeemer, as already quoted from his reply to Pilate, establishes beyond cavil the omnipotence of the purpose of God in all things. His holiness is untarnished when he turns man to destruction, as when he blots out iniquity and makes guilty sinners holy and without blame before him in love. However the ignorance of creatures may fail to comprehend his way in the clouds and darkness which are round about him, yet "Righteousness and judgment are the habitation of his throne." Our Lord confesses this truth in his deepest suffering. Not even that agony under which the beloved Son of God learned obedience by the things which he suffered, could change the immutable purpose of God. How preposterously absurd is the doctrine which represents the will of God as subject to be changed by the prayers of polluted sinners! The very fact that such a desire should arise in the heart is conclusive proof that the mind of Christ does not rule there at that time, since he always prayed as he taught his disciples to pray, "Thy will be done!"

In the declaration of Jesus that he

was born and came into the world that he should bear witness unto the truth, it is not simply that his words should proclaim the doctrine which is true; although that testimony is included in the witness which he bears. The divine truth unto which he bears witness is displayed in his whole work as he was manifested to take away our sins. When as the eternal Word he was made flesh, in that very humbling of himself he bore such witness unto the eternal truth of God as could not have been borne by all the angels in glory. In every word and thought he bore the same perfect witness. It was in him alone that all the holy requirements of the law of God were manifestly shown to be strictly and perfectly true; for he alone of all to whom the commandment came, was able to magnify it by answering its utmost demands. His testimony is borne in the experience of every conscious sinner, when he is made to see the justice of his own condemnation, and then receives the revelation of righteousness in the perfect work of the Redeemer. As the testimony of this truth is the food upon which the saints are nourished, they have need that this infallible Witness should ever abide with them. Accordingly he dwells in them, and walks in them.—2 Cor. vi. 16. By this unerring seal God has marked every one of those who are included in his salvation. "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. It will not be questioned by any believer of the Bible that the gift of the Holy Spirit is bestowed alone by the sovereign grace of God. Hence the only ground of hope for salvation from sin through the grace which is in Christ Jesus, is in the unmerited favor of that God who is absolutely sovereign in extending his mercy as well as in the execution of his justice. Certainly no works of creatures can secure the indwelling of the Spirit of God.

While we must continue to earnestly contend for this essential principle of the doctrine of the gospel, it is not our desire to condemn any believer in Christ because he may not be prepared to indorse our manner of expressing the truth. So long as Jesus is acknowledged as the only hope of salvation from just condemnation, even though the believer may be unable to say anything more of him, we have fellowship for such a character as being in the faith, though weak. But when one is found disputing the plain declaration of inspiration on this or any point, we are forbidden to receive such an one. It is not heresy to reject *our views*; but it is opposition to the truth when any word of revealed Scripture is disputed. "Let God be true, but every man a liar."—Rom. iii. 4.



## SERIALS.

## SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

## CHAPTER XLVIII.

*Of the golden censers belonging to the Temple.*

THERE were also golden censers belonging to the temple; and they were either such as belonged to the sons of Levi in general, or that were for Aaron and his sons in special, as in Numbers xvi. 16-18.

The censers of the Levites were types of ours; but the censer of Aaron was a type of Christ's. The censers, as was hinted before, were for this use in the temple, namely, to hold the fire on which incense was to be burned before the Lord.—Lev. x. 1.

These censers then were types of hearts. Aaron's golden one was a type of Christ's golden heart, and the censers of the Levites were types of other worshipers' hearts.

The fire also which was put therein was a type of that Spirit by which we pray; and the incense that burned thereon was a type of our desires.

Of Christ's censer we read, Revelation viii., which is always filled with much incense; that is, with continual intercession, which he offereth to God for us, and from whence also there always goes a cloud of sweet favor, covering the mercy-seat.—Lev. xxi. 13; Heb. vii. 25; Rev. viii. 3, 4.

But to speak of the censers, fire and incense of the worshipers; for they were all put under one rule; that is, to be according to the law. Yet oftentimes, as were the worshipers, such were the censers, fire and incense.

Hence the two hundred and fifty censers with which Corah and his company offered are called the censers of sinners; for they came with wicked hearts then to burn incense before the Lord.—Num. xvi. 17, 37.

Again, as the censers of these men were called the censers of sinners, showing that they came at that time to God with naughty hearts, so the fire that was in Nadab and Abihu's censers is called strange fire, which the Lord commanded them not.—Lev. x. 1.

This strange fire was a type of that strange spirit, opposed to the Spirit of God, in and by which, notwithstanding, some adventure to perform worship to God.

Again, as these censers are called the censers of sinners, and this fire is called strange fire, so the incense of such is also called strange, and is said to be an abomination unto God.—Ex. xxx. 9; Isa. i. 13; lxvi. 3.

Thus you see that the censers, fire and incense of some are rejected; even as the heart, spirit and prayer of some are an abomination unto God.—Hosea vii. 14; iv. 12; v. 4; Prov. xxviii. 9.

But there were, besides these, true censers, holy fire and sweet incense

among the worshipers in the temple, and their service was accepted by Aaron, their high priest. And these were a type of true gospel worshipers, who come with holy heart, the Holy Spirit, and holy desires before their God, by their Redeemer. The prayer of the upright is his delight. Their prayers go up like incense, and the lifting up of their hands as the evening sacrifice.—Ex. xv. 8; Psa. cxli. 2.

Let them that pretend to worship before God in his holy temple look to it that their censers, fire and incense, heart, spirit and desires, are such as the word require; lest, instead of receiving gracious returns from the God of heaven, their censers be laid up against them; lest the fire of God devour them, and their incense be an abomination to him, as it happened to those made mention of before.

But it is said that the censers of Corah and his companions were hallowed. So is God's worship, which is so by his ordination. Yet even that very worship may be spoiled by men's transgressions. Prayer is God's ordinance; but all prayer is not accepted of God. We must then distinguish between the thing commanded and our using of that thing. The temple was God's house, but was abused by the irreverence of those who worshiped there, even to the demolishing of it.

A golden censer is a gracious heart; heavenly fire is the Holy Ghost; sweet incense is the effectual fervent prayer of faith. Have you these? These you must have if ever your persons or performances be of God accepted.

## CHAPTER XLIX.

*Of the golden spoons of the Temple.*

THE golden spoons belonging to the temple were in number, according to Moses, twelve; answering to the twelve tribes. But when the temple was built, I suppose they were more, because of the number of the basins.—Num. vii. The spoons, I suppose, were for the worshipers in the temple to sup that broth withal wherein the trespass offerings were boiled; for which purpose there were several cauldrons hanged in the corners of that court called the priests', to boil them in.—1 Sam. ii. 13, 14; Ezek. xlvi. 19, 20.

Now in that he saith there were spoons, what is it but that there are also babes in the temple of the Lord? There was broth for babes, as well as meat for men, and spoons to sup the broth withal. True the gospel, being more excellent than the law, changes the term, and instead of broth saith there is milk for babes. But in that it saith milk, it insinuates there are spoons for children in the church. Paul saith to them at Corinth, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it,

neither yet now are ye able."—1 Cor. iii. 1, 2. So here was need of spoons. Milk is spoon meat. For here were those which could not feed themselves with milk. Let them that are men eat the strong meat. "For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. v. 13, 14. So then, though the babe in Christ is weaker than the man in Christ, yet he is not by Christ left unprovided for; for here is milk for babes, and spoons to sup it with. All this is taught us by the spoons; for what need is there of spoons where there is nothing to eat but strong meat? Babes, you know, have not only babyish stomachs, but also babyish tricks, and must be dealt with as babes. Sometimes they cry for nothing, yea, and count them their foes who rebuke their childish toys and ways; all of which the church must bear, because they are God's babes; yea, they must be fed too. For if he has found them milk and spoons, it is that they may be fed therewith and live.

Incense, I told you, was a type of prayer; and the spoons, in the time of Moses, were presented at the temple full of it. Perhaps this was to show that God will, with the milk which he has provided for them, give it to them as a return of their crying to him, even as the nurse gives the child the milk.

But what were those golden spoons a type of? I answer, The milk is the juice and consolations of the word. Then the spoons must be those soft sentences and golden conclusions with which the ministers feed their soul. Compare 1 Peter ii. 3; 1 Cor. iii. 2; 1 Thess. ii. 7.

Who is most stout was once a babe. He that can now eat meat was sometime glad of milk and to be fed with a spoon. Babes in Christ therefore must not be despised nor overlooked. God has provided them milk, and spoons to sup it with, that they may grow up to be men before him.

## CHAPTER L.

*Of the bowls and basins belonging to the Temple.*

AS THERE were spoons, so there were bowls and basins belonging to the temple. Some of these were of gold, and some of silver; and when they were put together, their number was four hundred and forty. These you read of, Ezra i. 10.

The bowls or basins were not to wash in, as were the sea and lavers of the temple; they were rather to hold the messes in, which the priests, at their holy feasts, did so use to set before the people. This being so, they were types of that proportion of faith by which, or by the measure of which, every man receives of the holy food for the nourishment of his soul. For if a man had a thousand

messes set before him, he eating for his health, cannot go beyond what his stomach will bear; so neither can the child of God, when he comes to worship in the temple of God, receive the good things that are there, beyond the proportion of his faith; or, as it is in another place, according to the ability which God giveth.—Rom. xii. 6; 1 Peter iv. 11.

And hence it is, at the self-same ordinance, some receive three times as much as others do; for that their bowl, I mean their faith, is able to receive it. Yea, Benjamin's mess was five times as big as was the mess of any of his brethren; and so it is with some saints, while they eat with their brother Joseph in the house of the living God.

There are three go to the same ordinances, and are all of them believers, who, when they come and compare notes, do find their receiving are not of the same quantity. One says, "I got but little;" the other says, "It was a pretty good ordinance to me;" the third says, "I was exceedingly well there." Why, to be sure, he that had but little there, had there but little faith; but great faith in him would have received more. He had it then according to the largeness of his bowl, even according to his faith, even as God hath dealt to every man the measure of faith.—Rom. xii. 3.

Mark, faith is a certain measure, and that not only as to its degree, but for that it can receive, retain or hold what is put into it. So then, here it is no matter how much milk or holy broth there is, but how big is thy bowl, thy faith. Little bowls hold but little, nor canst thou receive but as thy faith will bear (I speak now of God's ordinary dealing with his people); for so he saith in his word, "According to thy faith be it unto thee."—Matt. ix. 29.

If a man goeth to the ocean for water, let him carry but an egg shell with him, and with that he shall not bring a gallon home. I know indeed that our little pots have a promise of being made like the bowls of the altar; but still our mess must be according to our measure, be that small, or be it great. The same prophet saith again, the saints shall be filled like bowls, as the corners of the altar; which, though it supposes an enlargement, yet it must be confined to that measure of faith which is provided for its reception.—Zech. ix. 15; xiv. 2. And suppose these bowls should signify the promises; though the saints, not the promises, are compared to them; because they, not promises, are the subjects of faith; yet it is the promises, by our measure of faith in that, that is nourishing to our souls.

When Ahasuerus made a feast to his subjects, they drank their wine in bowls. They did not drink it by the largeness of the vessel whence they drew it, but according to their health, and as their stomachs would so receive it.—Esther i.

Thy faith then is one of the bowls or basins of the temple, by, or ac-

cording to which, thou receivest thy mess, when feasting at the table of God. \* \* \* \*

## CHAPTER LI.

*Of the flagons and cups of the Temple.*

THE next thing to be considered is the flagons and cups of the temple; of these we read 1 Chronicles xxviii. 17; Jeremiah iii. 19. These were of great use among the Jews, especially on their feasting days, as of their sabbaths, new moons, and the like.—Lev. xxii. 13; Num. xxviii. 7; 1 Chron. xvi. 3; Isa. xxv. 6; lxii. 8, 9.

For instance, the day that David danced before the ark he dealt among all the people, even to the whole multitude of Israel, as well to the women as to men, to every one a cake of bread, a good piece of flesh and a flagon of wine.—2 Sam. vi. 19; 1 Chron. xvi. 3.

"In this mountain," that is, in the temple antitypically, saith the prophet, "shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. xxv. 6.

These flagons, therefore, were types of those feastings, and of those large draughts of divine love, that the Lord Jesus draweth forth, and giveth to his spouse in those days that he feasteth with them. For then he saith, "Drink abundantly, O beloved." This he does to cheer her up under her hour of sadness and dejection; for now "new corn makes the young men cheerful, and new wine the maids."—Prov. xxxi. 6, 7; Psa. cxvi. 13; Jer. xvi. 7; Song v.; Zech. ix. 17.

As there were flagons, so there were cups; and they are called cups of consolation, and cups of salvation; because, as I said, they were they by which God at his feastings with his people, or when he suppeeth with them, giveth out the more large draughts of his love unto his saints, to revive the spirits of the humble, and to revive the hearts of the contrite ones. At these times God made David's cup run over. For we are now admitted, if our faith will bear it, to drink freely into this grace, or to be merry with him.—Psa. xxiii. 5; Luke xv. 22-24; Song v. 1; vii. 11, 12; John xiv. 23; Rev. iii. 20.

This is that to which the apostle alludeth when he saith, "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody in your hearts unto the Lord."

For the cups, as to their use in general, understand them as of the bowls made mention of before. For assurances are the blooms and flowers of faith; not always of it, though usually on feasting days it is so. So the degree of the one is still according to the measure of the other.—Eph. x. 18; James v.; Rom. xv. 13.

(To be continued.)

## MARRIAGES.

MARCH 13th, 1889, by Elder A. B. Brees, at the residence of Elder J. G. Ford, the bride's father, Mr. Lue E. Lee and Miss Mary J. Ford, both of Putnam County, Ohio.

## OBITUARY NOTICES.

G. BEEBE'S SONS—DEAR BRETHREN:—The inspired psalmist said, "Precious in the sight of the Lord is the death of his saints." By request of our dearly beloved brother, Elder Thomas Swartout, I record the death of his beloved wife, **Elizabeth Swartout**, on the morning of March 2d, at her home, being sixty-one years old the day before.

She was the daughter of Benjamin and Cathern Turk, and was born in Delaware Co., N. Y. She came with her parents to Michigan in 1846, and was married to our dear and much esteemed brother October 6th, 1847. To them were born four lovely children, one daughter and three sons, all of whom they had to give up to the last enemy, death, many years ago, leaving them lonely and sad. It seldom becomes our painful duty to pen the last tribute of respect to one more deeply in the affections of all than the subject of this very imperfect sketch. The dear sister united with the Columbia Baptist Church in 1848; and when the great division took place she firmly went with the Old School Baptists, contending for the faith once delivered to the saints. She possessed in a great degree all the virtues of wife, mother, friend and neighbor; and a life of over forty years devoted to the Master's service places her name on the roll of those who have washed their robes in the blood of the Lamb. There is much more in her character and life as a christian than the mere event of her death, notwithstanding the scene was one of complete and holy triumph. She was called, not alone to do, but to suffer. Disease fastened upon her in the most dreadful form. What she endured no living one can say. For over forty years she was a constant sufferer, yet always patient and submissive. From my first acquaintance with her I always remember her pale face, but cheerful countenance. O how we shall miss her lovely form in our midst! but we know that the God she trusted in has taken her to himself, there to reign with him forever. She had been not only called in her frail and sickly life to part with her lovely children; but to pass through other great and sore trials. Twice she was thrown from a buggy and taken up for dead. She lay for months in a very critical condition; but

"Not a single shaft can hit  
Till the God of love sees fit."

All who were at our association last June will remember her pale face, and how she was sustained by the everlasting arms underneath her. She continued in the same frame all summer; and in the fall and winter she felt a little better, so she came to meeting on pleasant days. Two weeks before her death she seemed to take cold, which settled on her lungs, and in a few days took what little life she had. She leaves our sorrowing brother, an aged mother, three sisters and two brothers, with the little band of brethren and friends of the church, to mourn her departure; but we know that it is her unspeakable gain.

She and her dear companion were ever ready to mourn with the bereaved and sorrowing. Well does the writer remember the words of comfort and sympathy in all our sad ordeals. Our dear brother has preached the funeral sermons of six lovely children of the poor, unworthy writer. Few can say as much.

Our much beloved brother, Elder L. B. Hanover, of Ohio, was called on the solemn occasion, and spoke words of comfort to our sorrowing hearts, which caused us to rejoice in the consolation of the

gospel, from 1 Cor. xv. 55, 56. We laid her peacefully to rest beside her children, to await the morn of the glorious resurrection, when Jesus shall come to call these vile bodies from the grave.

"Jesus, thou Prince of life,  
Thy chosen cannot die;  
Like thee, they conquer in the strife,  
To reign with thee on high."

M. P. LEWIS.

KELLY'S CORNERS, Michigan.

WITH sadness of heart I write the notice of the death of **Elder Wm. A. Campbell**, of Cammal, Lycoming Co., Pa.

He was born April 26th, 1845, and died March 12th, 1889, and therefore would have been forty-four years old in April. His disease was of the kidneys, from which he suffered more or less for several years, it finally taking the form of dropsy. He was about and labored most of the time with his brother making railroad ties, up to within a few days before he died. The day he died he quoted the hymn, "Rock of ages, cleft for me," or a portion of it, and frequently would quote Scripture. Several times during the last afternoon he asked for the time of day, and then he would say, "There will be meeting at five o'clock;" and truly there was, for at five o'clock he breathed his last, and we believe that he met his dear Savior, without a glimmering veil between. Glorious meeting! where congregations never break up, and praises never end. He expressed a willingness to go, and said that he had no fear of death—it was bright beyond the grave.

He was married in the year 1885, I think, to sister Libbie Alexander, daughter of brother John Alexander, of Utica, N. Y. She died about one year afterward, leaving brother Campbell with a little infant son. The stroke was very heavy, and but for the grace of God his reason would have been dethroned. But, blessed be the name of our God, his grace is sufficient for his people in every trial, affliction and temptation. I do not know when he began to hope in the mercy of God; but he united with the Old School Baptist Church of Cherry Flats, and was baptized by Elder S. H. Durand, in the year 1878. He was given license to exercise a gift in 1880, and not long afterward was ordained to the ministry of the gospel. Soon after his ordination he was chosen pastor of the church at Cammal, Pa., where he served until his death. He had traveled some among the churches in several associations, and was held in high esteem by those who knew him. He was very candid and plain in preaching, setting forth the doctrine of sovereign grace in a clear manner, so that every one who heard him could say of a truth, "Elder Campbell is a Predestinarian Baptist preacher." Jesus Christ and him crucified was his theme, not regarding what the world would say. Can we say this of all who profess to preach the gospel? But he has gone to his home above, and we feel to say that he has fought a good fight, he has finished his course, he has kept the faith, and has received an honorable discharge as a faithful soldier of the cross.

In this dispensation of God's providence the Chemung Association has lost a faithful brother and minister, the church that he served has lost a good pastor, a son is left an orphan (but with those who will care for him as their own child), an aged mother has lost a kind and generous son, and brothers and sisters have lost an affectionate brother; but their loss is his eternal gain. How mysterious are the providences of God! May the dear Lord by grace divine enable each to say, "Thy will be done."

The unworthy writer of this notice tried to preach the gospel to a large and attentive congregation at his funeral, using John xvii. 1-4 as a text; after which the remains were laid in the grave.

D. M. VAIL.

WAVERLY, N. Y.

DIED—Jan. 18th, 1889, sister **Keturah Risler**, at the residence of her son-in-law, Mr. Sidney Johnsons, in Hunterdon Co., N. J.

Our dear sister was baptized Sept. 17th, 1826, in the fellowship of the church called Kingwood, where she remained a member, beloved by all her brethren and sisters, till called away by death. Her walk before the church and the world was as the gospel requires, and her examples were worthy of imitation. She adhered firmly to the doctrine of God her Savior, never was absent from the meetings of the church, except when providentially prevented, was an attentive listener to preaching, and readily detected any deviation from the truth. It was her delight to attend the associations, which she did until (I think) last June, at Southampton. Thus she had an extensive acquaintance with the Old order of Baptists, and they in return were ever glad to seek shelter under her hospitable roof, where they were ever welcome.

She leaves two sons and two daughters, with numerous other relatives, to mourn their loss. Her age was eighty-one years, three months and eighteen days. May the Lord bless the church where she so long kept her home, and give grace to the afflicted. Her funeral was attended on January 22d, by the writer.

ALSO,

DIED—At her home in Tompkins, Delaware Co., N. Y., Feb. 11th, 1889, sister **Ann Jenkins**, aged seventy-nine years.

She was sick but a few days, having had a stroke of paralysis, which deprived her of her speech; but for a long term of years she had been a sincere and devout lover of her Savior, and was baptized in early life by Elder David Mead, ever maintaining an unblemished christian character. She was not carried about by every wind of doctrine, but was steadfast to the end. My familiar acquaintance with her for many years makes me feel now that another of my good and faithful friends is gone. Surely, if she had an enemy I do not know it.

She leaves her aged companion, brother Horace Jenkins, to travel the path of life solitary and alone; but the same grace which supported and cheered her, we are sure, will be his staff and stay the remaining days of his pilgrimage. Also, three sons and two daughters are left to mourn the loss of a fond and ever-loving mother. Her funeral was attended by the writer at Teedville, Delaware Co., N. Y., Feb. 13th, 1889. May the Lord overrule this stroke of affliction to the good of her many friends and kindred, and make their end like hers, calm and peaceful.

ALSO,

DIED—Of paralysis, at the residence of her son-in-law, in Sidney, Delaware Co., N. Y., Feb. 19th, 1889, my aunt, **Phebe Bissell**, aged eighty-four years.

Aunt Phebe was made to hope in the Lord in her youthful days, and to know that salvation is alone of him. She was a member of the Baptists before the split, and when the church at Sidney disbanded she chose to remain alone. Her mind was clear to the last, and her hope firm. She had trodden the lonely path of a widow, uncle having died many years ago. Two daughters are left, who feel that for her to depart was far better. Her funeral was attended February 21st, 1889, by the writer.

B. BUNDY.

OTEGO, N. Y., Feb., 1889.

DIED—At his residence near Port Burwell, township of Bayhan, Elgin Co., Ontario, Jan. 24th, 1889, **Thomas Hamilton**, in the sixty-sixth year of his age.

He died of typhoid pneumonia. His sickness lasted only ten days. The deceased was the husband of Eliza McGill, who survives him, and also one son and six daughters, one daughter and one son having preceded him. He never joined any church, but the writer of this notice

has talked with him on the subject of the precious Savior, and found he was firm in the faith—that if not saved by grace, he would be lost. I feel sure that he has joined the church triumphant. Our dear mother has lost a kind husband, and we have lost a good father; but we trust our loss is his eternal gain. His remains were taken to Ekfrid, his former home, his widow, four daughters and a large number of relatives and old neighbors following him to his last resting place in the Baptist cemetery. He was a firm believer in the doctrine of the Old School Baptists, and has been a reader of the SIGNS for many years. We miss his instructions very much. Of late he has spent his spare time in reading and explaining the Scriptures, and also in getting new subscribers for our favorite paper, the SIGNS OF THE TIMES.

The following is a letter written by him to Mr. Leatherdale in the year 1877, which the family would like you to give a place in the SIGNS.

MARY HAMILTON.

PORT BURWELL, Ont., Feb. 19, 1889.

As I AM sitting here alone, I thought about you; so I thought I would draw the picture of the old and new man, and lay them side by side with Christ, who was humble. The old man is proud, but the new man is humble and meek. The old man is violent and passionate, but the new man learns of him who was meek and gentle, forgiving and benevolent. The old man is selfish, but the new man learns of Jesus to care for others' welfare as well as his own. He loved his Father, but the old man is alienated from him. The new man loves his God, seeks his glory, and is heavenly minded. The old man is earthly and sensual, but the new man sets his affections on things above. He is holy, but the old man is altogether sinful. The new man follows after holiness. Thus the christian is a new creature—new in principles, feelings, disposition, conduct, pursuits, hopes, joys, fears, sorrows, prospects and convictions. Whether wrought gradually or suddenly, it renders him who experiences it, as to his character and state in the sight of God, a new creature. I believe this is your picture. You may add the proof and make it complete.

I remain yours very truly,

THOMAS HAMILTON.

DIED—Near Horseheads, Chemung Co., N. Y., Dec. 19th, 1888, sister **Lucinda Banister**, wife of Sanford Banister, with whom she had lived happily for sixty-two years, lacking nine days.

She was baptized about sixty years ago, at Brookfield, Orange Co., N. Y., and remained a member there until she went west, many years ago, where she united with the church. She told me that she gave out the hymn, to be read,

"Let worldly minds the world pursue,  
It hath no charms for me;  
Once I admired its trifles too,  
But grace has set me free."

She was a woman of deep convictions, sound in the faith of God's elect. She was a daughter of Deacon Elihu Carey, and a sister of Wm. P. and John B. Carey. She had been in failing health for some years. On Sunday, Nov. 18th, she was taken with dizziness, followed by difficult breathing, on account of the action of the heart, with which she suffered most of the time during her sickness, and was not able to talk much. She asked one of her daughters, who had come to see her, to sing; and she joined her in singing, "O land of rest," &c., all through, with quite a strong voice. But she is gone to meet those who are gone before, father, mother, four sisters and two brothers, all of the same faith. Behind are left an aged husband, two daughters at home, and five who are married live not far away. I always loved her as a sister.

MARY CAREY.

MIDDLETOWN, N. Y.

DIED—At his home in Jasper Co., Ill., January 4th, 1889, **Mordecai Bartley**, aged seventy-one years.

Our dear father baptized him more than forty years ago, I think, and his only trust for salvation was in Christ. He was an upright man, a pleasant brother, and much esteemed. He left a widow, and many relatives and friends.

ALSO,

**James Bartley** died at his home in Jasper Co., Ill., Feb. 6th, 1889, aged about forty years.

I baptized him many years ago, and he lived a humble and devoted follower of Christ. He was the eldest son of my deceased brother John. His widowed wife and mother, five or six children, three sisters, one brother, and many loving kindred and brethren, are left to sadly miss him. His youngest son died a few weeks before him, and his brother George, a worthy youth, two years before.

ALSO,

**Oscar Bartley**, brother of James Bartley, died at his home in Jasper Co., Ill., Aug. 10th, 1888, aged about twenty-five years.

He was a humble believer in Christ, but not baptized, dearly beloved by all, and the comfort and light in his mother's home.

"These all died in faith," and sleep in Jesus, and God will bring them with him. Only last June I spoke on Hebrews ix. 27, 28, at the house of my dear younger brother Johnson, and he and all the others (except George) heard me; but now they no more abide in the flesh. Soon I shall follow them, and be with Christ, which is far better.

In tribulation and hope, yours,

D. BARTLEY.

SISTER **Emma Rinehart** (Williams that was) died of consumption at her home near Boyd's Station, Montgomery Co., Va., Feb. 25th, 1889.

The deceased was born in Stafford Co., Va., June 8th, 1854, and was baptized in the city of Alexandria, Va., by Elder Jos. L. Purington, about twelve years ago. She was a member of the Alexandria Church up to her death. The writer attended her burial at Bealville Cemetery, having also visited her during her sickness. Her pains, she told me, were great, greater than she could ever tell; and she longed to go home and be at rest. I felt that it was a sweet and holy privilege to be with her. No one need ever regret visiting the poor and afflicted. Her sister Virginia was her constant companion, and administered day and night to her wants.

Your brother, I hope,

E. V. WHITE.

LEESBURG, Va., March 4, 1889.

DIED—On Sunday night, Feb. 10th, 1889, at the residence of his parents, in Wilmington, Del., **R. E. Lee Alexander**, in the twenty-fourth year of his age.

This promising young man was the son of brother George and sister Susan Alexander, and grandson of Elder Thomas Barton, deceased. The stroke is heavy and afflictive upon the family, as he was devoted to the interest and welfare of the household, and very kind and affectionate. All his acquaintances became devoted friends, and the final parting was a sorrowful scene. He was taken with malarial fever on the first of the month, which developed into typhoid, and in a few days closed his earthly pilgrimage. The family have met with several bereavements before. We may hope that the Lord, in whose salvation they have been enabled to hope, will sustain and comfort them.

E. RITTENHOUSE.

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# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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## CORRESPONDENCE.

### PRAYER.

DEAR BRETHREN:—Some time since I saw in the SIGNS a request from brother H. J. Redd for some reflections on the subject of prayer. Since then I have received two or three private letters urging the same request, and proposing several questions regarding it. Brother Redd, however, made me hesitate much by the scope of his request. He desires me to write upon it in all its bearings, private, public, and in the family; and a sister requests answers to the following questions: "How should we pray? When should we pray? What should we pray for? Should Christians always pray, whether they feel like it or not, just from a sense of duty, or should they pray only when in the right spirit, or when a feeling sense of devotion takes hold of them?" This sister wishes her name withheld. As will be seen, the field is very broad and full. At best I can but glean a few handfuls. I suppose that both brother Redd and the dear sister mean by their questions the outward form of prayer, rather than the spirit of prayer within; and this I shall in this letter confine myself to.

Over the spirit of prayer in the heart we have no control. Its expression in forms and words, however, seems to be a proper subject of inquiry, advice and admonition.

I want to begin by saying that personally I have had all my life more trouble about prayer than I ever did about preaching, or anything else, except being a sinner. I have seemed to have so little of the spirit of prayer most of my time. There have been but few times when I have felt *compelled* to bow my knees and in words call upon God when alone. There have been now and then seasons when I have felt drawn, while in secret, to express my desires before God, either in formal conscious thought or in words; and sometimes I have then felt that I had my desire. I knew even then that our Father knew and had provided for all my need before I asked of him; but still I felt that it was a sweet privilege to thus talk with God and tell him all my wants. But it has been a great grief to me that I have so little of my life realized this nearness to God. In prayer, in my family and in public, the same reasons have urged me on, viz., that in both cases I hoped some could feel that we were in union, and were filled with one desire, which

was being imperfectly expressed by my lips, and so be built up and comforted; and I have never felt that my feelings should hinder me from engaging in this service in either case. Yet many times it has been a real cross to me, because I have feared that I was but giving utterance to a form of words that had no life or spirit in them. Often when I have thus tried to pray my words have been on the surface only. I have not been able to pray in words for what I really most felt the need of; and down out of sight, eluding all my attempts at expression, have been the real desires of my heart. Sometimes I have gone through a form of words, and prayed for many things, when after all I was only conscious in my mind of one desire, and that was that God would teach me how to pray.

I remember once in my life, and that but a few years ago, some reflections of this kind came into my mind, and led me to a conclusion which at the time was satisfactory to me, and which for a time gave me rest. I had been thinking, Why should I always respond to the call for public prayer, in our pulpits or in our homes, and yet pray so little when by myself? Is not my effort at public prayer all a mockery and an abomination to God? Why should I not express my desires to God when alone, as well as when with others? If I do not have seasons when I bow the knee in secret prayer, how can I know that my public prayers are any more than a mere form? These questions perplexed me for a long time. What was my duty and privilege with regard to secret prayer? At last I was helped in this way. It occurred to me that prophets, apostles and disciples, all had seasons devoted to secret prayer; and these were not stated times, but were enjoyed just when they were moved thereto, in time of need, by the Spirit of God. Jesus also, in the days of his flesh, as a man with men, had seasons when he went apart to pray. Once it is said that he went into a mountain to pray; and this he did, not because his Father was any nearer in spirit to him there than elsewhere, but for his own sake, that he might not be disturbed by the multitude. And Jesus and his disciples found spiritual refreshment in such seasons. Now this I felt to be a good pattern to follow; and I came to the conclusion that when I felt impressed in heart so to do I would retire to my-

self and try to pray. I would not make stated seasons for so doing, as some do, at morning, noon or night; but whenever I felt any burden on my spirit, or any desire to commit my cause to the Lord, in that way I would do so. But I want to confess that while I still believe this is right, I have not always done so, but have often gone out into the world, rather than into the closet with my Lord.

These have been some of my feelings and exercises in regard to prayer. I do not claim that they are all right exercises; indeed, I am inclined to believe that much is of the flesh. Still, what I have here said may be the exercise of some other heart; and if so, they may find by this that another feels as they do. It should always be remembered that our exercises and impressions are not authority upon any Bible subject, but the Scriptures alone must decide every question. What do they teach about the expression of prayer?

First I will say that they teach more by example than by precept concerning prayer. I have been able to find some thirty-five or thirty-six examples of special prayers in the Old and New Testaments. Some of them were private and some were public. There are a hundred or more direct references to prayer in the Bible. In a few places in the New Testament prayer is directly enjoined upon believers. In some places it is spoken of as a joyful exercise to the child of God. Bear in mind that I am here speaking, not of the spirit of prayer in the heart, but of the outward form or expression of prayer.

It would seem to be undoubtedly true that if the spirit of devotion and earnest desire be in the heart, the soul will feel at times that it longs to speak forth its desires, and that the voice of prayer and praise will therefore be heard; but how is it when the soul feels dead and cold? Shall we then never seek to come to God in prayer? The sister who wrote me asks this question. I will suggest, in reply, that it may be that we are in a more prayerful frame when we are lamenting our lack of a devotional spirit, than at other times, when we are better satisfied with ourselves. I do not think that we are safe judges of our own selves, any more than we are of others, at times. If our frames and feelings are to decide when we shall pray and when we shall not, then half the time I, for one, would omit the attempt to pray in my public exercises; and if feelings only should control, many times I

should not try to preach. My views of family worship are based upon the same ground as my views of any other form of public worship. I know that many times I have realized the presence of the Spirit of God as sensibly while praying in my family, as when engaging in the same service in a more public way.

The sister says, "How should we pray?" I would answer that the Scriptures teach us that we should pray humbly and in submission to the will of God. Surely the arrogance of some men, who would seem to dictate to Jehovah himself what he shall and what he shall not do, can find no place in the petition of the humble-hearted believer. We should always pray, "If it be thy will." Jesus himself set us the example of this; and the end and aim of all prayer is to bring us at last to this, "Thy will, and not mine, be done." This is the best prayer that a soul can ever utter or feel. This is submission to the will of God.

Our sister also says, "When should we pray?" I answer, Jesus said that "men ought always to pray, and not to faint." I know of no place or company or business in which it is proper for a Christian to be found at all, where prayer is not a suitable guest; and we always need help and strength from God to do rightly anything we undertake. If we feel that we are prone to wander, we shall in all circumstances have need that God should set a guard upon our lips, our lives and our thoughts. For this it is proper that we should ever pray.

Our sister also says, "For what should we pray?" I answer, The apostle says, "In everything make known your requests unto God." It seems to me that this includes all things that we feel the need of, whether they be temporal or spiritual things. We have in the Scriptures many instances of prayer for both; and there are many instances of favorable answers to both. I have as often felt that I was heard when I have tried to pray for some temporal mercy, as when some spiritual gift was especially my desire. Our God is as certainly and as much the God of providence as he is of grace. The good gifts are from him, as well as the perfect gifts. We are as dependent upon him for temporal as for eternal things. We need his presence to sanctify temporal blessings or trials to us; and he knows what it is best that we should receive. There is no gift, spiritual or tempo-

ral, in the hand of God that is not a proper subject of prayer.

Some other reflections occur to me, of which I wish to speak. The Lord said, "If any two of you shall agree as touching anything that ye shall ask, it shall be done unto you." This has often been used as authority for "praying bands," "evangelical alliances," and for the idea that a multitude united are more certain to prevail against the Almighty than a few. All such notions are based upon the idea that God can be prevailed upon by importunity to grant what he would not think of bestowing otherwise; and so men come to an agreement among themselves that at a certain time they will all unite in asking for a certain thing, and suppose that they shall therefore obtain their desire. But Jesus did not say, "If any two of you shall come to an agreement;" but, "If any two of you shall agree." The two things are as wide apart as the poles. God sees the heart, and not the lips merely. No man can tell what it may be in his heart to ask of God to-morrow. A believer may force his lips to frame a petition for a certain thing, when at the same time God sees the real need of his soul, and hears the pleading of a tried and broken heart. While men may force themselves into a concert of pronunciation, they cannot come to an agreement in prayer. If there be agreement, God has by his Spirit produced it, and they have been acted upon unconsciously. One of the number is impelled to speak forth what is in his heart in prayer; and, behold, his brother, who has been sitting silent, finds that the words are taking up his own desire, so that he can respond "Amen" to it all. Here is agreement, and God is its author; and he will grant the desire which he has implanted. This is the meaning of the promise of the text.

Does God always hear and answer his people when they pray? I answer, Yes; but not according to their short-sighted view of the matter. It was so when Paul prayed that the thorn in the flesh might be removed. It was not removed, but yet his prayer was heard and answered: "My grace is sufficient for thee." "My strength is made perfect in weakness." Paul felt that he had received the best answer possible, and said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Our God looks down from heaven, from the height of his sanctuary does he behold the earth, to hear the groaning of the prisoner, and to release those that are appointed to death. From these Scriptures we may be sure that our God does hear and answer prayer at all times; but it is in his own way and time. Paul has furnished us with a key to this matter, it seems to me, when he says, "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."

And he knoweth what is the mind of the Spirit, because it maketh intercession for the saints according to the will of God. Notice, first, that *we know not* what to pray for as we ought, and then, second, that the Spirit does know. Our words are not always answered, but the real cry of the Spirit is always answered, because it is in accord with the will of God.

Suppose our child is hungry. He sees a stone, and cries for it, supposing it is bread. If we gave it to him, it would break his teeth. It sees a serpent, and cries for it, supposing it to be a fish. We do not grant its wish, because it would minister death rather than life to the child. It sees some pretty red berries by its path, and strives to pluck them; but we withhold its hand, for they would cause him pain. Now we have not given the child just what it fancied would be best for it, but we do take pains to satisfy its hunger with real bread and fish and wholesome fruit. So our God deals with his children. He grants them full supplies for all their need.

What is the object for which God has given us the privilege of prayer? Is it that his will may bend to ours, or that our wills may be conformed to his? Which is best? We encourage our children to come to us at all times and tell us all that is in their hearts. Is it, or should it be, our object that they may thus control and direct our wills according to their wishes, or that they may in the end be conformed to our will? We do not always grant the particular request that the little child may make, because it would not be wise to do so. Yet we do not censure the child for asking, nor mean to discourage it from coming again and again with its requests; and we do grant it what we consider to be the best things. Thus we commune with it, and encourage it to commune with us, until it comes to see things as we see them, and to want the things that we want. So our God has given us to commune with him, and he communes with us, that we may grow up into him in all things, and that we may prove what is his good and acceptable and perfect will.

I have been convinced for a long time that the true end and aim of all prayer is to come at last to say, "The will of God be done." When we can truly say this, we are desiring the best things, for his will is always most holy and blessed. When we can truly say, "Thy will be done," we shall have perfect peace, and nothing will disturb us, for his will is always done. All our conflict and unhappiness arise out of opposition to his will. Yet our Father pities our weakness and ignorance, and hears our complaints, and does not chide us when we come to him with our often foolish prayers. "Like as a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame, he remem-

bereth that we are dust." This is often a comfort to me.

I leave these reflections with those who may read them. They are but broken thoughts at best. I hope others may write upon this subject. It is a vital one.

I remain, as ever, your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., March 19, 1889.

### THE TOUCH OF FAITH.

Luke viii. 43-48; Matt. ix. 20-22; Mark v. 25-34.

"AND a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stancheth. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

In all the multitude that thronged and pressed the dear Savior as he walked that day on his errand of mercy, only one is recognized by him as having touched him. This woman represents the condition of all who feel the need of salvation; and in the relation of the interesting and touching incident is shown the seeking of that salvation, the experience of it, and the teaching of the Savior concerning it. She had a disease which was surely wasting her strength, and in this she well represents the condition of one who has come to know the most terrible of all diseases, sin; a disease which saps the foundation of our life, and continues its wasting and weakening effect until we are left "without strength," and "ready to perish." She had sought the help of many physicians, and had suffered many things of them, and had spent all her living upon them, and was nothing bettered, but rather grew worse. So the convicted sinner seeks help wherever there appears any prospect of obtaining it; and will continue to look unto men, and to strive according to the teaching of earthly wisdom to obtain a cure until all his living is spent, and he is left helpless and destitute. Those who have never experienced the fatal power of this disease, who only know sin by the teaching of men, can follow the advice of these worldly physicians and be satisfied. Whatever disturbance of conscience they have is only natural, and can be quieted by natural remedies. There are, it is to be feared, great numbers who are deceived by these physicians, these teachers of a natural religion, and are made to believe that they are the subjects of salvation, when

they have never known what it is to be lost; and are persuaded to profess themselves followers of Christ when they have never known him, and do not love his doctrine, nor desire that he should rule over them. Such are rejected by the dear Savior, with all their works. But those who have been made to feel the sentence of death in themselves by the condemnation of the holy law of God, find their worldly teachers to be physicians of no value, when they have spent all their living upon them and have still grown worse, and are left at last utterly destitute. What mourning there is within them. How many sighs and cries go up from the depths of the heart on account of their sad state, when they do not feel worthy even to cry to the Lord for mercy.

In his own time the dear Lord will call into exercise that faith within them which will surely lead them to Jesus. From the ends of the earth, from the depths of darkness and trouble, they will come with unerring certainty, though to them the way seem ever so crooked, until he is found of them. This woman appears to have been unnoticed in the midst of the throng by any of those who surrounded Jesus. But she could not at any time be unnoticed by him, for he had seen her long before she came into that throng, as he saw Nathaniel while he was under the fig tree, before that Philip called him. He had seen all her suffering, knew all her vain efforts to obtain a cure; and when her soul was sinking in despair it was he who raised up within her this secret, wonderful, reviving principle of faith, by which she was turned in this new direction, stirred and animated by the trembling thought that was now coming from some mysterious depths unto her heart, "Perhaps there may yet be help for me." And straight to Jesus she went, for this faith brought her by the most direct way, and softly, silently she crept in among the people that surrounded him. How they crowded around him, and pressed against him, as they do to-day, seeing the man, and speaking his name often, yet having no knowledge of him as the Savior of sinners, nor coming near to him in his true character. How they gather, and crowd about his sacred person, and surge along, with loud talking, and suggesting, and giving advice, and disputings, and protestations of zeal and devotion, and of ardent desires to work the works of God. And yet, with the exception of the few that he had called, there was no communication between him and them, no real contact, no walking together, even; for "how can two walk together except they be agreed?" And even his few disciples, how far they were from him most of the time; how far from a knowledge of his secret suffering, of his glorious power, of the wonderful work he was doing. Though called to be with him in his temptations, yet they were

not given to understand the nature of his work until after he was crucified; and how they wondered at every display of his power, saying, "What manner of man is this?"

But here in the crowd comes this sick woman, this poor, helpless soul, urging her weak and tottering footsteps secretly and silently forward, and reaching out her trembling hand toward the swaying border of his garment. O what tremulous hopes rise up in her poor heart, almost stopping her breath. What tumultuous feelings of mingled longing and expectation and fear throb within her as she comes so near to him in the press. "If I may but touch his garment I shall be whole." What is this that speaks with such confidence in her soul, rising above all her fear and doubt, and expressing only unquestioning certainty? This is the holy assurance of faith. In the midst of all apparent impossibilities, in the midst of a sense of just condemnation, in the midst of the oppression of this awful malady of sin, in the midst of doubt and fear and almost despair because of vain endeavor and failing strength, there comes this still, small voice within the deepest recesses of the being, breathing no uncertainty, no doubt, no fear, but rising in mysterious power above all such things. This is the faith of God's elect. It is the faith of which Jesus is the author and finisher, and it leads with absolute precision to him. This is the faith which brings the poor sinner to the throne of grace. There can be no prayer, no coming unto God, except as moved and directed by this faith. It called forth the cry of the publican for mercy, and the prayer of the dying thief. It was not the light, timid touch of the weak and wasted hand merely that the dear Savior felt, causing him to turn about in the crowd and say, "Who touched me?" but it was the strong, unquestioning touch of faith. Strong hands had pressed against him, but he heeded them not, for no faith prompted the pressure, and they called no virtue out of him. But at this soft, trembling touch instantly virtue went out of him, and the woman knew in herself that she was healed.

She touched only the border of his garment, only the hem. No presumption in this, no intrusive boldness. Timid, meek, feeling so unworthy that she wished to be hidden from view, yet urged by the pressure of the terrible malady, and drawn by the irresistible power of faith, she approached softly, gently, as near only as was necessary, keeping as far away as possible, so that she might but touch the extreme edge of his garment. So very far away from so holy a being she felt herself to be in her undone condition; and yet how near she was in her desires, in her longings, in her wonderful confidence, in her deep and abiding love. Just so near is every poor soul who feels to be utterly unworthy

of the favor of God on account of the awful disease of sin, and yet who longs for his salvation, and feels assured that he is able to do all that we need if he only will. In himself such a one appears to be at the ends of the earth, farther off from God than any one else; and yet how near he is in his thoughts, in his desires. He cannot keep his mind away from the dear Savior, nor withdraw his longings, but still follows him, though afar off, as it appears to him. His very breathings are cries for mercy, for grace to heal his sicknesses and wash away his sins. This is the nearness of faith. All who have such desires and such feelings are as near to Jesus as the poor woman was, and will as surely receive healing virtue from him.

Of those who were healed or otherwise favored by the dear Savior while in the flesh, some were surprised by receiving what they had not expected nor asked for of him, nor even thought of as possible; as the man who was born blind, the lame man at the pool of Bethesda, the man possessed of a legion of devils, and the widow of Nain; while others received what they earnestly and persistently sought. The spiritual attitude of all who sought favor is the same, however the circumstances differ. All ask on the ground of mercy, manifesting a feeling of unworthiness; yet all are persistent, evidently sure of his ability to do for them what they require, and in spirit saying with Jacob, "I will not let thee go except thou bless me." The Syrophenician woman pleaded the favor shown even to dogs, who are allowed to eat of the crumbs that fall from the master's table. The poor leper knelt and simply acknowledged the power of Jesus to heal him if he would. The centurion likewise acknowledged and pleaded that power, and seemed to feel sure of its being exerted in his behalf, although he felt unworthy even to come unto Jesus. The publican stood afar off, with eyes cast down, smiting upon his breast, while he uttered that cry which expresses the felt need of the poor sinner throughout all ages: "God, be merciful to me, a sinner." The dying thief acknowledged the justice of the penalty he was now suffering, while the mysterious power of faith within impelled him to say, "Lord, remember me when thou comest into thy kingdom." And this is the feeling of all who come to Jesus. Drawn by the power of God, they come with weeping, and with supplication he brings them.—Jer. xxxi. 9.

This woman could not be hid after she was healed. There must be an open acknowledgment of the work which she knew had been done in her. "Fearing and trembling, she fell down before him and told him all the truth." That which is heard and felt in secret must be declared openly before the true followers of Christ, for the work of Jesus cannot be hidden from them. It is with fear and

trembling, yet with very sweet comfort, that the salvation which God works in his people is worked out by them, appearing in their walk and conversation. It is to Jesus that the confession of salvation is made when we try to tell to the church what we hope he has done for our souls. This is all that we can render unto the Lord for all his benefits unto us, to take the cup of salvation and call upon the name of the Lord; to pay our vows unto the Lord in the presence of all his people.—Psalm cxvi. 12-14. The fear and trembling with which this humble but glad confession is made is very different from the self-confidence and brazen boldness of those who believe they have done that which merits the favor of God. But what sweet thankfulness, what tender contrition and trembling joy fill the heart while we are permitted to tell him what we feel has been wrought in us, and to speak of the healing mercies and loving-kindnesses of our God.

"And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." Thus Jesus gives instruction concerning the salvation which he has wrought. By this manner of address he declares the tenderest relationship, and implies that all care for the poor, trembling soul, every necessary provision for help and sustenance, is taken upon himself, and thus sweetly and powerfully forbids doubt and questioning, and commands the blessing of comfort. He tells what has been done for her, and how it was accomplished. He does not say, "I have healed thee," nor does he speak of her coming to him as having been the cause of her cure. He simply says, "Thy faith hath made thee whole." Faith is here, as in all other cases, made very prominent by the Savior. "O woman, great is thy faith."—Matt. xv. 28. "I have not found so great faith, no, not in Israel."—Luke vii. 9. "According to your faith be it unto you."—Matt. ix. 29. "But I have prayed for thee, that thy faith fail not."—Luke xxii. 32. "Yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—Acts iii. 16. No works of men, no zeal, no energy, no goodness on the part of the creature, is ever mentioned as having caused healing mercies to be given. Nothing but faith is ever spoken of as of any value in this regard; for, "Without faith it is impossible to please God." How thoroughly this withdraws salvation from within the reach or power of man, and shows it to be alone within the purpose and power of God. Faith is his gift. Like every good and perfect gift it "is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17. It "is the substance of things hoped for," bringing within the soul the very power and blessedness of Jesus, and causing us to realize his presence;

and therefore it "is the evidence of things not seen." Upon this evidence we are enabled and constrained to believe; and as the mighty power of God raises up this belief in the soul, so the wonders of that mighty power are experienced through this belief. "He that believeth," said the dear Savior, "though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." What God is to us, and what the dear Savior has done for us, we see and know only by this divine principle of faith. To this faith, and to this alone, the revelation of heavenly things is made. It is the fruit of the Spirit. It is born of God, and is therefore itself the victory which overcometh the world.—1 John v. 4. Through this faith we receive the salvation which is by grace. Through and by this faith the wonderful power of God is experienced, and his works are wrought by his dear people. By it mountains have been removed, the violence of fire quenched, the mouths of lions stopped, kingdoms subdued, mortal diseases healed, blind eyes opened, deaf ears unstopped, and by it mothers have received their children raised to life again. All these are the works of God, and are ours by faith as manifested to and experienced by us.

In regard to this wonderful principle of faith the one who possesses it is entirely passive; so much so that it is spoken of as possible to be possessed by one that is dead: "though he were dead, yet shall he live." By it one looks on in wonder and sees things which are impossible with men wrought for him, and accomplished within him—sees himself girded with invincible strength, and overcoming enemies mightier than he. This faith is distinct from the natural understanding, for by it Isaac blessed Jacob with the blessing which God had predestinated for him to receive, while he thought he was blessing Esau. The faith which is by Jesus made the lame man at the Beautiful gate of the temple whole in the presence of all the people; and none was more astonished by what his own faith had done than he. It was this faith which is by Jesus that made this woman whole of her plague; and the same faith, received from the same source, heals every poor sinner who ever comes to feel sin as a plague upon him. Thus Jesus declares how the healing comes, and teaches concerning the absolute certainty and abiding character of the cure that is felt within the soul, and bids the one who has been the subject of such a wonderful experience to "Go in peace, and be whole of thy plague."

Whenever one's mind is drawn to a certain portion of the written word with a hungering and thirsting for its meaning, the Lord will surely sooner or later cause that portion to become as bread to his soul, and as a well of refreshing water. How often the Lord's little ones who have



been thus exercised, and drawn out in desire and prayer to God for knowledge and wisdom, have been surprised to hear the same portion which had been upon their minds spoken of by some of the Lord's servants with comfort, or have read something upon it which has been satisfying, or have had it most sweetly opened to them when alone. The Lord is the most watchful, attentive, tender and faithful of all shepherds, and those who are given faith to say, "The Lord is my shepherd," will surely be enabled by the same faith to say, "I shall not want."

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 21, 1889.

NEWPORT, N. C., Feb. 25, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—This evening I feel a desire to sit in conference with the readers of the SIGNS. For about two months or more I have been cast down very low, and have felt that the good Lord had taken his mercies from me, and that he would no more return. I found no rest by day, and was much disturbed at night. All desire for singing was gone, and I seldom found a word to utter in prayer. I could look back on my past experience, and see the many times that he had visited me in distress, and made my poor heart to rejoice; but all this did me no good, my heart was so cold and hard. Thus I mourned day and night, and sometimes could not help shedding bitter tears, because of my sore darkness; for I felt that I was surely cut off from before his eyes. But the Lord heard the voice of my supplications, and my weeping came up before him, and he has delivered me once more; for I have been enabled to feel his divine presence once more in my heart. Now I am made to wonder that the glorious Lord should condescend to dwell in such a heart as mine. It seems to me that every day of my life I see more and more vileness in my own heart. It is not necessary for me to go abroad to find a hateful sinner. No, I find one at home. Then what a mercy that the Lord should ever have taken any account of me, who was really a perfect stranger to all his ways. Not one thing did I know of him, nor any of his mercies, though he had surrounded me with so many.

My parents and grandparents were Baptists, and I went regularly to preaching, and with the natural ear heard the truth, yet knew nothing of it spiritually. How convincing is this that God reveals his word by his Spirit with power in our hearts, and that we receive it from no other source. Even so in all my experience it has been the case, that I could not learn the way of the Lord, however much I might plead for it, and mourn for it, only as he has been pleased to reveal it to me by his Spirit. Oftentimes I walk in darkness, and desire with all my heart to see the light; but not one ray of light can I find.

I read the Bible, but it is sealed. I read the communications of the brethren and sisters, but all that would be comfort in them is also sealed. I go to preaching, and try to proclaim the goodness of the Lord, but find no comfort in that. I see the Lord's little ones coming into the church, telling of the mercies of the Lord to them, and see others weeping tears of joy; but I am not moved. O such a heart as mine! But at a time when I am not expecting nor at all looking for anything, and generally when I have almost given up in despair, a light bursts in upon or in my heart, and I am filled with praise, and everything seems to be goodness from the Lord. That has been my condition of late; but this evening I feel that the Lord has again visited me, and given me some comfort, and enabled me to sing, with the spirit and understanding, some words of praise to his gracious name. Surely there is no God like our God, none that can deliver after this sort. I feel that he was with me in my darkness, or I should have fallen. We cannot hide from his face, even though we try, in the thick darkness; for the darkness is light about us: the darkness and light are both alike unto him. We get under a cloud, but God sees through it; for it is only his chariot, and he rides upon it, in the strength of his majesty. How he makes his children witnesses that he is a covenant-keeping God, and that he is slow to anger, and full of mercies. Surely he is long-suffering to usward, not willing that any should perish, but that all should come to repentance. If God is not willing that we should perish, we cannot perish. We cannot perish, however much we may feel at times that we are perishing; for he feeds us continually. It may be that we have at times to eat the bread of affliction, but it is holy bread, and sustains life. Just think that all that we receive to sustain us comes through the head; and Jesus, the head of the church, is in heaven, far above all things that are corrupt; and therefore all things that we receive through him are pure, and by them we live and are sustained. Afflictions and darkness are a great part of our experience here, but they are God's blessings to us, and are therefore the best for us; yea, we could not hope for the better joys of eternal bliss without these. Then again, by these things we are weaned from the world, and are made to feel that it is not our continual abiding place. There is no center here for us to look to. The Jews used to look to Jerusalem as a center for their worship, but our Jerusalem is not here. If the Lord had remained on earth in his natural body, there would have been a center here. But he would have us look away from this world, and all things that perish with the using; look away from this place, where moth and rust corrupt, and where thieves break through and

steal, and look to the eternal abode of the eternal God, whither the Forerunner is for us entered, and where our hope is; and we are safely anchored, secure from all the storms of time. What a precious hope is ours, and how brightly it shines when we can look at it in the face of our blessed Jesus. We know that it cannot fail as long as we are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

Your brother in this precious hope,  
L. H. HARDY.

CIMILARIO, Colfax Co., N. M.

G. BEEBE'S SONS:—Since seeing the letter of sister Lizzie Scott, and the mention made of it, first by brother Kercheval, and then by brother J. H. Yeoman, asking her address, and saying he had it in his mind to visit this country next summer, in company with Elder R. Flournoy, I have been impressed to write to brethren Kercheval and Yeoman personally; and after receiving the precious letter I did from brother Kercheval, it has made me feel like encouraging all who are impressed to write for the SIGNS. Do not hesitate, as I have done many times, from the feeling of imperfection, to edify the brethren. But few know how very many they reach, as sister Scott did, by renewing an acquaintance of many years ago. Not only this, but the Lord's dear people are a scattered people, and many only have intercourse with their brethren by periodicals.

Was it not a comfort to one of that tribe when the apostle James wrote "to the twelve tribes which are scattered abroad, greeting?" Is it not a comfort to a stranger, as he may feel himself to be, when he reads from the apostle Peter, "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia?" I now know what it is to be far separated from my dear mother, sister, brother, relatives and friends, and how good it is to hear how they fare at home. I also hope I have realized in a measure what a cheering word from my spiritual relatives does in my soul. They send glad tidings of what they have felt and do now feel. They speak of their Father's presence, and their mother's joy; how the children sit at the table, eat the food the Father has provided, are satisfied with the fatness of this provision, give honor to his care, lie down under his protection, where none can molest or make them afraid. The soul that knows a father's love, has desire for his household; and he, like Joseph, falls on his brethren's necks, kisses them, and asks, "Is my father yet alive?" To him he was not, yet he was. To his brethren there was joy. So to all the promise is sure. In the hour of greatest need there is greatest joy. At times, O how I long to unbosom my soul to my nearest of all friends, and implore of him grace sufficient for my day. He

hath truly set the solitary in families. One may be in the midst of a throng, and yet be alone. He can be alone, yet be in most enjoyment. He can be separated from his brethren, and yet be with them. Tribulation, famine, nakedness, peril or sword, never have separated from him, neither can separate, one of his children. Can one be so tried, lack bread or clothing, be in danger, or have an instrument of death so poisoned, that the Almighty's arm cannot turn the shaft of harm, and make the wrath of man to praise him?

"In heaven, and earth, and air, and seas,  
He executes his firm decrees;  
And by his saints it stands confessed,  
That what he does is ever best."

Fellowship is a precious boon. The more we feel the sacred tie, the more we rejoice. What can make darkness light but the light itself? He alone is the light; and when once enlightened, who can make it dark? For he is light, the believer's light, that light that must shine through life, through death, in and through eternal victory. Do I glory in tribulation, that I may know patience? That light must enlighten me, to show me the end of my trial. Does this give me experience, that when I am tried I may come forth as gold? Yea, hope maketh not ashamed.

"I'm in a world of hopes and fears,  
A wilderness of toils and tears;  
Where foes alarm, and dangers threat,  
And pleasures kill, and glories cheat."

"I remember the days of old; I meditate on all thy works; I muse on the works of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah." How wonderful is that truth of the wisdom of the Son of God. He knoweth the Father, and blessed am I if the Father has revealed him unto me. Was he not in the beginning? And was I the gift of the Father, that he might remember me? The remnant in a land of bondage, under sin and iniquity, servants to the world and worldlings, are remembered in the covenant ordered in all things and sure. "Whoso offereth praise, glorifieth me: and to him that ordereth his conversation aright, will I show the salvation of God." Is this covenant my refuge and my portion? Do I know how poisoned with the serpent's sting is all creature remembrance? Are the things of old the burden of my supplication? Has my heart failed within me, in ordering my conversation aright? Have I declared the greatness of the Lord? Do I look upon my daily life as a pilgrimage in a stranger's land, whose children's mouth speaketh vanity, and whose right hand is a right hand of falsehood? Am I bowed down with a burden of daily and hourly sin? Does my mouth speak the praises of the Lord? Do I know that man that is born of a woman is of few days and full of trouble? Do I render evil for evil? Do I love my enemies, and deal justly and love mercy? Do men persecute me, and

speaking evil of me falsely? Do I remember the wormwood, and therefore have hope? Am I at times left to myself, in a land wherein is no water? Does it cause me to hunger and thirst after Jesus? Do I know that by the grace of God I am what I am? Have I heard the sweetness of that still, small voice, My grace is sufficient for thee? Is my separation from my brethren a constant trial, and would I offend one of the little ones whom Jesus feeds? Would I have the rich of this world to judge me or my brethren? Am I moved when I or my brethren are forgetful of being purged from the old sins? Can I eat meat offered to idols of this world? Such are some of my emotions of mind; and if any mortal has such feelings as these, I would be glad to converse with him or her. I am not always thus humbled; but when I am, my glory is consumed like smoke.

If this is considered worthy a place before your readers, please give it to them.

In the love and fellowship of the truth, I would subscribe myself your brother in hope,

G. M. FETTER.

WAVERLY, N. Y., Feb. 8, 1889.

BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—For some reason I feel inclined to drop a few lines to you, and if you think advisable you may publish them. Do as you think best about it. The subject of salvation is of deep interest to the dear saints of God. It always has been, and ever will be, inexhaustible. Though millions of years may be in the future, and millions of saints may rejoice in this salvation, its fullness is ever the same. The great orb of light which God placed in the literal heavens to give light and heat, has been enjoyed by many millions of men, women and children, yea, by every living thing, for six thousand years or more; yet it shines in all the brightness, beauty and warmth that it did when first beheld. In Christ Jesus all fullness dwells, and the saints are complete in him, who is the fullness of him that filleth all in all. Jesus Christ is the same yesterday, and to-day, and forever. Every good and perfect gift comes down from the Father of lights, with whom is no variableness, neither shadow of turning. I rejoice in believing that in Jesus is a balm for every wound, a cordial for all our doubts and fears, a blessed promise suited for every condition that the tempest-tossed, afflicted, mourning subject of God's mercy ever will be placed in while in these low grounds of sin and sorrow. When all other refuges fail, God is our refuge. When weak and helpless, he is our strength. In all our trouble and sorrow he is a present help. When the enemy comes in like a flood, he will lift up a standard. When fiery darts from the enemy come thick and fast from every quarter, he is their shield and hiding place. His name is a strong tower,

into which the righteous run and are safe. He is a hiding place from the wind, a covert from the tempest, as rivers of water in a dry land, as the shadow of a great rock in a weary land. This is but a drop of the boundless ocean of God's great mercy and goodness, as revealed to poor, sinful worms of the dust, through Jesus Christ our Savior. How little we realize that great love wherewith he loved us, even when we were dead in sin. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Wonder of wonders, that we have been made to hope in the mercy of the mighty God of Jacob. We have been given the assurance that we are heirs of God, and joint heirs with Jesus Christ, to an inheritance which is incorruptible, undefiled, and that fadeth not away; reserved in heaven for those who are kept by the power of God. Precious truth to weak and helpless sinners, who realize that they cannot keep themselves one moment. The power of God! that power that spoke the world and all things into existence; that power which controls the proud waves of sin and destruction, saying, "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed." Well might the psalmist declare, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all therein is: which keepeth truth forever: which executeth judgment for the oppressed." He giveth food to the hungry, looseth the prisoners, openeth the eyes of the blind, raiseth up them that are bowed down, preserveth the strangers, relieveth the fatherless and widow, but the way of the wicked he turneth upside down. God, the God of all grace, keepeth all his saints from putting their trust in princes (great men), or in the sons of men, in whom there is no help; but may they trust in the Lord, for in the Lord Jehovah is everlasting strength.

I want to say in conclusion that the SIGNS OF THE TIMES is to me a herald of truth, as it has been from the beginning. The doctrine contained in the prospectus is the same as is contended for by the editors and writers now, as far as I am able to judge. Brother Jenkins, your article on the subject of teaching children was to my mind plain, naked truth. Write again. Plain preaching is what we need in this day of darkness and delusion. Dear brethren in the ministry, the truth cannot be preached too plainly or too strong for the health of God's people. The very moment a minister begins to apologize for God, or tries to please men, he ceases to be a servant of God. Their calling is to feed the sheep, and not the goats. Jesus said to Peter, "Feed my sheep," "Feed my lambs." The apostle said, "Feed the flock of God, which he hath purchased with his own blood."

Two more thoughts, and I will

close. First, a genuine Old School Baptist is one because he cannot be anything else. Second, one that has been connected with a sound Old School Baptist Church, and afterward joins one of the daughters of the "Mother of Harlots," and feels at home there, never was a genuine Old School Baptist.

Yours in hope,

D. M. VAIL.

LEE COUNTY, Ark., July 7, 1888.

G. BEEBE'S SONS:—Please find inclosed money for renewal of my subscription to the SIGNS OF THE TIMES. I thought I would do without it; but I cannot well dispense with it, as we have no good preaching here. There is a great deal of pretended preaching; but I cannot believe it is consistent with the Bible. I wish I could hear a Primitive Baptist preach. There is none of that faith here. I have not heard one since I was a child; therefore I do not know anything about them except through the SIGNS. I do not know why I want to hear one preach. I do not belong to any denomination; I am simply an outsider. No one here believes as I do. Some tell me if I continue in my belief I will go to hell. I do not know where I will go when I die; but I know that I cannot get religion of myself. The good Lord alone can change me from nature to grace. It is nothing that I can do. O! how I wish to be a christian! But I am so wicked and ignorant it seems that every one is better than I am. I feel myself to be alone. It would be a great privilege to talk to some one who could understand me; but it seems there is none. Please tell me what is a Nazarene? I dreamed that I was one. Please explain the meaning of the word. It is often on my mind, and I would be glad to know. But why should I trouble you with my questions? I am nothing—less than nothing. Please look over my ignorance, and remember me in your prayers.

SALLIE J. UNDERWOOD.

(Editorial reply on next column.)

DUNKERTON, Iowa, Feb. 14, 1889.

DEAR BRETHREN BEEBE:—I see you have made a reduction in the price of your hymn books. How much better it would be if all Old School Baptist Churches would use one kind of book; and as singing is part of worship, it is necessary to have sound hymns. How many hymns give uncertain sounds. It is impossible to use all other books with yours, as in many books the authors' words have been changed. Some books have less verses than others; others more than yours. I must say that your book is the best book used, and is free from Arminianism.

Your brother,

THOMAS BLAKE.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 3, 1889.

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.

### WHAT IS A NAZARENE?

IN reply to the inquiry of Mrs. Underwood, on this page, we might say that her dream gave all the information for which she seeks. The very sense of unworthiness and self-aborrence manifest in her letter, identifies her as a follower of the glorious Redeemer, who was called a Nazarene as a term of reproach, by reason of the humble place of his abode as a child. It is recorded that after Jesus was born in Bethlehem of Judea, according to the Scriptures, Herod sought to destroy him. God defeated that wicked design by sending a dream to direct Joseph and Mary with the young child to go down into Egypt. In a dream also he forbade the wise men to return to bring information to Herod. These dreams served a very essential purpose in the fulfillment of definite declarations of prophecy, written many hundreds of years before the persons were born who were used for the execution of the things which were by the hand and counsel of God determined before to be done. While there is no truth in those filthy dreams which originate in the polluted imaginations of men, the Scriptures give many illustrations of the fact that God is not confined to the waking hours of men in the revelation of his truth. So Elihu says, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth instruction, that he may withdraw man from his purpose, and hide pride from man."—Job xxxiii. 14-17. Many dear children of God are troubled with doubts and fears of the genuineness of their experience, because some of the most important revelations they have received were given them while they were naturally sleeping. Yet every one who is taught of God must know that his natural mind can no more receive the revelation of divine truth when awake than when asleep. All spiritual instruction is received through faith, and that fruit of the Spirit is not less capable of beholding divine truth when the saint is naturally sleeping than when he is awake.

The literal meaning of the word "Nazarene" is, a native of Nazareth. That was a small city of Galilee; and it was regarded by the Jews as a term of reproach to be called a Nazarene. This is evident from the answer of the Pharisees to Nicodemus, "Art thou of Galilee? Search

and look; for out of Galilee ariseth no prophet."—John vii. 52. So when accusing Paul before Felix, Tertullus charged that he was a ringleader of the sect of the Nazarenes.—Acts xxiv. 5. In the way of reproach this epithet was applied to the disciples by their enemies in the primitive age, as they are called in this day by such opprobrious names as Hardshells, Iron Jackets, and other terms of contempt. Indeed, it was by the malice of their persecuting adversaries that they were first called christians in Antioch.—Acts xi. 26. To be a Nazarene was to incur all the hatred and persecution which the popular religious world heaped upon the followers of Jesus. In this way the wrath of man is made to testify to the fact that the saints in the present day are indeed followers of the Lord Jesus.

When this question is considered in its individual application to the saints in their own experience it is not so easily settled. While every conscious sinner is anxious to know whether he is really a Nazarene, in the sense of being truly a follower of Jesus, the corruptions of his own heart so bear witness against him that he is ready to give up in despair. The good which he would do he cannot accomplish, and he constantly mourns that he does the evil which he would not do. Looking at his own works, he sees that they all testify against his claim to be following the sacred footsteps of the perfect Redeemer. In himself he finds nothing to indicate that he is led by the Spirit of Christ; and therefore he is made to hate his own life as being the very reverse of what he would have it. No Jew ever despised the Galileans of Nazareth, as he hates the evil of his own heart. He most earnestly desires to be like Jesus and to follow in his footsteps; yet he cannot understand that in the fulfillment of that desire he must be shown his utter destitution of righteousness in himself. As Jesus had nowhere to lay his head in his humiliation, so his followers must know by experience the vanity of all dependence upon any earthly hope. They can enter into the kingdom of rest in Jesus in no other way except by following him "through much tribulation." If they could know that they were following Jesus, no affliction would be tribulation to them. Hence it is appointed unto the saints that they must walk by the faith of the Son of God, and not by the direction of natural reason. Every one who is led by the Spirit of God is obliged to cross all the directions of his own fleshly mind. It is in this way that the followers of Jesus must take up their cross. By faith they walk in his footsteps, while even their own reason denies the testimony of faith that they are his disciples. Thus they are made to despise themselves and have no confidence in the flesh, while they endure "as seeing him who is invisible." This experience is peculiar

to the true disciples of Christ; and therefore every one who bears this mark is in the true sense of the word a Nazarene.

Throughout the inspired record of the Scriptures the characteristic marks are clearly written, by which the peculiar people of God are identified. They are an afflicted and poor people. Job confessed before God, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no further." Jeremiah also complains of the same distress, "See, O Lord, and consider; for I am become vile."—Job xl. 4, 5; Lam. i. 11. This is a feature of the spiritual Nazarene. Yet those who bear this distinguishing family mark are not able to see it as such in themselves. This may be indicated in the fact that the servants of God are sealed with the name of the Lamb in their foreheads.—Rev. vii. 3; xxii. 4. No one can see his own forehead, yet each can see the mark in others. Those who bear that mark are only such as are found sighing and crying for all the abominations that are done in the chosen city of Jerusalem.—Ezek. ix. 4. No such mark is set upon those whose mourning is for the sins which are committed by the outside world. Each individual mourner finds in himself the occasion of his grief. All who bear this mark are Nazarenes. This is that witness which the true believer has in himself. So long as this sighing and crying on account of indwelling sin is found in the heart of any sinner, there is unmistakable evidence of that hunger and thirst after righteousness which identifies the subjects of that blessing which Jesus has spoken. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." As in nature no one can desire to suffer hunger and thirst, so it is impossible that any one should desire to bear the marks by which the true subjects of divine grace are identified. It is not under the control of any one either naturally or in spiritual things to hunger and thirst. When ready to perish from want of food and water, no consideration can keep the suffering one from hunger and thirst; on the other hand, when nature is satisfied, no inducement can prevail upon him to really desire food and drink. Thus the absurdity of the popular system is manifest in their exhortations to those who have no consciousness of sin, urging them to desire righteousness.

It is not strange that our inquiring friend wishes to know what is a Nazarene. The Spirit of Christ declares by the psalmist, "I am as a wonder unto many; but thou art my strong refuge." This cry unto God goes up from every Nazarene, in the full realization of the fellowship of the sufferings of the dear Redeemer. Every one who feels this cry in truth, is certainly manifest as a follower of Jesus in his

afflictions. The outward circumstances surrounding the saints are very different from each other. Most of them are literally poor in this world's possessions, and have to eat their bread in daily toil; their necessities drive them far away from earthly loved ones. This is used by the tempter often as a ground for questioning the genuineness of their hope in the grace of God. But it is rather an evidence in their favor. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James ii. 5. But there are some of his chosen ones to whom he has committed more of temporal wealth. Abraham, Job, David and Solomon had worldly possessions; yet they were "poor and needy." Earthly treasures and honors cannot satisfy the desire of those who mourn on account of sin in themselves. They are still poor though they have all the jewels of a thousand mines. These cannot give the righteousness for which they long. Wherever such a poor and needy one is found, there is a Nazarene. In following Jesus they must feel the poverty which oppressed him, and be made partakers of his sufferings. There is no other way in which his disciples can manifest their devotion to their Lord but by rejoicing in the privilege of suffering affliction with his chosen people. It is by the leading of the Spirit alone that any one can thus rejoice. Left to the direction of their own carnal mind, even the saints will always shrink from the sufferings which are the portion of the followers of Jesus while here in this world. But when they are by the Spirit enabled to see Jesus in the path of poverty and reproach, then they joyfully choose to suffer the loss of all things for the sweet privilege of resting in his infinite love; and all the treasures and glories of earth fade into utter worthlessness in comparison with the far more exceeding and eternal weight of glory experienced in the fellowship of the sufferings of Christ.

Every subject of the salvation which is in Christ Jesus must suffer the portion given him of the tribulations promised his disciples in the world; by this mark they are clearly distinguished from all the self-righteous religionists of the world. All who love our Lord are thus separated from the world, although many of them may never by a public profession confess their trust in him. The adversary has many devices by which to hinder the saints from returning to give glory to God by openly uniting with his organized church. In some cases, as with our inquirer, they may be far from any company of believers, with whom they might unite in observing the appointed ordinances which would proclaim their submission to the injunctions of the gospel of Christ. Many are conferring with flesh and blood in consulting their own carnal

wisdom, and fall into the snare of trusting to their own caution, rather than walking in simple dependence upon the command of the Lord, which speaks to all who love him. Whether they are walking in obedience to the ordinances of the gospel or in disregard of them, every one who hopes for salvation through the blood of Jesus, has in that hope named the name of Christ; and all such are commanded by his authority to depart from iniquity. Disobedience to the law of the Lord in whom they trust, is iniquity to every one who loves Jesus. All who desire to love Jesus and to bear his image, are certainly in spirit already his disciples, and such will find peace and rest in openly acknowledging themselves as Nazarenes.

## SERIALS.

### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

#### CHAPTER LII.

##### *Of the chargers of the Temple.*

IN the tabernacle they had but twelve of them, and they were made of silver; but in the temple they had in all a thousand and thirty. The thirty were made of gold, the rest were made of silver.—Num. vii. 84.

These chargers were not for uses common or profane, but, as I take it, they were those in which the passover and other meat offerings were dressed up when the people came to eat before God in his holy temple.

The meat, you know I told you, was opposite to milk; and so are these chargers to the bowls, and cups, and flagons of the temple.

The meat was of two sorts, roast and boiled. Of that which was roasted was the passover, and of that which was boiled were trespass offerings. Wherefore, concerning the passover, he saith, "Eat not of it raw, nor sodden at all in water, but roast with fire; his head with his legs, and with the purtenance thereof."—Ex. xii. 9.

The roast meat was a type of the body of Christ, as suffering for our sins; the which, when it was roasted, was and is dressed up in chargers and set before the congregations of the saints.

But what were the chargers a type of? I also ask, In what charger is our gospel passover now dressed up and set before the people? Is it not in the evangelists, the prophets, and epistles of the apostles? They therefore are the chargers, and the ordinance of the supper. In these also are the trespass offerings with what is fried in pans, mystically prepared for the children of the Highest.

And why might they not be a type of gospel sermons? I answer, I think not so fitly; for, alas! the best of sermons in the world are but as thin slices cut out of those large dishes. Our ministers are the carvers, good doctrine is the meat, and the chargers in which this meat is found are the holy canonical



Scriptures, &c., though, as I said, most properly the New Testament of our Lord and Savior Jesus Christ. In these is Christ most truly, lively and amply set before us as crucified, or roasted at the fire of God's law for our sins, that we might live by him, through faith feeding upon him.—2 Cor. iii. 12; Gal. iii. 12; Acts iii. 18-22; xiii. 4; xxvi. 22; 1 Peter i. 10; Acts vii. 42; xv. 15; xxviii. 23; Romans xvi. 26; Revelation x. 7. \* \* \*

All these are set forth before us in the holy Scriptures, and presented to us thereby, as in the golden chargers of the temple. He that will scoff at this, let him scoff. The chargers were a type of something; and he that can show a fitter antitype than is here proposed for consideration, let him do it, and I will be thankful to him. \* \* \*

## CHAPTER LIII.

### *Of the goings out of the Temple.*

AS TO the comings into the temple, of them we have spoken already, namely, of the outer and inner court, as also of the doors of the porch and temple. The coming in was but one straight course, and that a type of Jesus Christ; but the goings out were many.—John x. 9; xiv. 6.

Now, as I said, it is insinuated that the goings out are many, answerable to the many ways which the children of men have invented to apostatize from God. Christ is the way into, but sin the way out of the temple of God. True, I read not of a description of the goings out of this house, as I read of the comings in. Only when they had Athaliah out thence she is said to go out by the way by which the horses came into the king's stables; and there she was slain, as it were upon the horse dunghill.—2 Kings xi. When Uzziah also went out of this house for his transgression, he was cast out of all society, and made to dwell in a kind of pest-house, even to the day of his death.—2 Chron. xxvi. 20, 21.

Thus, therefore, though these goings out are not particularly described, the judgments that followed them that have for their transgressions been thrust out thence, have been both remarkable and tremendous; for to die upon a dunghill, or in a pest-house, and that for wicked actions, is a shameful, a disgraceful thing. And God will still be spreading dung upon the faces of such, and no greatness shall prevent it. \* \* \*

But what are we to understand in gospel days by going out of the house of the Lord for or by sin? I answer, If it be done voluntarily, then sin leads you out; if it be done by the holy compulsion of the church, then it is done by the judicial judgment of God; that is, they are cut off and cast out from hence, as a just reward for their transgressions.—Lev. xx. 18; xxii. 3; Ezek. xiv. 8; 1 Cor. v. 13. \* \* \*

But if their sin be not unpardonable, they may by repentance be

recovered, and in mercy tread these courts again. Now the way to this recovery is, to think seriously what they have done, or by what ways they went out from the house of God. Hence the prophet is bid to show to the rebellious house, first the goings out of the house, and then the comings in. But, I say, first, he bids show them the goings out thereof.—Ezek. xliii. 10, 11. And this is of absolute necessity for the recovering of the sinner. For until he that has sinned himself out of God's house shall see what danger he has incurred to himself by this his wickedly going out, he will not unfeignedly desire to come in thither again. \* \* \*

## CHAPTER LIV.

### *Of the singers belonging to the Temple.*

HAVING thus far passed through the temple, I come now to the singers there. The singers were many, but all of the churches, either Jews or proselytes. Nor was there any, as I know of, under the Old Testament worship, admitted to sing the songs of the church, and to celebrate that part of worship with the saints, but they who, at least in appearance, were so. The song of Moses, of Deborah, and of those that danced before David, with others that you read of, were all performed, either by Jews by nature, or of such as were proselyted to their religion.—Ex. xv. 1; Judges v. 1, 2; 1 Sam. xviii. 6. And such worship then was occasioned by God's appearance for them against the power of the Gentiles, their enemies.

But we are confined to the songs of the temple, a more distinct type of ours in the church under the gospel.

The singers were many; but the chief of them, in the days of David, were David himself, Asaph, Jeduthun and Haman, and their sons. In David's time, the chief of these singers were two hundred fourscore and eight.—1 Chron. xxv. These singers of old were to sing their songs over the burnt offerings, which were types of the sacrificed body of Christ, a memorial of which offering we have at the Lord's table, the consummation of which Christ and his disciples celebrated with a hymn.—Matt. xxvi. 30.

And as of old they were the church that did sing in the temple, according to institution, to God, so also they are by God's appointment to be sung by the church in the new. Hence they are said to be the redeemed that sing. The song that they sing is said to be the song of their redemption.—Rev. v. 9, 10. It is a song that no man can learn but they.

They were of old appointed to sing that were cunning and skillful in songs. And answerable to this, it is said that no man could learn our New Testament song but the hundred and forty and four thousand which were redeemed from the earth.—1 Chron. xv. 22; Rev. xiv. 3.

These songs were sung with harps, psalteries, symbols and trumpets; a type of our singing with spiritual

joy, from grace in our hearts.—1 Chron. xxv. 6; 2 Chron. xxix. 26-28; Col. iii. 16.

The singers of old were to be clothed in fine linen; which fine linen was a type of innocency, and an upright conversation. Hence the singers under the New Testament are said to be virgins, such in whose mouth was no guile, and that were without fault before the throne of God.—1 Chron. xv. 27; Rev. xiv. 1-6. See also Rev. vii. 9-16; Psalm xxxiii. 1.

The songs sung in the temple were new, or such as were compiled after the manner of repeated mercies that the church of God had received, or were to receive; and answerable to this is the church to sing now, new songs, with new hearts, for new mercies.—Psa. xxxiii. 3; xl. 3; xcvi. cxliv. 9; Rev. xiv. 3.

New songs, I say, are grounded on new matters, new occasions, new mercies, new deliverances, new discoveries of God to the soul, or for new frames of heart, and are such as are most taking, most pleasing, and most refreshing to the soul.

These songs of old, to distinguish them from heathenish ones, were called God's songs, the Lord's songs, because taught by him, and learned of him, and enjoined to them, to be sung to his praise. Hence David said that God had put a new song in his mouth, even praise to our God.—1 Chron. xxv. 7; Psa. xlvii. 6, 7; cxxxvii. 4; xl. 3.

These songs were called the songs of Zion, and the songs of the temple.—Psa. cxxxvii. 3; Amos viii. 3. And they are so called as they were theirs to sing there. I say, of them of Zion, and the worshipers in the temple. I say, to sing in the church, by the church, to him who is the God of the church, for the mercies, benefits and blessings which she has received from him. Zion songs, temple songs, must be sung by Zion's sons and temple worshipers. The redeemed 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 fly away. Therefore they shall come and sing in the height, or upon the mountains of Zion, and shall flow together to the goodness of the Lord. Break forth into singing, ye mountains, and let the inhabitants of the rock sing.—Isa. xlv. 23; xlii. 11. \* \* \*

## CHAPTER LV.

### *Of the union of the holy and most holy Temple.*

THAT commonly called the temple of God at Jerusalem, considered as standing of two parts, was called the outward and inward temple, or the holy and most holy place. They were built upon one and the same foundation; neither could one go into the holiest, but go through the holy place.

The first house, namely, that which we have been speaking of, was a type of the church militant, and the place

most holy a type of the church triumphant. I say, of the church triumphant as it is now. So then, the house standing of these two parts, was a shadow of the church both in heaven and earth. And for that they are joined together by one and the same foundation, it was to show that they above, and we below, are yet one and the self-same house of God. Hence they and we together are called, "The whole family in heaven and earth."—Eph. iii. 14, 15. And hence it is said again, that we who believe on earth are come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to the spirits of just men made perfect, and to God, the Judge of all, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—Heb. xii. 22-24.

The difference then between us and them, is now that we are really two, in divers places. True, we are below stairs, and they above; they in their holy day, and we in our working-day clothes; they in harbor, and we in the storm; they at rest, and we in the wilderness; they singing, as crowned with joy; we crying, as crowned with thorns. But I say, we are all of one house, one family, and are all children of one father. This, therefore, we must not forget, lest we debar ourselves of much of that which otherwise, while here, we have a right unto. Let us therefore, I say, remember that the temple of God is but one, though divided, as one may say, above stairs and below; or holy and most holy place. For it stands upon the same foundation, and is called but one, the temple of God, which is builded upon the Lord our Savior.

I told you before, that none of old could go into the most holy, but by the holy place, even by the vail that made the partition between.—Ex. xxvi. 33; Lev. xvi. 2, 12, 15; Heb. ix. 7, 8; x. 19.

Wherefore they are deceived that think to go into the holiest, which is heaven, when they die, who hate the holy place while they live. \* \* \*

(To be continued.)

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## OBITUARY NOTICES.

**Ruth A. Pocock** was born in Warren Co., Ohio, June 17th, 1814, and died Feb. 27th, 1889, aged seventy-four years, eight months and ten days.

Her maiden name was Lamb. She came to Butler County with her parents when five years of age, and was united in marriage to Reuben Pocock, Feb. 7th, 1839, the result of this union being one child, a daughter. Her husband died Sept. 10th, 1876. Sister Pocock united with the old Fairfield Baptist Church, near Princeton, Ohio, about eleven years ago, and was baptized by Elder Levi Bavis. As they came up out of the water she told the brother that for thirty-six long years she had longed to see the waters move for this cause. She was a most devoted believer in salvation by grace, and strong in the faith once delivered to the saints. Her last sickness covered a period of five months, during which time she had been constantly confined to her bed. She was conscious until the last, fully realizing her condition, and with the apostle she would say, "For me to live is Christ, and to die is gain." During her entire sickness she was never heard to murmur, but bore her afflictions cheerfully, with the patience of a saint, and they that keep the commandments of God and the faith of Jesus. We visited sister Pocock during her illness; and while we looked upon her we felt with the poet to say,

"Lord, when we see a saint of thine  
Lie gasping out her breath,  
With longing eyes and looks divine,  
Smiling and pleased in death,"

would we desire her to stay? No, no; for what is our loss is her eternal gain. Her soul left this mortal land fearlessly when the great Master gave command. Her faith governed death, and she lost by degrees mortal things; and as the shores of time lessened, her joys arose, devotion broke the prison walls, and hastened her last remove.

To the church the loss is almost irreparable; but may Zion's King still reign in righteousness. Her funeral took place from the home of her son-in-law on Saturday, March 2d, where assembled a vast concourse of friends to pay the last sad tribute of respect. The writer of the above tried to speak from Revelation xiv. 12, 13; after which the solemn procession was formed, and we took up the line of march for the city of the dead, at Hamilton, where all that was mortal was laid to rest. May God abundantly bless the sorrowing and afflicted ones, and save us all, for Jesus' sake.

THOMAS C. WILLIAMS.

TRENTON, Butler Co., Ohio.

**DIED**—On Wednesday morning, March 6th, 1889, at her late residence, Hender-son, Md., **Esther L. Meredith**, aged forty-eight years and one month.

Sister Meredith and her husband, Wm. W. Meredith, have long been connected with the church at Cow Marsh. She was baptized June 22d, 1877, having witnessed a good confession before many witnesses. Since then she had shown a life of constant devotion to the cause, adorning her profession, and presenting a worthy example to all around of meekness, of sincerity, and steadfastness in the truth. She was complaining about three weeks, but there was no particular alarm until the last three or four days. It seemed to be a complication of diseases. I cannot convey to those who had never shared the hospitality or enjoyed the fellowship of this family in their home much idea of the virtues of this spiritual minded sister, or the loss that the family and the church have sustained. We had fondly hoped that she had many years yet to serve her generation as a mother in Israel. The blow has fallen upon the family suddenly and with crushing weight. The world is not capable of making up their loss. I

learn from the family that she was fully aware that the time of her departure was drawing near, and that she seemed to enter somewhat into the realities of the eternal world while yet clothed with mortality. The presence of a child that had been called away some time before seemed to be near, whose voice, with that of the Savior, was calling her to a happier home. While able to sing she repeatedly sang, "There is a place of hallowed peace  
For those with care oppressed,  
Where sighs and sorrowing tears shall cease,  
And all be hushed to rest."

Instead of indulging in continual sorrow for the loss of those who were so dearly loved while here, we have cause for gratitude for the boon that has been given us to enjoy for a time. A bright and worthy example has been left to us.

The bereaved family, the husband and three children, have the sympathies of the entire community, while they sorrow not without the assurance that the wife and mother has gone to receive the end and consummation of her faith and hope.  
E. RITTENHOUSE.

**Mr. John H. Elliott** died near Concord, Sussex Co., Del., Feb. 13th, 1889, aged sixty-nine years, two months and sixteen days.

His widow is a member of the Broad Creek Old School Baptist Church. Mr. Elliott was not a professor, but rather a confessor, and manifested a love for the truth by his kindness and hospitality to those of our faith and order, and by his request that if no Old School Baptist could be obtained to conduct the funeral services, he wanted no other service held. He was twice married, and has left a widow, eleven children and twenty-three grandchildren. He was highly esteemed as a citizen, as was manifested by the large and respectful attendance at his funeral. He was consigned to rest in the church-yard of the Asbury Methodist Church, in whose meeting-house services were conducted by the writer.

W. W. MEREDITH.

DELMAR, Del.

OUR beloved sister, **Mrs. Frances O. Dewey**, of Havana, Schuyler Co., N. Y., departed this life Jan. 19th, 1889, aged thirty-five years, one month and eleven days.

She was baptized in the fellowship of the Old School Baptist Church at Burdett, N. Y., Sept. 3d, 1871, by Elder St. John, and remained a firm believer in the doctrine of salvation by grace until her death. She had one son, DeHart A. Dewey, aged five years, five months and eleven days, who has gone on before her. The funeral was held in the meeting-house at Burdett, and I spoke to a large congregation of mourners and friends.

She leaves a kind husband, a son, an aged mother, brothers, sisters, and many friends, to mourn their loss. May God bless and comfort them in their afflictions.

CHARLES BOGARDUS.

G. BEEBE'S SONS.—Please publish the death of my father, **Gershom H. Howell**, who died Jan. 26th, 1889, aged eighty-four years and eight months, lacking two days.

He belonged to the Old School Baptist Church sixty-four years. He had not been well for some time, but was sick only six days before he died. He was a reader of the SIGNS for many years, and read the Church History through twice when he first received it, and read it afterward.

SARAH M. HOWELL.

MATTITUCK, Suffolk Co., N. Y.

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VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 17, 1889.

NO. 16.

## CORRESPONDENCE.

UTICA, N. Y., Feb., 1889.

DEAR BRETHREN BEEBE:—The inclosed by brother H. Cox, of Kentucky, finding a responsive "Amen" in our hearts, and having obtained consent of the writer, I forward you for publication in the SIGNS OF THE TIMES, should it meet your approval, that others of like precious faith may be comforted and instructed therewith. Brother Cox has other texts under consideration, which when arrived at I hope he will at once send to you for insertion in our dear family paper.

Also, will brother Wm. L. Beebe please give his views on Job xix. 25-27, especially the twenty-sixth verse?

L. ALEXANDER.

GHENT, Ky., Jan. 27, 1889.

DEAR SISTER LYDIA ALEXANDER:—Yours of the 18th instant is at hand, in which you wish my views on Matthew xii. 43-45, which reads as follows: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

The closing words of that paragraph are, "Even so shall it be also unto this wicked generation." The unbelief of that generation, which evidently were the Jews, with whom our Lord was daily surrounded, is clearly declared by him in that chapter. Their unbelief was fully made manifest when they said, "Master, we would see a sign from thee." But he said to them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." That is the generation of whom our Lord speaks, "Even so shall it be also unto this wicked generation." That generation was the unbelieving Jews, that people who witnessed the wonderful miracles wrought by our Lord; yet they would not believe that he was the promised Messiah. Although they witnessed his wondrous power in healing the sick, making the dumb to speak, the blind to see, the lame to walk, and the dead raised up, yet they cried out,

"Away with him! crucify him! crucify him!" That was the generation of which our Lord spoke, saying, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest." The inquiry arises, What was that unclean spirit that went out of the unbelieving Jews? It will be remembered that the Jews were, at the time our Lord appeared upon the earth, divided into three classes, the Scribes, Pharisees and Sadducees; the latter of which our Lord called hypocrites, because they claimed to look to the law and the prophets, which taught the doctrine of the resurrection of the dead. They were Jews yet when they claimed to hold as true all things taught in the Old Testament Scriptures, which declared the coming of our Lord, his death, burial and resurrection. They denied that resurrection. Then surely they were hypocrites. But the two other classes were no better than those hypocrites. The Scribes were the most highly educated class among the Jews, and claimed, by reason of their great literary attainments, to know and understand the law more perfectly than any others, and to comprehend more fully the teachings of the prophets; but when our Lord appeared, their utter ignorance of both the law and the prophets was made fully manifest by their denial of him of whom Moses in the law and the prophets did write. They demanded a literal construction and carrying out of the law. An eye for an eye and a tooth for a tooth was demanded by them. If the offender plucked out the right eye of his enemy, his right eye must be plucked out; and if he extracted the front tooth of his enemy, his front tooth must also be extracted. But that class failed, notwithstanding all their education, to know anything about the spirituality of the law; and they failed, notwithstanding their great learning, to comprehend the teachings of the prophets. They regarded the Pharisees as being greatly beneath them, and looked upon the Sadducees with contempt. They regarded the Pharisees as being in great error because of their liberal construction of the law. The Pharisees were willing to accept fines in money from offenders, instead of the exact penalty named in the law. All three of these classes claimed to be *par excellence* righteous; hence they pretended to thank God that they were better than others, that they paid tithes of all they had, and kept the

law. They all were a very religious people, but their religion was a mixture of Judaism and Paganism. At the time of the coming of our Lord a great controversy was going on between these three classes. The law was read every sabbath in the temple, and each heard and placed his own construction on it. Their constructions were drawn from their carnal minds, which were enmity against God. Hence, when our Lord appeared, in fulfillment of the law and the prophets, they knew him not; and their enmity against him was made manifest in their uniting with Pagan Rome in the persecution and crucifixion of our Lord and his disciples. Yet many of them followed him during his ministry, but they followed him for the loaves and fishes. While they were thus following him they were walking in dry places. Those places were dry, for there was none of their natural religion before or with them. They could drink of the wine at the marriage feast in Cana of Galilee, and they could eat of the loaves and fishes in the wilderness; but they could not, by all their natural powers, understand the power which wrought such wonderful changes in natural things. At that period of the world's history a sort of religious chaos seemed floating over all civilization. It was a combination of Judaism, Paganism and infidelity. The latter predominated, as is evident by all joining in the persecution of the innocent Son of God and his feeble followers, who were as sheep among wolves. Then surely all except the followers of Jesus were walking in dry places, seeking rest, and finding none. You, my dear sister, no doubt have long since been made to know that there is no rest but in the name of Jesus. When the unclean spirit, which was the spirit of persecution, had gone out of those who drank that wine and ate of those loaves and fishes, their natural religion left them; and while they, no doubt, were filled with natural wonder and astonishment when beholding those God-like displays of his power, yet love for him and for the wonderful truth he taught was absent—found no lodgment in their hearts. Then they surely were walking through dry places, seeking rest, and finding none. There is no rest, as we have said, but in Jesus. Carnal professors are now, as they have ever been, seeking rest outside of Jesus, outside of the great truth of the gospel, which centers in Jesus; but they find none,

for the reason that the unclean spirit of idolatry, persecution and unbelief has not been cast out of them. But at times it may have gone out of them. If that spirit could go out of a man, it could return; and when it returned to this natural man, and took possession of that man (that house), it found it swept and garnished. Yes, the last vestige of those feelings and impressions made upon the natural heart and mind by visible demonstrations of the power, goodness and mercy of God, is swept out. Then he is in condition to take with himself the seven spirits, which mean all the corruptions of the flesh, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness and revelings. The word "seven" is a perfect number in the Scriptures, and it fitly represents the condition of him who once spiritually was walking through dry places; not where there were streams of living water flowing from the throne of God, which represent the saving grace of our God, which gives rest to the weary pilgrim all along the journey of life; gives rest to the dear saints, whose God is the Lord, and who pray day by day for grace to overcome those evil spirits. It is in that grace they find that victory which they so much crave and desire—a victory in which they are made to lie down in green pastures, beside still waters; not in dry places, but in that glorious, spiritual Canaan. There the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with cars, neither shall gallant ship pass thereby. Ah, my dear sister, what a wonderful contrast between that man who is walking through dry places, seeking rest, and finding none, and him who by grace divine can say, "There the glorious Lord will be unto us a place of broad rivers and streams." The dear saints often hunger and thirst after righteousness; but they have the blessed promise that they shall be filled. They often feel, as Achsah said to her father Caleb, "Thou hast given me a south land; give me also springs of water." They realize and know that in this south land, this land in which they in years gone by walked through dry places, seeking rest, but finding none, they found no rest till Jesus gave them the upper and the nether springs, from which they drank freely the waters of salvation, that water which is in them a well of



living water, springing up into everlasting life.

"The last state of that man is worse than the first." Here our Lord draws a striking and forcible comparison. That man represented the Jews, who had been greatly blessed, to whom had been given the oracles of God; but they heeded them not. They received not the wonderful truths recorded in the law and by the prophets. Their carnal minds were enmity against the great Giver of that law, against him who had inspired the prophets, and enabled them to foretell the coming of the Messenger of the covenant to his temple, in which he would make one great and perfect offering for the sins of his people. In their corrupt minds they looked for the appearing of a great temporal prince, who would conquer all the enemies of Israel, and establish that nation above all the nations of the earth; hence their pride and unbelief. What a contrast between the carnally minded and those who by regenerating grace are enabled to look into the spirituality of the law of God. They are prefigured by the sabbath named in that law, that rest which is secured to all the redeemed. They do not walk in dry places, but in the paths of peace and rest; that rest which they find only in him who is the end of the law to them, to all who are made spiritually minded, and thus prepared to worship their God in spirit and in truth. Our Lord said, "The last state of that man is worse than the first. Even so shall it be also unto this wicked generation." Having attempted to show that the unbelieving Jews, with whom our Lord was surrounded during his ministry, were specially referred to by the words, "wicked generation," let us turn our thoughts to what their last state was. Our Lord said to that generation, "Behold, your house is left unto you desolate." In this language, as well as when he said, "The last state of that man is worse than the first," he uttered a prophecy of the overthrow of Jerusalem. He was looking in prophetic wisdom upon that period when their city would be overthrown, their temple destroyed, and that generation driven into exile and captivity. He also said, in describing the last state of that generation, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Solomon said, "The wicked is driven away in his wickedness; but the righteous hath hope in his death." That language applies to that wicked generation which was driven from Jerusalem. They were driven away in their unbelief, to suffer the tortures of a complete separation from the land they loved, from that land which had been given to their fathers, Abraham, Isaac and Jacob, for them. They had been greatly blessed by the Almighty in that land; but now they had entered upon their last state, which was surely worse than the first. But how

solemn the thought, that in their fearful overthrow they are compared to all the generations which know not God; all who, like that wicked generation, live upon heaven's bounties, and die in unbelief. But Solomon said, "The righteous hath hope in his death." This language of that wise king makes a rift in the clouds that overshadow us, when our meditations are upon those who know not God. Ah, my dear sister, were it not for that hope, all would be darkness, gloom and sorrow! "The righteous hath hope in his death." The believing Jews had loved their land and their great city; but when the period came for its destruction, their God in whom they trusted opened a way for them to escape to the mountains from their doomed city. So God is a present help in every time of need to his people. He says to them, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee. For I am the Lord thy God, the holy One of Israel, thy Savior." In him, dear sister, let us trust; for he is the hope of his people, the rock of their salvation, and to his great and wondrous name is due all the glory.

You will please excuse the length of these feeble and rambling thoughts, and accept them as a token of my christian love. I greatly sympathize with sister Kendall in her affliction, but hope that she has the presence of our glorious Lord to comfort her. I may at some future time offer you some thoughts on the other texts to which you called my attention.

Please write me when you have leisure, and believe me affectionately yours,

H. COX.

KELLY'S CORNERS, Mich., Feb., 1889.

DEAR BRETHREN:—I send you this letter of brother Jones, which, as he says, is submitted to your judgment. I was greatly pleased that any of the dear brethren should notice my request. When I reflect that for the offense of one person in one tribe of Israel the Lord plagued and troubled the whole camp, I can but feel that it was a matter that concerned them all. I have often thought of the case of Phineas, to which the brother refers. It would seem a strange act for which he should receive the "covenant of peace." The idea that is generally carried of a "peacemaker," is one who does not meddle nor trouble himself about the affairs of others, so long as he keeps out of trouble himself. But I truly feel that we learn that that which pertains to the peace of Jerusalem is the affairs of every one who loves her.

Your sister in gospel bonds,  
KATE SWARTOUT.

GLENWOOD, Tex., Jan. 25, 1889.

MRS. KATE SWARTOUT—DEAR

SISTER IN CHRIST:—Some time early in the fall I noticed a communication in the SIGNS OF THE TIMES over your signature, in which you referred to the affiliation by church members to the secret institutions of the day, and in which you requested Elder Wm. J. Purington, or some other brother, to write on the subject. I felt interested in the subject, and hoped to see something from brother Purington, or some other brother, on it; but if anything relative to the subject has appeared in the SIGNS, I have failed to notice it. I am fully agreed with you that members of the church who attach themselves to secret orders should not be held in fellowship with the church. They should be no more allowed to bring their institutions into the church, than was an Israelite allowed to bring into the camp of Israel a daughter of Moab. This is my understanding of the Scriptures, which I will proceed to bring to bear. I believe that, when in the proper spirit, it is the chief desire of all the children of God to be like the Captain of their salvation, Jesus. They are safe in putting their footsteps wherever they see the footprints of Jesus; but where they do not see his footprints, it is certainly unsafe for them to go. When arraigned before a council of the Jews, on trial for his life, in answer to the chief priest, who asked him of his disciples and his doctrine, "Jesus answered him, I spake openly to the world: I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing."—John xviii. 20. Then if our Savior said nothing in secret, what authority has any of his children to bind themselves together with a society who do their teaching in secret? How strange that any who have any love for Jesus, or for the peace and harmony of his church, would desire to be "unequally yoked together with unbelievers." "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. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 14-18. If we could bring to bear no other Scriptures, it seems to me that the above would be sufficient to show that it is wrong for the people of God to unite with those orders. In doing so, they yoke themselves together with unbelievers, and defile the temple of God. Many, if not all, of these institutions

have their forms of religious service, and their chaplain to conduct them. The chaplain may be an immoral or even a wicked man, or a religious hypocrite, as no doubt is sometimes the case; and some of them are no doubt infidels. Thus the believer enters the lodge, being under the same yoke with the wicked, hypocrite, or infidel, and goes through the form of services (often, probably, without any faith in it; and that which is not of faith is sin), and enters into their counsels, planning for their own interests, and often planning against the interests of others, which is directly contrary to the spirit of true christianity, which is "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and to him that taketh away thy cloak, forbid not to take thy coat also." "And as ye would that men should do to you, do ye also to them likewise." In participating with the religious worship of those institutions, the believer is going directly contrary to the teaching of the word, which says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 10, 11.

It is sometimes argued that those institutions, or at least some of them, make one more charitable or benevolent. In answer to this, I once asked a prominent Mason if his obligations to his society brought him under any more obligations to be charitable than he was previously under to his Creator and to his fellow-man. He said they did not. Then said I, "If a man is more charitable because he belongs to the masonic fraternity, he is showing more respect for his obligations to a body of men than he is to his God." If a believer joins, one of those institutions for worldly advantage, he shows a lack of confidence in his Master, who has said, "I will never leave thee nor forsake thee." "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you."—Luke xii. 27-31. In all this the believer is told that the nations of the world seek after all these things. And the world hates the disciples of Jesus, because he has chosen them out of the world.—John

xv. 19. So they are commanded to seek first the kingdom of God, and such things as they have need of shall be added unto them; for their Father in heaven knoweth what they have need of. In seeking the kingdom of God, they are far from seeking the interests of secret institutions. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. Instead of bringing joy, peace or righteousness, either to the church or the participant, it always brings trouble, confusion, &c., for members to persist in participating with those orders. Any Primitive Baptist who does not desire the peace and harmony of his church above the benefits of worldly institutions, does not deserve membership in a church. It seems to me if I could see no other harm in uniting with those institutions, I would consider it a great wrong for me to do a thing so contrary to the feelings and judgment of the majority of my brethren, and I do hope I may ever be kept willing to sacrifice all worldly things for the peace and harmony of the church, as far as is necessary to that end. Now I know something by sad experience of the evil effects of church members persisting in uniting and affiliating with secret institutions: not that I have ever belonged to one; for I never have, since I had a name among that people that I believe to be the church of the living God, felt any desire to belong to one. But I have known of a few instances where a great deal of trouble has been caused, and especially one instance, where a preacher of considerable influence, together with several members of churches of his charge, united with a sort of an insurance society, which has caused a coldness, barrenness and alienation that has been felt for several years, and to all human appearance will be felt for many years more, notwithstanding said preacher has moved away, and most of the churches have no fellowship for his course. Jesus, in giving instructions with reference to his kingdom, as to who should be greatest, &c., says, "Woe unto the world because of offenses! for it must needs be that offenses come: but woe to that man by whom the offense cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt, or maimed, rather than having two hands or two feet to be cast into everlasting fire. 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. 7-9. The above quotation is given, I understand, to teach the kingdom or church of Christ the necessity of the exercise of strict discipline. In speaking of offenses, he certainly does not mean the stirring up of their natural passions; but one

becomes an offense to the body of Christ when he walks disorderly; and one of God's children is certainly walking disorderly who goes into things for which there is no command or example laid down in the New Testament. Now we are given this command by the great apostle to the Gentiles, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us."—2 Thess. iii. 6. Now the apostle Paul tells us, in more than one place, that the church of Christ is his body, and he is the head of that body.—See Eph. i. 22, 23. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?"—1 Cor. xii. 13-16. I quote the above to show that the church is spoken of as a body, having an eye, a hand, an ear, foot, &c. Now Jesus, the King in Zion, and her supreme Lawgiver, gives the remedy, should any of these members offend the body; and should they fail to observe his law, the consequence is, invariably, they (the church) are cast into hell fire; that is, confusion. I understand this to be a case where one becomes an offense to the body by continually persisting in any disorderly course, and stubbornly refuses to repent or turn from his course. Persisting in such a course, he casts a reflection on the cause of his Master, as well as casts a stumbling-block before his weaker brother, and offends him, or causes him to do something detrimental to his own peace and happiness, and thus sometimes causes the weak brother to perish (lose his spiritual happiness and church privileges), for whom Christ died. Sometimes a member of the body, even the smallest member, becomes affected with a sore, is diseased, or wounded, and needs medical attention; and sometimes it reaches that stage that amputation is necessary, in order to save the body. If we fail to do our duty towards this one member, the whole body suffers, and sometimes sickens and dies. So it is with churches, as observation has taught me; and no doubt but you have learned the same sad lesson, my sister, long before this. One thing forbidden national Israel was, that they should take to themselves daughters of other nations for wives; when they did so, it invariably brought the chastening rod of their God upon them, as in the case of Baal-peor, when Balaam taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to

commit fornication.—Rev. ii. 14. For that cause four and twenty thousand of them fell in the plague.—Num. xxv. 9. Now, to my understanding, the institutions of the day ("daughters of men") are to spiritual Israel just what the daughters of other nations were to national Israel; or in other words, the one is a type of the other. And as those daughters were calculated to lead the children of Israel into idolatry, so these institutions are calculated to lead the children of God in this day into idolatry. One thing that "he which hath the sharp sword with two edges" had against the church in Pergamos was, that they had "there them that hold the doctrine of Balaam." Then how careful should every church be that they hold not them that hold the doctrine of Balaam. Faithful Phineas was blessed of the Lord (and so was all the congregation of Israel) for a faithful performance of his duty, when Zimri brought into the camp of Israel a Midianitish woman; for he slew them both.

I once knew a brother to join an institution called the "Knights of Honor." His case was neglected for some time, which, I believe, was the cause of another joining. When his case was taken up by the church (for the act was a violation of one of her Rules of Decorum, as is the case with most of the churches in this country), he undertook to justify himself; and in making his defense, he wished to read the Constitution, &c., of his institution, which looked a little like the case of Zimri bringing in the Midianitish woman; but he was cut off (killed to church privileges), as was Zimri, which proved a blessing to the church; for none of her members since that time have done as he did; and he afterwards was made willing to forsake his Moabitish wife, and come back to his brethren, and was restored.

Dear sister, the above thoughts, together with many more of like nature, have been many times running through my mind since I read your letter, and I have often had it on my mind to write to you on the subject; but in the hope of seeing something in the SIGNS more to the point, and partly for want of opportunity, I have failed to do so until the present time; and now, if it proves satisfactory, and you think it worth your trouble, you may submit it to the editors of the SIGNS; but if not, all will be right, for I feel that it is far from being perfect. Somehow it got on my mind, and I have written for relief of the same. If it should prove of any good or comfort to you, or others of the household of faith, I shall be amply rewarded for my pains. These are about the only apologies I have to offer for intruding on your time and patience.

I am, as ever, your little brother in hope of eternal life, which God, that cannot lie, promised before the world began,

H. B. JONES.

CAMPBELL'S FORD, Tenn.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have been called upon to answer the following questions: "If God has an elect people which he will absolutely call to life, and save with an everlasting salvation, regardless of means, as you Baptists claim, why do you preach, and for what purpose did God ordain preaching?"

God has an elect people. "Who shall lay anything to the charge of God's elect?"—Rom. viii. 33. "According as he hath chosen us in him before the foundation of the world."—Eph. i. 4. From these Scriptures it appears beyond all doubt that God has an elect people in this world. Was their election based upon foreseen good works in them, which moved God to make that choice, and to call them to life? To the law and to the testimony. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved; but Esau have I hated."—Rom. ix. 11-13. "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."—2 Tim. i. 9.

Thus it appears that God has an elect people, and that they were not chosen because of their good works, as Arminians would have it.

Was it from choice of their own that they are born of the Spirit? "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. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16.

Is it not at an unexpected time that this new birth takes place? It seems that it was so with the apostle Paul. "And as he journeyed, he came near Damascus: and suddenly [which is unexpectedly] there shined round about him a light from heaven." Now, brethren, can we not testify to the same? As we journeyed, suddenly something took hold of us, which showed us our lost condition before God; and the more we tried to get rid of it, the more we were impressed with it.

Now to the question, "Why do you preach?" If God has commanded a thing, that is sufficient. Whether it appears to accomplish anything or not, it is our duty to do it, without asking the why, or, "What doest thou?" But we will endeavor to show why we preach. "And he said unto them [the apostles], "Go ye into all the world [among all languages, kindreds and tongues of the earth], and preach the gospel [not the commandments of men, but the gospel, which is the power of God unto salvation to every one that believeth] to every creature.

[Undoubtedly these are the spiritually alive, as the dead can neither hear nor witness; and unregenerate sinners are dead in trespasses and sin.] He that believeth and is baptized [not if he will, but is] shall be saved [preserved from false doctrines, &c.]; but he that believeth not shall be damned; that is, condemned; not sent to hell, but subjects of chastisement, or liable to be beaten with many stripes, as I understand.—Mark xvi. 15, 16. "Go ye therefore and teach all nations [undoubtedly those who are made alive, as the dead cannot receive instruction], baptizing them [not part of them, as the pronoun them, it seems to me, must include all that are to be taught] in the name of the Father, and of the Son, and of the Holy Ghost: teaching them [all] to observe all things whatsoever I have commanded you."—Matt. xxviii. 19, 20. Paul told Timothy to preach the Word; and John says, "The Word was made flesh, and dwelt among us." It seems to me that this ought to be sufficient to satisfy any one why we preach.

I will now notice another part of the inquiry; and in doing so, I will ask a few questions. To whom was the word of this salvation sent? "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent."—Acts xiii. 26. Now should I, Arminian-like, start out to find some one who is not of the stock of Abraham, and does not fear God, and tell him that God has sent me to set life (which is the word of this salvation) and death before him, and for him to choose which he will have? We will notice what our Lord said to Peter, that we may know his purpose in preaching.—Read John xxi. 15-17. He here commands him three times to feed his lambs and sheep, but says nothing to him about feeding anything else. He undoubtedly had reference to Peter's ministry. Now suppose that Peter had started out with the food which his Master had provided him with to feed his lambs and sheep, or his elect people, and had begun to call the dogs, wolves and goats, and to tell them (unregenerate sinners) that God had sent him to feed them; would he not have gone contrary to God's command? Would he not have been a transgressor? Would he not have been trying to do more than the Master told him to do? It appears then that the preaching of the gospel is intended for the benefit of God's people. "And as Moses lifted up the serpent in the wilderness, even so [notice that] must the Son of man be lifted up."—John iii. 14. Now if Moses commanded the heathen to look upon the serpent, even so should the ministry command them to look to Christ. But it seems that Moses only commanded the children of Israel who were bitten by serpents to look upon the brazen

serpent. In like manner is the Son of man to be looked upon. In like manner the ministry are to direct those who feel the need of Christ to look to him; those who are born again; those who are mourning his love to know; those who are weary and heavy laden; because Jesus is able to save to the uttermost all that come unto God by him. But Jesus says, "No man can come to me, except the Father which hath sent me draw him."—John vi. 44.

It seems now that God's purpose in the preaching of the gospel is to benefit his quickened people, who are born again, not of corruptible seed, but of incorruptible, by the Word of God.—1 Peter i. 23. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 21. Not one word is here said about quickening sinners. Why not? Because "It is the Spirit that quickeneth; the flesh profiteth nothing."—John vi. 63.

It now seems to me that I have not dodged the question, but have fairly met it, and answered it by the Scriptures of truth.

It seems to me that from the reading of the Scriptures it is the duty of the ministry of the word to take the oversight of the flock of God (not the world), and to feed the sheep (not goats), to strengthen the brethren (not the bastards), to warn them of the sword, to warn them of the enemy, and to officiate in the house of God.

And now, brethren, as I am young in the cause, and as this is the first time I ever tried to write upon a religious subject, and being unlearned, I will say to you, Do with this as you think best. If there is anything in it that would be edifying, you will please give it a place in your paper, the SIGNS OF THE TIMES; and if not, all will be right with me. I believe that God must prepare the ground on which to sow his seed, although some seed falls by the wayside. God opens the heart to receive the word. He must open the eyes and unstop the ears before any can receive instruction. Then comes in the work of the ministry; and it has an effect upon them that are prepared for the Lord. John the Baptist came to make ready a people prepared for the Lord.—Luke i. 17.

Yours in hope of eternal life,

P. N. MOYERS.

TIFFIN, Ohio, Jan. 20, 1889.

BRETHREN BEEBE:—An unusual crowd of work for several months has delayed a few things beyond their season, and among these is my subscription for the SIGNS. Now, confined to the house by a disabling accident, I find time to think of these things. I was interested and comforted by the communication of Elder Chick in the last number of the SIGNS. His idea of a judgment day seems to me to be in harmony with the Scrip-

tures and christian experience. How many a doubting soul has sought to stand a second time before its righteous Judge, to make more sure of the sentence for past sins; but having once declared, "Thy sins and thy iniquities will I remember no more forever," his promise is faithful to the end. Since reading Elder Chick's views I have been led to think by the words of a distinguished skeptic, Ingersol. After deploring the cold, unfeeling, aristocratic cruelty of the ruling classes in Europe and America, which secure for them ease, luxury and dominion, while the many are degraded and impoverished, he concludes: "Society is corrupted, because the laurels, the titles, are the gift of the corrupters. Christianity is not an enemy of this system; it is in harmony with it. Kings reign by divine right, and priests are appointed by the same authority," &c. The fact of general industrial bondage and oppression, with a resulting concentration of wealth and power, may be candidly admitted; but is christianity the cause? If kings and priests bear unjust, oppressive rule, is there any warrant for it in the New Testament? Nay, verily. He who was led as a lamb to the slaughter for having preached the gospel to the poor; who had driven from the temple the avaricious money-changers; who, instead of consorting with the rich and mighty of earth, was poorer than the birds and the beasts, having not where to lay his head; who became poor, that the poorest might be made rich; shall he be accused of instituting a religion that is in harmony with the unholy methods of kingcraft and priestcraft? God forbid! Why do men of intelligence charge these sins of covetousness and the lust of power to christianity? Because the popular, so-called christian churches are after spoils, making merchandise of gold and silver, precious stones, horses and chariots, and slaves and souls of men. Voltaire and Thomas Paine hurled their shafts of censure and criticism at the "christianity" of their day—the christianity that allied itself with the secular power for the sake of spoils; that kind of christianity which persecuted and burned at the stake the true followers of Christ as heretics and destroyers of the souls of men. No wonder that men like these—men with a natural love of justice, should denounce such christianity as a delusion and a fraud. History is repeating itself. King and priest are still like the leopard, who cannot change his spots, intent upon spoils and dominion; but their methods have been cunningly changed from force to mere guile. The end sought is the same, the spirit the same, the fruits the same—the enslavement of mankind. As the Papal power was permitted to rule until its cup of iniquity was full, so will the present systems of oppression, until in his own way God shall stay the tide. We are evidently nearing a crisis in human affairs, and also in the con-

dition of the kingdom of Christ on earth. Cold formality must yield to spirituality—a spirituality proving itself by its fruits of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The same fountain cannot send forth, at the same time, both sweet and bitter water. But come what may, God will be glorified, whether in the humbling of the proud and haughty, or in the exalting of the meek and lowly. As he brings the blind by a way they knew not, so will he vindicate his majesty and demonstrate his infinite love in a way not seen by men. As once went forth the cry, "O Liberty! what crimes are not committed in thy name!" so might we ask, "What deeds and works of darkness and unrighteousness have not been performed in the name of Christ!" Instead of pointing in derision at the practices of the so-called "Christian Church," let skeptics assail either the doctrine or the life of him who is exalted a Prince and a Savior, "to give repentance to Israel, and forgiveness of sins," and their shafts fall harmless as upon a triple coat of mail. But alas for those who, with the noise of many hammers, saws and smoothing-planes, are trying to erect a temple to the living God! The arrows of truth, though sent from the bow of an unbeliever, will cut to the heart. Those whose trust is in the grace of God alone can say, with the poet,

"I know not what the future hath  
Of marvel or surprise;  
Assured alone that, life or death,  
His mercy underlies.

"And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed he will not break,  
But strengthen and sustain.

"No offering of my own I have,  
No works my faith to prove;  
I can but give the gifts he gave,  
And plead his love for love.

"And so, beside the silent sea,  
I wait the muffled oar;  
No harm from him can come to me,  
On ocean or on shore.

"I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care.

"O brethren, if my faith is vain,  
If hopes like these betray,  
Pray for me, that my feet may gain  
The sure and safer way.

"And thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me, if too close I lean  
My human heart on thee."

If saved, a sinner saved by grace,  
JOHN SEITZ.

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EDITORIAL.

MIDDLETOWN, N. Y., APRIL 17, 1889.

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

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JUDGMENT OF THE SAINTS.

(Concluded from last number.)

"OUR God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah."—Psa. l. 3-6.

"He shall call to the heavens from above, and to the earth, that he may judge his people." Let it not be forgotten that it is of our God that this declaration is recorded. He does not call in vain, as men often do; but his call is always effectual in the accomplishment of his will. It is not left to finite intelligence to guess at this important truth; God has plainly declared it by the inspired prophet. "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."—Isa. lv. 10, 11. His call is not a mere supplication. Even when he calls to the heavens that call comes "from above." Such a call can come from no other source but from the mouth of the Lord, whose throne of glory is above the heavens. All created beings are below the heavens, and their call must therefore be from beneath. But in the declaration that he shall call "from above" to the heavens the absolute authority of his word is signified, as is expressly declared in the quotation from Isaiah. It is a very limited application of this wonderful announcement of the truth of God, to understand it as referring to the firmament of the starry canopy which is over our heads. Since "The eyes of the Lord are in every place, beholding the evil and good," to his omnipresence there can be no locality either above or beneath his own abode. It is as he is revealed in Christ Jesus exalted with the right hand of God, and "made higher than the heavens," that our God shall call to those heavens from above, and his word shall command obedience. Under the typical dispensation given by the hand of Moses, the divinely ordained law was the heaven over their heads, and

the nation of Israel was the earth. That people to whom that legal covenant was given had no more power to change one of the ordinances given to them than in nature the earth has power to change any of the ordinances of the Creator in the natural firmament. Yet the God who ordained that legal dispensation did not surrender his own supreme authority and omnipotence. He added that law "because of transgressions." But even that heaven and the material universe, as well as all others works of our God, are created by our gracious Lord, and all are subservient to his great purpose of love in saving his people from their sins. In their deepest afflictions and in thickest darkness, let the saints never forget that "Our God" calls from above to the heavens, whether of the material creation, of the holy law, or of his providential government, and that his word has all the power of the self-existent Jehovah to secure its fulfillment. His eternal truth is pledged that it shall be obeyed.

The object of this wonderful appeal to the heavens and to the earth, is "that he may judge his people." Not even in the display of his loving-kindness to his saints, has our God violated the sacred principle of his own infinite holiness. He displays the glory of his truth and justice in the salvation of his people from their sins, and his holy law is magnified in the deliverance of every lawful captive, who is saved from his sins, "Being justified freely by his grace through the redemption that is in Christ Jesus." It is in this way that our God calls "to the heavens from above, and to the earth, that he may judge his people." They rejoice in the assurance that he is righteous in the exercise of mercy; and that justice is satisfied in the salvation of the subjects of electing love. So the psalmist sings, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." The blessed people who know this joyful sound, are judged not according to the law of sin and death, but according to the law of the Spirit of life in Christ Jesus. They receive chastening in every departure from the pathway of obedience to their Lord, and learn that "It is a fearful thing to fall into the hands of the living God;" but they cannot lose that eternal life which is hid with Christ in God. The awful weight of this judgment of his people is signified by the solemn appeal in the text. It is no ordinary occasion when our God thus calls from above to the heavens and to the earth. In the execution of his judgment, the sinless Redeemer must be made a curse for the redemption of that people. That dreadful work he has fulfilled. Now, all the subjects of his redemption are delivered from the curse which fell upon him, and can never more come under its condemnation; but they are still under the law to their

Redeemer. His law is in the new heart which he gives to every one whom he calls by his grace, so that it is their highest privilege to keep his commandments, because they love his law. No mere observance of outward forms of obedience is acceptable in the sight of God. "Love is the fulfilling of the law."—Rom. xiii. 10. Where this heavenly fruit of the Spirit is in exercise the judgment of our God is always in assurance and comfort to the humble saint; where it is found that one of this peculiar people has become lukewarm and indifferent, the judgment of our God will visit his iniquity with stripes. He is just as well as merciful. His faithfulness is manifest in his chastening rod as well as in the sweet comforts which he ministers to his obedient children. It is a very unfavorable indication for any professed follower of Jesus, if he can disregard the commandments of our Lord without experiencing severe chastening. On the other hand it is written that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked."—Psa. xciv. 12, 13. The judgment of his people by our God is not to determine whether they are his people; but because they are certainly his. The fact that he does hold them to answer at his judgment seat continually, is positive proof that he recognizes them as his own chosen people. In the type he says to the nation of Israel, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos iii. 2. In the strict visitation of his just rod upon them in all their wanderings God himself bears witness to the genuineness of their hope in his salvation. For the revelation to them of that assuring testimony, our God commands his law, as their heavens, to bear its part in showing his righteousness and his wrath against sin. To those who have been made to hunger and thirst after righteousness it is not enough that they should be saved from the punishment due to their transgressions; they want to be freed from the pollution of sin. This deliverance can come from no other source but from that word of our God which is omnipotent to save to the uttermost them that come unto God by the precious Redeemer. On their behalf our God in judging his people sends forth his sovereign command even to the heavens and to the earth; and his holy law, with all the rites and ceremonies which are included under it, must obey his word.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." This is the irresistible call which comes down from our God to the heavens, and to

the earth. Can there be any uncertainty in regard to this call being obeyed? Certainly such a question cannot trouble those who are sure of the infinite power which is in the hand of our God.

"He is power, and can fulfill; He is love, and therefore will."

There can be no question of the gathering of all his saints unto him, so long as he is able to do his will. The heavens and the earth obey the voice which sends forth this majestic call. Neither can there be any uncertainty as to the very characters who shall be gathered. They are expressly designated not only as being the saints of our God, but another peculiar description marks them. They are "those that have made a covenant with me by sacrifice." Notwithstanding this express designation of the subjects of the gathering here commanded, it is strange that every saint is troubled with anxiety because he can find no other way in which he can claim an interest in the covenant except by sacrifice. Realizing his utter destitution of merit in the sight of divine justice, the tempted saint is ready to concede the truth of the charges brought by the adversary against his hope; for he has to confess that in himself dwells no good thing. But what is this in our text, specifying "a covenant with me by sacrifice?" A sacrifice includes the confession of sin and unworthiness. One has no use for sacrifice so long as he is able to negotiate upon equal terms with him whose favor he seeks. The fact that this covenant is made by sacrifice proves that all who are included in this description are such as are conscious of their own sinfulness. It is plain that none are to be gathered unto our God but those who are cut off from all claims of merit in themselves. Their only hope is in the one offering by which our perfect High Priest has "perfected forever them that are sanctified." This sanctification is through the offering of Jesus Christ once. These are all the saints who are to be gathered in obedience to the call of our God to the heavens from above, and to the earth. They are filled with dismay and terror when they look upon the clouds of thick darkness from which they hear the thunder of condemnation against sin. Each of them confesses in his heart the seal of his own condemnation. But to those hopeless ones there is revealed the salvation of our God in that covenant which is made by sacrifice. These prisoners are by the blood of the covenant of their Redeemer sent forth out of the pit wherein there is no water; and to them he says, "Turn you to the stronghold, ye prisoners of hope."—Zech. ix. 12. The blood by which this covenant is sealed is the precious blood of Christ. This blood cleanseth us from all sin. Therefore every glorious perfection of the Holy One unites in the command that they who are thus cleansed shall be gathered

unto our God. The perfection of the sacrifice is already declared by the eternal Judge. Without the full satisfaction of every demand of infinite justice, our great atoning Sacrifice could not have risen from the death which he endured in bearing our sins in his own body on the tree. That complete satisfaction is attested by the resurrection of our Redeemer. In this everlasting covenant is secured all the salvation of every one included in its provisions of love and grace. So the last words of David proclaim the confidence of faith in the same great Sacrifice. "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow."—2 Sam. xxiii. 5. As there is no change in the everlasting purpose of our God, this covenant by Sacrifice ever did and ever shall embrace every one of his saints. So this command of our God secures their being gathered together unto him. For this purpose he created the heavens and the earth, together with all that is in them. In his providential government of the universe, he calls to the heavens and the earth in bringing to pass the manifestation of his eternal purpose in thus gathering together in one unto himself all whose names are written in the heaven of that everlasting covenant, which is made by sacrifice, and not by their individual works of righteousness. This was illustrated in the sacrifice for Israel which was made by their high priest. Every Israelite was included in that sacrifice. So in the case of the spiritual Israel, every one of the saints is included in the accepted offering of our Redeemer. The power and justice of our God, as much as his love and mercy, are engaged for the fulfillment of this great command which he has thus solemnly uttered.

"And the heavens shall declare his righteousness; for God is judge himself. Selah." In this positive assertion of the accomplishment of the purpose of our God in the declaration of his righteousness by the heavens, it is important to consider that this can only result from the execution of his sovereign will according to that which he shall call to them from above. Whether it is understood of the natural universe, or of the legal dispensation, or of the revelation of the glory of God in the gospel, these "heavens shall declare his righteousness." It is not dependent upon any contingency in time whether this result shall be accomplished. Because the mouth of the Lord has spoken it, there can be no failure in the fulfillment of his word. This declaration could not be made if his call to the heavens from above were unable to secure the performance of his will. It is only in obedience to his call that the heavens do declare his righteousness. His omnipotence secures this result

in the gathering of his saints together unto our God.

No effort of the carnal mind can attain to the knowledge expressed in the latter clause of this verse. While man is willing to believe that God sits in judgment over the creatures of his hand, no argument can convince man that God himself is judge in the sense of determining all things by his own sovereign will. The pride of man claims to dictate to the God of heaven what shall be the standard by which he shall judge. If he shall not be governed by that dictation, then men will assume the right to decide that he is not just. In this they deny that "God is judge himself." If under any circumstances or conditions God is subject to the judgment or condemnation of any other being in earth or in heaven, then he is not judge himself. So those who thus charge God manifest that they are under the control of that man of sin, the son of perdition, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God."—2 Thess. iii. 4. When such suggestions arise in the mind of one of the saints they are certainly presented by the enmity of the carnal mind, which is so much like the devices of Satan that it is hard to distinguish between them. Remembering that "God is judge himself," the saints are not left to reason even in regard to their own hope in the salvation which God has revealed through the redemption that is in Christ Jesus. That hope is established upon the sure foundation of this covenant made by their great Sacrifice. It cannot be seen by reason; it is revealed alone through faith, which is the gift of God. This establishes their heart in the immutability of the eternal counsel of God, and is inseparable from the doctrine of salvation exclusively by grace according to the election of our God.

The closing word of our text, "Selah," is an original Hebrew word, which is not translated from the fact that its exact meaning is not understood. Some suppose it to be a musical term; others have understood it to signify "eternally, forever." This definition seems appropriate to the connection in which it is here used. Certainly our God is eternally and forever judge himself both in the kingdom of his grace, and in the universe of his creation. To him be glory and dominion, majesty and power ascribed by all his saints through Jesus, our Redeemer. Amen.

#### BACK NUMBERS.

WE have now discontinued sending back numbers to the first of the volume to new subscribers unless especially ordered. We still have quite a number of each issue on hand, and can supply them if desired.

#### SERIALS.

##### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

##### CHAPTER LX.

##### *Of the floor and walls of the inner Temple.*

THE floor of the oracle was overlaid with cedar, and so also were the walls of this house. "He built twenty cubits on the sides of the house: both the floor and the walls with boards of cedar. He even built for it within, for the oracle, for the most holy place."—1 Kings xvi.

In that he doth tell us with what it was ceiled, and doth also thus repeat, saying, for the oracle, for it within, even for the most holy place, it is because he would have it noted that this only is the place that thus was done.

Twenty cubits, that was the length and breadth and height of the house; so that by thus saying, he teacheth that thus it was built round about.

The cedar is, if I mistake not, the highest of the trees.—Ezekiel xxxi. 3-8.

Now in that it is said the house, the oracle, was ceiled round about therewith, it may be to show that in heaven, and in nowhere else, is the height of all perfections. Perfection in the church on earth, but not such as is in heaven. \* \* \*

Now heavenly glory is, that which goes beyond all perfection on the earth, as the cedar goes beyond all trees for height. Hence God, when he speaks of his own excellency, sets it forth by its height. The high God, the most high, and the high and lofty one, and the highest.—Psa. xcvi. 9; cxxxviii. 6; Gen. xiv. 19-21; Dan. iii. 21; v. 18; Psa. xviii. 13; lxxxv. 7; Luke i. 30; vi. 35; Psa. ix. 2; lvi. 2; xcii. 1; Isa. xiv. 14.

These terms also are ascribed to this house, for that it was the place where utmost perfection dwelt. I take therefore the cedar in this place to be a note of perfection, even the cedar with which this house was ceiled. For since it is the wisdom of God to speak to us, oftentimes by trees, gold, silver, stones, beasts, fowls, fishes, spiders, ants, frogs, flies, lice, dust, &c., and here by wood, how should we by them understand his voice, if we count there is no meaning in them? And the cedar of the house within was carved with knops and flowers. All was cedar. There was no stone seen.—1 Kings ix. 18.

\* \* \* \* \*

All was cedar; there was no stone seen. Take stone in the type for that which was really so, and in the antitype for that which is so mystically, and then it may import to us that in heaven, the antitype of the holiest, there shall never be anything of hardness of heart in them that possess it forever. All imperfection ariseth from the badness of the heart, but there will be no bad

hearts in glory. No shortness in knowledge, no crossness of disposition, no workings of lusts or corruptions will be there; no, nor throughout the whole heavens. Here, alas! they are seen, and that in the best of saints, because here our light is mixed with darkness; but there will be no night there, nor any stone seen.

The floor of the house was overlaid with gold.—1 Kings vi. 30. This, like that of which we read of the new Jerusalem, from God out of the heaven, says the text, the street of the city was pure gold; and like that of which you read in Exodus. "They saw under the feet of the God of Israel, as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness."—Rev. xxi. 21; Ex. xxiv. 10.

All the visions were rich, but this the richest, that the floor of the house should be covered or overlaid with gold. The floor and street are walking places, and how rich will our steps be then! Alas! here we sometimes step into the mire, and then again stumble upon blocks and stones. Here we sometimes fall into holes, and have our heel often caught in a snare; but there will be none of these. Gold! gold! all will be gold, and golden perfections, when we come into the holy place.

##### CHAPTER LXI.

##### *Of the ark of the covenant which was placed in the inner Temple.*

IN the word I read of three arks, to wit, Noah's ark; that in which Moses was hid; and the ark of the covenant of God.—Gen. vi. 15; Ex. ii. 3, 5. But it is the ark of the covenant of which I shall now speak.

The ark was made of shittim wood; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof, and a cubit and a half the height thereof. It was overlaid with pure gold within and without, and a crown of gold was made for it round about.—Ex. xxv. 10, 11.

This ark was called the ark of the covenant; as the first that you read of was called Noah's, because, as he in that was kept from being drowned; so the table of the covenant was kept in this from breaking.

This ark, in this, was a type of Christ. For that in him only, and not in the hand of Moses, these tables were kept whole. Moses brake them, the ark keeps them.

Not only that wrote on two tables of stone, but that also called the ceremonial, was put into the ark to be kept. The two tables were put into the midst of the ark, to answer to this, "Thy law is within my heart;" but the ceremonial was put into the side of the ark, to show that out of the side of Christ must come that which must answer that; for out thence came blood and water; blood, to answer the blood of the ceremonies; and water, to answer the purifyings and rinsings of that law.

The ceremonies therefore were lodged in the side of the ark, to show that they should be answered out of the side of Jesus Christ.—Ex. xxv. 16, 17; Deut. x. 5; xxxi. 26; Psa. xl. 8; John xix. 34; Heb. x. 7.

The ark had the name of God upon it; yea, it was called the strength of God, and his glory, though made of wood. And Christ is God, both in name and nature, though made flesh; yea, more, made to be sin for us.—2 Sam. vi. 2; 2 Chron. iv. 14; xiii. 6; John i. 14; Rom. ix. 5; 2 Cor. v. 21.

The ark was carried upon men's shoulders this way and that, to show how Christ should be preached by his apostles and ministers into all parts of the world.—Ex. xxv. 14; 1 Cor. xv. 15; Matt. xxviii. 19, 20; Luke xxiv. 46, 47.

The ark had these testimonies of God's presence accompanying it, as it had no other ceremony of the law; and Christ had those signs and tokens of his presence with him as never had man, either in law or gospel. This is so apparent, it needs no proof. Now for a few comparisons more.

It was at that that God answered the people when they were wont to come and inquire of him; and in these last days God has spoken to us by his Son.—1 Chron. xiii. 3; 1 Sam. xiv. 18; Heb. i. 2; John xvi. 23, 24.

At the presence of the ark, the waters of Jordan stood still, till Israel, the ransomed of the Lord, passed over from the wilderness of Canaan; and it is by the power and presence of Christ that we pass from the wilderness of this world to heaven.—Joshua iii. 15-17; John xi. 25; Rom. viii. 37-39; 1 Cor. xv. 54-57.

Before the ark, the walls of Jericho fell down, and at the presence of Christ shall high towers, and strongholds, and hiding places for sinners, be razed and dissolved at his coming.—Isa. vi. 20; xxx. 25; ii. 1-6; 2 Peter iii. 10; Rev. xx. 11-13.

Before the ark, Dagon fell, that idol of the Philistines; and before Christ Jesus devils fell, those gods of all those idols; and he must reign till all his enemies be put under his feet, and until they be made his footstool.—1 Sam. v. 1-4; Mark v. 12; 1 Cor. xv. 25; Heb. x. 13.

The Philistines were also plagued for meddling with the ark while they abode uncircumcised, and the wicked will be most severely plagued for their meddling with Christ with their uncircumcised hearts.—1 Sam. v. 6-13; Psa. l. 16; Matt. xxiv. 15; xxv. 11, 12; Luke xiii. 25-29.

God's blessing was upon those that entertained the ark as they should; and much more is, and will his blessing be upon those who embrace and entertain his Christ, and profess his name sincerely.—2 Sam. vi. 11; Acts iii. 26; Gal. iii. 13, 14; Matt. xix. 27-29; Luke xxii. 28, 29.

When Uziah put forth his hand to stay the ark, when the oxen shook it, as despairing of God's protecting

of it, without a human help, he died before the Lord; even so will all those do (without repentance) who use unlawful means to promote Christ's religion, and to support it in the world.—1 Chron. xiii. 9, 10; Matt. xxvi. 52; Rev. xiii. 10.

The ark, though thus dignified, was of itself but low, but a cubit and a half high. Also Christ, though he was the glory of heaven and of God, yet made himself of no reputation, and was found in the likeness of a man.—Ex. xxv. 11, 12; Phil. ii. 6-11.

The ark had a crown of gold round about upon it; to show how Christ is crowned by his saints by faith, and shall be crowned by them in glory, for the good he hath done for them; as also how all crowns shall stoop to him, and be set upon his head. This is shown in the type, Zechariah vi. 11, 14; and in the antitype, Revelation iv. 10; xix. 12.

The ark was overlaid with gold within and without; to show that Christ was perfect in inward grace and outward life; in spirit and in righteousness.—John i. 12-14; 1 Peter ii. 22.

The ark was placed under the mercy-seat, to show that Jesus Christ, as Redeemer, brings and bears, as it were upon his shoulders, the mercy of God to us, even in the body of his flesh, through death.—Ex. xxv. 12; Eph. iv. 23; v. 1, 2.

When the ark was removed far from the people, the godly went mourning after it; and when Christ is hid or taken from us, then we mourn in those days.—2 Sam. vii. 2; Mark ii. 19, 20; Luke v. 34, 35; John xvi. 20-22.

All Israel had the ark again, after their mourning time was over; and Christ, after their people have sorrowed for him awhile, will see them again, and their hearts shall rejoice.—John xvi. 1-3, 20-22.

By all these things, and many more that might be mentioned, it is most evident that the ark of the testimony was a type of Jesus Christ; and take notice a little of that which follows; namely, that the ark at last arrived at the place most holy.—Heb. ix. 3, 4. That is, after its wanderings; for the ark was first made to wander like a noninhabitant, from place to place; now hither, and then thither; now in the hands of enemies, and then abused by friends; yea, it was caused to remove from place to place, and that of which the world was weary. I need instance to you for proof none other place than the fifth, sixth and seventh chapters of the first book of Samuel; and answerable to this was our dear Lord Jesus posted backwards and forwards, hither and thither, by the force of the rage of his enemies. He was hunted into Egypt so soon as he was born.—Matt. ii. Then he was driven to live in Galilee, the space of many years. Also, when he showed himself to Israel, they drove him sometimes into the wilderness, sometimes into

the desert, sometimes into the sea, and sometimes into the mountains, and still in all of these places he was hunted by new enemies. And last of all, the Pharisees plot for his life, Judas sells him, the priests buy him, Peter denies him, his enemies mock, scourge, buffet and much abuse him. In fine, they get him condemned and crucified and buried; but at last God commanded, took him to his place, even within the vail, and sets him to bear up the mercy-seat, where he is to this very day, being our ark to save us, as Noah's did him; as Moses' did him; yea, better, as none but Christ doth save his own.

## CHAPTER LXII.

*Of the placing of the ark in the holiest or inner Temple.*

THE ark, as we have said, as the text declares, when carried to its rest, was placed in the inner temple, or in the most holy place, even under the "wings of the cherubim." "And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, unto the most holy place, even under the wings of the cherubim."—Ex. xxvi. 33; xxxix. 35; 1 Kings viii. 3; 2 Chron. v. 7.

Before this, as was said afore, the ark was carried from place to place, and caused to dwell in a tent under curtains, as all our fathers did. To show that Christ, as we, was made for a time to wander in the world.—2 Sam. vii. 1, 2, 6; Heb. xi. 9; John i. 10; xvi. 28; iii. 13.

But now, when the ark was brought into the holiest, it is said to be brought into its place. This world then was not Christ's place, he was not from beneath, he came from his Father's house; wherefore, while here, he was not at his place, nor could until he ascended up where he was before.—John viii. 23; xvi. 28; vi. 26; iii. 13. Christ's proper place, therefore, is the holiest. His proper place as God, as Priest, as Prophet, as King, and as the Advocate of his people. \* \* \*

It is said the ark was brought to the oracle of the house. Solomon was not content to say it was brought into the holiest; but he saith his place was the oracle, the holy oracle, that is, the place of hearing. For he, when he ascended, had somewhat to say to God on the behalf of his people. To the oracle, that is, to the place of revealing; for he also was there to receive, and from thence to reveal to his church on earth something that could not be made manifest, but from his holy oracle. There therefore he is with two tables of testimony in his heart, as perfectly kept; he also is there with the whole fulfilling of the ceremonial law in his side, showing and pleading the perfection of his righteousness, and the merit of his blood with his Father; and to receive and to do us good, who believe in him, how well pleased the Father is, with what he has done in our behalf.

Into the most holy place. By these words is shown whither also the ark went, when it went to take up its rest. And in that this ark was a type of Christ in this, it is to show, or further manifest, that what Christ doth now in heaven he doth it before his Father's face. Yea, it intimates that Christ even there makes his appeals to God concerning the worth of what he did on earth, to God the Judge of all. I say, whether he ought not for his suffering's sake, to have granted to him his whole desire as Priest and Advocate for his people.

"Wilt thou," said Festus to Paul, "go up to Jerusalem, and there be judged of these things before me?"—Acts xxv. 9. Why this our blessed Jesus was willing, when here to go up to Jerusalem to be judged; and being misjudged there, he made his appeal to God, and is now gone into the holy place, even to him that is Judge of all, for his verdict upon his doing; and whether the souls for whom he died, to bring them to glory, have not by him a right to the kingdom of heaven. \* \* \*

(To be continued.)

## NOTICE.

1910 N. 22d St., PHILADELPHIA, Pa., }  
April 9, 1889.

DEAR BRETHREN BEEBE:—Will you please notify the readers of the SIGNS that the Salem Church, of Philadelphia, have changed their place of meeting to 1325 Columbia Avenue? We meet every Sunday morning, and will be glad to have the brethren from other churches (who may be stopping here) meet with us. We also extend a cordial invitation to the ministering brethren, who may be passing through Philadelphia, to stop over with us; and if they will send us word when they will come, we will gladly arrange an appointment for them on any evening or Sunday morning.

B. F. COULTER.

## MARRIAGES.

At the residence of Samuel Dennison, New Castle Co., Del., April 4th, 1889, by Elder J. L. Staton, Leslie J. Walker and Mary C. Harlan, both of New Castle Co., Del.

## OBITUARY NOTICES.

DEPARTED this life March 24th, 1889, sister **Sallie M. Adkins**, aged thirty-four years.

She was the daughter of Zedekiah and Gertrude Truitt, of Snow Hill, and the wife of Elijah J. Adkins, of Salisbury. She was baptized in the fellowship of the Indiantown Church in 1876, and removed her membership to Snow Hill, where her name remains. All who knew her can call to mind the ever-pleasant and gentle spirit which she possessed. She was married to my brother four years ago, and came to live with us; and we can truly say that she was always gentle and kind, and was loved by all who knew her. About a year ago her health began to fail, and for the last two months she kept her bed most of the time. Her disease was consumption, mostly of the stomach. She was very patient, and always careful to take the medicine as directed, having a



strong desire to get well, and seemed to believe that she would get better, until the day before the hand of death came. On Friday morning, the 22d, we found that she could not live, and in the evening her two mothers talked to her of death. She said she thought she wanted to live, but if it was the Lord's will she was willing to go. Her mind seemed clouded. She said she wanted to think of Christ, but could not control her thoughts. She wanted them to talk, and they tried to speak words of comfort. On Saturday morning the cloud seemed to have passed, and she seemed like a little child. When we asked how she felt she replied, "I feel good. It is all right." She breathed her last at sunrise on Sunday morning, and we believe she awoke in that glorious morn of eternal joy.

She leaves a husband and two children, Frank and Winifred. The little girl was one year old the day her mother died. We all miss the presence of her who was ever ready to speak a kind word and cheer us with a pleasant smile; but we must not question the purpose of God. May we be enabled to say, "Thy will be done in earth, as it is in heaven." The funeral was preached by Elder Poulson, to our comfort, and that of many sympathizing friends.

"Brief life is here our portion,  
Brief sorrow, short-lived care;  
The life that knows no ending,  
The tearless life, is there."

ELLA C. ADKINS.

SALISBURY, Md., April 10, 1889.

**Michael Schneider** died at his residence near Oelwein, Fayette Co., Iowa, on Sunday morning, March 31st, 1889.

The deceased was born in France, Nov. 19th, 1831, and was married to Elizabeth Shelton, Aug. 23d, 1855, to whom were born five sons and four daughters, seven of whom survive him, and were present at the funeral. Sister Schneider preceded her husband to the better land about three years. He married his second wife in 1886. He was ever kind and hospitable to all (especially to God's ministers), his home being always open; and to attend to the brethren seemed to be his chief delight. His seat in the church was never vacant except when prevented by sickness. How much he will be missed, we cannot tell, but all who knew him can feel. The association was to be held at his place in June, and it was with fond anticipation that he was preparing for it; but the final summons bade him leave the militant church for the church triumphant. He died quite suddenly, of heart disease, aged sixty-seven years. He joined the Old School Baptist Church in 1880, and the church deeply feels her loss. May the Lord sanctify this dispensation of his divine will to the good of his people, and enable the sorrowing ones to trust in him in this sad hour of trial. The writer was called upon to officiate at the funeral, and used John xiv. 2, 3, as a text; after which the remains were laid in the Oelwein cemetery.

ALSO,

**Mr. Lorenzo Jackson**, son of brother M. L. Jackson, died at Nora Springs, Iowa, aged thirty years, three months and twenty-six days.

He was sick about one year, and died of consumption, March 14th, 1889. He leaves a wife, three children, father, mother and sister to mourn their loss. The writer spoke at the funeral, at the request of the family.

THOMAS BLAKE.

DUNKERTON, Iowa.

On Friday evening, March 8th, 1889, at his home in Warwick, N. Y., **Mr. Wm. Ellison Sayer** suddenly expired while conversing with his wife and child. He had been confined to his house most of the time for several months with something like rheumatism, but had shown no im-

mediately alarming symptoms. He had lain down for the night, and was cheerfully talking, when his wife noticed that he did not answer her, and found his eyes and mouth closed as if in sleep, and he had ceased to breathe. The doctor attributes his death to obstruction of the heart.

Mr. Sayer was one of the warmest and most generous friends of the Old School Baptist Church in this place, though he had never made a public profession of hope in Christ. Those who have attended the association at this place within the last thirty years will remember his liberal hospitality in entertaining visitors. In his death his widow has to mourn the loss of a most indulgent husband, his children will ever feel the want of his kind care, and the church and neighborhood will miss his ready assistance in every deserving cause.

His funeral was very largely attended, and the hymn, "O land of rest! for thee I sigh," was read by request of the family, who had found it in his handwriting among his private papers. The text used was Phil. iii. 20, 21. His first wife, the mother of sister M. Eva Sayer, was a beloved member of this church until called home to the church triumphant in everlasting rest.

May the grace of our Lord Jesus comfort and support the mourning family in their great bereavement, and enable them to say, "It is the Lord; let him do what seemeth him good."

My sister, **Leone Keller**, who died in Toone's Station, Hardeman Co., Tenn., March 15th, 1889, was the ninth child, in age, of twelve, four boys and eight girls, four of whom are yet living, two girls and two boys.

Our father, Munford S. Marsh, was a member of the Old School Baptist Church since my earliest recollection. He died in 1883. Our mother, Caroline Marsh, was also a member of the same church. She died in 1879.

Leone Keller was born March 4th, 1847, and was nearly forty-two years of age. She professed a hope in Christ several years ago, and united with the church at Antioch on Saturday before the fourth Sunday in August, 1886, where she remained a faithful member until death. We fully believe that the good Lord has taken her to everlasting rest. She leaves a husband and seven children to mourn their loss. Her sickness was that horrid disease, consumption, which had been preying upon her for a number of years; but she bore it with great fortitude, never complaining nor murmuring through all the years of her illness.

W. T. MARSH.

DIED—Feb. 6th, 1889, after a few days' illness (said to be croup), **Elva Cook**, only daughter of George and Anna Cook, aged four years, nine months and fifteen days.

A bright bud of promise and hope has been suddenly snatched away, and left a cheerful home gloomy and desolate. The family residence is not far from Bryn Zion Church, at which place sister Cook is a worthy member. I have seldom seen as much sympathy manifested with an afflicted family as was shown at the funeral of this interesting child.

"Why did death's grim angel enter  
O'er their threshold with his darts,  
Bearing from their home the centre,  
Sunlight, anchor of their hearts?"

The boon was given where it seemed to be needed. Why is it that it was given only to be so soon taken away? I suppose it is best always for us all if we can say, with one of old, "It is the Lord; let him do what seemeth him good." If he cause his face to shine upon them, they can be sustained.

E. RITTENHOUSE.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 24, 1889.

NO. 17.

## POETRY.

### HEAVENLY GUIDANCE.

O, my God, thy way is hidden  
From my feeble, human sight;  
Yet I walk as thou hast bidden,  
Trusting where there is no light.  
Life before me darkens ever,  
But, O God, with thee is light!  
And my steps shall falter never,  
Through the wildest, roughest night.  
Thy right hand shall safely hold me,  
For a Father's hand it is;  
Thy strong arm will sure enfold me  
From each ill thy wisdom sees.  
Weak I am, yet thee embracing,  
I am strong, and all secure;  
Fearless every danger facing,  
Naught can daunt, and naught allure.  
Meek and lowly, humbly learning  
From thy blessed lips the way;  
To thine own my eyes upturning,  
Thou wilt never let me stray.  
Thou hast promised grace and glory,  
Leading here, rewarding there;  
Help beside and joy before me,  
O, my soul, how can I fear?  
I will trust thee, onward hasting,  
All thy will I welcome here;  
Father, on thy promise resting,  
"Perfect love shall cast out fear."

### SOMETIME, SOMEWHERE.

UNANSWERED yet the prayer your lips  
have pleaded,  
In agony of heart, these many years?  
Does faith begin to fail? Is hope depart-  
ing?  
And think you all in vain those falling  
tears?  
Say not the Father hath not heard your  
prayer:  
You shall have your desire sometime,  
somewhere.  
Unanswered yet! Though when you first  
presented  
This one petition at the Father's throne,  
It seemed you could not wait the time of  
asking,  
So urgent was your heart to make it  
known.  
Though years have passed since then, do  
not despair:  
The Lord will answer you sometime,  
somewhere.  
Unanswered yet! Nay, do not say, Un-  
granted:  
Perhaps the work is not yet wholly  
done—  
The work began when first your prayer  
was uttered,  
And God will finish what he has begun;  
And he will keep the incense burning  
there;  
His glory you shall see sometime, some-  
where.  
Unanswered yet! Faith cannot be un-  
answered;  
Her feet are firmly planted on the Rock.  
Amid the wildest storm she stands un-  
daunted,  
Nor quails before the loudest thunder  
shock.  
She knows Omnipotence has heard her  
prayer,  
And cries, It shall be done sometime,  
somewhere!

## CORRESPONDENCE.

REISTERSTOWN, Md., April 2, 1889.

DEAR BRETHREN:—Some time since some thoughts from me were published in the SIGNS upon the common idea of the future general judgment, in which I tried to show that for believers at least the judgment was already past. Since then I have received several requests to write more fully concerning the same theme, and some texts which are commonly supposed to refer to the future judgment have been presented, and my views upon them solicited. I had already intended to write additionally upon this theme, and in the same direction that has been suggested to me. To-day I will try to fulfill my desire and that of others in this matter.

In my former letter I tried to show that the saints could stand in no danger of a future judgment, since it was expressly declared in the word that they should not come into judgment; also, that the finished work of Jesus forbade it, and that the types could not otherwise be fulfilled. I do not purpose going over all this ground again, but wish to consider some of those Scriptures that have been generally understood as sustaining this common idea. It will at once be evident that I cannot in one letter take up and consider every portion of the word which might be supposed to sustain the popular view of this matter, but I will try to consider a few of the texts which are more commonly appealed to. A brother in Arkansas wrote me referring to two such Scriptures.

The first was Hebrews ix. 27, 28. It reads as follows: "And as it is appointed unto men once to die, but after this the judgment; 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." Aside from the fact that the Savior expressly declared that his people should not come into judgment (for the word *condemnation* means *judgment*, in John v. 24), and that all Scripture must be interpreted in harmony with itself, a careful consideration of the text itself will, I think, show that here is no reference to what is commonly called the future judgment. Careful examination of the reading of the text will show that there is a double comparison presented by the apostle. First, "As it is appointed unto men once to die," is set over against, "So Christ was

once offered to bear the sins of many." The second is, "But after this the judgment," set over against, "And unto them that look for him shall he appear the second time without sin unto salvation." The first comparison seems plain. Man is appointed to die because he has sinned; and unless redeemed he must forever abide under the sentence of death. So in order to redeem his people Christ must once be offered, which is equivalent to saying that he must once die. As it is appointed to man once to die on account of sin, so Jesus, the sin-bearer, must likewise die. This, it seems evident, is the meaning of the first comparison. Upon this I will not enlarge.

Now let us see if we can find the point of comparison in the second clauses. First I will say that we shall strive in vain to find any similitude between a future general judgment which shall send some to endless woe and receive others to glory, and the blessings of salvation secured at the appearing of Jesus for them that look for him. Yet in the second clauses of each verse there is a similitude, as well as in the first clauses, else all the laws of language in the construction of sentences are wholly untrustworthy. Where then is the comparison? What, let us ask, always takes place when men die? I answer, Just that which makes the natural a true figure of the spiritual. After the death or offering of Jesus, those who look for him, his disciples and heirs, receive the spiritual inheritance secured to them. So after the death of men naturally, the estate which they leave passes the judgment of the court and is settled finally, and so passes to their children or heirs. The words of the text might be paraphrased and their true meaning brought out in this way: "As it is appointed unto men once to die, and after this comes the settlement of the estate, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear, bringing to and bestowing upon them the rich treasures of the heavenly inheritance of which they are heirs." This opens up a rich field for reflection as to how and when these blessings are bestowed, and what they are; but I desire to consider some other texts, and so will confine myself to brief remarks upon each.

The brother in Arkansas also referred to Revelation xx. 12. The verse reads as follows: "And I saw the dead, small and great, stand be-

fore God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." In the fifteenth verse of the same chapter we read, "And whosoever was not found written in the book of life was cast into the lake of fire." I want to say first that no child of God need fear the language of this text; for not only "the books" have been opened, but "another book" has also been opened—"the book of life." By "the books" I have no doubt is meant the books of the law of God, which judges all men, and which always condemns all men. When they are opened the judgment of all men is seen. When any soul sees himself as these books speak of him, that soul reads his own condemnation there, and also, like Isaiah, sees that all men are guilty and lost; but the "book of life" is then opened before the trembling sinner, and in it he sees the record of what Jesus has done for him, and of all that work of salvation which he so much needs provided for him by the free and full love of God, which was set upon him from all eternity. The books are opened now to the convicted sinner, he is judged and condemned now, and the book of life is opened to him now. In this hour of judgment the soul finds no excuse, but pleads only the mercy of God. The language of the whole book of Revelation is highly figurative, and much of it has always seemed very dark to me; but it is evident that there is nothing in this text to sustain the idea of the judgment combatted in my former letter.

The text in 2 Corinthians v. 10 is sometimes supposed to teach the common idea of the future judgment. It reads, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." I want to say, in the first place, that this language belongs to believers only. The epistle is addressed to "the church" and "the saints." The pronoun "we" in the text means no more and no less than these characters. In the second place, "the judgment seat of Christ" is for none but those who belong to him; and the judgment seat of Christ is where he dwells, and he dwells within each saint and in his church. In ourselves and in the church, then, is the judgment seat of our Lord;

and here saints are judged, and here they receive according to their deeds, whether good or bad, that is, whether of the Spirit or of the flesh. Paul knew the terror of the Lord in this judgment, and so he persuaded men, and besought his brethren to be reconciled to God. To the same end the Master spoke when he said (Matt. xii. 36), "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Another text often used is found in Matthew x. 15, xi. 24, and in other places in substance: "But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Capernaum). Now I want to call attention to the fact that here cities are named, and not individuals; also, that in those cities were infants as well as men. The judgment which fell upon Sodom for its wickedness they knew, and we all know. Fearful as it was, the judgment of God upon Capernaum should be less tolerable still; and no one ever read Josephus's "Wars of the Jews" without feeling (if he thought of these words at all) that Jesus spoke what was true. It is evident that there is not the slightest reference here to future judgment, nor to degrees of punishment in that world. The sole reference is to God's temporal judgments upon nations for their wickedness. Our God is a God of providence, and holds the balances to a hair's breadth; and what men sow, sooner or later shall they reap. There are a whole class of texts which come under the same head with this one, of which I cannot now speak. Surely thus far we have found nothing which contradicts the view I have given of this matter in my former letter, but much that sustains it. I will briefly consider one more text and leave the subject.

In Matthew xxv. 31-46 we have a lengthy parable of our Savior, which is generally supposed to depict the scene that shall be realized at the end of the world. It is more lengthy than I have room to quote. It is what is known as the parable of the sheep and the goats. Let all turn to it and read it. It will appear, first, that this parable occurs at the end of several parables, commencing with the parable of the ten virgins, all of which related to the setting up of his kingdom here on earth at the end of the old or Jewish dispensation. The parable of the ten virgins begins with the word "then," an adverb of time, meaning either "at the time" or "just succeeding the time." Before that the Savior was speaking of the destruction of Jerusalem. Then in all the parables that follow some great truth in relation to the setting up of his kingdom on earth is stated and enforced. In the parable under consideration it is said, "When the Son of man is come in his glory." While he was speaking these words he was yet in his humiliation—his glory was veiled; but soon the cross

would be past forever, and the time of his glory would dawn. We find it so hard to disassociate the glory of the Lord Jesus from material things. The natural mind sees no glory unless it be in numbers, wealth, dignity, and worldly influence. Consequently the carnal mind does not and cannot see that Jesus entered into his glory when he ascended on high, and led captivity captive, and received gifts for men. But this is his glory, and he is even now sitting on the throne of his glory; and now all nations are gathered before him, now they are being divided, now he is receiving one and rejecting another. I will not undertake to point out all the precious things that this parable contains. My object here is simply to present one thing, viz., that the parable contains no reference to a future judgment. I think what has been said will show that. I will leave the theme. May God lead us into all truth.

I remain, as ever, your brother in hope,

F. A. CHICK.

"THE Lord will give grace and glory."—Psa. lxxxiv. 11.

As there is great similarity and coincidence in the development and presentation of the kingdoms of nature and grace, as preliminary to the latter I will first notice the former; and as man forms an important part in the great scale of being and action, I will trace him in some of the vicissitudes of life. In the inspired word we learn that there are two seminal heads, representing their respective families, Adam and Christ; that in the first, natural life with all its attendant blessings were given each of his offspring, and by virtue of a natural birth they possess and enjoy all the blessings and suffer all the evils that attend it. To illustrate, I have received that very life, with all its qualifications, physical and mental, peculiar to me as a man; all of which, combined, distinguish me from every other person under the sun. Not that I am a singular instance of God's creative and preserving power, but the same is true of all others. I further believe, and so I understand the Scriptures to teach, that all the blessings enjoyed and evils suffered were allotted me in weight, measure and duration by the all-wise, holy and sovereign God, and will issue in his glory and my good. Then it is not reasonable to suppose, as a different view of the subject would indicate, that our great Creator would give his creature man life, which he receives by a natural birth, in which he was entirely passive, and exercised no agency whatever, and in the further progress of his life turn him loose as the sole architect of his own destiny. Such a view of the subject is not only absurd in itself, but at variance with the inspired word of God; for in that we learn that there is "a time to every purpose under the sun;" that is, a fixed time for the

accomplishment of all God's eternal purposes; and among them "a time to be born, and a time to die."—Ecc. iii. 1, 2. Then if the beginning and ending of human life was appointed of God, all the intermediate steps, from the starting post to the final end, including all the circumstances, causes, effects and events to which each stands related, were appointed of him. This being true, there was not only a certain time as to the day, week or month, to be born and to die, but also a certain era or age of this world. Thus George Washington, Thomas Jefferson, John C. Calhoun, Henry Clay, Daniel Webster, Andrew Jackson, and others, could not have filled the offices and conducted to the inauguration and preservation of a republican form of government in America, if they had lived one hundred years sooner, or a hundred years later, or in a different part of the world. If these lived at the time appointed, and filled the offices assigned them, so has, does and will every person that ever has, does now, or ever will, live in the world; for our God is no respecter of persons in this particular. As he has determined the times before appointed, and the bounds of the habitation of his creatures, none excepted, then there is not only a destined time to be born and to die, but also a destined place for each one of his creatures to spend that life; for it is in God we live, move (or are moved), and have our being; so that, notwithstanding our boasted powers, physical and mental, we are just as dependent upon our great Sovereign for the preservation of our lives, as we were in their reception at first.—Acts xvii. 26-28.

A careful consideration of the following texts, I think, will throw light on the subject in hand. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." "A man's heart deviseth his way, but the Lord directeth his steps." "Man's goings are of the Lord; how can a man then understand his own way?" "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."—Prov. xvi. 1, 9; xix. 21; xx. 24; Jer. x. 23.

From these texts we learn that the internal thoughts, as well as the outward acts, of men are under the direction of the Lord, whether morally good or evil. And as the king's heart, like rivers of water, is turned whithersoever the Lord will, and as he has appointed, or cut out channels, for the rivers to run in, so he has for the thoughts and actions of his creatures; for one of his creatures is as much under his control and direction as another. Though man seems to move of his own accord, in contriving and executing his plans, yet his goings in all their minutia are from the Lord, and he succeeds in his enterprises only when there is a

favorable concurrence of circumstances with his endeavors, resulting from the unseen yet unceasing agency of divine providence. How then can he understand his own way? As the counsels of heaven are eternal, and as such the great regulator of human affairs, all the actions and transactions of time are merely an evolution of the determinations of God in eternity; for the actions of mere creatures in time cannot possibly form a basis for the counsels and determinations of eternity to terminate on. This seems fully evinced in the proper distribution of persons and things, with their relative positions, from the creation of the world down through the successive generations of time, by reason of which all have conducted to what has been, what is, and what will be, in their respective generations. This sublime harmony in the works of our God is the direct result of a well concatenated series or chain of circumstances, causes, effects and events, and were, as the covenant of grace, ordered in all their parts, and sure of accomplishment; so that, blot out of the book of life the most obscure person that has lived or does live in the world, with all the circumstances of that life, from birth to death, and it would produce a chasm. To add one, would be a redundancy; for the face of things would be materially changed. And if we suppose we can have discord in the parts, and harmony in the sum total, of human affairs in the government of the world, why not in systems of art among men? It is owing to the happy concurrence of the parts of this vast and stupendous system, in every minutia of its operations, that we may either hope for or ever anticipate a glorious and happy result. And in this view of it, all God's works praise him, and the host of heaven worship him; and in this view it is that the holy apostle, with emotions of the most profound reverence and gratitude, exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments [or decrees], and his ways [or providence in their execution] 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."—Psa. cxlv. 10; Neh. ix. 6; Rom. xi. 33-36.

Having shown in a very limited way that a well connected chain of harmonious events prevails in the kingdom of nature, I will now, in the light of revelation, see whether the same prevails in the kingdom of grace, in the matter of eternal salvation. In order to get at the correct meaning of the term grace, I will refer to the inspired word. Paul, an inspired apostle, says, "To him that worketh is the reward not reckoned of grace, but of debt. But to him



that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Again, "If by grace, then it [salvation] 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." The same apostle, after enumerating a long catalogue of sins or crimes of which sinners are guilty, says, "Being justified freely by his grace, through the redemption that is in Christ Jesus."—Rom. iv. 4, 5; xi. 6; iii. 24. Now as the subjects of salvation are said to be ungodly, and destitute of good works, and to be justified freely by grace, and as the apostle shows that grace and works antagonize each other, it follows that grace in its very nature, and as displayed in the work of salvation, is absolutely sovereign and free; consequently it never interposes in conferring favors upon the deserving or worthy, as inviting its donations; for when favors are conferred as conditioned upon the worthiness of its object, it proceeds and is received, not upon the principle of grace, but proceeds and is received upon the principle of equity, in payment of a debt. Grace and works being antagonistic in their very nature, can never co-operate in the matter of salvation; for in the work of salvation grace is absolutely free, or it is not at all. Then grace bestowed in time is glory begun; and the highest sense of glory is grace made perfect, or crowned in eternity. And though this grace is bestowed and received in time, it was given the election of grace in eternity, according to that declaration of the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." "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."—Eph. i. 3, 4; 2 Tim. i. 9. When the apostle, in Ephesians ii. 5, says, "By grace ye are saved," we do not understand him to mean that grace has merely provided the way, and proposes terms of acceptance, and eternal life, as suspended on works of obedience on the part of the dead sinner. Of this the context will not admit; as those Ephesians, who were dead in trespasses and sins, were by grace quickened into divine life. And owing to the riches of God's mercy, his love in Christ was settled on them, and on all the election of grace, from eternity. Therefore they are quickened together with Christ, and saved by grace. As the heirs of salvation were chosen in Christ before time, their good works in time could not be a condition of their salvation, nor their sins of time a bar to it. Then the mercy and grace of God are displayed in all their fullness of sovereign efficacy

when brought in contrast, and to bear upon the sins of his people, and their utter removal or blotting out.—Isa. xlv. 22. Grace reigns then in the work of salvation, in its beginning, progress, and final consummation in glory. Sovereign grace reigned in electing a special, peculiar and favored people to grace unto glory; and invincible grace will, sooner or later, call with a holy calling all the objects of God's eternal love, from sin and misery, to God and happiness, or holiness. And as grace reigns through righteousness unto eternal life by Jesus Christ our Lord, its reign is irrespective of the works of the saved, whether morally good or evil. As in Adam natural life, with all its after developments, was given each of his offspring, so eternal life, with all spiritual blessings necessary to its manifestation, continuance and perfection in glory, was given each of the members of his body in him, as their spiritual head. Of his (Christ's) fullness each member, sooner or later, receives, and grace for grace; that is, in my view of it, there was special grace given each heir in eternity, to be received and enjoyed in time. To illustrate, if I have been brought under the dealings of grace at all, I received (as in my natural life) that special grace which in its actings distinguishes me from all others of the elect of God. For "unto every one of us [that is, to the elect of God] is grace given according to the measure of the gift of Christ."—Eph. iv. 7. Although there is one body, and one Spirit by which all the members are baptized into that one body, and are mutually dependent and obligated to each other, in order to the edification of the whole body, yet there is a distinct personality, and consequent responsibility, individually, each having a special place in the body, as the head, eye, hand, feet, &c., each having gifts conferred, to enable them to discharge the duties peculiar to their office, as ministry, teaching, exhortation, and so on.—Rom. xii.; 1 Cor. xii. Although the same harmony prevails, both in its parts and operations, in nature as in grace, yet there is this difference in the manner of their manifestation: grace flows from God as a principle of his nature or character; whereas all created existence is merely under his control and distinction, as being separate and distinct from himself; for though he is the Creator of all things, and moves and directs the things created, yet he is not mixed with any of them. In this sense sin as a principle, nor in its operations, is no farther removed from him than other creatures, as all creatures are equally (that is, infinitely) inferior to and removed from him.

On reviewing this scribble I find many defects; but I will send it for your inspection and disposal. If you publish it, I hope to write on the operations of grace as realized in the experience of believers.

JAMES WAGNER.

BLANCO, Texas, April 5, 1889.

172 EAST 74TH ST., NEW YORK, N. Y.,  
Jan. 20, 1889.

IT IS with much fear and trembling that I seat myself this morning to commune with the scattered members of my Father's household. Since learning the results of willful disobedience in past experience, I dare not seal my present inclination to tell you some of the dealings of God with my soul. I have been requested to write on this subject by some dear ones, and have promised that if my mind should lead me to do so, I would. This was an easy way to evade further questioning; yet I felt confident in my own mind that such an impression would not rest on me, as I have never been able to relate what I claim as an early experience of my sinful condition, the weight of guilt that bowed my young heart, like an overburdened tree, until in utter despair I could only say, "Lord, save, I perish;" nor of the manifestation of the forgiving Jesus. If I could not tell it, how shall my pen portray it to others? Since the opening of the new year a feeling of responsibility has rested with me, and the subject does not leave my mind. Realizing my own weakness, I am admonished by the apostle, "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." I dare not claim the spirit of meekness at this time. I do not know that I have ever possessed it, I feel so far from its influence. But I do know that I come in fear, not of the scoffing or criticism of unjust readers, for I stand only before those who know of the hidden things that are revealed to the spiritual understanding of God's elect.

Being born of strict religious parents, and reared in all the observance of religious works, I do not recall a time that I did not desire to be a christian, and to know something of God and heaven. At the age of ten years I saw myself a condemned sinner, lost and undone, without an interest in the blood of Christ. I attended various meetings, asked the prayers of those I esteemed as christians, told my mother I was a vile sinner, and asked her to pray for me. I well remember the confident feeling that entered my childish heart, Mother will know how to ask God. He will answer her. But relief did not come in that way. I tried to read my Bible, to pray, to exercise faith, and would say, "Lord, I believe." "God, be merciful to me, a sinner." The words only added weight to my burden. At times I could get away from the sadness. It did not rest with me so constantly then. I would resolve to live a very good life, make vows to do as a christian should, but all in vain.

At the age of eleven years I was again terrified to find my heart a bottomless pit of sin. I knew I was considered an ordinary good girl, and this thought caused me to feel that the eye of God penetrated far beneath the surface, seeing the

thoughts that never found expression. I did not wish to escape his omnipotence, for I now realized that all my help must come from him. I heard others rejoice in the knowledge of the new birth. I constantly grew worse, or my sins seemed to far outweigh my years. One night, after attending a prayer meeting, I was afraid to fall asleep. I could neither pray for myself nor ask others to pray for me. I had said and done all that they had told me to do, and yet I was not comforted. I felt that if God in heaven did not hear my cry, I was lost forever. I knew it was just, for there was no goodness in myself. What I had loved so much in the daily walk of my mother, I felt I could never possess. I cried, "Lord, be merciful to me," and fell asleep. When I awoke I was in a new world. The trees seemed clothed with praises, and the birds seemed to be singing notes of love to their Creator. The sun shone on me with a new light. I did not understand this change. I was filled with joy and gladness. I ran to my mother and asked her what had caused this great change. "Jesus has appeared to you, the one altogether lovely," was her reply, her own heart shouting praises. My first thought was to carry the joyful news to my young associates. I thought they could see the same change in nature that I saw, and I would declare to them that God was in it all. But I found not one to rejoice with me. Then the tempter came and told me that it was only a dream; that if it was truly of the Lord, it would not come in this manner; that I would know when my burden left me; that I must get it again, and watch where I lost it, and then it would be genuine. I did try, but I have never recovered it. My next trial was, I had mentioned it to others, and now I must confess to them that it was all a delusion. My mother saw the cloud and inquired the cause. I buried my face in her lap, and told her all, and asked if God would forgive me for telling such terrible lies. I do not remember where she read from, but she explained the cunning devices of the adversary, and also told me that it was impossible to impart the truth to the natural mind. But she said I must tell it to the church—New School Baptist. I did so, was received, and was immersed. Then work begun. I must be faithful to perform all duties, be ever ready to speak or pray in the meetings, as my influence would be extended to the older members; and that would be letting my light shine. If I did not do so, I would be denying my Lord. I grew into womanhood, a devoted slave to all these things. "Having a zeal of God, but not according to knowledge." It was my chief joy to be engaged in church work, visiting the poor, and gathering children into the Sunday School. I continued in this path for about twenty years. In the providence of the covenant-

keeping God my home was directed to Middletown, Orange Co., N. Y., where I first learned of the Old School Baptists. I did not then understand the difference between them and the New School Baptists. My first impressions were that they were the aged ones, who preferred to meet by themselves. This prompted me to learn something of them. Soon after making the acquaintance of some of them, my struggle began. They preached salvation by grace alone. My heart responded to the same precious doctrine. Examination soon proved that I was not satisfied with my standing in the church. I could not find Scripture authority for their practices. As I had never been a "liberal" Baptist, I had thought that the fault rested with myself. But now I understood that the New School had departed from the old paths, and my experience traveled back to the sure foundation from which they had fallen. I very soon hungered for the doctrine as the Old School Baptists only presented it, with a "Thus saith the Lord." Two years of conflict followed, in which time I learned the warfare between carnal reasoning and spiritual truth. One idol after another fell into dissolution. At last only one remained—my Sunday School. I loved it so much, and for the sake of my family I wanted to cling to it. But he who speaks, and it is done, and who commands, and it stands fast, made bare his arm. I was left without a single prop of man's works to build on. I must look to the Rock, from whence cometh all my help. I now made known my position to my New School Baptist friends. After laboring with me, they granted my request and excluded me, as not being in fellowship with them as a denomination. This severed the nearest natural ties. Not one could understand why I should leave those I had associated with all my life, to mingle with the despised few who were all strangers to me in the flesh. After attending the Warwick Association at New Vernon, in June, 1880, I was privileged to attend a church meeting on the Saturday following, at Middletown. As I listened to the relation of experience of three others who had walked in a desert place about the same length of time I had, my heart responded to the truth,

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

I was asked if I wished to talk to the church and tell of my exercises. O how pure the church was before my mind at that moment. I saw it indeed as the bride, the Lamb's wife, and myself a poor, imperfect, sinful creature. I dared not ask a place among them, feeling I had so little to say, and that they would not find the mark in my forehead, which I could so plainly see in every one of them. I really imagined that their natural faces wore a different expression from other people. But I was willing to tell them how I had

enjoyed the meetings, and ask them to permit me to follow after them. I opened my mouth, but have never known what I said that gained their christian fellowship. They received me, and the next day, in company with the three above mentioned, I was led into the watery grave by our much loved brother, Elder Gilbert Beebe, being the last candidate he buried in the likeness of him he so faithfully proclaimed to be the resurrection and life of his people.

I realize that I am covering much paper with words; but I have not written the smallest portion of what I sometimes claim as experience. That little hope given me in my tender years is all I cling to now. I must trace all to that anxious hour when helpless I did cling to the arm of Jesus. While I wandered so long in the wilderness, that same star guided my way, till it came and stood over where the young Child was. I yet feel unworthy to have a name and place with the children of God; but where could I go, if cut off from them? I often feel that it requires much patience on their part to bear with my ignorance and many short-comings; but hitherto the Lord has sustained them. With them I hope to spend my days, and when done with the things of time, to be changed into the glorious image of him who is the first fruits of them who sleep.

If this comes to the eyes of my brethren and sisters, some may say, The half has not been told. Neither can I tell it. It is too wonderful, that I should be given a precious hope in the blood of the risen Savior. It is even so, Father, for so it seemed good in thy sight.

H. M. HOBBS.

DAYTON, Wash. Ter., Jan. 27, 1889.

DEAR BRETHREN BEEBE:—I am pleased to get the SIGNS weekly, and usually read all the communications and the editorial before reading any other matter on hand, and always find a feast of fat things. O what a privilege it is to read those expressions of love and fellowship from all over the United States and Canada, from dear brethren and sisters whom I have never seen, nor ever will, perhaps, in this vale of tears and mortality; but their cheering epistles are a prophecy of a universal meeting and greeting on the shores of blissful immortality, where we shall know even as we are known, in the identity of that one body of our Redeemer. In the resurrection we shall not carry the image and likeness of the first Adam. Our sins, our deformities, our aches and pains, sighs and groans, will all be left behind. But the body that is sown natural and corruptible, shall be raised incorruptible, and befashioned like unto the glorious body of our Lord Jesus Christ. O what a change! But it shall come to pass, for the Lord hath spoken it. The prophets of the Lord inquired no further than this, What is the word of the Lord?

What hath the Lord spoken? Human wisdom and philosophy cannot answer such a problem as this, "If a man die, shall he live again?" Solomon, the wise man, could trace man no further than the grave, by any knowledge he had by all things under the sun. Thomas Paine called death a leap in the dark; and it is a leap in the dark to all uninspired intelligence. Mr. Ingersoll says he does not know whether there is any God or not, or whether there is any hereafter. Even Solomon inquires, "Who knoweth the spirit of a man that goeth upward?" That is, who knoweth by anything under the sun, or by the histories of past ages, or by the lessons of the present, or by the predictions of the future? The ages answer no one. Present time and events answer none. The grave answers in silence none, no, not one; but revelation answers that the spirit of man ascendeth to God. As to the body, revelation answers, "Thy dead men shall live, together with my dead body shall they arise." For Jesus hath brought life and immortality to light through the gospel, not the law. Faith, not science, answers, "It shall come to pass, for the Lord hath spoken it." And faith rejoices in the assurance that the God and Father of our Lord Jesus Christ hath begotten his chosen people again unto a lively hope, by the resurrection of the Lord Jesus Christ from the dead. Therefore if we be dead with Christ, we believe that we shall also live with him. Now Abraham's faith was of this character. He believed that what God had promised he was able to perform; therefore it was counted to him for righteousness. And it (faith) shall be imputed to us also, if we believe on him that raised up Jesus from the dead: who was delivered for our offenses, and raised from the dead for our justification.

This quotation exhausts the subject, as to the ground of justification before God, without works. But good works always follow, according to the declaration of James. "Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar?" Thus he demonstrated the faith which he had long years before, by which he had stood justified all the while since the promise. But to return. Abraham believed that what God had promised he was able also to perform. This is just the point. This is what distinguishes the faith of all God's people; yes, of every sound Old School or Regular Predestinarian Baptist. If, like Daniel, they are blamed, it is for their confidence in the power of their God. Here let me inquire, How may it be known that he is able to perform all his will. I answer, First, he is Sovereign of the universe, doing his pleasure in the armies of heaven, and among the children of men. "Hear, O Israel; the Lord our God is one Lord." This is the first of all commandments. Therefore God is not

divided against himself. All his adorable perfections are in perfect harmony. And being before all things, he is obligated to none, and by him all things consist. Therefore he created all things, and consequently predestinated all things; and holding all contingent and connecting powers in his all-powerful grasp, his purpose is absolute, without any helping word to make it so. This view of God and his power is calculated to sweep every doubt that can be raised, and clear every darkness that may hover over the mind of his believing children, and light up with undimmed effulgence the clammy vaults of the tomb of his saints. From the cross alone comes the hope of immortality and life from the dead. "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."

In fellowship of the truth, I trust,  
I. N. NEWKIRK.

UNION, New Jersey.

DEAR BRETHREN:—This will inform you that we are yet here, waiting our appointed time, according to the Lord's will, who rules in this and all other places. When last I wrote to you, I paid my subscription till January, and requested you to stop sending me the SIGNS after that date if you did not hear from me, but you kept on sending it, and I am glad that you did. You know I have taken the paper ever since your dear father began its publication, and I love the precious truth as well to-day as at the first. I am now old and worn out, being about eighty-two years old, and must soon follow those I started with, almost all of whom are gone. I must say that I thought Elder Jenkins' sermon was worth more than the price of the SIGNS for one year. I might mention many other names, all of whom are taught in the same school, and who give the trumpet a certain sound. "Blessed are the people that know the joyful sound."

Yours in the best of bonds,

WM. H. JOHNSON.

#### CHANGE OF RESIDENCE.

ELDER G. BEEBE'S SONS:—Please change the address of my SIGNS from Orrsburg, Mo., to Hopkins, Nodaway Co., Mo., and publish my change of residence to the latter place.

R. M. SIMMONS.

#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 24, 1889.

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.

"LET THE DEAD BURY THEIR DEAD."

DEAR BROTHER WM. L. BEEBE:—As I have just become a subscriber to the SIGNS OF THE TIMES, I have been made to wonder how the writers can find so much to interest the many readers of the paper. Surely it is the Lord's doing, and it is marvelous in our eyes. Would you oblige a poor, weak brother, if one at all, by giving your views on Matthew viii. 21, 22? What I desire to know is how the dead can bury their dead, and of what death our Lord was speaking.

The "Old Fogies," as we are called by our Arminian friends, seem to be on rising ground in this country.

Your unworthy brother,

G. A. BAGWELL.

MONTGOMERY Co., Ark., Jan. 31, 1889.

REPLY.

"AND another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead."—Matt. viii. 21, 22.

The literal circumstance recorded in this text is also written Luke ix. 59, 60. In both cases it immediately follows the discouraging reply of our Lord Jesus to the scribe who volunteered to follow him. Instead of presenting flattering inducements to attract this willing follower, "Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." There is no further account of that voluntary follower. Then the supreme authority of our Lord appears in the calling of his disciples with power, and without consulting their convenience. It would seem that if there could be any worldly duty which should take precedence of implicit obedience to the command of Jesus, surely the filial respect which would bury a dead father might be such duty; but even this must be held secondary to the direction of the King in Zion. When it is considered that among the Jews there was no virtue more highly esteemed than reverence for parents, which was inculcated in the divine law, it is evident that the case of this scribe is the extreme of what nature could claim. Yet the Lord did not grant the delay asked for.

The request of the disciple was for the privilege of burying his father in a literal sense, as is the common practice of those who have lost by death a natural father. There was nothing wrong in the performance of this work itself, nor was it inconsistent with the profession of devotion to the following of Jesus; but it was contrary to the commandment of Jesus for the disciple to give any duty precedence of obedience to the direction of his word. When he by

his Spirit applies to the heart of one of his people any commandment, it is not to be regarded as a matter concerning which that one has any right to consult his own choice or convenience. He ever teaches as one having authority. To his disciples he says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The things included in this promise are those temporal supplies which are needed for the support of the natural life of the disciples. Not the most urgent necessity of nature can be regarded as justifying a saint in delaying obedience to the command of the Lord. "Where the word of a king is there is power; and who may say unto him, What doest thou? Who so keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment."—Eccl. viii. 4, 5. Regard for the honor of our divine King forbids that we should stop to reason in reference to keeping his commandments.

Literally, they who are physically dead certainly can neither bury others, nor can they have any dead to bury. In the sense in which the apostle has defined the subject, all the family of Adam are dead, since he says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. There is nothing in the law of Christ which would authorize the disciples to forbid those who are thus dead in trespasses and sins, if they are disposed, to bury their dead with all the pomp and ceremony which superstition and idolatry have devised. The commandment of Jesus is addressed exclusively to such as love him. Those who are destitute of that love are already under the power of death, and cannot deliver themselves from that condemnation which rests upon them. This fearful truth is not understood by the natural mind, and much perplexity results even to the saints from their failure to remember it, although it must have been shown to them when they first saw their own justly condemned state. When this solemn fact is understood as settled, there is no room for any system of conditional salvation to be introduced. Certainly from those who are already dead in the sight of divine justice no acceptable service can be rendered to that justice. This is true even of the finite laws of men. The convicted murderer can do nothing which will release him from his guilt. If he is pardoned he is still a murderer, although delivered from the penalty of his crime. Much less can the justly condemned sinner release himself from the curse of the holy law of God. When the abounding grace of God is revealed in the deliverance of such a lost sinner from the power of darkness and bondage of sin, and his translation into the kingdom of the dear Son of God, there is a display

of omnipotence in cleansing of the vile criminal from all sin, and making him holy as God is holy. This is just what is done for every sinner who is saved from his sins by the blood and righteousness of our Lord Jesus Christ. Well does Paul exhort such characters, saying, "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."—Rom. xii. 1. Certainly it is consistent with sound reason that those who are redeemed from sin and condemnation by the precious blood of the Son of God, should hold every other obligation or duty as secondary to their obligation of obedience to their gracious Redeemer. Since all his saints are bought with a price, even the life of the spotless Lamb of God, it is clearly their highest privilege and duty to express their gratitude by implicit and immediate obedience to his commandments in preference to every other claim upon their service.

In its application to their daily experience, the direction given by our Lord in the subject suggested by brother Bagwell, is of great importance for the guidance of the saints not only in their intercourse with the world of their fellow-men, but in their own feelings and the thoughts of their own hearts. There is much of their bewildering doubt and unbelieving fear which has its origin in the dead traditions which have been received from the reasoning and devices of men. In following Jesus all these must be left to the dead, with whom they originate, and to whom they belong. There would be no hesitancy on the part of the saints to obey this direction, if they could clearly see the error of those dead notions to which they have been taught to cling. But so deceitful are the devices of the adversary that they are honest in their devotion to erroneous ideas until the light of the Spirit of truth reveals their falsehood. Thus they are dependent upon the grace of God to work in them both to will and to do of his good pleasure.—Phil. ii. 13. When they are enabled to leave all such dead notions and dead works, and in childlike humility to follow the Lord by obedience to his word, they are raised above earthly considerations, and realize that sweet communion with the Lord which is found only in the answer of a good conscience toward God in keeping his commandments. This has been proved in the experience of every saint who has been brought to renounce cherished errors by the revelation of divine truth. In comparison with truth every error belongs to the realm of death. No efforts of men can make falsehood become truth. Therefore let all such dead things be left to the dead to whom they belong; they who are called by the grace of God to be followers of the Lord Jesus are to let the time past of their earthly life suffice to have wrought the will of

the Gentiles, when they walked in all the abominable idolatries suggested by their carnal minds. Following Jesus, they must of necessity leave all such dead things to them who are still dead; they are called to take their portion with the living, and this requires that they arise from the dead. As the voice of Jesus brought again from the dead the buried Lazarus, so by the same almighty word all his saints are made spiritually alive, and in obedience to his commandments they do arise from the dead, and walk in newness of life. As there is no death in the glorious kingdom of our triumphant Savior, his followers are called to an infinitely higher vocation than the burying of the dead. It was provided under the typical dispensation that every Israelite who should touch a dead body was thereby rendered unclean.—Num. xix. 11. So in the antitype, every true follower of our Lord Jesus must refrain from all contact with the dead works of legal righteousness. Their very touch is contamination to the saints. The unclean person in the type was still an Israelite, and the law made provision for his being cleansed; so, under the gospel dispensation, the disciple who is contaminated with the pollution of trusting in legal works of his own for righteousness, is not thereby cut off from the grace of God which is revealed in Christ Jesus; but he is separated from the enjoyment of the comfort and fellowship of the saints who are walking in the light of the liberty of the sons of God.

In answer to the special inquiry of our brother, we understand the Lord as denying the request of the disciple whom he had called to follow him. Clearly the disciple wished the liberty of first literally burying his father, before obeying the command of the Lord. This was making the authority of Jesus secondary to the demands of natural relationship. In the direction to let the dead bury their dead, the Lord instructs such as he has called, to leave all earthly duties and obligations which conflict with obedience to his word. Those things can be attended to by such as are dead to the higher vocation wherewith he has called his saints. As we understand the instruction of our Lord in the text, immediate and implicit obedience is enjoined upon those who love him. Not even the most urgent duties of a temporal character can justify delay in rendering that obedience. That there is such a thing as the children of God walking in disobedience is clearly taught in the Scriptures; and also that the Lord is faithful to visit their transgressions with his chastising rod. This is one of the most unquestionable assurances of their recognition by him as the children of his love. It is indeed a fearful thing for them to fall into the hands of the living God in the way of receiving his just chastening; yet it is the certain proof that they are indeed his children.



When one of the saints is called of God to do a certain work, as to tell the church of the hope which God has given him, or to speak in the church of the goodness and love of God as it is revealed to him, it is a very common thing for carnal reason to suggest many things which stand in the way of obedience. Such was the case with the one whom Jesus called in the text; but Luke records that the Lord commanded him imperatively, "Go thou and preach the kingdom of God." He was qualified to preach the absolute power and authority of that kingdom by the very experience of the necessity which was laid upon him in being thus sent forth. So, those who are called of God to preach his gospel must still leave all their most highly esteemed earthly obligations when they are found to conflict with obedience to the command of their Lord. When he commands one of his saints to speak in his name he will always open a door for obedience to that command; and there will be some of his people prepared to hear the word spoken. In the case of Barnabas and Saul, the Holy Ghost spoke to the church, saying, "Separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2. It is very questionable whether God ever calls one of his people to the work of the ministry without at the same time speaking in this way to the church. When one is thus called, he is not at liberty to allow any temporal duty to stand in the way of obedience to the commandment of the Lord.

#### COMPLETION OF THE SERIAL.

WITH this issue we complete the serial, "Solomon's Temple Spiritualized." We anticipated running other articles in serial form, but as far as we can learn they do not give as general satisfaction as original matter; and as we have quite a supply of communications from the brethren and sisters, we shall for the present discontinue the serials.

#### BACK NUMBERS.

WE have now discontinued sending back numbers to the first of the volume to new subscribers unless especially ordered. We still have quite a number of each issue on hand, and can supply them if desired.

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### SERIALS.

#### SOLOMON'S TEMPLE SPIRITUALIZED.

BY JOHN BUNYAN.

##### CHAPTER LXIII.

*Of the mercy-seat, and how it was placed in the holy Temple.*

THE mercy-seat was made in the wilderness, but was brought up by Solomon after the temple was built, with the rest of the holy things.—2 Chron. v. 2-10.

The mercy-seat, as I have shown, was but low. Two cubits and a half was the length, and a cubit and a half the breadth; but the height thereof was without measure. The length and breadth of the mercy-seat is the same with that of the ark; perhaps to show us that the length and breadth of the mercy of God to his elect is the same with the length and breadth of the merits of Christ.—Ex. xxv. 10, 17. Therefore we are said to be justified in him, blessed in him, even according to the purpose which God purposed in him.

"And thou shalt," says God, "put the mercy-seat above upon the ark." Thus he said to Moses; and this was the place which David assigned for it.—Ex. xxv. 21; 1 Chron. xxvii. 11. It being by God's ordinance placed thus, doth teach us many things.

First. That mercy's foundation to us is Christ. The mercy-seat was set upon the ark of the testimony, and there it rested to usward. Justice could not have suffered us to have any benefit of mercy had it not found an ark, Christ, to rest upon. "Deliver him from going down to the pit: I have found a ransom."—Job xxxiii. 24.

Second. In that it was placed above, it doth show that Christ was of mercy's ordaining; a fruit of mercy. Mercy is above, is the ordainer. God is love, and sent of love his Son, to be the Savior and propitiation for our sins.—John iii. 16; 1 John iv. 10.

Third. In that the mercy-seat and ark were thus joined together, it also shows that without Christ mercy doth not act. Hence when the priest came of old to God for mercy, he did use to come into the holy place with blood; yea, and did use to sprinkle it upon the mercy-seat and before it seven times. Take away the ark, and the mercy-seat will fall. So take away Christ, and the floodgate of mercy is let down and the current of mercy is stopped.

Fourth. In that the mercy-seat was set above upon the ark; it teacheth us to know that mercy can look down from heaven, though the law stands by and looks on. But then it must be in Christ, as kept there and fulfilled by him for us. Christ is the end of the law for righteousness; and if that be true, the law for that can look no farther, whoever comes to God by him. Then let them that come to God for mercy be sure to come to him by the ark, Christ. For grace, as it descends to us from above the mercy-seat, so

that mercy-seat doth rest upon the ark.

Wherefore the thus placing of things in the holiest is admirable to behold in the word of God; for that indeed is the glass by and through which we must behold the glory of the Lord. Here we see the reason of things. Here we see how a just God can have to do, and that in a way of mercy, with one that has sinned against him. It is because the law has been kept by the Lord Jesus Christ. For, as you see, the mercy-seat stands upon the ark of the covenant, and there God acts in a way of grace toward us.—Ex. xxv. 17-23.

##### CHAPTER LXIV.

*Of the living waters of the inner Temple.*

ALTHOUGH in the holy relation of the building of the temple no mention is made of these waters, but only of the mount on which, and the materials with which, the king did build it, yet it seems to me that in that mount, and there, too, where the temple was built, there was a spring of living water. This seems more than probable, from Ezekiel xlvi. 1, where he saith, "Afterward he brought me again unto the door of the house; and, behold, water issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar." Again, Joel iii. 18, "And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Nor was the spring, wherever was the first appearance of these holy waters, but in the sanctuary, which is the holiest of all (Ezekiel xlvi. 12), where the mercy-seat stood, which in Revelation xxii. 1, 2, is called the throne of God and the Lamb.

This also is that which the prophet Zechariah (xiv. 8) means when he says, "Living waters shall go forth from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea," &c. They are said to go forth from Jerusalem, because they come down to the city from out of the sanctuary which stood in Jerusalem.

This is that which in another place is called a river of water of life, because it comes forth from the throne, and because it was at the head of it, as I suppose, used in and about the temple worship. It was with this, I think, that the molten sea and the ten lavers were filled, and in which the priests washed their hands and feet when they went into the temple to do service; and that also in which they washed the sacrifices before they offered them to God; yea, I presume all the washing and rinsing about their worship was with this water. This water is said, in Ezekiel and Revelation, to have the tree of life on the banks of it, and was a type of the word and Spirit of

God, by which Christ himself sanctified himself, in order to his service as High Priest. And also this water is that which heals all those that shall be saved; and by which they, being sanctified thereby also, do all their works of worship and service acceptably, through Jesus Christ our Lord. This water is therefore said to go forth into the sea, the world, and to heal its fish, the sinners therein. Yea, this is that water of which Christ Jesus our Lord saith, that whosoever drinketh of it shall live forever.—Ezekiel xlvi. 8-10; Zech. xiv. 8.

##### CHAPTER LXV.

*Of the chains which were in the oracle, or inner Temple.*

AS THERE were chains on the pillars that stood before the porch of the temple, and in the first house, so like unto them were chains in the holiest, here called the oracle. These chains were not chains in show, or as carved on wood, &c., but chains indeed, and that of gold; and they were prepared to make a partition before the oracle within.—1 Kings vi. 21; 2 Chron. iii. 16. I told you before that the holiest was called the oracle; not because in a strict sense the whole of it was so, but because such an answer of God was there as was not in the outward temple. But I think that the ark and mercy-seat were indeed more specially called the oracle. "For there will I meet with thee," said God, "and from above that will I commune with thee." When David said, "I lift up my hands towards thy holy oracle," he meant not so much toward the holiest house, as toward the mercy-seat that was therein; or, as it saith in the margin, "toward the oracle of thy sanctuary."—Psalm xxviii. 2.

Wherefore he saith, "Before the oracle," he means these chains were put in the most holy place, before the ark and mercy-seat; to give Aaron and his sons to understand that an additional glory was there; for the ark and mercy-seat were preferred before that holy house itself, even as Christ and the grace of God are preferred before the highest heavens. "The Lord is high above all nations, and his glory above the heavens."—Psa. cxiii. 4.

So then the partition that was made in this house by these chains, these golden chains, was not so much to divide the holy from the place most holy, as to show that there is in the holiest house that which is yet more worthy than it. The holiest was a type of heaven, but the ark and mercy-seat were types of Christ and of the mercy of God to us by him; and I trow that any man will conclude, if he knows what he says, that the God and Christ of heaven is more excellent than the house they dwell in. Hence David said again, "Whom have I in heaven but thee?"—Psa. lxxiii. 5. For though that which is called heaven would serve some, though God himself were out of it, yet none but the God of

heaven will satisfy a truly gracious man. It is God that the soul of this man thirsteth for. It is God that is his exceeding joy.—Psa. xlii. 2; lxiii. 1; cxliii. 6; xvii. 15; lxxiii. 25.

## CHAPTER LXVI.

*Of the high priest and his office in the inner Temple.*

WHEN things were thus ordained in the house most holy, then went the high priest in thither, according as he was appointed, to do his office, which was to burn incense in his golden censer, and to sprinkle with his finger the blood of his sacrifice for the people, upon and above the mercy-seat.—Ex. xxx. 7-10; Lev. xvi. 11-15. Now for this special work of his he had peculiar preparations. He was to be washed in water; then he was to put on his holy garment; after that he was to be anointed with holy oil; then an offering was to be offered for him, for the further fitting of him for his office. The blood of this sacrifice must be put, some of it upon his right ear, some on the thumb of his right hand, and some on the great toe of his right foot. This done, some more of the blood, with the anointing oil, must be sprinkled upon him, and upon his garment; for after this manner must he be consecrated to his work as high priest.—Ex. xxix. His being washed in water was to show the purity of Christ. His curious robes were a type of all the perfections of Christ's righteousness. The holy oil that was poured on his head was to show how Christ was anointed with the Holy Ghost unto his work as Priest. The sacrifice of his consecration was a type of that offering Christ offered in the garden, when he mixed his sweat with his own blood, and tears and cries, when he prayed to him that was able to save him, and was heard in that he feared; for with his blood (as was Aaron with the blood of the bullock that was slain for him) was this blessed One besmeared from head to foot, when his sweat, as great drops of blood, fell down from his head and face and whole body to the ground.—Luke xxii. 44; Heb. x. 20.

When Aaron was thus prepared, then he offered his offering for the people, and carried the blood within the vail.—Lev. xvi. The which Christ Jesus also answered, when he offered his own body without the gate, and then carried his blood into the heavens, and sprinkled it before the mercy-seat.—Heb. xiii. 11, 12; ix. 11, 12, 24. For Aaron was a type of Christ; his offering, a type of Christ offering his body; the blood of the sacrifice, a type of the blood of Christ; his garments, a type of Christ's righteousness; the mercy-seat, a type of the throne of grace; the incense, a type of Christ's praise; the sprinkling of the blood of the sacrifice upon the mercy-seat, a type of Christ pleading the virtue of his sufferings for us in the presence of

God in heaven. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that we 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."—Heb. iii. 1; iv. 14-16; v. 1, 2. This then is our High Priest; and he was made so, not after the law of a carnal commandment, but after the power of an endless life. For Aaron and his sons "were made priests without an oath; but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec: by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, 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. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore."—Heb. vii. 21-28; viii. 1-5; ix. 11-14, 24-28.

## CHAPTER LXVII.

*Of the high priest going into the holiest alone.*

AS IT was the privilege of the high priest to go into the holiest alone, so there was something of mystery also, of which I shall speak a little. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel."—Lev. xvi. 17. The reason is, for that Christ is Mediator alone. He trod the wine-press alone, and of the people there was none with him to help him.—Isa. lxiii. 3; 1 Tim. ii. 15. Of the people there was none to help

him bear his cross, or in the management of the first part of his priestly office. Why then should there be any to share with him in his executing the second part thereof? Besides, he that helps an intercessor must himself be innocent, or in favor, upon some grounds, not depending on the worth of the intercessor. But as to the intercession of Christ, who can come in to help, upon the account of such innocency or worth? Wherefore he must do that alone. Hence it is said that he went in alone, is there alone, and there intercedes alone. And this is manifest, not only in the type, Aaron, but in the antitype, Christ Jesus.—Heb. vi. 19, 20; ix. 7-24. Let us grant Christ the pre-eminence in this, as also in all other things; for he is intercessor for his church, and make it for them in the holiest alone. It is said that he dwelleth in the light which no man can approach unto.—1 Tim. vi. 16.

## CHAPTER LXVIII.

*Of the high priest going in thither but once a year.*

AS THE high priest went into the holiest, when he went in thither, so to do that work he went in thither but once a year.—Lev. xvi. 2. And as he was to go in thither but once a year, so not unless clothed and adorned with his holy robes. Then he was to be clothed, as I hinted before, with holy robes, the frontier of gold upon his forehead, the names of the twelve tribes upon his breast, and the bells upon the skirts of his garment; nor would all this do, unless he went in thither with blood.—Ex. xxviii.; Lev. xvi.

Now this once a year the apostle taketh special notice of, and makes great use of it. "Once a year." That is, to show that Christ should once, in the end of the world, go into heaven itself, to make intercession for us. For by this word "year" he shows the term and time of the world is meant; and by once in that year, he means once in the end of the world. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. ix. 25, 26. And having thus once offered his sacrifice without the vail, he is now gone into the holiest, to perfect his work of meditation for us: not into the holy places made with hands, which are the figures of the true, but into heaven itself, now appearing in the presence of God for us.

Now if our Lord Jesus Christ is gone indeed, now to appear in the presence of God for us, and if this now be the once a year that the type speaks of, the "once in the end of the world," as the apostle says, then it follows that the people of God should all stand waiting for his benediction. Wherefore he adds, "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." \* \* \* \*

Thus you see something of that little I have found in the temple of God.

THE END.

## CHURCH HISTORY DEBT OF \$2000.

### CONTRIBUTIONS DURING MARCH.

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Total previously published... 1,101 83

Grand total to April 1st.....\$1,254 47

On April 6th, 1889, I made a payment on my Church History note of two thousand dollars, which reduced the amount to nine hundred dollars; so that the Church History Debt still due is *nine hundred dollars*, with interest at eight per cent. from April 6th, 1889. *My property is still held under mortgage for the payment of this balance.*

Returning my unfeigned thanks to the dear brethren and sisters and friends who have been divinely moved to afford relief to me in my financial embarrassment, produced by my earnest endeavor to serve the cause of eternal truth, I am yours in love and trial,

SYLVESTER HASSELL.

WILLIAMSTON, N. C., April 11, 1889.

## RECEIVED FOR CHURCH HISTORY

R. M. Scott 2, Isham Fender 2, Andrew Dickson 2.—Total, \$6.00.

## MARRIAGES.

ON April 11th, 1889, by Elder Wm. J. Purington, at the residence of the bride's mother, Mr. Andrew Blake and Miss Margaret McPherson, both of Hopewell, N. J.

ON April 14th, 1889, by the same, at his residence, Mr. James B. Fowler and Miss Lizzie A. Stout, both of Hopewell, N. J.

## OBITUARY NOTICES.

**Oliver B. Coplen**, son of Elder J. B. and Ellen Coplen, departed this life January 12th, 1889, aged about two years.

May the God of all grace comfort the bereaved parents with the assurance that all things work together for good to them that love God, to them who are the called according to his purpose. The Lord gives, and the Lord takes away; blessed be the name of the Lord.

J. T. BARNES.

ELMWOOD, Saline Co., Mo.

**DIED**—March 9th, 1889, **Mr. Harry Bouton**, of paralysis, at his home on Hubbell Hill, Delaware Co., N. Y., aged seventy-four years.

Brother Bouton joined the Old School Baptist Church many years ago, and continued strong in the faith once delivered to the saints. The last words he was heard to utter on the subject of hope were, "Because I live, ye shall live also." He leaves a sorrowing wife, one son and two daughters, with other relatives and the church, to mourn.

ALSO,

VERY suddenly, March 15th, 1889, at his home in Roxbury, Delaware Co., N. Y., **Mr. Ephraim B. Hinkly**, aged sixty-eight years.

Mr. Hinkly was not a professor of religion, but I believe he had a good hope. He was a well-wisher of the Baptists, and often when at meeting the tears would steal down his face as he listened to the preaching of the word.

His family, consisting of his wife, one daughter and son-in-law, with brothers and sisters, are plunged into sorrow by his sudden death. His funeral was largely attended at our meeting-house.

ALSO,

VERY suddenly, March 23d, 1889, at her residence in Roxbury, Delaware Co., N. Y., **Mrs. Maria More**, aged fifty-eight years.

Sister More made a public profession many years ago, uniting with the Second Old School Baptist Church of Roxbury, of which she remained a firm and steadfast member until her death. She died four days before her husband, who was taken sick a week before her with lung difficulty, and followed her so soon, leaving the house in which they lived lonely and the neighborhood sad. As a sister in the church we shall miss her much, for her seat was generally occupied when she could be in it; but such are the Lord's dealings with his people. In love he gives and takes away, and still his name is blessed, and what he does is ever best. She leaves one son, her aged father, two sisters and two brothers to mourn.

Elder Benton Jenkins preached a very comforting discourse on the occasion of her burial to a large concourse of friends and neighbors from these words, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

ALSO,

MARCH 23d, 1889, of lung difficulty, a five year old daughter of brother David F. Sanford, of Hubbell Hill, Delaware Co., N. Y.

In this the afflicted parents have again learned that what they are and have is only loaned to them for a time, to be taken again. This little girl seemed very active, and will be much missed by the

parents. May the Lord sanctify all afflictions to the good of the afflicted ones, is my prayer.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

**Daniel Baldwin** died March 28th, 1889, at his residence in Lincoln, Ill., of catarrh of the stomach, gradually declining all winter. His age was seventy-four years, seven months and one day.

He was born in Boone Co., Ky., and moved to Illinois in 1833. He followed farming for a business until 1870, when he bought in the city limits a parcel of land, built a nice home for his family, and ended his days, being a member of the Lebanon Church, of Logan Co., Ill. His was an active life. He was a leading member of the church, and always at his place, having the confidence of all who knew him as a man of good intentions, and desiring the good of the church. He filled the office of Deacon for many years, as well as being Moderator of the church meetings. He was married first to Huldah A. Allen, of Logan Co., Ill., in 1841, who died in 1844, leaving one child, who soon followed his mother to the other world. In 1846 he was married to sister Sarah (Reed) Allen. Of this union remains sister Frances Strode, the only heir to his estate. May the good Lord direct her in the way, and may she know that while her parents are gone before, it is only for a little time.

The church has lost an excellent member, the community has lost a good citizen, and Frances and her little family have lost a good father and grandfather. May the Lord raise up others to fill his place in the church, and still continue his witnessing in Lincoln to his name's glory. May the dear brethren be strengthened to bear this loss, and look to their Father in heaven for strength, is the prayer of the unworthy writer.

J. H. RING.

CHENEY, Neb., April 14, 1889.

## ASSOCIATIONAL.

THE Delaware Old School Baptist Association will hold her next annual session, at the Lord will, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (23d), 1889, and continue until Friday evening following.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the church at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June (May 29th), 1889, and continue three days.

THE Warwick Old School Baptist Association will meet, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (5th), 1889, and continue in session until Friday evening following.

THE Chemung Old School Baptist Association will be held, if the Lord will, with the Vaughan Hill Church, Bradford Co., Pa., on Wednesday before the third Sunday in June (12th), 1889, and continue in session the two following days.

## THREE DAYS MEETINGS.

A THREE days meeting is appointed at Hughesville, Loudoun Co., Va., to begin on Friday before the third Sunday in May, 1889.

Trains leave Alexandria at 4:50 p. m., and Washington at 4:45 p. m., Washington & Ohio R. R. Friends will be met on Thursday, at Hamilton Station. By addressing Samuel Paxon, Hamilton, Va., or Henry Furr, Hughesville, Va., any other trains will be met. We affectionately ask our brethren and sisters to attend.

E. V. WHITE.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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MIDDLETOWN, N. Y., WEDNESDAY, MAY 1, 1889.

NO. 18.

## CORRESPONDENCE.

REISTERSTOWN, Md., April 10, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Some time since, by private letter, brother Hugh Caldwell, of Crawford Co., Ill, requested that I should write through the SIGNS on the words found in Psalm cxi. 12; and to-day I feel like trying to comply with his request. The text reads as follows, "I know that the Lord will maintain the cause of the afflicted, and the right of the poor."

This is a psalm of David. It has been supposed by some that the first eleven verses contain a prayer for deliverance from Saul and Doeg, the Edomite who was chief of the herdmen of Saul, and who informed against Abimelech the high priest for giving David the shew bread, when he fled from the madness of the king; and that in these last two verses he is comforted in remembering God, his friend and helper. Whether this be true or not, it is evident from the whole psalm that David felt himself in danger from the anger of his foes, and that all his refuge was in God. His foes were many and mighty, while he was poor and afflicted; but yet one friend remained to him. In God was his trust; and in the text he expresses his confidence and assurance that God will maintain his cause and his right.

First he says, "I know." He could only know this by knowing God; and he could know God only by revelation. Paul afterward said, "He that cometh unto God must believe that he is, and that he is the rewarder of them that diligently seek him." It is by faith that we know that God is. Paul again said, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to his charge against that day." He knew God first; and knowing him, was persuaded of his power to keep him. When Peter said, "Thou art the Christ, the Son of the living God," the Lord said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Thus men are brought to know God; and knowing him, they come to know his character and attributes, his power, faithfulness and love, and his dealings with the children of men. So David here speaks as one who knows God, and who knows that he cares for the poor and afflicted ones. God had been revealed to him as a just God and Savior, who would at

all times do right, and who would bring to naught the counsels of the wicked, making even the wrath of man to praise him. Men might be unjust and oppressors of the poor; but God would interfere in their behalf, and nothing should harm them. This was his confidence in all his present afflictions; and so, though cast down, he was not destroyed; though sorrowful, he could rejoice. How calm, peaceful and steadfast could he be with his feet on this Rock! Let us emphasize the personal pronoun, "I know." He speaks from personal experience; and I want to say right here that he does not say, "My new man knows," but, "I know." Emphasize also the word *know*. It is not guess-work; he was assured of it.

"The Lord." Not man, nor human power, nor kings and rulers, but the Lord. He is a just God and Savior. He arises for the help of his people. They may be afflicted, and men may oppress them; but why should they be troubled? Jehovah, who made heaven and earth, and who neither slumbers nor sleeps, is their Friend and Advocate and Judge. He has proved himself a Friend in many a time of need. David found him so; and so have all his people in a thousand trials and oppressions and afflictions.

He "will maintain the cause of the afflicted." He is an Advocate of those who cannot plead for themselves, and his advocacy is always effectual. He is a champion for all the hosts of Israel, and in him they always find the victory. They cannot fight their own battles, and are at the mercy of every foe; but the Lord, the Lord mighty in battle, is their defense. David could not at this time defend himself; but he had the assurance that his cause was the Lord's. He had been anointed king by a prophet of the Lord. It had been made known to Samuel that he was the one chosen of God. David had not sought the place; it was all the appointment of God, and he was the chosen of God. The immediate result had been the hatred and bitter persecution of Saul. Distress and danger now abounded. He was a fugitive from his home and friends. Surely all was against him. But he looked to the Lord in prayer, and committed his cause to him; and in his prayer came a blessing. God gave him such an answer in his soul as led to the confident confession of the text, "I know that the Lord will maintain the cause of the afflicted."

"And the right of the poor." This was strong assurance indeed, and under its influence we see that David never would lift his hand against Saul. He fully recognized that he and the king were both in the hand of God. God had said he should be king, and he could trust in God to bring it to pass. It was his right to be king, but it must be in God's own time and way. Therefore he took no steps toward securing the throne, and raised no rebellion against Saul, even when the king sought his life. What sublime confidence is here expressed! What perfect quietude and rest must he have felt! He could at this time fully realize what in another psalm he has given utterance to, "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows [margin, *anxieties*]: for so he giveth his beloved sleep."

Thus far I have written concerning David personally under his manifold trials, and surely it is most interesting to thus view the matter; but now let us remember that the same language belongs to us in our trials and temptations, if indeed we be the people of God. It is the language of Jehovah through the prophet Zephaniah, "I will leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the Lord." "Afflicted and poor!" Just the two words descriptive of David in the text! This has been descriptive of the people of God in every age. None others are ever called by such titles. They have passed through the world afflicted, tormented, persecuted, poor, a people scattered and peeled. Why have they not perished at once from the earth? Why have they remained steadfast in the faith? The Lord has maintained their cause and their right. Had not the Lord been on their side, their enemies had swallowed them up quick. Let my brethren who may read this speak. They will all testify that in manifold sorrows they have been upheld of the Lord. Inward foes and outward temptations would have wrought their fall and destruction had not the grace of God been their defense. All must join in the confession of the apostle when he said, "Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

But in addition to these reflections, which to me are pleasant, we must not forget that David stands forth

as the most striking type of Christ. This is so whether we regard his sorrow, distress and poverty on the one hand, or his kingly and prophetic glory on the other. Our Jesus was also a man of sorrows and acquainted with grief. He had his days of humiliation and reproach and grief. "Ought not Christ to have suffered these things, and to enter into his glory?" he said of himself. Jesus also lived in communion with God, and, like David, expressed his confidence in his Father above. When reviled, he reviled not again. When assailed, he appealed not to the sword, but committed his cause to him who judgeth righteously. In the days of his flesh he offered up supplication, with strong crying and tears, unto God, and was heard, in that he feared; and God gave him deliverance out of all his troubles, and set him as king on his holy hill Zion. As he was above all others afflicted and poor, so is he now crowned above all others in glory; and of him it is especially true that God maintained his cause and his right.

What was his cause? It was that in righteousness and truth he might redeem his people. His cause was just; he was only defending his right. The word "cause" here takes in all that belongs to Jesus as the Redeemer of his people, of glory and praise and honor. Jesus came into the world to accomplish a work—to win a heritage. From his birth in Bethlehem to the end, all the hosts of earth, all the power of darkness, all the rage of the great enemy, were combined to defeat him. We often find him oppressed and distressed. He was hungry, thirsty, friendless, homeless; yet he pressed on, never faltering. Why? Because the work was great, and the joy that was set before him was immeasurable. He had come to redeem his people; they were his. His honor and glory, his very name, were wrapped up in them; and his strength and joy was, while he struggled in his weakness, that the Lord would maintain his cause and his right, so that, though crucified through weakness, he should live by the power of God. Some of the things that he could plead were that these people were his, and that they had been given to him in the covenant of redemption by his Father. As he said, "Thine they were, and thou gavest them me." So he could plead a right of redemption in them. In this claim he was sure of the approval of his Father. This was his cause and this was his right.

Let us remember that David's cause and David's right were also those of all his people. Their blessing was in him. As a nation they stood or fell in him. So our cause is the cause of Jesus our King. If he reigns not, neither shall we. If he reigns, all his people shall reign with him. This gives us a living interest in the work of Jesus, even as Israel had a vital interest in the work of David. Their fortunes rose and fell with his. His victory was theirs. They had a mutual interest with him in the kingdom, in the throne, in the God who placed him there. His cause was their cause, and his right was their right. They could have no sorrow that did not reach him, and their joys were his also. Once they all came to David at Hebron, and said, "We be thy bone and thy flesh." All this is most wonderfully and blessedly true of Jesus and his people.

But still another view of this subject presents itself. The people of God, each by himself, feels to be and is poor and afflicted. They are destitute of righteousness, and they are afflicted with manifold sorrows because of sin and temptations to sin. In themselves they are nothing; yet they have a cause before the court of heaven, and a just cause. They have rights which must be maintained. O how often do these poor and afflicted ones feel that their cause is lost, that they can have no rights before the court of heaven, before the just Judge of all the earth. In their own conscience how often arises the cry of "Guilty and unclean!" They look within, and all is dark and vain and wild. They are filled with unbelief and sin. Their thoughts wrong, their words wrong, their actions wrong, themselves wrong, all wrong. What can they say? What, but the plea of David, "Pardon mine iniquity, for it is great." But yet there is one who maintains their cause. He is their Advocate with the Father. One of his glorious names is "Counsellor." Vile though they be, he yet maintains their right. It is just that they should be blessed—just as well as merciful. Jesus pleads their cause, not upon grounds of human merit, but upon his own work in their behalf. In him have mercy and truth met together, righteousness and peace have kissed each other. In him are reconciled all things in heaven and in earth. By faith the precious truths are brought home to the heart of these troubled ones, and they are strengthened, and enabled once more to read their title clear to mansions in the skies. What security is realized by even the feeblest child! The believer is sometimes made happy in this assurance, even when he at the same time feels the most sinful. He is a sinner vile indeed, and yet saved. If such a joy be ours while yet we are only too conscious of our vast imperfections, what will be the measure of joy when, as David says again, "we awake with his likeness!"

"If such the sweetness of the stream,  
What must the fountain be  
Where saints and angels drink their bliss  
Immediately from thee!"

"If I in thy likeness, O Lord, may awake,  
And shine a pure image of thee,  
Then I shall be satisfied when I can break  
The fetters of flesh, and be free."

I leave these remarks with brother Caldwell and the readers of the SIGNS. I realize full well that the theme is but just glanced at.

I remain, as ever, your brother in hope of life eternal,

F. A. CHICK.

LEONARDSBURG, Ohio, Oct. 9, 1888.

G. BEEBE'S SONS—DEAR FELLOW-LABORERS IN THE GOSPEL OF CHRIST:—By your permission I will try to write the further exercises of my mind, spoken of in the postscript of my first communication, for the consideration of my brethren.

The day I was baptized, my prayer unto the Lord was that he would keep me from bringing reproach on the profession of Christ or his church. When in deep and anxious thought, these words came to my relief, "Go with them, nothing doubting; for I have sent them." I then felt it was right to go into the water and be baptized, and did so, after which the brethren returned to brother J. Main's house, where the church had appointed to hold their communion that day, on the account of convenience. After our pastor had given the right hand of fellowship to myself and wife, welcoming us to all the privileges of the church, on her behalf, and to the watchcare of our brethren, while preparation was being made for the administration of the Supper, these words were presented to my mind, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." I thought, O what will I do? I know I am unworthy. Must I leave the room, or what shall I do? I do not want to eat and drink damnation to myself. While thus harassed in my mind, my father, being pastor of the church, began speaking on the order to be observed in coming around the board to eat and drink at the Lord's Supper; that we were to examine ourselves and see whether we were in the faith, and so eat of that bread and drink of that cup. He spoke of the disorder the Corinthians were in when Paul had used the words that were troubling me; and what he understood the apostle meant by their use was, in not discerning the Lord's body; but one being hungry, and another drunken, their coming together was not for the better, but for the worse. Paul praised them not in such conduct in the church. Father spoke of a trial which he had passed through on the same Scripture when he united with the church, and how he had been delivered. This brought relief to me in my distressed condition. It appeared to me that the Lord had sent his word to him, to comfort me with the same comfort wherewith he had been comforted of God. Then for a short period of

time joy and rejoicing, with but few fears, seemed to be my lot. Then I wanted to tell to all around me what a dear Savior I had found, and to point to his redeeming blood as the way to God. When in this frame of mind I greatly desired the company of my brethren, and to be at the meetings of other churches, and felt like I wanted to visit them; but I feared that they might ask me to return thanks at the table, or render some service in the way of worship. I went along this way for some time, feeling as though I ought to honor the profession I had professed before God and man, by letting my light shine, or by bringing forth fruits meet for repentance, or performing christian duties, or let it be seen that I was really a christian man. But then I thought I would disgrace myself and dishonor the cause if I should attempt to pray or engage in any service whatever. The words of the disciples to Jesus would come into my mind, "Lord, teach us to pray, as John also taught his disciples." I thought I was too ignorant, and that it would not do; yet I felt that I would, after awhile, know more and do better. But instead of becoming more fit, or feeling better prepared, it grew worse and worse all the while, until it was a burden that made me wretched indeed. Then, Jonah-like, I thought it was better for me to die than to live. The darkness was Egyptian, and could be felt. I went with my head bowed down like the bulrush, and could not lift it up. I was cast into the deep, and made to feel the power of Satan in deceiving mother Eve with his subtilty in the garden of Eden, telling her, "Ye shall not surely die." But the Lord God commanded the man, "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life." "By the law is the knowledge of sin." "Where there is no law, there is no transgression." "Was then that which was good made death unto me? God forbid: but sin, that it might appear sin, working death in me by that which was good, that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now it is no more I that do it, but sin, that dwelleth in me. 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. For the good that I would, I do not; but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find

then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." These expressions of the apostle are more expressive of the way I have been led than any I could present of my own choosing. Once, when in doubt of my having any interest in the things of the kingdom of God, I told the church it was all a delusion with me, and that if they only knew me as well as I knew myself they could not fellowship me. At one time I left my seat while the church communed; but, my dear brethren, I never have wanted to again have such awful feelings. The friends out of doors asked me, "Are you sick? What is the matter? Something is wrong." I sneaked off and crouched down in a corner of the road fence. If I had been sentenced to the state prison I could not have felt more confused. My thoughts ran fast. If my wife had been out of doors, I would have gone home immediately; but I had to wait. When the brethren came out of the house I did not want to be spoken to by any one. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. If ye endure chastising, God dealeth with you as sons." The Lord chastened 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. I smote upon my thigh, because I did bear the reproach of my youth." I went back when the church met again, and was sharply rebuked. But I continued to follow after my brethren as best I could, but in deep trouble. One Saturday, at the close of our covenant meeting, our pastor being absent, our deacon asked me to close the services. If he had shot at me I could not been more pained. It was like thrusting a dagger through my proud heart. I said to him, "No; you close the meeting." But "The voice said, Cry. What shall I cry?" followed me wherever I went. The answer would follow the voice, "All flesh is grass, and all the goodliness thereof 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." "And this is the word which by the gospel is preached unto you." My experience agreed with the voice that said, Cry. But my father was a preacher, and I was

opposed to a man leaving his family alone and being away from his business. I had made up my mind, when a boy, never to do such a thing while I lived, and I was bound to keep my vow. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." "Cry out and shout, thou inhabitant of Zion, for great is the holy One of Israel in the midst of thee." "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." When the Lord was pleased in his infinite wisdom to open my understanding, that I might understand the Scriptures, there was a glory gilded the sacred page, majestic like the sun. Then I wanted to speak of his power and talk of the glories of his kingdom. Then I would be encouraged, and think I would try to speak in the name of my God to his afflicted and poor people. But when at meeting with my brethren I would tremble with fear lest I might be called upon to speak. During this time I listened with anxiety when any one spoke of being called to labor in the ministry of the word, or wrote in the SIGNS on the subject. I remember reading a piece written by brother Bundy, and also one by brother Badger, that met my mind, and was particularly suited to my condition. "Ye are our epistle, written in our heart, known and read of all men; for we have you in our hearts to live and to die." Your labor, brethren, was not in vain. Go on to know the Lord, and edify one another, as also ye do. Pardon the personating, my brethren, and I will proceed with my exercise. The words of Jesus to his disciples were presented to me with power, "All power in heaven and in earth is given unto me." It seemed to lift my mind above everything of an earthly nature. I felt I could go and leave all with him. But ere long I was groveling in the dark; yet his word followed me to the field, or wheresoever I went. I sometimes wanted the brethren to ask me to speak, or at least to try and see if that would relieve my burdened soul. Elder C. Kauffman, now deceased, with whom I often met and took sweet counsel, was a nursing father to me. Though he was nearly ninety years of age, he would sit and tell how he was led of the Lord into the gospel ministry, and of the troubles and trials he had passed through in preaching Christ and him crucified. But when brother Kauffman would get through preaching he would say, "Is there any brother present who will read a hymn and close by prayer?" He was blind, and had not been able to read for many years. He would tremble from exhaustion after speaking, and then to think I could not close the services for the old soldier of the cross was

too unbecoming. But I would reason thus, There are older brethren than I, and why don't they close? But the time came when the first brother spoken of asked me again to close the meeting. Without replying, I arose and began speaking to the brethren of the new and living way which Jesus hath consecrated for us through the vail, that is to say, his flesh; and that he that was dead is alive, and lives forevermore, and is the High Priest of our profession, Jesus Christ, the righteous. "The Lord swear, and will not repent, Thou art a priest after the order of Melchisedec." "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." I spoke on the subject a few minutes, but never could tell what I said; but when I looked around at the members of the church, some were weeping. All seemed much affected, which made me wonder. What could be the cause? Was it pity, sorrow or shame I had caused them? But I read a hymn, and tried to pray. After resuming my seat, the brother who asked me to close the meeting arose to his feet, praising the Lord for the gift to the church, telling the brethren that the Lord was still raising up witnesses to his truth. But instead of my getting relief, as I had hoped, it was like adding fuel to the flame. I had publicly exposed myself. I could not preach, and what to do was more than I knew. I could not see the wisdom of God in choosing one so ignorant as I knew myself to be, to preach the gospel of his Son. But the words of the apostle would be presented to my mind, "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. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. Therefore let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's. We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake." My exercises lead me to believe that it is my duty to serve the church with that ability the good Lord sees is for her good and his declarative glory. Though less

than the least of all saints, it is the greatest desire of my mind to be in obedience to my heavenly Father's will in all things. But I feel that I am the most unworthy and rebellious of all his servants, if one at all. The church saw proper, after hearing me for some length of time, to grant me liberty to speak wheresoever my lot might be cast in this world, which gave me some encouragement that the church recognized my gift. My brethren would sometimes express themselves as being comforted by my labors among them, which would be a satisfaction for all the mortification my poor, proud nature had to endure, in my feeble efforts to serve them.

From the time the first act of the church was taken, which was unexpected to me, and caused no little uneasiness, I could hardly think of anything else. I was like Gideon, poor, with a family dependent upon my labor for a living. It required all my time to keep them supplied. I thought there must be a mistake about the matter. It troubled me night and day. In the first place, I could see no qualification in myself for the position. Then the thought would come into my mind, You are to pass an examination. The council will determine whether you are fit for the position or not. Wait and see what they will do in your case. But I could not, until the circumstance of Abraham's offering of Isaac came to my mind. "And Abraham called the name of that place Jehovah-Jireh. As it is said to this day, In the mount of the Lord it shall be seen." It appeared this way to me. The Lord will provide for me, as he did for Abraham. He sees and knows all my needs. The mount of danger is the place where you shall see surprising grace. I then could sleep and rest. But I felt, "How dreadful is this place!" The Lord was in it, and I knew it not. These feelings continued with me all the time.

The day came for ordination, and I was given strength to tell something of how the Lord had been leading me, as I humbly hoped, into a knowledge of the truth as it is in Jesus; after which my father told brother Weaver to excuse him, on the account of natural feelings, but for him to ask me all the questions he might think proper. His reply was, "I have no questions: he has the experience, doctrine and government in his relation. I am satisfied." I felt to submit myself to my brethren. My last hope to be excused had vanished. The council proceeded, by laying on of hands, with prayer by our pastor. The charge was given by brother G. S. Weaver in a sermon on the following day.

Your little brother in hope of eternal life,

J. W. BIGGS, JR.

MARCH 14, 1889.

BRETHREN BEEBE:—This scribble was written some time ago, and laid

aside, but not forgotten. I have had many suggestions with regard to sending it to you for the SIGNS; but when reading the communications of my dear brethren and companions in tribulation and affliction, then I feel like bearing the burden of the word of the Lord, in response to the witness within, though I meet derision, and am made a gazing stock, both by affliction, and reproaches in becoming companions with them so used.

J. W. B., JR.

PALESTINE, Texas, March 7, 1888.

G. BEEBE'S SONS—DEAR BRETHREN:—I feel like it is my duty to let you know that I have received the hymn books. I am well pleased with mine. Also, I am well pleased with the Church History. The SIGNS OF THE TIMES also comes regularly, laden or filled with that which is a feast to me. As well as I recollect, I have been reading the SIGNS eight or ten years, during which time many very important questions or subjects have been discussed and sent abroad through this medium; and while some have gladly and joyfully received your sentiments, others have put them away. I began to take the SIGNS in your father's days; therefore I have some of his writings, which to me seem to be the best of all. When I began to take the SIGNS, the brethren were discussing the eternal child question, as it is called here. The next question of importance was the eternal vital unity, or union, of Christ and the church; and next the resurrection; and next and last, which is still on hand, is absolute predestination of all things. Now what can I say to these things? Well, I can but say that I am satisfied with the decision, or conclusion you have arrived at; for if the foreknowledge of God and his predestination of all things could be set aside, as many even among us would have it, our foundation would be as rotten or sandy as any Arminian's. For I see predestination and revelation so much akin that I can hardly discern between them; that is, they both alike acknowledge the foreknowledge of God. So I cannot understand one when he says he believes in revelation and the foreknowledge of God, and at the same time denies or objects to predestination of all things. Brethren, if I understand it, the true sense of revelation, or in other words, what revelation is intended for, is to show us the true sense of the written word; that is, in this one particular; for we, as natural men, know it naturally. And if some of us are so ignorant that we do not know it, we can know it if we will turn to Webster, or some other man.

Now, brethren, bear with my weakness and ignorance while I try to tell you there is another sense in which the written word is to be understood; that is, there is a natural sense to the written word, and also a spiritual sense; and as I have already said, men without the Spirit can know it



naturally, or historically. But to know the spiritual import or sense of the written word is by revelation; and this is to those who have the Spirit, and no others; and even many of these are slow to understand. Why? Because God is not pleased to make known things to them by revelation. When God reveals something to one, it is to their spiritual understanding, and not to their natural understanding; because the natural man receiveth not the things of the Spirit. And the Adam man is yet natural, soul, mind and body. It is this inner or inward man, which Paul talked so much about, that knows the things of the Spirit; and the same is he that receives revelation. Now, brethren, I have said that revelation and predestination are very nearly the same; and they are so nearly the same that where one is the other is. Now if there is any difference, it must be in the order of things. Then which of the two is first in order? Well, it appears to me predestination is; for there is sense, or it makes sense, to say that God predetermined to reveal thus and so; but there is no sense in saying that God revealed to predestinate. So I believe that some things which God has predetermined, he shows to his people by or through revelation; while as to other things, predestination is its own interpreter.

Dear brethren, I know I am one of the weak ones, and feel that I know the least of any. Although I believe in revelation, I often wonder if God has ever revealed anything to me. Many good brethren dodge at unlimited predestination, and they cannot help it; so if we know this, we must bear with them. And why I say they cannot help it is because I have been along there myself, and would then have fought the oldest man in the world that would have argued that God had predestinated the wickedness of wicked men and devils; for then I even thought it wicked of a man if he said God made the devil. Well, why is it thus and so with us? It is not altogether because we have no education, nor altogether because we have not read the Bible; because education cannot call down revelation. I notice that the best educated men we have in these days know the least of spiritual things. It is not because we do not devote all our time to reading the Bible, for I might get the letter of the Scriptures by heart, so that I could compete with any learned man, and at the same time know as little of the Spirit that brings all things to our understanding, as does the learned man. Now, brethren, I must tell you that I have read in the SIGNS much from you on predestination, and have been well pleased with it, but it appeared all the time to me like there was a little something dodged or kept back; and when I get through, you may say, Well, he dodged it too. It may be that if your language had been very common, simple and plain, such as I can understand, I would not

have thought thus. Brother Wagner on predestination was very nearly plain. But I want you, in speaking of what the devil did in the garden, and of Adam's sinning, to tell of a cause for both. I am going to try to tell it; and if you see I am wrong, as brethren tell me of it.

God is and was the sole cause of both, and had a noble purpose in it. Sometimes I can see some of the purpose, and well enough understand it to rejoice in it. I understand the death and resurrection of Christ to be that which God predetermined; so if the devil had not done what he did do, and Adam had not sinned, there would not have been any necessity for the coming of Christ. So I believe that God foreknew all things. Then it follows that God predestinated all things. If God had predestinated the suffering and death of Christ, it was for something, and this something was the condition his elect or chosen people were in. This was nothing strange to God, for he foresaw it; and not only saw it, but predestinated it to be so. See, brethren, how little we knew of God before the devil deceived our mother; that is, see how little account we have of God previous to this. I am of the opinion that this is all the account there would have been. But now the work of the devil opens up the way, as it were, for a mighty display of the power of almighty God, and then we have the Bible account of it, and we believe it. And it is the work of God that we do believe. All this I understand to be predetermined of God. As I have already said, predestination and revelation travel together hand in hand. Some things we know by direct revelation, while we know many other things to be so because they turn out or come to pass just as they were predestinated.

Now, brethren, these are my sentiments, with the understanding I have. When you examine it, do with it as seemeth good unto you. I assure you I will not be offended if you throw it away. If I know my own heart, I do not want to advocate anything which the Bible will not sustain.

U. J. BELL.

CAMP'S FORD, Tennessee.

G. BEEBE'S SONS—DEAR BRETHREN:—I thought I would try to pen a few thoughts as they make their appearance to my mind; and as I have no particular subject on my mind, I will try to give you some of the ideas that I have of the great I AM. I do not look upon God as being a mere machine, that acts as acted upon, or as a God that cannot do all his pleasure without the help of some individual, or the consent of sinful men and women; but I see him as a God that has all power in heaven and in earth (Matt. xxviii. 18); who will do all his pleasure; "who worketh all things after the counsel of his own will;" who hath said, "My counsel shall [not may] stand, and I will do [not try] all my

pleasure;" who can open the sinner's heart, and none can shut; and who can shut, and none can open, or lawfully say, What or why doest thou? I look upon him as being all-wise (not very wise), all powerful, unchangeable, from everlasting to everlasting, without variableness or the shadow of turning. Those whom he first loved, he loved to the end, and will save with an everlasting salvation, without the loss of one. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So I believe that God is able to save his people, and will save them, regardless of men or devils.

I will now notice the condition of man when God made him of the dust of the earth, and breathed in him the breath of life, and man became a living soul. Notice the point; God said, "In the day [not after that day, as some men would have us believe, but in the day, the same day] thou eatest thereof, thou shalt surely die." The devil said, "Thou shalt not surely die." Now, did man die or not? is the question. God said, "Thou shalt surely die." The devil said they should not surely die. Paul said, "You hath he quickened, who were dead in trespasses and sins." Also, "But God, who is rich in mercy, for his great love [not for what we had done] wherewith he loved us, even when we were [not will be, but were] dead in sins, hath quickened us together with Christ. By grace ye are saved."—Eph. ii. 1, 5. And our Savior said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead [notice that] shall hear the voice of the Son of God; and they that hear shall live."—John v. 24, 25. Now if the sinner is dead, he is destitute of any power. God has all power in heaven and in earth. But the devil said, "Thou shalt not surely die." And the Arminians say they are not dead, but can repent and believe the gospel, and live a holy life until death, and that God is under obligations to save them. Now, if the sinner is dead, when did he die? God said, "In the day thou eatest thereof, thou shalt surely die." Paul said, "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "But not as the offense, so also is the free gift; for if through the offense of one [not many] many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." "For the wages of sin is death."—Rom. v. 12, 15; vi. 23. All have sinned, therefore all are dead. Now would it not be inconsistent to say that dead sinners can do anything to reinstate

themselves in the favor of God, when it is said that they that are in the flesh cannot please God? It is also said, "Without faith it is impossible to please God." Faith is the gift of God. Can a man have it before God gives it to him? Christ said to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." It seems that he could not procure that birth. Why not? Because "Without me," says our Savior, "ye can do nothing." And in speaking of our unregenerated state, the apostle says that at that time we were strangers, without hope, and without God in the world. But it is said that sinners are all taught of the Spirit; but that some put it off, and finally go to hell. But our Lord taught it in this way, "Every man therefore that hath heard and hath learned of the Father, cometh unto me."—John vi. 45. "And I will raise him up at the last day." Some also say that all men are led by the Spirit of God; but Paul says, in Romans viii. 14, "For as many [not any more, nor any less] as are led by the Spirit of God, they are [not will be, nor can be] the sons of God." Therefore, dear reader, think not for one moment that unregenerated men and women are led by the Spirit, as Arminians tell you. None are led by the Spirit until they are born of the Spirit, or quickened into life; and that life is eternal. It is said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6. Then, in view of these things, our Lord rightly said, "No man can come unto me, except it were given unto him of my Father."—John vi. 65. Why not? Because "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."—John iii. 5. Then we see that we must be born of the Spirit into this kingdom. "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. It seems that good works are to follow the new birth, and cannot go before it. Why not? Because our Savior says, "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit."—Matt. vii. 18. Positively cannot; such as repentance toward God, and belief in our Lord Jesus Christ, and love to our brethren; for "love is of God." And whosoever loveth is born of God, and cannot sin. Why not? Because it is said by inspiration, "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." Some tell us that men are not born of God until death (natural); but John tells us by inspiration that "Whosoever believeth that Jesus is the Christ, is [not will be, nor can be] born of God." He

does not teach that we must believe in order to be born; but the belief itself shows that we are born of God. Jesus says, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." Now, dear brethren, it seems to me that the belief could not be prior to the life; but it seems that life is given before anything is required at the poor creature's hand; and that life is Christ, and nothing short of him. For it is said, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."—1 John v. 12. And now, brethren, I would just say to you, Would it not be inconsistent to exhort a poor, ungodly and unregenerated sinner to do something to procure eternal life, when it is said, "Without me [Jesus] ye can do nothing?" Now, in conclusion, I will say that poor sinners are saved by grace, if saved at all, and not by works, lest any man should boast.

Brethren, do with this as seems best in your better judgment. May the grace of God and the communion of the Holy Spirit rest and abide with you, and all the true Israel of God, now and forever, is the prayer of your brother in Christ, I hope,

P. N. MOYERS.

"God is our refuge and strength, a very present help in trouble."—Psalm xli. 1.

There is much comfort to the poor, helpless soul when he is brought to feel that the foregoing applies to his case. The Lord is Lord of lords and King of kings, who inhabiteth eternity. The Lord is Alpha and Omega, the beginning and the ending, the first and the last, and possesses all power. In him is everlasting strength. In him is the dwelling place of his saints. He is the great Shepherd and Bishop of our souls. There is comfort in the word "our." In the prayer that Jesus taught his disciples to pray, he uses the expression, "Our Father." Father implies children: and if he is "our" Father, we are his children, and heirs to all he possesses. Then if heaven and immortal glory are his, they are ours too. "For all things are yours, and ye are Christ's, and Christ is God's." There is a relationship between the father and child; and no one has the right to claim God as his Father unless he is born of God. Hence those that David included were God's children. Are we not glad that we, poor sinners, have such a blessed hope in our glorious Redeemer and Savior? These "our" are the ones who were chosen in Christ before the foundation of the world. "The Lord is our refuge." A refuge is a stronghold, or place of safety, to fly to in time of danger, where men may be protected, and escape the enemy.—Num. xxxv. 27. Christ is a refuge in his righteousness and blood.—Isaiah xxxiii. You remember that there were cities of refuge prepared for the security of those who might kill a man, &c. But the refuge that we have under con-

sideration is indeed a secure dwelling place for the saints; for before one can touch the inmates, they must first destroy the refuge. It is "I in them, and they in me." "I am in the Father, and the Father in me." Yea, he is a good stronghold to the saints. He is good, a stronghold in the day of trouble, and knoweth them that trust in him. "The eternal God is our refuge, and underneath are the everlasting arms." The saints do not want any more secure place than in him; for he says, "They shall never perish," and the saints believe what he says is true. All the strength of the saints is from him.

Hence he says, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Yea, that strength is everlasting; for, "As thy days, thy strength shall be." We are weak, but he is our strength, and present help in trouble. If friends and all seemingly forsake us, there is help in him in time of trouble. He is a present help; he is there with you, and will not leave you nor forsake you. He was a present help to Elijah when by the brook. He was a present help to the poor woman to whom Elijah was sent. He was a present help to the Hebrew children in the fiery furnace, to Daniel in the lions' den, and to Mephibosheth, who was lame in both feet. Jesus was a present help to the poor, the halt, the deaf, the blind; yea, and he was a present help to us when he came to us, when we had given up all for lost; and he revealed to us what he had done for us over eighteen hundred years ago. He could say, "Son, or daughter, thy sins are all forgiven." We find him a present help now, when we are made to pray to him for our daily bread. "The Lord is my Shepherd: I shall not want. He maketh me to lie down in green pastures." I feel the need of this refuge daily; and of his strength and help; for I am so poor, and such a great sinner, I cannot keep myself one hour.

O that I could ever be under the guidance of his holy Spirit in all my walk and conversation, for it is pleasant to walk in the light of his countenance. Brethren, pray for me, that I may not prove an injury to the blessed cause of Christ. Let us all endeavor to get back or keep in the old paths, and bear one another's burdens, and so fulfill the law of Christ. I do rejoice in dear brother Purington's communication, for that is the way I hope it was revealed to me nearly twelve years ago, and it is the way I have been trying in weakness to preach it. I felt when I read it that it would certainly have a tendency to unite God's children on those points, and cement them together in love.

Love to the dear saints who may read this. Be ye steadfast, unmovable, always abounding in the work of the Lord.

Yours affectionately,

LEE HANCKS.

OZARK, Ala., March 5, 1889.

ROXBURY, N. Y., 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find two dollars for the renewal of the SIGNS. May you long be spared to wield the sword of the Lord. It has been on my mind for some time to write what I hope has been the work of the Lord with sinful me.

When about fourteen years old my health was so poor that I did not expect to live long, which caused me to have serious reflections about death, and what would become of me after death. But as I got better these feelings wore off in a measure; yet from that time until I was about twenty-four, by times I would have such a view of my sins as I cannot describe. I remember one day of thinking that perhaps the reason the Lord would not hear my cry for mercy was because I had not used some form, such as kneeling down. So I went into another room and knelt down, but dared not raise my eyes toward heaven. I do not think I spoke one word, but the desire for the Lord to have mercy on me was in my mind. Well, I got up very quickly, and it seemed to me the devil was right behind me, ready to take hold of me, and I think I cast my eyes over my shoulder, expecting to see him. Then it seemed to me I had committed "the unpardonable sin." I was there taught,

"Not all the outward forms on earth,  
Nor rites that God has given,  
Nor will of man, or blood, or birth,  
Can raise one soul to heaven."

When I read the Bible I could find precious promises to the christian; but I was not a christian, but a poor sinner, justly condemned before God. I had a great desire to be a christian. Sometimes I would be in great trouble on account of my sins. Then again I would become careless and unconcerned. In this way about nine years passed. Then I had such a view of my sins that I was made to cry,

"Here on my heart the burden lies,  
And past offenses pain my eyes."

The words of the poet would run through my mind, "Here, Lord, I give myself away." But I did not feel that I had power to give myself away. I was so helpless I felt to say,

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

I plainly saw the justice of God in my condemnation. Now here is where my experience differs so much from most of those I have heard or read. Some can tell of some certain time or place, some word coming to them, or seeing a light, and feeling suddenly relieved of that burden of sin. I cannot tell of such bright manifestations, and it has been a source of great trouble and many doubts whether I am what I profess to be. My burden left me, but how, when, or where, I could not tell. Then I thought I was worse off than before, for I had no evidence that God had pardoned my sins. I thought then if I could

have that trouble again I could be more watchful how it left me; but I have never been able to get it back. Christian people seemed near to me, but I did not feel worthy to be in their company. These words would often come to my mind, "We know that we have passed from death unto life, because we love the brethren." They did look to me like the excellent ones of the earth. I lived in this way for some time, wondering if there was ever one like me. One day I went to hear Elder I. Hewitt preach, and during his discourse he said (in speaking on experience) that some were delivered suddenly, the burden rolling off all at once; while others were like a man carrying a bundle of sticks—one after another would fall, until all were gone. Then they knew all was gone. I thought that was my case. A hope sprang up in my heart at that time that has been as an anchor to my soul. On the last Saturday in September, 1854, I related some of my exercises to the church, was received as a candidate for baptism, and on Sunday was baptized by Elder I. Hewitt. I have been an unworthy member of the First Baptist Church of Roxbury since that time.

Now, brethren Beebe, I leave this at your disposal. If you throw it into the waste-basket, I shall be satisfied.

Your unworthy sister, if one at all,  
PEACE BALLARD.

LOUVALE, Ga., March 12, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—The SIGNS of the sixth of March is interesting; and having read your editorial, I desire to reiterate the sentiments contained therein. I feel more inclined to do so on account of the fact that I was once entangled in those meshes, and was so badly deceived that I verily thought I was doing God's service, from the fact that I was brought up and trained in that way, and all my education was in that line. But God, who is rich in mercy, saw fit to deliver me from those shackles, where I could enjoy the pure liberty of the gospel of Christ. And now how vain and delusive do such things appear to me. When the Old School Baptists used to attack those things, I laid it to their ignorance, prejudice and narrow-mindedness; that they were behind the times, and nothing better could be expected of them. But when it pleased the Lord for me to come to years, and then to refuse to be called "the son of Pharaoh's daughter," and to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt, it was then that the eye of faith detected the enormous errors of missionism; and I am now prepared to say that the god of modern missionism is no better than the fish god of the

ancients. In the Apocrypha we read an account of the deceptions that were practiced anciently by the worshipers of Bel, who had his princes, and whose duty it was to get up sacrifices for Bel. And even the king himself was deluded, and made to believe that Bel consumed the sacrifices put upon the tables in the temple. Daniel told the king he was deceived, and that Bel was no god. And they went into the temple, and all the sacrifices were placed on the table, and Daniel and the king went in and came out, and locked the temple door; and they had it sealed with the king's seal. Daniel sprinkled ashes on the floor, and the next morning, when the king and Daniel came in and saw that all the sacrifices were consumed, the king looked upon Daniel, for his life was at stake. But Daniel said, "Hold, O king! Whose are these? I see the tracks of men, women and children." When the matter was ferreted out, there were trap doors through the floors, and they came up after the door was shut, and took the sacrifices, and consumed them. And so is it until this day. This mission board god is an idol, worshiped by men's hands. The very spirit of it is contrary to the word and spirit of the gospel of Jesus Christ; for it is a money scheme, worked by men, and how many thousands of dollars have been squandered in that direction no one knows. The fruitlessness of the system is manifest to any investigating mind, and the saints of our God should be fully apprised of the fact, lest they turn aside to such vain follies in the name of the Lord Jesus Christ. Some are saying, "Lo here," and some, "Lo there." Some are testifying that it is a grand success, and some that it is a failure; but facts now coming to light, which cannot be hid, will apprise all true inquirers that it is of men, and will come to naught. I think your editorial timely, and brethren elsewhere who also know of these things will cast in their mite into the treasury of the Lord, and the riches of his honor will be set forth, that salvation is by grace, through faith, and that not of ourselves, nor by money, nor means, nor men, nor all these things combined, but by the Spirit and power of the God of Daniel and Elijah, the only living and true God, the God of heaven and earth, who quickens whom he will, when he will, and does his own "pleasure in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, nor say, What doest thou."

Yours in hope,

W. LIVELY.

### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1889.

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 MAN WHICH HAD NOT ON A WEDDING GARMENT.

BROTHER BEEBE:—If you are disposed to comply with the request of an old brother, unknown in the flesh, but I hope acquainted in the spirit, please give your views on the portion of the parable of the Marriage Supper, recorded Matthew xxii. 11-14. It has been on my mind very often. Please be explicit in describing the garment.

From him who loves you for the truth you maintain in your editorials.

JAMES MCINTYRE.

#### REPLY.

"AND when the king came in to see his guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."—Matt. xxii. 11-14.

In the parable of which this text is a portion, our Lord spoke to the chief priests and Pharisees, declaring unto them the end of that dispensation under which they had been the favored recipients of the law of God; and in this declaration, although it was spoken as a parable, those opposers of the doctrine of our Savior "perceived that he spake of them." It is not our purpose at present to speak particularly of the very many different ways in which any parable may be correctly applied in the illustration of different points of divine truth. It is only needful in answering the inquiry of our esteemed brother that we carefully observe the fact that this language of Jesus was declared by inspiration to be a parable, and that it was addressed to unbelieving adversaries of the truth.

It seems evident that in the preceding portion of this parable, the nation of Israel is signified as "them that were bidden to the wedding." In their disregard for the injunctions of the legal covenant which was given to them, they did refuse to hear the message which was sent to them by the hand of Moses and all the prophets. Jesus himself says of the legal and prophetic Scriptures, "They are they which testify of me." In their testimony none ever saw Jesus, however, unless he was revealed by his Spirit in their hearts. The bringing in of the outcasts from the highways, fitly portrays the gathering in of the Gentiles and publicans and sinners, who were manifested as the chosen vessels of mercy, while the favored nation of Israel was cast out.

It must not be forgotten that the parable is continued in the verses to which our brother calls attention. It is evident from the mere letter of the text that those who were gathered together by the servants of the king, were furnished with suitable apparel for the occasion. So it is reported by tradition that it was the custom anciently for rich garments to be furnished by bounty of kings and nobles to those who were honored with the privilege of attending their feasts. Hence, when one was found in such a company without the garments thus specially furnished to all who were properly bidden, the question of the king was unanswerable, therefore "he was speechless." In its primary application, we understand this parable as showing the impossibility of any one partaking of the rich provision of gospel grace while wearing the robe of self-righteousness. There is but one garment which is accepted as the uniform of all those who ever can enjoy the wedding supper of our King. This garment is freely furnished by his bounty, and he has given full instruction as to how it is to be worn. The direction is, "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."—1 Peter v. 5. In such clothing as this the saints are well prepared to confess their own unworthiness, and give all the glory of their salvation to the sovereign grace of God. If any one can find in himself anything to merit the favor of God, it is evident that at that time he has not on the garment of humility. When clothed with this heavenly grace, each saint esteems others better than himself.—Phil. ii. 3. This can be done by none but those who are included with the apostles as "The circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. The very same light of divine grace by which they see the perfect holiness of the Lord Jesus, reveals also their own sinfulness. The effect of this revelation is felt in the realizing sense of their utter destitution of any claim upon the favor of God. They then can honestly pray, "God, be merciful to me, a sinner!" In every such earnest prayer this lovely characteristic of the wedding garment is manifested. Without this heavenly garment no sinner ever can feel his need of infinite mercy for the pardon of his sins, and desire the gift of divine righteousness for his justification before God.

The works of righteousness in which all legal religionists trust, are not represented by a wedding garment. They are more fitly likened to the clothing of toilers. There is no possibility of rest being attained by such works, much less can there be any entering into such rejoicing as is symbolized by the royal wedding supper in the parable. Self-righteousness can never furnish an ac-

ceptable garment in which any sinner may appear before the King of glory. This fact forever settles the claims of all who trust in themselves that they are righteous. The only garment which is approved by our gracious Redeemer is that robe of spotless purity which he gives to every one whom he calls by his grace. So far as the doctrine of the gospel is concerned, those who are taught of God will generally be ready to acknowledge that their only hope of salvation is in the unmerited favor displayed by the grace of God to them as guilty sinners in his sight. Yet they are easily entangled by the artful suggestion of the tempter that there certainly should be some good thing found in themselves to justify their claim to hope in the revelation of grace in Christ Jesus. This was the bewitching doctrine taught to the churches in Galatia. They had begun in the Spirit, and were seeking to be made perfect by the flesh. This foolish error has troubled many of the bewildered children of God since the apostle reproveth it in the Galatian churches. It is very common for the saints to mourn their inability to weave for themselves a garment in which they may stand approved before the justice of God. To show that this parable does not signify any such requirement as this, it is only necessary to observe the literal statement given by our Lord. In obedience to the command of the king his servants "gathered together all as many as they found, both bad and good." Their being gathered thus, was all the qualification required to constitute them welcome guests at the supper to which they were brought. It is not said that any one of them was sent to purchase for himself a wedding garment. If this man which had not on a wedding garment, had been one of them who were thus gathered, he could have answered at once when asked how he came in. Every one of them came because they were brought in by the power of the commandment of the king. Not one could claim any credit to himself for being present. Peter and James and John followed Jesus because the power of his word called them from their nets. So the other apostles were effectually called by the commandment of the Lord. That holy calling gave the wedding garment which authorized their being gathered together as disciples of Jesus. No claim of wisdom or righteousness in themselves could have thus clothed them. Those who wear this wedding garment find in themselves no good thing. They all confess, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isaiah lxiv. 6.

In its application to the experience of the saints, there are frequent illustrations of the principle of truth which is declared in this parable. Very often the Lord visits his saints



with the light of his presence, when such as are found walking in the Spirit, are favored with a season of refreshing, while those who are carnally minded and have forgotten that they were purged from their old sins, are shut out from the enjoyment of the answer of a good conscience toward God, which is experienced by spiritually minded saints. In this application of the parable, the saints are manifestly clothed with the garment of salvation in the fulfillment of the law of Christ as it is written in them by the Holy Ghost which is given unto them. Individually, they learn the joy of being found of the Lord at his coming in peace, being clothed with the garment of obedience to his injunctions; and also in living after the flesh they can testify that "It is a fearful thing to fall into the hands of the living God." It was the prophet Jeremiah, whom the Lord sanctified before his natural birth, who poured forth that bitter lamentation, "I am the man that hath seen affliction by the rod of his wrath." And it is written that "If ye endure chastening, God dealeth with you as with sons." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 5-7. Of course, it will be understood that in the chastening endured by the disobedient children of God they are not cut off from the salvation which is secured in Christ Jesus to as many as were ordained unto eternal life. Indeed they have no stronger assurance that God recognizes them as the children of his love than the fact that he does visit their transgressions with the rod, and their iniquities with stripes. They often seriously question the reality of their more joyful experiences; but they cannot doubt that they have indeed suffered the visitation of the chastening rod. After the angel had touched the hollow of Jacob's thigh, his halting bore continual testimony of the reality of the revelation in which he received the new name, Israel. So all who are blessed with the evidence of their election in that new name, have the abiding witness of that blessing in their own halting and helplessness. This is one peculiarity of the acceptable wedding garment.

Full instruction is given to the saints and faithful brethren in Christ Jesus, in regard to the wearing of this wedding garment. It is very important that these directions should be carefully observed by them. Paul says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel [or, complaint] against any; even as Christ forgave you, so also do ye."—Col. iii. 12, 13. The whole connection of this quotation is very clear in defining the garment which is becoming for the saints to wear in the presence of their heavenly King. There is no time when they

are not in his sight. When they most sensibly feel to desire his appearing, that very desire is conclusive evidence that he is even then with them, and that his Spirit abides in them. It is only as led by the Spirit of God that any sinner can desire to be clothed in the holy garment of the justifying righteousness of Christ. All who are truly moved by that desire must necessarily hate their own life as being sinful and polluted, just as they love the perfection of holiness revealed to them in Christ Jesus. In the gift of the Holy Spirit which they have received of God, all the saints have the fruit of that Spirit abiding in them, which is manifest in their hunger and thirst after righteousness. Clothed in this garment, they are well prepared to enjoy the rich provision of divine grace with which the manifestation of the presence of the Lord satisfies the desire of every living thing. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Such garments of salvation are the only clothing approved by the King for those who are favored to partake of the feast of gospel grace. The more deeply they mourn their own vileness, so much the more clearly they declare the riches of that grace in which they are made holy and without blame before God in love.

In the wedding garment as signifying the clothing of the approved saints, every item of exhortation and admonition might well be regarded as included in the illustration. There is not a single unnecessary direction addressed to the saints in the Scriptures. All are profitable in the application given by the Spirit of truth. But the saints should remember that there is no appeal written in the Scriptures, in which dead sinners are exhorted to desire life; neither is there any intimation that the saints can by any possibility lose their eternal life which is in Christ, and which is inseparable from his own immortality. All the life which depends upon their obedience, is the present enjoyment of the answer of a good conscience toward God. All the death which they can suffer in disobedience, is the present experience of the rod of chastisement.

## MAILING THE WEEKLY.

THE SIGNS OF THE TIMES is always mailed from this office on time; and if there is any delay in its reaching subscribers the fault is with the U. S. Mail Service, and beyond our control. We are not in receipt of any complaints that the paper is tardy in reaching subscribers; but we merely make this announcement, in case there should be any delay, that our readers may know that it is through no fault of ours. When we started the SIGNS weekly we increased the force sufficiently to keep the work on time, although there is about twice as much to do as when we issued it semi-monthly.

## BACK NUMBERS.

WE have now discontinued sending back numbers to the first of the volume to new subscribers unless especially ordered. We still have quite a number of each issue on hand, and can supply them if desired.

## 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 price stated above. Cash must always accompany the orders. Address,

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

## ORDINATIONS.

THE Primitive Baptist Church at Zion Hill, Parker Co., Texas, at her regular church meeting in February, 1889, agreed to ordain brother JAMES A. RUTLEDGE to the full functions of the gospel ministry on Saturday before the second Sunday in April, 1889, and agreed to send to Blooming Grove and Denton Creek Churches for their ordained authority and council to assist in the ordination.

On Saturday before the second Sunday in April, 1889, the church met. After attending to other business, the reference was called for in regard to the ordination.

The churches were then called for, and responded.

The church was then asked if she was of the same mind as when she made the request, and answered in the affirmative.

Elder John S. Collins, of Mount Zion Church, being present by invitation, was invited to take part.

A presbytery was formed consisting of Elders Samuel McKelvey, A. D. Bourland, Wm. Flannagin, James Staggs and John S. Collins.

Elder James Staggs was chosen Moderator, and A. D. Bourland Clerk.

The candidate was then questioned on his doctrinal views; and his answers being satisfactory, the presbytery proceeded with the ordination.

Ordination prayer by Elder Samuel McKelvey.

Charge by Elder John S. Collins.

Laying on of hands by the presbytery. Right hand of fellowship by the presbytery and church.

JAMES STAGGS, Mod.  
A. D. BOURLAND, Clerk.

## RECEIVED FOR CHURCH HISTORY

Elder D. Bartley 26.50, W. J. Moore 2.50, John Flowers, Sr., 2, W. J. Tyner 5, A. D. Morgan 2, W. O. Farrington 7.50.—Total, \$45.50.

## MARRIAGES.

MARCH 21st, 1889, at the home of the bride's parents, by Elder B. Bundy, Mr. Arthur B. Thomas and Miss Minnie H. Winter, all of Utica, N. Y.

## OBITUARY NOTICES.

Mary Gholson departed this life March 30th, 1889, at the residence of her son-in-law, Roland Burbridge, in the town of Rush, Jo Daviess Co., Ill. Her maiden name was Hudson, and she was born in the state of Kentucky, Oct. 11th, 1809. Her father emigrated to the southern part of Illinois at an early day, and there she married the late Elder James Gholson, Oct. 25th, 1825. To them were born eight children, five girls and three boys, of whom two girls and one boy are still living. She obtained a hope in Christ at the age of fifteen years, and united with the Old School Baptists. She and her dear husband obtained letters of dismission and moved to Jo Daviess Co., Ill., in the year 1845, and united with Little Flock Church. On April 22d, 1850, her husband died, leaving her and her dear children to mourn their loss.

I will add that I have been personally acquainted with her for about forty-four years, and if there is such a character as a mother in Israel in this day, she was one. She manifested a meek and quiet spirit, always ready to encourage and instruct the weak, and striving for peace. To sum up her religious character, she filled the place of a widow indeed. The writer of this, in company with Elder W. A. Thompson, of Tonica, Ill., tried to preach a discourse on the occasion of her funeral from Matthew i. 21, at the Equal Rights school-house, in the town of Rush, to the church and a large congregation of sympathizing friends; after which her remains were deposited in what is known as the Minor Cemetery, to await the order of her God, in whom she had trusted for sixty-four years. May God by his grace enable the church and her surviving children and grandchildren to be reconciled to his will, believing their loss to be her eternal gain.

BENJAMIN SALLEE.  
WARREN, Ill., April 4, 1889.

DIED—In the city of St. Joseph, Mo., Feb. 29th, 1888, William Plank, aged nearly sixty-two years.

Brother Plank was born in Claiborne Co., Tenn., in June, 1826, emigrated to Missouri in 1843, and went to California in the period of the great emigration to that state, but returned to Missouri in a few years. He afterward resided for quite a while in Kansas; but the greater part of his life since 1843 was spent in Missouri. He joined an Old School Baptist Church in Buchanan Co., Mo., in 1856, and was baptized by Elder Shelton J. Lowe. The writer became acquainted with him soon after he was baptized, and enjoyed his love and fellowship until his death. Brother Plank suffered many afflictions and sore trials, but was kept steadfast in the faith of the gospel, believing in the truth declared by sound Old Baptists, and having no confidence in the doctrines and commandments of men. He suffered much in his last sickness, but acknowledged the hand of the Lord, and said that whether he lived or died it was all right; the will of the Lord be done.

The wife of his youth, the partner of his prosperity and adversity for about forty years, still survives. Her maiden name was Fetney Hurst, also of Tennessee. She was a member with the Old Baptists before him, and the people of her youth are the people of her old age. They had no children; hence she is left a widow indeed, desolate, but, I believe, trusting in the Lord. Brother Plank leaves also to follow him in the last great journey, I believe, three or four brothers and two sisters, some of whom are in affinity with the Old School Baptists, and love the doctrine of God our Savior, together with a large number of relatives and friends. May the Lord gather in his redeemed, leading them to the fountain of all good, and to the glorious victory over sin and death.

R. M. THOMAS.  
ST. JOSEPH, Mo., April 12, 1889.

**Jonathan B. Teddicord** was born in Davis Co., Ky., March 25th, 1815, and was married to Minerva P. Barnard in 1836. They lived in Ohio Co., Ky., eleven years, at the end of which time six children had been born unto them, four of whom died and were buried there. They then moved to Illinois, in 1847, settling in Sangamon Co., bringing their two remaining children with them. He improved the farm he first bought to be one of the finest stock-farms in central Illinois. He retired from farming in 1881, and moved to Champaign City and bought property, where he ended his days. His disease is not known. He was in his usual health until about three hours before he died. He was without pain, and perfectly conscious, knowing that his time had come. He told his dear old companion that he was not afraid to die, and passed away quietly, as if going to sleep. He requested that his body be taken back to his old home and buried among his old neighbors; accordingly, on the next day, his body was conveyed by railroad to Springfield, where it was met by old neighbors and friends and taken to the old homestead. The next day it was taken to Salem, Sugar Creek meeting-house, where a discourse was preached by the writer, assisted by Elder W. J. Wheeler, Elder C. C. Perviance being present, to a very large, solemn and sorrowing congregation of friends and neighbors. But we sorrow not as those who have no hope; for although Mr. Peddicord had never joined the church, his works showed him to be a firm and true believer in the doctrine of salvation by grace. He will be remembered by many of the Old order of Baptists, as his house was always a home for them. Many of us remember the hearty welcome of Uncle Jonathan, as he was called; and many said at his funeral, "A good man is gone to rest." He was so quiet, so considerate, so good to everybody, and such a model husband and father; truly a husband to the widow and a father to the fatherless.

He leaves a dear old companion, who has long been a member of the church, three daughters, two sons, seventeen grandchildren and six great-grandchildren, together with the whole community, to mourn their loss; but our loss is his eternal gain. God bless the aged widow, and all that mourn, is our prayer, for Jesus' sake.

W. A. THOMPSON.

TONICA, Ill., April 11, 1889.

**DIED**—In Berwick, Maine, Feb. 28th, 1889, **Mrs. Abigail Hurd**, aged seventy-seven years.

She was our cousin. Her husband died nearly forty years ago, leaving her with four children; and she being a kind and affectionate mother, cared well for them until they could care for themselves. She was a fine woman, but never made an open confession of her faith in Christ; but in her last days the Bible was a precious book to her, and she said that it was sweet to her. She leaves her four children to mourn.

ALSO,

In North Berwick, Maine, April 1st, 1889, **Mr. Hollis G. Ham**, aged forty-two years.

He was confined to his bed but seven days, and his sufferings most of that time were severe, death being the only thing that could relieve him. He was naturally an honest man in all his dealings with men, and was highly respected by all. He has left his kind companion, five children, seven brothers and sisters, an aged mother-in-law, and many others, to mourn. It has been said by many that there could not have been any other one taken that could have been any more missed than he. At his funeral there were a large number of people, and all seemed to feel sad.

ALSO,

In Dover, N. H., April 16th, 1889, sister

**Anne Pound**, wife of brother Thos. Pound, aged seventy-one years.

They were raised in England, but came to this country some years ago. She gave good evidence that she was born a spiritual birth in her youthful days, and that her mind was led very clearly into the doctrine of grace; for she saw that if her eternal salvation depended in the least upon any good thing for her to do, there was no hope for her. But learning in the school of Christ that Christ came into this world to save them that did see themselves to be the chief of sinners, and she feeling herself to be one of them, she did reach forth the hand of faith while she felt that she was sinking, and grasped hold of the promises of God, and felt that was enough. With that experience she was a decided Old School Baptist. She and her husband, living in Dover, about fifteen miles from our church, not long since united with us, and have been at our yearly conference every year for a number of years, and enjoyed them much. She had a great memory, and while sick repeated many of Watts's hymns and portions of Scripture; but she has gone to her eternal rest. She has left her husband and three children to mourn.

I preached at the above funerals.

WM. QUINT.

NORTH BERWICK, Maine.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held with the church at Tascorora, Juniata Co., Pa., commencing on Wednesday, May 15th, 1889, and continue the two following days. Brethren and friends are affectionately invited.

Take tickets for Mifflin, via Pennsylvania R. R. Said station is fifty miles west of Harrisburg, Pa.

We would say to all lovers of the truth who wish to come to the association that they need have no fears about being entertained, thinking we are few and scattered. All will be cared for. All trains will be met on Tuesday, and also on Wednesday morning. The meeting-house is only one mile from the station.

In behalf of the church.

A. B. FRANCIS.

THE Delaware Old School Baptist Association will hold her next annual session, if the Lord will, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (22d), 1889, and continue until Friday evening following.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the church at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June (May 29th), 1889, and continue three days.

THE Warwick Old School Baptist Association will meet, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (5th), 1889, and continue in session until Friday evening following.

THE Chemung Old School Baptist Association will be held, if the Lord will, with the Vaughan Hill Church, Bradford Co., Pa., on Wednesday before the third Sunday in June (12th), 1889, and continue in session the two following days.

### THREE DAYS MEETINGS.

A THREE days meeting is appointed at Hughesville, Loudoun Co., Va., to begin on Friday before the second Sunday in May, 1889.

Trains leave Alexandria at 4:50 p. m., and Washington at 4:45 p. m., Washington & Ohio R. R. Friends will be met on Thursday, at Hamilton Station. By addressing Samuel Paxon, Hamilton, Va., or Henry Furr, Hughesville, Va., any other trains will be met. We affectionately ask our brethren and sisters to attend.

E. V. WHITE.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 8, 1889.

NO. 19.

## CORRESPONDENCE.

WILLARD, Va., April 17, 1889.

DEAR BROTHER JENKINS:—I have been very much interested in the articles written by yourself and brother John Thorne on the subject of teaching. As there is a question on my own mind, suggested by the discussion, I will state it, and present a few thoughts. Not that I care to engage in the discussion at all, nor do I wish any controversy; yet I do not think a discussion of any subject relating to our duties and privileges as professed followers of Jesus at all improper. Indeed, when conducted in a christian spirit, it may be productive of much good in the way of bringing about a better understanding among the saints.

The question on my mind is, Have the people of God under the gospel dispensation a religious duty to perform toward their children? Or, can the followers of Christ so instruct their children as to influence them in after life in the formation of religious opinions? In the discussion, you and brother Thorne have taken what appears to the casual observer opposite ground, and yet to the careful reader there are many things which you both seem to hold in common. I have not understood brother Thorne to intimate that we could teach our children spiritual things, or that by training them we can make children of God of them, or train them in the faith and order of the gospel; but he takes strong ground that it is the duty of parents (who are believers) to so guard their children while under their care that they may not be led into error, and snared in those traps which are constantly spread for the purpose of entrapping them into making a false and hypocritical profession, and thus becoming mockers of the religion of their parents, and open and avowed enemies of the cross of Christ. I have noticed that Arminian teachers take especial pains to entice the children of Old School Baptists into their Sunday Schools, and eventually into their churches. They "compass sea and land to make proselytes," &c. Now the question is, Shall we or can we counteract that? Can we so train our children that they will be our friends (religiously) instead of our enemies? I thought I saw this in brother Thorne's argument, and only this. I can fully and heartily indorse your views. I believe you fully sustained your position from the Scriptures, so far as the inability of parents to com-

municate any knowledge of spiritual things is concerned. I may differ with you in some minor points, but they are unimportant. In all discussion involving points of doctrine or the order of the house of God, the Scriptures are our rule, and our only rule. What we think is of no value. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." I desire then to speak according to the rule.

In this age of error and delusion the Lord's people need to be always on the alert, that the enemy get no advantage; yet it is not more so than it ever has been. Jesus told his disciples that they would deceive the very elect, if it were possible. It is the watchful, guardian care of their heavenly Father which

"Preserves them safe from every snare,  
And every hurtful lust."

The entire work of salvation, from its inception to its consummation, is of the Lord. In his purpose and counsel (when he counseled with himself) he determined the eternal salvation of such as he chose, and appointed all the ways and means to the accomplishment of the end determined upon, "declaring the end from the beginning," &c. That is the truth, and no carnal reasoning can possibly overturn it.

The effectual calling unto a knowledge of God's purpose concerning them is also arranged. God has reserved this to himself, as his especial prerogative. He quickens the dead, and brings them forth out of the regions of death, from death unto life, from darkness to light, from the power of Satan into the kingdom of his dear Son; and they are "kept by the power of God through faith unto salvation," &c.

Now it may be asked, What has all this to do with your question? I answer, A great deal, inasmuch as I would be distinctly understood as holding to the doctrine of God's absolute government, and an especial display of his sovereignty in all that concerns the salvation of his people. I have no idea that there is the slightest conflict with this glorious truth in the fact that God commands his people, and not in order to make them his people; but we cannot say that their obedience does not manifest that they are his people, and are led by his Spirit to obedience. The giving the law to Adam in the garden was a test, and Adam's transgression proved that God's Spirit was not upon him. Had such been

the case he would not, yea, I assert, he could not, have sinned. A further law was given by God from Sinai; but the apostle tells us that it was "added because of transgression, till the seed [Christ] should come to whom the promise was made." The promise was first, and the law afterward; and the law could not make the promise of none effect. But it made the offense to abound; that is, it gave the knowledge of sin. It is said to be "our school-master." It is a perfect transcript of the just and holy God. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," &c.; and I take it to be in the law that this is done. God said to Israel, "Ye shall be holy; for I the Lord your God am holy." Now the righteousness necessary to fulfill this command is God's righteousness, God's holiness. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." God's righteousness alone will suffice. This law is fulfilled in his people. Christ of God is made unto them "wisdom, and righteousness, and sanctification, and redemption." In short, he (Jesus) is their all in all. He is everything; they are nothing. Neither is aught required of them to add unto God's perfect work; but they are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. What are "good works?" Obedience to God, and that only; and this obedience consists in doing just what God requires of us, and no more nor less. Said Samuel to Saul, the king, "To obey is better than sacrifice, and to hearken than the fat of rams." Whatever God has required of us is written in his word. That word by inspiration contains all that is necessary for us to know and for us to do. "The man of God" is "thoroughly furnished unto all good works."

I cannot find in the Scriptures that God has ever committed the care of a soul to any being, earthly or angelic, in order to fit it for heaven and eternal glory, as the Arminian argues; but an inspired apostle exhorts believers in regard to their walk and conversation, how they shall deport themselves toward all men, and also toward their own children. I cannot understand how a believing father can bring up an unbelieving child in the "nurture and admonition of the Lord" in a spiritual sense; but there

is a natural sense in which this will apply. The word "nurture" is defined by Webster, "To educate; to train up." The question is, Does the apostle mean natural children—our children after the flesh? I incline to the opinion that he does, but the exhortation is to believers in every case, whether he exhorts parents or children, husbands or wives, masters or servants; and the chief end of his exhortation is that believers may so deport themselves in the sight of all with whom they are brought in contact as becomes the children of God. Hence the exhortation, "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." In other words, You, fathers, have received nurture and admonition of the Lord; now so bring up your children, so deport yourselves to your children, as those who have been taught of God, &c.

While we fail to find any command in the Scriptures to the effect that we should have a Sunday School, and turn over our children to those who may be made teachers in them, in order to have them instructed in morals or religion, it is certainly inconsistent for Old Baptists to even allow their children to attend the schools and be taught those things which are contrary to their own convictions. I feel that I owe it to myself and to my children not to allow them to go in the way of those who will teach them that which I believe is false, and thus destroy the respect which I have a right to demand of them. Moreover, I feel it my duty to warn my brethren and sisters in Christ of the consequences of sending (or even allowing) their children to be taught those doctrines and practices against which God has commanded his servants to "cry aloud," &c. I have witnessed in the course of my ministry, with a feeling of sorrow, the children of Old Baptists uniting themselves with the various religious denominations in the vicinity, and have been told by the parents that they had seen no evidence of a work of grace in them. Why is this? In the majority of cases it is because of the early associations formed and impressions received by the consent and, we may say, approval of their parents. It may be true that the parents did not send the child to the Arminian Sunday School; but is it not true that they permit the children to go? In most cases the parent yields, weakly, to the importunities of the child, not



thinking what the consequences may be; and there are many instances that have come under my observation in which Old Baptist parents seldom, if ever, take one of their children to meeting with them. I witnessed a short time ago an Old Baptist lady, the mother of several children, on a beautiful Sunday morning going alone to her meeting, not very far distant from her home, while her children at that very hour were attending a Methodist Sunday School, and, we may reasonably suppose, were being taught the things which are likely to develop a disposition to turn their own mother's faith into ridicule. Where, I would ask, will those children be likely to seek companionship when grown? It would be rather strange for them to seek it at Old Baptist meetings and in Old Baptist congregations, where they have not had the opportunity of forming associations and acquaintances. I have also observed that in the cities it is extremely rare for the children of Old Baptists to attend worship with their parents, and as a result they do not as much as show proper respect to their parents' company in many instances. It is true that in many cases, when called by divine grace, they are brought out triumphantly; but what sore trials have they been called to pass through ere they have been released from the snare!

One may say, "Well, what does it matter where they go? If they are of God's chosen he will take care of them." That is true; but we are not writing of that, having already fully considered that subject in the first part of our article. My proposition is that it is far better, naturally, for us to have our children as friends than as enemies; and the question is, Can we do it? Certainly there is a better prospect of this if we begin the practice of taking the children with us, when young, to our meetings, and continuing the practice through their childhood. When they arrive at manhood and womanhood, their associations having been formed there, they will naturally attend the meetings, and the parents will enjoy the satisfaction of having the friendship and assistance of their children in entertaining the brethren and sisters. You, as well as I, know how pleasant it is to visit a house and find all the members of the family, both old and young, ready to receive and glad to see us, and to have all sit together in the evenings, the children giving respectful attention to the conversation of their parents and the visiting brethren. You can also, it may be, recall some occasion when all the pleasure and comfort of your visit has been destroyed by some young member of the family intruding his or her religious opinions, and drawing you into an argument in which your flesh has been stirred up, greatly to your annoyance at the time, and afterward when recalling the incident.

Now of course these things do not

relate to or affect the spiritual interests or the eternal salvation of any of the Lord's chosen, and, so far as that is concerned, neither do any of our doings, for that is "not according to our works;" yet at the same time we are not to continue in sin that grace may abound, nor do evil that good may come. One may ask, "What must we do? Shall we have Sunday Schools, and teach our religion to our children?" O no, my inquiring brother; I should be afraid that we would run into (indeed it would be) the very error against which we constantly declaim. I do not see the necessity of any such thing; besides, the remedy would prove more fatal than the disease. All that seems to me lawful for us to do is to exercise parental authority, and keep our children under our own care and tuition. Make arrangements, if possible, to take them to our own meetings with us, and leave the result with the Lord. I have no objections to interesting the children in the letter of the word; but my own experience is that unless one has a revelation of the glorious truth contained in the Scriptures he cannot comprehend their true meaning, and it is impossible to interest one in that which presents to him nothing beautiful or desirable.

What I have here written has been much on my mind for many years, and I have occasionally called the attention of brethren to the matter. I submit it to your consideration and disposal.

As ever, your brother in the hope of eternal life,

A. B. FRANCIS.

GLENWOOD, Texas, Oct. 5, 1888.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN:—As our beloved SIGNS still comes with communications and editorials laden with those comforting truths so calculated to build us up in the faith, confirm our hope and brighten our evidences, coming from so many different parts of this broad land as they do, testifying to the truth of one of the inspired prophets, "All thy children shall be taught of the Lord, and great shall be the peace of thy children," I sometimes feel like I wanted to write a few lines for the consideration of its readers; also feeling that it is hardly fair that I should read so many good things, and communicate nothing. Yet I feel assured of the fact that unless guided by the unerring Spirit of truth, I shall not be able to write anything that will be comforting to God's children, or glorifying to his name. It seems from the signs of the times that we are living in "the last days." The apostle Paul tells us "that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy."—2 Tim. iii. 1, 2. The same chapter sets forth many other characteristic traits of "the last days,"

that are in all parts of the country, in this degenerate and fanatical age, growing more and more manifest. Hence the absolute necessity of all who would "save themselves from this untoward generation," to heed the admonitions of the inspired writers; to "do good and communicate, forget not;" to "hold fast the profession of our faith without wavering;" and to "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."—Heb. x. 23-25. And especially to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Fanaticism (religiously) is the monarch of the age. It regards no man's wisdom, no man's ignorance. Its universal sway extends from the beggar in his rags to the king upon his throne. This is indeed a smoky day. There are many "lo heres" and "lo theres;" a day in which the blind lead the blind; a day in which many are drunk on the wine of the fornication of Mystery, Babylon. Many professed followers of the meek and lowly Jesus (a large percentage of almost all religious denominations) are so grossly ignorant of the true principles of christianity, and of the teachings of the Scriptures, that they seem bent on ingrafting their religious principles into the organized law of the land. This element, aided and urged forward by another, not so ignorant as designing, together with still another (political element), seeks, and is gradually tending toward, the unity of church and state. It is no uncommon thing to find in the Minutes of conventions, and other religious meetings, such committee reports as the following from the "Baptist General Association of Texas," for the year 1885.

"To the officers and members of the Baptist General Association of Texas:—We, your committee on temperance, respectfully submit the following: In view of the wide-spread, blighting and demoralizing effects of intemperance upon the social and religious interests of our country, it becomes the imperative duty of this association to express its voice in unmistakable terms of condemnation of this body and soul-destroying evil. Therefore be it resolved, first, that it is the sense of this association that the churches be recommended to enforce temperance among their members. We earnestly recommend to all christians that they give their support to the cause of prohibition, which is not only the cause of religion, but is also the cause of humanity."

The following from the "Soda Lake" Missionary Baptist Association, for 1883:

"In view of the crying, withering and soul-destroying evil of intoxicating drinks, from time to time our associations and conventions

have passed resolutions condemning its use. It is a lamentable fact, its destructive influence upon the morals of both old and young, the blighting influences upon our churches, still are seen and felt all over our land to an alarming extent. Resolved, that we will personally plead with our brethren and friends to abstain from the use of intoxicating drinks. Resolved, further, that we as a body, and as individual churches, petition our Legislature to pass prohibitory laws to drive it from the state."

In accordance with the above from many religious bodies (which, no doubt, flooded the Legislature with petitions), the Legislature of Texas submitted an amendment to the State Constitution, proposing to prohibit the sale, manufacture or exchange of spirituous liquors, except for medical, mechanical, scientific and sacramental purposes, to be decided by a vote on the fourth day of August. At that time a large majority voted against the proposed amendment. The campaign was opened early in the spring by the Prohibitionists, with a tirade of abuse upon all who dared oppose their fanatical ideas. I have never before in all my life witnessed such a display of wild fanaticism, often opening their meetings for speaking, &c., with religious exercises, such as singing and prayer. Preachers in all directions were stump-speaking the country, employed for that purpose by the Prohibition Central Committee, the chairman of which himself was a New School Baptist preacher. Below I give a few quotations from different papers, speeches, &c., which will suffice to show in part the fanaticism and blind zeal manifested.

"This is the Lord's fight, and christians should vote as they pray." "Christians will rule Texas." "We pay three times more for poison drink than for bread, and two hundred and seventy dollars for this broth of hell, to every dollar for home and foreign missions ["here's the rub"], for the salvation of immortal souls." "In short, this hellish trade is the father of all crimes, the sum of all villainies, the devil's best friend, the poor man's worst enemy. Poor men, rich men, men who love your fellow-man, men who fear God and expect to render to him an account, what are you going to do about this matter?" "Think of it. Five liquor saloons to each church, and these saloons sustained by the votes of the people. Is it strange that the power of the church is not what it should be, when there is such a golden wedge among her voting members? One place devoted to the building up of christianity, and five times as many for its destruction. What will the harvest be? Will we, as christians, pursue this course any longer? God help the followers of Christ to come out from among the world, and with spotless garments do their whole duty. Then will we

see Zion prosper and souls returning to God," &c.

Now what does all this argument mean? It shows that some think that they can legislate people to heaven, or pretend to think so. It shows an effort to weld the connecting link between church and state, which idea is continually expanding, gaining grounds, little by little, though to many its movement seems imperceptible. Underneath are the designs and cunning work of the designing, ambitious and avaricious clergy. It shows another stride towards the downfall of those rights secured to us by our Revolutionary sires, to worship God according to the dictates of our own consciences; for let none suppose that, should they carry this measure, they would be satisfied; for upon the same principle, that by abolishing evil by law they can benefit the church and "save immortal souls," they may establish what they call "good" by law, to "save immortal souls;" such as Sabbath Schools, for instance, or tract, or other societies, to be supported out of the public treasury; or to support the ministry, by taxing the people, and raising a fund for that purpose. Could this people (but with all their wisdom they cannot) understand the words of the meek and lowly Jesus, when he said to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my subjects fight, that I should not be delivered to the Jews," they would cease to try to advance his kingdom in a way he has never authorized nor given the least example.

I see in a New School Baptist paper, in a number published some time early in the spring, the question, "Should we use wine, or the unfermented juice of the grape? [at the communion table] is a question now deeply agitating the churches of the north, and is being introduced into the south, by the Women's Christian Temperance Union," &c. When this question is decided, should they conclude to use the unfermented juice of the grape, and should they succeed in getting law-power on their side, which they are continually seeking, where then will be the privileges the true church has enjoyed these many years? Will she forsake the laws of her King for the laws of man? No; she will then, as she has ever done in those things, bow alone to him who is "King of kings and Lord of lords." In consideration of the movement, I am forcibly reminded of the predictions of some of the faithful servants of the Lord about the time of the rise of the various societies that caused so much trouble in the Baptist ranks, and was the final cause of the division of the Baptist family.

In the *Primitive Baptist*, published in 1839, over the signature of Vachal D. Whatley, I find the following: "I will add a sketch of the proceedings of the society folks. They are now running to and fro through the

county and state, with petitions, getting all to subscribe that they possibly can, to petition the next Legislature to do away with the retail system [of the sale of spirituous liquors] in the state of Georgia." Speaking of the condition of the petitioners, he says, "If I am any judge of drunken men, men in a state of intemperance, they are the beast-worshipping petitioners of Georgia: not drunken with spirits, but drunken with anger, envy and wrath; drunken with pride and arrogance, bombast and parade; drunken with lying falsehoods; drunken with pernicious error; drunken with tyranny and oppression; drunken with abominations, and drunken with the wine of the wrath of that cursed whore of Babylon, the Mother of all the religious isms in the world, and priestcraft, which in my humble conception is striking at the root of republican principles." He further says, "And that religion, that man, or that denomination, that asks law sanction, law power, to compel people to give in to their religious tenets, I set down to be the religion of the devil. The devil was the beginner, is the carrier on, and will be the finisher of all such stuff. This kind of religion is aiming a death blow at our great republic; and I awfully fear that it will be the scissors that will clip the cord of our Union, and sacrifice republicanism upon the altar of despotism, and the pen that will write on the shattered and broken walls of liberty, Ichabod forever!" Little more than twenty years after the above was written, the writer had as testimony to his convictions and judgments the record of a four years' bloody war, the result of that very spirit he was opposing.

By reference to the second volume of the book of Editorials of the SIGNS OF THE TIMES, page 146, we find the following, in the proposition of debate between Elder G. Beebe and J. J. Pierce, Esq., in 1843: "That the temperance doctrines as held by the said society, in which the pledge to total abstinence is made a test of church fellowship, and also of political preferment, are subversive of the principles of democracy and of true religion, and they constitute a connecting link uniting church and state; and, co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights for the establishment of which the patriotic blood of our Revolutionary sires was poured forth." It is truly encouraging for one to know that he occupies precisely the same ground of the fathers of fifty or seventy-five years ago, when those isms first sprang up, and the same ground of the true church in all ages, and especially that of Christ and the apostles. While it affords no pleasure to see disaster and calamities come upon us as a nation, as well as a church, yet to see the gradual fulfillment of the predictions of our forefathers gives encouraging and consoling evidence

that even in this latter day the Spirit of the Lord is with his people, and that his word is being fulfilled. In no age of the world has the true church sought to sustain her doctrine by the strong arm of the law, but, in obedience to the teaching of her divine Master, renders "unto Cesar the things that are Cesar's, and to God the things that are God's." One truly born and taught of the Spirit knows that nothing but the power of God can make a christian; and if that law that God says "he will put in their hearts, and write in their minds," fails to keep them sober and in duty's path, then it would be folly to appeal to the laws of man to do so. Were it not for a firm belief in that eternal God who has created all things, and who works *all things* after the counsel of his own will, the children of God might have reason to despair. But give them to understand that "*All things* work together for good to them that love God, to them who are the called according to his purpose," and all is well. Even in the late great effort of religious fanaticism in Texas, the hand of the Lord is seen in driving from the ranks of the daughters of Babylon some of the dear children of God, while the tendency has been to manifest nominal professors in Zion. It seems to me that the rapid development of the second beast, in the last years, indicates a terrible storm, which will thoroughly try the faith of God's elect. I take as an evidence of this that the idea is gradually gaining ground that religious tenets should be established and enforced by law. On this idea the ruling element in all the Arminian denominations seems agreed; and as they gradually gain law-power, they are by degrees coming nearer together; for all now, with little exception, acknowledge each other to be "a branch of the church." Another evidence with me is the fact that there are within that body that bears the marks of the true church of Christ, different elements that are contending against the true principles of the doctrine of Christ. Hence the necessity of that purging that they in other ages, under like circumstances, have had to undergo. Those storms have always had a tendency to drive out those who from sinister motives have crept in unawares, to spy out our liberties; while on the other hand the patience of the saints amidst persecution and afflictions has shined forth as an evidence of the genuineness of their profession, so that many of God's children have been enabled to see their way out of the meshes of Mystery, Babylon, where they have been entangled.

Dear brethren editors, while the above scribble is not altogether what I would like for it to be, yet I have concluded to submit it to your judgment, to be disposed of as you think best. I have often thought it our duty to leave upon record, for the benefit of those who come after

us, our views of all such questions as I have treated upon. I know I have been very much interested, and I hope benefited, by reading the views of those who have written in days long past.

With love to all the household of faith, I remain your brother in a humble hope,

H. B. JONES.

SABINE COUNTY, Tex., March 26, 1877.

DEAR BRETHREN IN CHRIST:—I have concluded to write a few of my ups and downs, though I feel very weak. But Paul said, "When I am weak, then am I strong."

I was born in Tippah County, Mississippi, in the year 1845. In 1850 we moved to this state. My father being a poor man, I did not go to school much. My parents gave me good counsel, and taught me that there was a great God, and that it was my duty to reverence and obey the moral precepts of his law. At the same time they told me that salvation was by grace, and not by works of righteousness which I could do. But I was naturally an Arminian, and thought I could do something to merit the blessing of God. I was not ready then, but thought that when I had seen enough of the pleasures of this world I would repent of my sins and ask God to save me. This I thought he would do, believing it was his desire to save all men. Thus I was at ease, in a sleepy or dead condition, yea, dead in trespasses and in sins, having no knowledge of my lost and ruined condition. I did not know that I was a lost sinner, already under the sentence of the law of a holy and just God, until I was about seventeen years old. One day, while in a fit of anger, and using profane language, as was customary with me when in that condition, from some cause I was brought to see that I was a sinner against God, and that if I died in that condition, where God and Christ were I never could come. A burden came upon me, and I determined to do better. I did not want religion, but I resolved to put away my evil practices, and at some future time get religion. I then thought I was too young; that if I were to become a christian I would get tired of it, and probably would fall from grace. I thus thought to ease my mind; but I soon found that my nature was prone to sin; that when I would try to do good, I only did evil. I found that when I would make promises, I would only break them. I became very uneasy, and my burden increased, which led me to go to God's law for justification. But the law was holy, just and good, and condemned me. I was a sinner, and the law could not show mercy. Thus I began to mourn on account of my wretched condition. I went on in sorrow, and tried to pray the great God to have mercy on me, a poor, lost sinner, day after day, and night after night. Sometimes I would read the Bible, thinking to find

comfort; but the gracious promises therein, I thought, were for others, and could not reach my case; for I could not see how God could remain just and save such a poor, hell-deserving wretch as I was. I saw while reading the Scriptures that the quickening of a poor sinner was of God, that he alone was the giver of life, and that those who were made alive by him were the only ones who could lay hold upon the blessed promises therein contained. My case seemed to be an outside one. In this condition I often wandered in the forests, looking for comfort, but no relief could I find. Yet at the same time my soul seemed to be engaged in prayer to almighty God to make bare his holy arm in my behalf, quicken me into life, and enable me to truly mourn; for I saw that the blessings were to such characters alone. Thus I went on for about three years, in this sorrowful condition, until I was forced to give up all hope. I thought I should sink in despair, and that the time was close at hand when I should go the way of all the earth, to meet the just judgments of almighty God. While in this awful condition, and at a time unexpected by me, I was enabled by faith to view Jesus on the cross, as the Redeemer and Savior of poor sinners. I thought I could see justice and mercy embrace each other, in the person of Jesus. Thus my load of condemnation left me, and I was enabled to rejoice in hope of eternal life. I cannot express the joy I experienced on this occasion, nor the thankfulness of my poor heart. I thought my sorrows, troubles and trials were forever ended, and that I should see them no more, but that during the remainder of my life I should enjoy pleasure. But alas! doubts and fears came upon me. Sometimes the tempter would tell me that the great comfort I had received was only a delusion. This caused me great trouble; and as I did not understand how my trouble left me, I sought to get it back, that I might see where it went; but I could not. Sometimes I would try to pray God to have mercy on me, a poor sinner; yet I could not feel the condemnation I had once felt. Finally I felt a desire to join the church and be baptized; but O how unworthy I did feel! I was afraid I would deceive the church, or else that my experience was so little the church could not receive me. About three weeks after I was made to rejoice in hope of eternal life, I went with my parents to the church where their membership was, they being Old School Baptists. Brother H. L. Power was the pastor of the church. He preached an experimental sermon, which was very comforting to me. Then the door of the church was opened, and I went forward, and tried to tell them what great things the Lord had done for me, which gave me a name among the poor, despised people known as the Primitive Baptists. I was baptized, and

hope I received the answer of a good conscience toward God; yea, I had great comfort. It seemed to be the most pleasant time I had ever witnessed.

Dear brethren, I have tried to give you some of my travels, and something of what I hope to be the dealings of God with me, which, if your better judgment deems worthy of a place in your paper, you are at liberty to place therein. At some future time I will try to give what I regard as a minister's experience; for I am now trying to discharge a duty of that kind. Nothing more at present.

I remain your unworthy brother,  
J. K. P. BURNS.

APRIL 18, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Being at home this lovely Sunday, being deprived of the liberty of going abroad to meet the dear brethren and sisters, I desire to speak a few words to them through the columns of our much esteemed paper, the SIGNS OF THE TIMES. For a rallying point I will call attention to the words, "Let us therefore follow after the things which make for peace."—Rom. xiv. 19. These are the words of one of the inspired men of God; and like the rest of his writings, they are addressed to the chosen subjects of salvation, and as such I will try to confine my remarks to the household of faith.

How are we to obey the admonition? I will say that we cannot, unless guided by the Spirit of the living God. And if we are thus guided, we will feel within us the prompting of the Spirit to brotherly love, which will incline the dear children of God to follow after the things which make for peace. How hurtful it is to my poor heart to see strife among those professing to be the Lord's little ones, which proves that there is a failure on the part of some to obey the admonition of the text.

LEESVILLE, La., Dec. 9, 1888.

G. BEEBE'S SONS—DEAR EDITORS:—The above are some of the writings of my dear departed father, whose obituary was recently forwarded for publication in the SIGNS. The last scrap is a portion of a letter left by him, with other things, unfinished. He was called from this unfriendly world on June 5th, 1888.

Yours sincerely,

J. W. BURNS.

SOUTHAMPTON, Pa., Jan. 7, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—It is with fear and trembling that I attempt to write a few lines in relation to my travels through this waste, howling wilderness of sin and sorrow. I know not that I can write anything to comfort the children of our heavenly Father who are sojourners in this vale of tears. I feel that I am unworthy to be counted among them, much less to write for them; yet I feel that I ought to speak, being, as I hope, of the one

body, suffering with those who suffer, and rejoicing with them in their rejoicing. The Scriptures tell us, "Then they that feared the Lord spake often one to another." To fear the Lord is to hate sin. I feel that I do hate sin, although I know that I do things I should not, and leave undone things that I should do. I think my brethren and sisters know what these feelings are, this warfare between the flesh and the Spirit. But I trust that our heavenly Father will give us strength, and be our Captain and Leader in this warfare, that we may come off conquerors through him who loved us, and gave himself for us.

I have often felt that I could express my feelings better with the pen than by word of mouth. I was at one time with those who think they can do something to help the Lord. I thought, when a captive in Babylon, that I was in the right way, and could do something to help the Lord, and thus work out my own salvation, not with fear and trembling, but with good works, and thus buy a passport to the heavenly kingdom. But thanks and praise to the holy name of him who reigneth in heaven and over the inhabitants of the earth, he opened my blind eyes to see, as I trust, that in and of myself I could do nothing. When the chains of Babylonian captivity were broken, I felt that I could live outside the church, and that I would not tell to any church my feelings, but would go and hear the children of God talk. Yet I longed for something, I could hardly tell what. I felt that I wanted to tell some one of my feelings, but where could I go? I could not go back to Babylon. I was not of Babylon, and I was not with the Israelites, or God's dear children. O how I longed to know what I was and where I belonged. Yet I did at times enjoy the promises of him that died on Calvary to redeem his people from their sins. One promise was applied to my mind, which at the time afforded me great comfort, "In six troubles I have been with you, and in the seventh I will not forsake." This was while I was traveling with my comrades in arms, just before a battle, when I was sunk low in spirits, knowing that I might not again return to my home and those I had left behind. Those were temporal troubles, but yet the promise was for me, and after its application I could tramp along with my companions with a light heart, feeling that I would be spared to return to my home and friends. I had the promise that God would not forsake, and through his mercy I returned again to my home and friends. But yet there was something I wanted. There was an aching void that the world nor worldly things could fill. I traveled in Egypt until the Lord in mercy appeared to me, to show me that I was traveling in forbidden paths and trusting in carnal security. I trust that he showed me the debt I owed and could not pay. I was in

a strange land and among strangers. O the terrible distress and dark despair that seized my soul in this strange land, and among strangers, and doomed to death. O! could it be that there was a release for poor, sinful me, who had broken the law, and deserved nothing but eternal banishment? Now I could only cry, "Lord, have mercy." Silence reigned, and then the words were wafted to my ears, "Stay thy hand: I have paid his debt. Release the prisoner and set him free, and give a full receipt." Great was my joy. No tongue can tell nor pen describe it. It was joy unspeakable and full of glory. Then I longed to know whom my deliverer was. I could not see nor did I know who it was, until he said to me, "Child, come home." Then I saw who my Savior was, even him who died that his people might have everlasting consolation. Then it was made clear to my mind what my duty was, to appear before the church and tell them of the dealings of the Lord with me, which I did, and was received by them. But now I travel much of my time in darkness, doubts and fears fill my soul, and I fear at times that I have been deceived and have deceived others. Yet I feel that I love the brethren, and also feel to say that though I walk in darkness I shall fear no evil. I know that it is not in man that walketh to direct his steps. Thus far the Lord has led me on, and I trust that he will still lead and guide me through life's journey. I feel to say that I am the least of all God's dear children, if one at all; that it is all of grace from first to last; for by the grace of God I am what I am, a sinner saved by grace, if saved at all.

I feel to say a few words more to those who are sojourning with me on life's tempestuous ocean, tossed on the waves of tribulation on account of sin, filled with doubts and fears, at times being raised on the crest of the waves, and then plunged into the depths of woe. In the sixty-first chapter of the prophecy of Isaiah, he says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach," &c. I feel to ask the question, as did the eunuch, "Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Now as Isaiah was anointed to preach he was told by inspiration what to preach, and to whom to preach. He was to preach glad tidings. To whom were those glad tidings proclaimed? To all the people? No; for all people cannot hear. Only as our heavenly Father gives ears to hear can any hear. They are proclaimed to the meek; to those whom the Lord has brought to hear; to those who have learned of him, and have been brought to see that in and of themselves they can do nothing; those who have been taught by experience that it is only



through him who bore our sins in his own body on the tree. These are the meek, to whom the glad tidings are proclaimed. What are the glad tidings? It is the gospel, which was first preached to the Jews, and then to the Gentiles. When we hear our brethren tell of Jesus, and of the Lord's dealings with them, we hear good tidings. When we hear Christ preached, and all praise given to him, who has all power in heaven and earth, when he is exalted and man abased, then the meek, God's chosen ones, feel that it is indeed glad tidings.

"He hath sent me to bind up the broken-hearted." Who are the broken-hearted? Those who go on and revel in sin, rolling it as a sweet morsel under their tongue, trusting in self and self-righteousness? No; but those in whom God has begun a good work; those who have been made to feel the burden of sin and their own weakness, and who go mourning through the land, bowed down, feeling that they must surely be lost in the darkness that covers their path. These are the broken-hearted ones, as I see it. Now anything broken needs a bandage. Here is a bandage for the broken heart, "My sheep hear my voice, and I know them." When a broken-hearted soul hears that still, small voice, and is brought to look to him, and him alone, who died on Calvary, then the promises become bandages to the heart that is broken on account of sin, and they can rejoice with those that rejoice, and give God all the praise.

"To proclaim liberty to the captives." Where is the poor soul that is held a captive in sin, fears and doubts, that does not long for liberty? Here is a poor, captive soul who feels that all hope is gone, and that he shall go mourning all his days in darkness and captivity. To all such liberty is to be proclaimed. Here is good tidings; and when the Lord appears to the poor, tempest-tossed soul, and whispers, "I am his," there is a proclamation of liberty to the captive, and he feels that he is free. Then he can rejoice in the God of his salvation, and sing praises to him, who reigneth forever on high.

He not only proclaims liberty to the captive, but also the opening of the prison doors to them that are bound. When a poor soul feels that he is in prison, shut out from all the enjoyment of God's mercy, and behind the bars and bolts of God's justice, and a sinner of the deepest dye, it is then that he is in prison. Now the Lord came to open the prison door, when he was a babe in Bethlehem, and when he died on the cross he broke the bands of those that were bound, and therefore proclaims glad tidings to the meek, binds up the broken-hearted, proclaims liberty to the captives, and opens the prison doors to them that are bound.

Now, dear brethren, this has been

on my mind for some time. I feel that I am a poor, miserable sinner, not worthy to be numbered with God's dear children, and feel to say with the apostle that I am the chief of sinners, and less than the least of all saints. Do as you think best with this. I feel that it is not worth a place among the writings of God's people.

Yours in bonds of brotherly love,  
GEORGE M. LEEDOM.

TUCKER COUNTY, W. Va., Aug. 12, 1888.

MY DEAR BRETHREN:—I have thought to pen a few lines of what I hope have been the dealings of the Lord with me. I was born in Tucker County, West Virginia, and was married to Albert G. Phillips on March 18th, 1865, and went to Barbour County. In the year 1872 the Lord made me see myself as a sinner. My parents were Methodists, and I believed the Methodist doctrine. My husband held to the Baptist doctrine, his parents being Old School Baptists. I thought my parents were right. I kept my trouble to myself until the winter of 1883, when my burden came upon me with double force. The Methodists were to hold a protracted meeting about four miles from where we lived, and my mind was made up to attend it; but my husband was opposed to it. When I said I was going, he consented and went with me. I thought I would be all right if I could get religion. I verily thought that a person could get religion within themselves; but O what a mistake I found it was. I went to the mourners' bench, and the people gathered around me, and prayed for me; but their prayers did me no good. The next night we went back to the meeting, and to my surprise I found it the same, for their prayers did me no good. These words would still be on my mind, "If you are saved, it is alone by the grace of God." The meeting was closed, and we returned home, with those words rushing through my mind. I do not think I slept any that night, for I thought I was doomed to sink in despair and go into everlasting torment, on account of my sins. I tried to pray, and all that I could say was, "Lord, be merciful to me, a sinner." And I hope the Lord pardoned my sins, while I was drooping about, the next morning, and these words came to my mind, "Keep my commandments." The meeting was to begin at two o'clock that day, and I went and gave my name to the so-called church. I was tied to my people so closely that I thought I was surely right. These words kept running in my mind, "Keep my commandments; for nothing but the grace of God will stand." They held a class meeting, and it seemed to me that they told lies; for they said they had not sinned for so long a time, and that they were determined to go to heaven. I said, "O Lord, am I deceived?" For I felt that I was a great sinner. I felt that if I was

saved it would be by the grace of God, and not of works. The next Sunday they had prayer and class meeting, and my husband and I went. I got up and spoke with the others. When the meeting was closed and we had started for home, O how sorry I was that I had gone. But I thought I would keep that to myself, as I knew my husband was such a strong Old School Baptist, and I was drawn to my people so closely. He said the meeting did him no good. The first thing I knew I was telling of the hope that I had, and of the reason why I did not like their ways. He said, "You are an Old Baptist." O how that shocked me, to think that I was pleading the doctrine I had always despised. Then these words rushed into my mind, "I will lead the blind by a way that they knew not." So I said, "If I am an Old Baptist, the Lord has mademeone." I said that if it was the Lord's will I would go to their meetings, and see if their doctrine corresponded with the way I had been brought to see that I was a sinner. So I went, from March until the fourth Saturday and Sunday in July, and found them to be the very people that my soul loved; that they had been taught by the same Spirit that I had. After the preaching by brethren David and James Murphy, the door of the church was opened to receive members, and my husband and I went forward. We were baptized the next day by Elder J. W. Cross, and a more happy day I have never seen. I thought my troubles were forever gone; but O how sadly mistaken I was! The thought soon came into my mind, You are deceived, and have deceived the church. Yet they were the people that I loved. I do not understand how the church received me, as I felt myself to be such a sinner. I do not know what I told the church. I looked around and saw the others so pure and good, and myself so bad, I said, "Lord, keep me, and I will be kept: lead me, and I will run after thee." But O what dark places I have been in!

Some of my people would tell me my preachers preached infants in hell not a span long, and that we did not believe in a free salvation. But I soon found that we were the only people that did set forth a free salvation, and I heard none of them preach infants in hell. I thought if any one did so, it was those who preached salvation by works; for I knew that infants could not work. Then they would tell me that we had no preachers, only some old cripples. I said, "Thanks be to God, they preach the truth." Thanks be to his holy name, I trust in him, and not in poor, puny man. My trust is in him that brought me to see my sinful condition, and I believe he will lead me in the way I should go, and into all truth, for he is my Keeper. I know that he has power over all things, and that he has created all things for his own glory.

My people told me that the Old

Baptists did not pray, and that they sat upon the stool of do-nothing. O how those things troubled me. But when the Lord was present with me, all was well. In this way I was led along for some months, and my people found that I was strong in the faith of the gospel, the belief of the Old Baptists, and these troubles with me ceased. I felt to pray, Lord, have pity on them.

ALMARINE PHILLIPS.

DEAR BRETHREN BEEBE:—The above is a part of my wife's experience. She began to write it, but it was the Lord's will to call her from worldly cares to a mansion on high, as we have no doubt.

ALBERT G. PHILLIPS.

PINE BLUFF, Ark., Oct. 7, 1888.

DEAR BRETHREN AND SISTERS—

The elect on the earth, according to the foreknowledge of God the Father, and preserved in Christ Jesus, according to the eternal purpose which he purposed in Christ Jesus before the world began, and called in time. It has been on my mind to write for the SIGNS OF THE TIMES for a long time. Being at home to-day, I concluded to write you a few lines on the doctrine of God our Savior. I believe he declared the end from the beginning; and will it not be as he said it would be? Surely it will. Is not this then absolute predestination? If not, I do not know what predestination is. God declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." This means all time things; and God has said just how they shall go. O yes, he said that all nations shall be gathered together before him, and he will separate them as a shepherd divideth the sheep from goats. He has said that he will say to those on the right, "Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world." But to them on the left he will say, "Depart from me, into everlasting fire, prepared for the devil and his angels." Will this be so or not? I say, God is not slack concerning his promises, but all will come to pass just as God has said. Well, dear brethren, does this mean only the church? I say, No; it means all things; for God works all things after the counsel of his own will; and all things work together for good to them that love the Lord, and are the called according to his eternal purpose which he purposed in Christ Jesus before the world began. I say that our God declared the end from the beginning. He determined it to be just like he declared it would be. If this is not absolute predestination, I wish you would tell me what it is. Well, some will say, I know that is so, but it will not do to preach it. Does not God command to preach the truth? Others will say, If what you say is so, you make God the author of sin. But not so: that is what you say. I say, Not so. I will give you another

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 8, 1889.

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.

## HOLINESS UNTO THE LORD.

ELDER WM. L. BEEBE:—Please give your views through the SIGNS OF THE TIMES on Zechariah xiv. 20, 21, and oblige,

MRS. V. C. CROOKS.

GLENWOOD, Wash. Ter., Feb. 23, 1889.

## REPLY.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."—Zech. xiv. 20, 21.

In endeavoring to comply with the request of our inquiring friend, it is not our design to attempt to explain all that is hidden in the strikingly figurative language of this text. Being included in the inspired record of the Scriptures, it is certainly the testimony of Jesus. As such it is of vital interest to every one who has received a hope in that salvation which is revealed in our Lord alone. No amount of study can enable even one of the saints to comprehend the glorious mystery of godliness which is hidden in this divine testimony. Hence, when the correct view of a text is presented by any one it is not to be understood that it was attained by dint of study, nor yet that it entitles the one by whom it is presented to credit for superior powers of discernment in divine things. Even Solomon the king had no understanding but what was given him of God, and the feeblest child of grace has just the measure of wisdom which he has received by the same gift of God. Thus the pride of man is humbled in the dust, while the glory of God is magnified in every revelation given of his truth. All the learning of the Chaldeans was unavailing to read the handwriting on the wall of the palace of Belshazzar; but God was pleased to reveal to Daniel the hidden wisdom by which to translate the dreadful sentence. So the natural man is incapable of comprehending any revelation of the spiritual things of God; but they are made known by the manifestation of the Spirit of truth. In thus concealing his truth from the discernment of the wise and prudent while he shows it unto babes, God has purposely stained the pride of man, so that no flesh should glory in his presence.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD." Throughout the prophetic Scriptures there is

continual reference to that day which should be revealed when the Sun of Righteousness should arise with healing in his wings. That day is clearly indicated in this text as the time when the shadows of night should all be banished by the clear shining of that glorious Sun in the heaven of gospel light and perfect righteousness. As in the record of the material creation, it is written that "The earth was without form and void; and darkness was upon the face of the deep;" so darkness thick and impenetrable as that of Egyptian night, was upon the deep of hopeless condemnation under which the sinful race of Adam were by that nature which they inherited from him. From the very denunciation of the primal curse upon the guilty sinner, however, there was the promise of that day which should make the darkness itself glow with everlasting light. The Seed of the woman shall bruise the serpent's head. In this divine assurance is declared the certain triumph of righteousness and light over sin and darkness. Indeed, incomprehensible as it is to finite intelligence, it is expressly for the manifestation of the glorious day, that the darkness of night was created. The same sovereign God forms the light, and creates darkness. It is as *the Lord* that he does all these things. He claims infinite power and perfect holiness as his own exclusive attributes. It is not that he does wrong in the exercise of his sovereign power. Nor does he work inconsistently when he makes peace, and creates evil. His love and mercy are magnified in the dispensation of his inflexible justice; and truth and righteousness shine forth in the gracious display of his great love in saving his people from their sins. His sacred perfections are never in conflict. The same light which makes manifest the exceeding sinfulness of sin reveals the infinite beauty of holiness. The glorious display of divine grace in the salvation of his people from their sins, also shows the strict justice which condemns them as sinners. The light of the full glory of the gospel day was reflected in every type and ordinance of the legal night of the Mosaic dispensation.

In order to understand the figure of the bells of the horses it is necessary to consider the use of the reference to the horses in prophetic language. As the sheep is the symbol of helpless innocency, the ant of provident industry, the dog of uncleanness, and the locust of destruction, so the horse is the symbol of ability to wage war. In the day of gospel glory, there shall be continually victorious warfare. The Prince of peace has already gotten the victory over all enemies to the salvation of his people, and he gives that victory to his followers when they are convinced of their own utter weakness. The revelation of this provision of his grace, by faith is shown to every saint in his time of

need. Thus it is made the strength of the Lord to them who are without strength of their own, and they can witness to the appropriateness of the triumphant war horse as the symbol of that glorious victory which is given them by the favor of the Captain of their salvation. This will more clearly appear when the "bells of the horses" are considered. In the marginal rendering of the text this word is translated "bridles." No doubt this is the reference designed in the figure. As the horses are used to represent victorious warfare, the bridles signify the skill which directs all the incidents to the final development of that victory. The helpless and ignorant little child feels that he is incompetent to guide the power which might give him the victory over the fierce enemies which surround his path. Simply to put the bridle in his hand, and leave him to guide the power represented by the horse, is not sufficient for his comfort and assurance. The carnal mind of the saints frequently desires to draw the bridle in the direction indicated by natural feelings and reason; but the mercy of God has provided some better thing for them, in that the bridle is controlled by the perfection of HOLINESS UNTO THE LORD. Left to their own wisdom and inclination, the conscious insufficiency of the saints would cause them to despair of conquering their fierce and mighty foes; but the guidance of their steps to victory is entirely under the direction of that glorious power which is upon the bells, or bridles, of the horses which sustain them. So it is written, "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." "A man's heart deviseth his way; but the Lord directeth his steps."—Psa. xxxvii. 23, 24; Prov. xvi. 9. While to the pride of that heart which claims ability to choose for itself, this truth is very repulsive, it is sweetly comforting to such as know their own destitution and ignorance. David speaks the prayer of all such when he says, "In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily; be thou my strong rock, for an house of defense to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me."—Psa. xxxi. 1-3. To those who know their own weakness there is nothing more desirable than that the Lord would choose all their changes, and lead them in his own right way through all this wilderness world. This desire necessarily involves the submission of their own will to the purpose of God. So Jesus taught his disciples to pray, "Thy will be done in earth, as it is in heaven." When the fervent wish of any sinner is that which is expressed in this petition, it is posi-

text, which you can find if you will read your Bible. God "is before all thing, and by him all things consist." "All things were made by him, and for him." Dear brethren, did God make all things, and have no eternal purpose in view? Will you come to the text that says he declared the end from the beginning, and say with me that it will come to pass just as he said it would? Well, dear brethren, if God made all things, where did sin come in? Sin is an act of a thing. The Bible tells us that by the disobedience of one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned. So you see Adam is the author of sin, and not God. If you make sin a thing, then you make God the author of sin. It was the act of Adam in transgressing the law. Some will ask, Did God know that before he made man? Surely he did, or he could not have declared the end from the beginning; for we learn from the Scriptures that God made all things before he made man. He then formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul. He placed him in the garden of Eden, and gave unto him the law, saying unto him, "In the day thou eatest thereof, thou shalt surely die." Did God know he would eat of the fruit of the tree? He surely did, or how could he have declared the end from the beginning? We learn that Jesus Christ was a "Lamb slain from the foundation of the world." And again, "Why did the heathen rage, and the people imagine a vain thing?" Of a truth they were gathered together against the holy child Jesus, to do whatever God's hand and counsel determined beforehand to be done. Jesus Christ was delivered by the determined counsel of God into wicked hands, was killed and buried. But God raised him from the dead, and set him at his own right hand. "Let all the house of Israel know this." That which God has said by all the prophets and the apostles, and his Son, will come to pass; yea, everything. As he declared the end from the beginning, so shall all things come to pass. Let all the house of Israel know this, that he has declared the end of all things, even when time shall be no longer, saying, "Surely as I have thought, so shall it stand; and as I have purposed, so shall it come to pass." "I am God, and beside me there is no Savior." "Declaring the end from the beginning, and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure." So fear not, dear brethren. It is your heavenly Father's pleasure to give you the kingdom, which he has prepared for his dear children. Stand fast in the faith, and endure hardships as good soldiers of Jesus Christ. When the chief Shepherd of the sheep comes, he will carry you home to rest forevermore.

D. WESTALL.

tive proof that such a sinner is led by the Spirit of God, and he is therefore clearly declared to be a son of God. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14.

It must not be overlooked that our text declares that HOLINESS UNTO THE LORD shall be upon the bells of the horses. It is not merely as a motto that these words are to be inscribed upon those bells. The very principle of perfect consecration unto the Lord is that which is to be upon the bells or bridles. This is fulfilled in the followers of Jesus, when they "earnestly contend for the faith which was once delivered unto the saints." Very probably these words were prominently inscribed upon the garments of those scribes and Pharisees whom Jesus denounced as hypocrites.—Matthew xxiii. 5, 13. There is a wide difference between wearing the words upon the garments and having the principle of perfect devotion to God abiding upon ourselves, and prompting our hearts to "hunger and thirst after righteousness." Every secret aspiration after conformity to the perfection which is revealed in Jesus is an indication that the Spirit of Christ has sanctified the longing one with the anointing that consecrates him to the Lord. Every unutterable groan for deliverance from sin attests the indwelling of the Spirit of holiness, whereby the ransomed children of divine grace are sealed. No bridle but consecration to the Lord can restrain the pride and rebellion of the carnal mind, and cause those hands which once kept the raiment of those who slew the martyr Stephen, to labor earnestly for the comfort of those who hope in Christ for salvation from sin. The very same breath which was pouring forth slaughter, is now engaged in the proclamation of the truth. The bells of the horses are the same as they were when they were not thus consecrated; but now they are wholly devoted to building up that same truth against which they formerly strove. The anointing of the Spirit of truth has made this great change in these bells, or bridles, by which the powers of hand and tongue, which formerly opposed the truth, are now found earnestly contending for that truth.

A further declaration of the glory which shall be revealed in that gospel day, is that the pots in the Lord's house shall be like the bowls before the altar. Under the typical law it was necessary that there should be vessels employed in their ceremonies which were made of brass, for use in contact with the fire. There is no further use for such inferior vessels under the gospel dispensation. Every pot in Jerusalem and in Judah is now holiness unto the Lord. This signifies that the ordinances of this spiritual kingdom and priesthood of our Redeemer contain nothing which needs to be purified by contact with fire. Since

by one offering our great High Priest has perfected forever them that are sanctified, there is now no further need of the blood of beasts for the purging away of the sins of those whom he has redeemed. Hence, there is not an inferior pot or vessel "in the house of God, which is the church of the living God, the pillar and ground of the truth." Every cup of cold water ministered unto one of these little ones which believe in Jesus, is sanctified by the perfect holiness of our Lord himself. He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Every injunction which our Lord has given to his followers is a golden bowl of rich consolation and comfort to every one who is led by the Spirit to come and take of them, and feast upon their rich contents.

The closing declaration of our text is that "In that day there shall be no more the Canaanite in the house of the Lord of hosts." This is in strong contrast with the old legal dispensation. Throughout the whole period of their residence in Canaan God had determined that they should not cease to be annoyed by the Canaanites who were left in their land in consequence of their disobedience to the direction of their Lord.—Josh. ix. So under the legal dispensation there was no distinction between the true subjects of grace and the carnal Israelite. In the day of which this prophecy is written, there shall not be even the carnal mind of the saints to pollute the land of gospel purity in which they dwell. Their flesh can never enter that blissful abode.

In thus briefly complying with the request of our correspondent, we feel that much has been omitted which might have been included in the consideration of the text. May the grace of God enable her and all our readers to see the truth of the gospel in this sublime prophecy, and to our Redeemer be all glory evermore. Amen.

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#### OBITUARY NOTICES.

DIED—At his home in Middleburgh, Schoharie Co., N. Y., July 1st, 1888, our dear brother, **Adam Mattice**, aged eighty-four years, nine months and sixteen days.

Brother Mattice was baptized in the winter of 1843 by Elder I. Hewitt, in the fellowship of the church at Schoharie Hill, N. Y., where he retained his membership until called to his home above. His walk was becoming his profession, as a man born of God, and as one that knew the grace of God. The Scriptures were his guide, and he delighted much to search them. He was favored in gathering, by industry and economy, a reasonable amount of this world's goods, which he was free to use in the cause of truth for the benefit of his brethren. His companion, sister Mattice, who also was a member with him, was called home many years ago, and of them it can truly be said that they walked in the commandments and ordinances of the Lord blameless. He leaves one son and two daughters to mourn, besides numerous friends and relatives.

By request I was present at his funeral, and tried to speak comfortably to the afflicted ones. May the Lord comfort and console them according to his will.

ALSO,

DIED—Nov. 23d, 1888, in Colesville, Broome Co., N. Y., sister **Abigail Knickerbocker**, aged eighty-eight years.

The subject of this notice was baptized in the fellowship of the First Church of Roxbury, by Elder Warren, at the early age of about eighteen years. She was ever ready to speak of the precious hope she had so long enjoyed in the Savior, and which had been such a strong anchor through the multiplied storms of her mortal life; and as her end of days drew near she was greatly sustained by the gentle and strong arm of the Lord, and we are well assured that her end was peaceful. She leaves behind five children and many relatives and friends to mourn.

Her funeral was attended by the writer at her son-in-law's, brother Corbin Scuders, where she had lived several years. May the Lord grant grace to the afflicted, is the desire of the unworthy writer.

ALSO,

DIED—In Tompkins, Delaware Co., N. Y., April 5th, 1889, sister **Mary Boice**, aged eighty-two years.

She was the happy recipient of divine and saving grace in her youth, and together with her dear husband united with the Missionary Baptists; but after living with them several years they were made to hear the voice of the Lord, saying, "Come out of her, my people," and obedient to the voice, came to the Otego Church, told of the Lord's dealings with them, and were baptized by Elder Durand when they were past threescore years of age. Our dear sister was strongly and lovingly attached to her brethren, and, by thus proving her faith by her works, was much beloved by the church.

Her funeral was attended at Little York, April 8th, 1889, by the writer. She spent most of her years at the home of her son-in-law, where she also died, and where every care was bestowed to make her life happy. She leaves several children, relatives and friends to feel their loss.

ALSO,

DIED—At Osborne Hollow, Broome Co., N. Y., March 31st, 1889, **Mr. Augustus Reynolds**, aged fifty-one years.

He was ill but eight days, and suffered much until a short time before death came to his relief. He had never professed a hope in a public way, but had in many ways given evidence of being born again, so that we had looked for him to come to the church, as he was a declared friend of the Old Baptists; but the Lord had ordered differently, and took him to himself.

He leaves several children and his companion, together with (I think) one sister and two brothers, to mourn their loss of a kind husband, an affectionate father, and a beloved brother. May this heavy stroke be overruled to the good of the dear family and friends. His funeral was attended at his home by many sympathizing friends, when the writer spoke to the people from Philippians i. 6.

ALSO,

DIED—March 12th, 1889, at her home in Unadilla, Otsego Co., N. Y., another of our precious members, sister **Matilda Heliker**, aged seventy-nine years.

She had been a greatly beloved member of the church at Otego for nearly fifty years, having been baptized by Elder David Crain, and always stood firm in the doctrine of reigning grace. She was ever ready to speak in praise and honor of the perfect work of the Lord in saving sinners; and truly can we say of her that she led a quiet and peaceable life, in all godliness and honesty. She stood unmoved in the time of the split with the Baptists here, choosing rather to battle with her brethren in defense of the truth than to travel on with those with whom she had no fellowship. I saw her a short time before her departure, and she expressed great resignation to the will of the Lord to go when he should call. She had been a widow several years, and leaves three children, two brothers and numerous relatives to feel their loss. Her funeral was attended at Otego, March 15th, at which time the writer spoke to the people from 2 Cor. iv. 17, 18.

B. BUNDY.

OTEGO, N. Y., March 15, 1889.

**Mrs. Parthenia McCormick**, relict of John McCormick, deceased, was born in Green Co., Ky., Aug. 27th, 1804, and departed this life at the residence of her step-son, T. B. McCormick, near Colchester, McDonough Co., Ill., April 16th, 1889, aged eighty-four years, seven months and twenty days.

The subject of this notice was a daughter of Robert and Anna Ball, and when she was but a girl joined the Baptist Church, the date of which I have not at hand, but she must have been a member of the visible church of Christ for nearly seventy years. She was the second wife of brother McCormick, and the mother of one child, a daughter, and the tender and faithful step-mother to several children. I have known sister McCormick about thirty-one years, having been the pastor of the church where she held her membership during that length of time, and can testify that I have known no sister in Christ who was more faithful and devoted to the cause of God, or more firm and unshaken, than she. I have known her to walk more than three miles to her meetings since she became old and afflicted, when she could not get to ride; and to see her tall and tottering frame wearily wending its way over the hills to the house of God on Saturday, and to receive the hearty and earnest grasp of her withered hand at our meetings, inspired our hearts to esteem her as one of the precious ones of earth. What a contrast between the deportment of such a faithful disciple, and that of some others who upon some frivolous excuse can stay away for months at a time!

This dear old sister fell at the door of her step-son one night and injured one of her hips, and lay about eleven weeks, suffering extremely, and never recovered from the shock. I visited her once, fourteen miles from me, while she suffered; and when I alluded to her faithful and exemplary life, she remarked, with much earnestness, "Talk not about me, nor what I have done, but talk about Jesus, my blessed Lord; for I dare not mention the best act of my life, and my only trust is in his boundless grace." She was very kindly and faithfully nursed by friends



and neighbors until she fell asleep in Jesus.

By her request I spoke on the day of her burial to the surviving friends and brethren from Ecclesiastes vii. 1: "A good name is better than precious ointment; and the day of death than the day of one's birth."

I. N. VANMETER.

MACOMB, Ill., April 23, 1889.

**Mrs. Rhoda Outlaw** died suddenly of heart disease at about three o'clock a. m., Oct. 30th, 1888.

She was born in Wilkinson Co., Ga., April 8th, 1825. Her parents were named Thomas and Cintha Deason. She was married to John Outlaw, in Stuart Co., Ga., March 23d, 1855. His parents were named Jeremiah and Sena Outlaw. They emigrated from Georgia to Alabama, and about twelve years ago she professed a hope and united with the Methodist society, there being no other order convenient. They moved to Pratt Mines about six years ago. She obtained a letter, but held it until death, although there were good opportunities to unite with the same. She told Mr. Outlaw that she would go with him to his choice at any time that he would go. He has never gained courage to unite with any order, but seems to be firm in the faith of the Primitive Baptists, and is greatly attached to the SIGNS OF THE TIMES. The New Testament and the SIGNS are his daily companions at his place of business. Mrs. Outlaw was a helpmeet indeed to her husband, and a mother indeed to her children, of which they had four, two sons and two daughters, all grown and married. One of the two daughters died about four years ago, which caused them great sorrow of heart. She was a kind and generous neighbor, and was held in high esteem by her many friends at Pratt Mines and vicinity.

On October 31st she was taken to the Methodist house of meeting, where the writer tried to comfort the bereaved and weeping family and friends from the text, "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."—1 Thess. iv. 13. Her remains were then laid away in the Pratt Mines cemetery to await the morning of the resurrection of the dead. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first," and be clothed with the immortality of the Son of God.

P. J. POWELL.

PRATT MINES, Ala., April 22, 1889.

By request I send for publication in the SIGNS a notice of the death of **B. H. Toland**.

The deceased was born in Marshall Co., Miss., Sept. 27th, 1849, was married to M. J. Starns Sept. 12th, 1878, and died Jan. 2d, 1889. Mr. Toland never made a public profession of religion, but was blessed with a good hope through grace. I was called to see him a few days before his death. He gave me the reason of his hope, and regretted very much that he had not united with the church. During his sickness he manifested an abiding trust in God, being resigned to the divine will. His disease was of the lungs and throat. He bore his sufferings with much patience and fortitude. He leaves a wife (who is a member of the Primitive Baptist Church), two children, besides other relatives. May Israel's God sustain them.

N. C. YARBROUGH.

STEPHENS, Ark., April 27, 1889.

**DIED**—April 13th, 1889, at Paterson, N. J., of diphtheria, **Orlando L. Brands**, the youngest son of O. M. and Ada M. Brands, and grandson of Mrs. M. Hellings, aged four years and six months.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association will be held with the church at Tuscarora, Juniata Co., Pa., commencing on Wednesday, May 15th, 1889, and continue the two following days. Brethren and friends are affectionately invited.

Take tickets for Mifflin, via Pennsylvania R. R. Said station is fifty miles west of Harrisburg, Pa.

We would say to all lovers of the truth who wish to come to the association that they need have no fears about being entertained, thinking we are few and scattered. All will be cared for. All trains will be met on Tuesday, and also on Wednesday morning. The meeting-house is only one mile from the station. In behalf of the church.

A. B. FRANCIS.

THE Delaware Old School Baptist Association will hold her next annual session, if the Lord will, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (22d), 1889, and continue until Friday evening following.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the church at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June (May 29th), 1889, and continue three days.

I would say to all who may attend the meeting of the association, appointed to be held with the First Baptist Church of Hopewell, that a number of trains leave New York City daily for Hopewell, Liberty Street, Bound Brook Route, and come directly to this place; also leave Philadelphia, Ninth and Green Streets, and Third and Berks Streets. Be sure and purchase tickets for Hopewell. Should any come from other directions, all will connect somewhere with the New York, Philadelphia, Baltimore and Washington Line, which passes through Hopewell village. The brethren and friends will be met at the depot, and places of entertainment prepared for them, on Tuesday afternoon, May 28th. A cordial invitation is extended to all brethren and friends who can visit us at that time.

WM. J. PURINGTON.

THE Warwick Old School Baptist Association will meet, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (5th), 1889, and continue in session until Friday evening following.

THE Chemung Old School Baptist Association will be held, if the Lord will, with the Vaughan Hill Church, Bradford Co., Pa., on Wednesday before the third Sunday in June (12th), 1889, and continue in session the two following days.

### THREE DAYS MEETINGS.

A THREE days meeting is appointed at Hughesville, Loudoun Co., Va., to begin on Friday before the second Sunday in May, 1889.

Trains leave Alexandria at 4:50 p. m., and Washington at 4:45 p. m., Washington & Ohio R. R. Friends will be met on Thursday, at Hamilton Station. By addressing Samuel Paxon, Hamilton, Va., or Henry Furr, Hughesville, Va., any other trains will be met. We affectionately ask our brethren and sisters to attend.

E. V. WHITE.

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(ESTABLISHED 1822.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 20.

## CORRESPONDENCE.

BURDETT, N. Y., April 14, 1889.

BROTHER JENKINS:—I have a letter from sister Abbie Coddington, and thought I would send it to you. As it was a comfort to me, it may also be a comfort to others. The Lord has said, "Comfort one another." "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." I remain unworthy of the least notice, but am hoping and trusting in him who made all things for himself. The letters in the SIGNS are to me a feast of fat things, when I can understand what I read; but I am so cold and blind that I can hardly claim the promises.

A. WHEAT.

FREMONT, Neb., March 10, 1889.

DEAR BROTHER AND SISTER—According to the flesh, and, I also hope, in the Spirit:—I have many times since our return here thought of writing you, as I thought perhaps you would like to know, and wonder how I am getting along, both in body and in that which I hope most concerns us both, the spiritual travel. For what is our life if we look only on the things that appear? For the things which are seen are but temporal; but the things which are spiritual are eternal. We sometimes hope that our afflictions work for us a far more exceeding and eternal weight of glory. But why should I hope? Surely we have no cause to do so if we look only on the things that do appear. John, in writing to the little children, says, "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Truly can we say with the apostle Paul, "If in this life only we have hope in Christ, we are of all men most miserable." For when we would do good, evil is present with us. "To will is present with me, but how to perform that which is good I find not." While we find that all our ways are evil, we still find another law in our members, and we desire to be led to the Rock that is higher than any earthly power; a mind to be hid in the shadow of the great Rock, to lean on the outstretched arm of the eternal God, and to rest under the shadow of his

almighty wing. What a safe place to rest, while the enemy (the flesh and the alluring vanities of this world) passes by. My dear brother and sister, when I took my pen and sat down in my far distant home, separated as I am from all my earthly kindred, with the exception of my own immediate family, from some cause I felt a strong desire to commune with some one who, I hoped, would understand me if I should be enabled to tell of some, if it be only a small part, of the way in which I hope sometimes I have been led by the wonderful and mysterious providence of God. With the psalmist we say, "Many, O Lord, are thy wonderful works which thou hast done, and thy thoughts to usward: they cannot be reckoned up in order unto thee. If I would declare and speak of them, they are more than can be numbered." If we receive instruction in the secret place of the sanctuary, alone with our God, what wonderful teachings are we made to realize. How fully have I been made to realize in the year that is passed that this is to us indeed the valley of the shadow of death. O the darkness and gloom that have surrounded me, while it has seemed that not only God, but nature also, has frowned upon me, for it has seemed that nothing but blackness and darkness had settled around me. I could turn no way for solace or companionship. Did I attempt to find peace in the things of this life, I could find no pleasure in them. There is nothing under the sun to satisfy my desire; and to be shut out from both God and man, is but to make one's heart sink within them. Who but the soul that has passed through these dreadful trials can know what it is to be brought into such a strait that they are compelled (as has been the poor, tried, afflicted writer of these lines) to stand still, clothed in sackcloth? We dare not so much as raise our eyes to that holy God who has been so merciful to us, in preserving our lives, and still leaves us on the side where mercy can be extended to us. Great God! Only these words have many times been our cry, for we sensibly realized that it was our own sins that separated us from God. We dare not murmur; we dare not complain. Justice and judgment are the habitation of the throne of him who is too wise to err, and too good to be unkind. What a wonderful God is ours! Truly he is a God that hides himself when he please. He

spreads a cloud before the face of his throne, and none can say, What doest thou? He himself says, "I form the light, and create darkness. I the Lord do all these things." Then who dares to complain? Dare mortal man, whose breath is in his nostrils? Rather let us do that which now becomes us, and that which we have a desire to do, however short we may come of performing it. Let us endeavor to thank him that it is as well with us as it is. Surely goodness and mercy have followed me all my days. I have no desire to complain. It is true, as you well know, that I have had my share, and sometimes it has seemed to me that a double portion of affliction has been laid on me, and this poor body could hardly be raised above the dreadful weight that was crushing me to earth. Yet all this has been good for me. Not one trial too many has been laid on me. To-day I thank God that I have been led to see that it is in the right way he has led me all my days. He has known me better than I could possibly know myself. Where and to what extent would I go, if not hindered by the restraining power of him who keeps watch over all the works of his hands? All things work together for good to them who love God, to them who are the called according to his purpose. All that we can really know of God and his dealings with us is what is made known to us by experience. Surely experience teaches much, both in sorrow and in joy. Why I have been led to drink so deeply from the fountain of both, seems very strange to me at times. Sometimes like one of old we remember the wormwood and the gall. Therefore we have hope, and thank God that he hath brought us up out of the horrible pit of mire and clay, and set our feet upon the Rock; and again is brought to our remembrance the water that gushed out of the rock when we thirsted and were ready to perish. We are naturally very forgetful creatures concerning things of this life, and often forget our most cherished interest in this world. But this one thing have we learned to perfection, for we trust and hope it is indelibly written on the fleshly tables of our heart by the finger of God dipped in life-giving blood that cleanses from all sin, never to be erased by the mighty washing and surging of the billows of time, that "Except the Lord build the house, they labor in vain that build it.

Except the Lord keep the city, the watchman waketh but in vain." "Draw me, and I will run after thee." When he bid us seek his face, then, and not until then, will the heart respond and say, "Thy face, Lord, will I seek." One thing have I desired of the Lord, and that have I sought after, that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple, and give unto him the glory due unto his name, and worship the Lord in the beauty of holiness. The one that wandereth out of the way of understanding shall remain in the congregation of the dead. And the slothful man sayeth, There is a lion without; I shall be slain in the street. But the prudent man foreseeth the evil, and hideth himself in the Rock. "Lead me to the Rock that is higher than I." But who can say, I have made my heart clean, I am pure from sin? Vanity of vanities, saith the wise man: all is vanity. Therefore he hated his life, and all under the sun was grievous to him. How like him are we. How hateful and distrustful do we appear in our own eyes. With the poet we often say, "I myself can hardly bear." We become so subjected, so under the control of an evil, unbelieving heart, that we are often made to cry aloud, and there appears no ear to hear us in our despair. Ah, whither shall I flee? In which direction shall I turn? Where is the place suited to me? Surely not in the assembly of the chosen people of God, who so trustingly look to him in every hour of danger, and fail not to find him whom their soul loveth; while I am but a poor alien from God, and a stranger to grace, not meet to be in the assembly of the saints, but only fit to be cut down and trodden under foot of men. Neither is it with those who delight in and are so easily satisfied with the flatteries of the gods of this world, and live and feast upon the meats offered to their idols. It is not my meat and drink; I cannot live upon it. May our God save us from the inventive genius of mistaken, deluded and corrupted men. Except we eat the flesh and drink the blood of the Son of man, we have no life in us. This is meat they know not of who serve the tabernacle. "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." "If ye continue in my word, then are ye my disciples indeed." But what is it to follow Christ? Where do we

find it written in all the sacred rule that is laid down for the guidance of those who would live godly in Christ Jesus, that it is to go before him, and form plans for him, for the building up of his kingdom, which is not of this world? Neither is it in meats and drinks, but joy and peace in the Holy Ghost. Then how earnestly does every true follower of Jesus pray, as he taught his disciples to do, "Thy kingdom come. Thy will be done." And I must believe it is done. If I had no other reason than this, it would be enough to assure me that the will of God is done in all things, from the fact that he so taught his disciples to pray. Is it consistent to think he would instruct them to pray for that which he did not expect to perform? But how apt are we to forget that the place of a disciple of the Lord is in the rear, and attempt to go on before, and dictate to him, and suggest to him that he lay aside his wisdom and plans for what we in our ignorance and blindness suppose would be an improvement on his ways, and that he follow on and bless us for our superior judgment and valor. Is it possible that such an one can be a disciple of the Lord? The law says, "The soul that sinneth it shall die." But grace and truth (which is since the law) says, "I will be merciful to your unrighteousness, and your sins and iniquities I will remember no more forever." Nevertheless he will visit our transgressions with the rod, and our iniquities with stripes. Is it any wonder then, the manner in which the Lord often displays his hand in purging by his righteous judgments those who in their folly depart from the law of the Lord, being filled with their own ways? But when sufficiently humbled under the mighty hand of their covenant-keeping God, he in his great mercy displays his holy arm in bringing again the captivity of his people, bringing them up out of Babylon, whither they have been captivated, under the influence of an ambitious and worldly spirit, so contrary to the spirit of truth and holiness. But they are only captivated. Is there any danger of their being annihilated? Let us see. The Savior says, "I give unto them [his sheep] eternal life, and they shall never perish; neither shall any pluck them out of my hand." Their life is hid with Christ in God. They are his members, his flesh and his bones. The psalmist says, "Thine eyes did see my substance; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." "Israel shall be saved in the Lord with an everlasting salvation." "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name." "I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." "This people have I formed for

myself; they shall show forth my praise." Before the heavens were planted, or the foundation of the earth was laid, they were known to him. Of them he has said, "O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colors." "No weapon that is formed against thee shall prosper."

This is strong meat; and strong meat belongs to those of full age. But I hardly dare to hope that I am even a child in the kingdom; and certainly, if one at all, I am less than the least of all, and scarcely dare to claim one morsel of the children's bread with which to satisfy my hungry, famishing soul. For more than one whole long year have I went with my head bowed down like a withered, frost-bitten plant that has not life and vitality enough to raise its drooping head. O whither am I going? Where do my weary feet carry me? Is my face Zionward, or do my steppings each day still carry me farther down into the land of darkness? So it does seem to me at times. O God, thou knowest. While I do most assuredly believe that all Israel is saved in the Lord, and he will perform his promise to Jacob, I have many questionings in my mind as to whether I am so favored as to be numbered with that people who have access through the Spirit unto the Father; whose names are written in the Lamb's book of life from the foundation of the world; who are no more strangers or foreigners, but fellow-citizens with the saints, and of the household of God, builded together for a habitation of God through the Spirit, according to the eternal purpose of God, which he purposed in Christ Jesus our Lord. Is anything able to separate such from the Father? Paul says that nothing is able to separate them from the love of God. O that I might have this one thing forever settled in my mind, that I am God's, so there would be no more cause for anxiety on this account. It seems I could then glory in tribulation. Is it possible that one whose trust is in the eternal, all-wise and powerful God, and who feels that the oil in their lamp of life has burned very low, would be so fearful of their light going entirely out, and would be seeking in vain for a resting place? I fear not. Is this slavish fear, the fear that hath torment? I would be willing to give worlds, did I possess them, to know this one thing, or to be reconciled to the will of God in all things. Away with silver and gold with which to buy of him who holds all things in his own hand; who has but to speak, and it is done; and what he does, he does forever; whose voice was able to raise a sleeping Lazarus, and bring again that life, to the wonder of the beholders. But have my ears ever heard the life-giving sound? Are the dreadful grave-cloths still wrapped about a lifeless form? Much of the time in the year that is past have

these words been in my mind, That he might deliver them who through fear of death were all their lifetime subject to bondage. As I have meditated on them, I have been made to wonder if these were the bonds that have so tormented and afflicted me. If so, then, O my soul, pass under the rod. These bonds will prove to be but silken cords to thee. No affliction for the present is pleasant, but grievous, but afterwards yields the peaceful fruits of righteousness. "I will leave in the midst of thee an afflicted and poor people." Is not this sufficient to strengthen the weakest lamb of the fold? Surely it ought to be.

When I last saw Elder Jenkins in Middletown, he said to me, "Don't forget us." He meant that I should again write something more for our paper. So also did Elder Beebe, while at the association. I think I appreciate their kind forbearance with me in the past; but I am sure they do not see me as I am, or they never could fellowship me or accept anything I do or say. I am so cold, so lifeless, so destitute of love, that I am like a withered, lifeless branch. But I thought of the children of Israel when they sat beside the cold streams of Babylon, with their harps hung upon the willows, and when they who had captivated them required of them one of Zion's songs. They answered, "How can we sing the Lord's song in a strange land?" But I hoped if I must sing that it might be to the praise of the glory of the grace of God which bringeth salvation. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Then thanks be to God who giveth us the victory through our Lord Jesus Christ. It is for some, but it is seldom I can claim it for myself.

Well, I have written a long letter to you, and very many things have been said by me that I had no idea of saying when I commenced this; but I have left out much which I did intend to say. I really do think I am a strange creature at all times; but if it is manifested more at one time than another, it is when I have taken my pen to write. It seems to me that all my weakness then gets the better of me. I feel that if I should copy and revise this, I might throw out much of it; but when I have told you something of how we are getting along otherwise, I will send it just as it is, and leave you to judge of its merits and demerits.

We had quite a comfortable journey in coming out here, as much so as could be expected under the circumstances. It is never a pleasant thought to me to know that I am leaving for a long time, and perhaps forever, the place of my nativity, the land of my birth, and so many things that are peculiarly dear to me, all my kindred, who are near and dear to me by the ties of nature. How many things may transpire, both with them and us, while we are far separated, in which we will need each other's

love and sympathy. It is sad for us to think of these things, as we often do; and we often long to see the dear familiar faces and forms, and to mingle with them once again. But whether it will ever be our privilege again, only God in heaven knows, and it is right as it is. I stood the journey fully as well as could be expected, considering the condition of my health.

We left Middletown on Monday night, and reached Fremont on Thursday at night. So you see it is quite a tiresome journey for one who is not very strong. I can hardly look upon it as a reality that I have been back to New York state. It all seems so strange to me, like a dream. I must have been either sleeping or very dumb, as I did not really know enough to appreciate the privileges I ought to have enjoyed. But I must stop, or I will make you tired of listening to my sad complaints. I wish I might have written you a more cheerful letter; but I have followed the dictates of my mind, and hope you will answer this when you get time. But do not try to cheer me on my weary pilgrimage by telling me of many of the precious promises to Israel, for I know them all; that is, the letter of them. But just listen to me one moment more, while I repeat a few words that speak more to my mind than all this scribbling that I have done.

"Guide me, O thou great Jehovah!  
Pilgrim through this barren land;  
I am weak, but thou art mighty,  
Hold me with thy powerful hand:  
Bread of heaven,  
Feed me till I want no more.

"Open thou the crystal fountain,  
Whence the healing streams do flow,  
Let the fiery, cloudy pillar,  
Lead me all my journey through:  
Strong Deliverer,  
Be thou still my strength and shield.

"When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Death of death, and hell's destruction,  
Land me safe on Canaan's side:  
Song of praises  
I will ever give to thee."

Now I will close. May the grace of God save you and us, with all his Israel, for the suffering Savior's sake.

ABBIE CODDINGTON.

JUSTUS, Pa., Dec. 30, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As it has been impressed upon my mind to write my experience, the Lord being my helper I will try to tell you some of the Lord's dealings with me, and what I hope the Lord has done for my soul.

In my boyhood I felt that I was a sinner. My parents sent me to Sunday School to be taught how to be good, so that the Lord would be pleased with me, and have mercy upon me, and save me. I had a great fear of death, and said my prayers every night on retiring, because I thought it might better my condition. I would make promises to the Lord that I would do better and try to keep his commandments, thinking that if I did the



best I could as long as I lived I would be saved. But I broke every promise that I made. There was a time when I was much troubled about my condition.

Thus time passed until I was thirteen or fourteen years old, when I was attending school at the Soldiers' Orphan School, at Harford, Susquehanna Co., Pa., my father having died in the late war. While at this school I was troubled about the world coming to an end, and for several nights could not sleep. I was in great fear. All I could say was, "Lord, be merciful to me, a sinner." When I arrived at the age of sixteen years I had to leave the school, and worked out by the month. The people where I worked were Methodists, and so were they of the whole township, so far as I knew. During the following winter there was a revival meeting held in the neighborhood, and with others I attended, and tried to get what they called religion; but I was not troubled at times about my condition, nor could I do anything to bring conviction of sin upon myself. There were several who went to the anxious seat with me at that time, and some of the old members got down on their knees with us, and prayed for us with all their might. The first night I went forward I burst out into crying. I wanted to be a christian, but could not. I heard some of the seekers tell their experience, and I told mine. There was not much difference between their's and mine, and they received us candidates, and we were sprinkled. But I did not see the Bible in any different light from what I had before, nor did I feel any different. This was in Auburn Township. I continued in this place three years, and went to meeting occasionally, and took part with the members in speaking, telling as they did that I was trying in my weak way to serve the Lord, which I intended to do the rest of my life.

Thus time passed on, and I was trying to do right. I was saying my prayers every night on retiring, and at the same time fearing the wrath of God. At one time I dreamed of seeing a great head, and feared that everlasting destruction was my doom. I saw this vision the second time, and was very much troubled on account of it. What could be the meaning of it? A great head, with no body to be seen. I dreamed that I was in a dark dungeon. It seemed that I was beneath all else, and that I was closed up in it, with no place to get out, and no one could hear my cry. No one knows what it is to be in such a place unless they have been there. This troubled me very much, and I cannot forget it as long as I live. I believe the Lord showed me what I have seen.

In the spring of 1879 I came down to this neighborhood, now called Justus, to work by the month. The most of my relatives live here, and the most of them are New School

Baptists. There is a church here of that persuasion. I attended the meeting and Sunday School here quite regularly through the summer. The following winter they held a protracted meeting, which I attended, having given up the idea that I had ever experienced religion. I thought I would make a new start and try it once more. The preacher requested all to stand up who wanted to be prayed for, and with a number of others I stood up. Almost all who stood up related their experience, I with the rest. The old members told me they believed I had met with a change. I was received as a candidate for baptism, with others, and became a member of the New School Baptists. But I was not a very faithful member. My heart did not go out after sinners, to bring them in and have them converted, as many of the members said their hearts did. My mind was not drawn to read the Bible much. I much preferred reading any newspaper. I had been a member with them about two years when the Lord, as I believe, showed me that I was a sinner, I was caused to read the Bible, to see if I could receive some comfort; but no comfort could I find. I read the Bible because I knew that no other book testified of the death and sufferings of the crucified and risen Savior, for the sins of his people. I tried to banish evil thoughts, and to keep the whole law. I thought my salvation depended upon what I did, and that therefore I had a great work to do. But it was all for myself, for I did not feel able to help save others. In reading the Bible, which I now did more than at any time in my life before, I saw passages that contradicted what the people had told me and what their preachers preached. It seemed that I could not be satisfied with their preaching, so I concluded to go over to the school-house, a few rods from the meeting-house, and hear Elder Pitcher, an Old School Baptist. I saw that there was a great difference in the preaching. I then went to the New School, and then again to the Old School. My mind would first be on one side, and then on the other. I was weighed in the balances, and found wanting. I prayed the Lord that if I was deceived to undeceive me. I was there shown what a great sinner I was. I saw the Almighty sitting upon his throne, with his arm made bare; and a mighty arm it is. I cried for the rocks and mountains to fall upon me, to hide me from the face of him that sits upon the throne. I wished that I had never been born, and was minded to put myself to death. Then the thought came to me, I cannot hide myself from him that sitteth upon the throne, and what can I do? I could do nothing. I had to let my case rest in the hands of the great Judge of all the earth. It seemed that hell was my doom, and that there was no hope for me. I wished that I could have been a beast of the

field, for they seemed much better than I. It seemed that certainly there was no one so wicked as I. All that I ever did came up before me, and very wicked my deeds all seemed to me.

"And if my soul were sent to hell, God's righteous law approved it well." I did not expect that I could sleep when night came; but the Lord caused me to sleep and rest quite well that night. But the wrath of God still rested upon me, for the Lord had not yet spoken peace to my soul. I was yet thinking about my doom, which made me tremble. The people where I was working were members of the same church that I was, and the thought came into my mind to tell them about my condition; but soon the thought came to me, I will not; I will keep it all to myself; and I did so. I thought, It is well with these people, but alas! poor me. Hell is my doom. I would have given worlds like this to have been in their place, had they been mine to give. The next night I had a dream that I was surrounded by fire, and that the only way to get out was to go through the fire. I dreamed that I came out of the fire safely, without the smell of fire about my garments. This was fresh in my mind the next morning, and I wondered what it meant. Something immediately told me to come out from the New School, and go to the Old School. I was then and there made willing to do so by the power of God. The New School was no longer a home for me. I went to the Old School Baptists, who seemed to me to be the best people I had ever met with. There was that love for each other that I never before had seen in any denomination. I could see that the Old School Baptists were the church of the true and living God, and were like a city set upon a hill, which cannot be hid. I could hardly wait for Sunday to come, that I might go to hear Elder Pitcher preach. Although I did not feel fit to be with such good people, yet I could not stay away from them. The school-house in which they met seemed to me like a heavenly place in Christ Jesus. Indeed those were happy days to me, and that was what I wanted. But I was soon in "Doubting Castle," and doubted as to whether what I had passed through was real. I would almost come to the conclusion that it was a delusion. I wanted to walk by sight. The word declares, "We know that we have passed from death unto life, because we love the brethren." Why should I doubt? The Old School Baptists explained passages of Scripture to me that the New School knew nothing about.

When the Lord revealed to me what my dream meant, I felt that my load of sin was gone, and I was made to rejoice in God.

After the death of Elder Pitcher the Lord was pleased to send our beloved brother, Elder Marvin Vail,

to serve in his stead, and to "feed the flock of God, which he hath purchased with his own blood." About two and one-half years after I received a hope the church was in order to receive such as desired a home with them. There was a covenant meeting held on Saturday, September 6th, 1884, when I told to the church a part of my experience. I was received as a candidate for baptism, and was baptized the following Sunday by Elder Marvin Vail, our pastor, and became a member of the Abington Old School Baptist Church, over which Christ is the great Head. That great Head that I saw in my dream, I believe, represents Christ; and the church is his body, the fullness of him that filleth all in all. Soon after I was baptized I felt that I was a hypocrite, and had deceived the church, and was minded to have my name crossed off from the church book; for I felt I was not fit to have a name among such a good people. My path has of late years been quite a level, smooth one, with not much affliction, which has caused me to doubt my being a child of God. "If ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." I wished that I could be afflicted. Then I could believe that I was a child of God. The greatest affliction I have had is the loss of my wife, which happened the third of May, 1888. It did seem for a long time that my affliction was greater than I could bear. She was a member of the same church that I am. But I trust the Lord has made me reconciled, and that my loss is her eternal gain. I feel that in love and mercy the Lord has afflicted me. One has first to be caused to mourn, before he can be comforted. If it were not that I have been given a hope of a blessed immortality beyond the grave, I would sink in despair. O that I may always have my trust in the Lord, and trust him where I cannot trace him. I have to say, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

From your unworthy brother, if one at all,

ISAAC PHILLIPS.

LOUVALE, Ga., Feb. 14, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I read with pleasure and (I trust) profit the SIGNS, and it has come into my mind to write something about preachers and preaching. We all, I trust, understand what preaching is, whether we all can realize the responsibility and the sublimity of it or not. I have

been trying to preach for several years, and often fear I know but little about it. Sometimes it appears so to me, and I am made to tremble, and to say, "Who is sufficient for these things?" When I hear a gospel preacher, who is in the Spirit, it affords me much consolation, for I trust I know the joyful sound, and hope there is a blessing in it. Christ is the only true "preacher of righteousness." Noah was a type of Christ. And if Christ does not do the preaching now, it is not fit for the church. Often do we hear brethren say they try to preach, and so they do; but how glad we are when they fail, and the Lord speaks, through lips of humble clay, the words of this life. We also realize that no man taketh this honor to himself, to be a mouth for God, but God selects whom he will. And although Moses is educated in all the manners and customs of the Egyptians, yet the Lord said he would make Aaron his spokesman. He does this, doubtless, that no flesh shall glory in his presence. God has ordained that the gospel shall be preached, and has chosen men of like passions as we are, and made some able ministers of the New Testament. How consoling to be permitted to hear them preach in the name of our God, the wonderful power and wisdom of God as manifested in Christ, the Savior of sinners, as we feel ourselves to be.

We believe that God chooses and prepares them to preach his word; and I do not know that we would err if we should say that every gospel sermon preached is a miracle of our God performed in this our day. Is it possible that any of God's children should become so blind and past feeling as to lose sight of this glorious fact? If a call to the ministry is not the highest call that we can conceive of here, I would like to know why it is not. If it is, how can people who are of God lose sight of that fact? I write this because I have been made to shudder when I think of it, and then think how unfit I feel for it. I used to think I wanted to be a preacher, until I found out what it was; and ever since my eyes were opened, I have feared and shrank in my feelings, and have rather tried to avoid it. Were it not for that "belly of hell," I would refuse to try to preach, or to be called a preacher. How often do we worry because we cannot preach, and cannot quit. To be a preacher means to be crucified to the world, with its affections and lusts. To be a preacher means to be grave, serious, and temperate in all things; not only in drinking, but in eating. It means sobriety and moderation. It means to be blameless; that means strict integrity, upright at home and abroad; honest, straightforward in all things. It means to have a discerning eye, like the eagle, who sees her prey afar off; able to discern the enemy of the church; for he is a watchman to watch, and take the oversight of

the flock where the Spirit may lead him. It means he shall have the face of the ox or calf; sacrificing, his life is a sacrifice for the elect's sake. In order to serve them he must forsake all at home, and go; and as he goes, he must preach, saying, The kingdom of God is come. He has the face of a lion, bold and fearless. He is to expose error, speak the words of truth and soberness, reprove, rebuke and exhort. He is to have the face of a man. He is to be all things to all men. He has sympathy, intelligence and reason. He is to be faithful in his office. He is to look to the Lord for wisdom, faith, and all things, even to his temporal support. I have seriously thought of these things; and now, for the first time since I have been trying to preach, at the most inopportune time, it seems to me, the demand is made upon me to go forth trusting in the Lord. I have for a long time felt the force of Paul's words, to give myself wholly to these things, to be not entangled in the affairs of this life; and the words of the Master, "The workman is worthy of his meat." I have tried to get rich, and preach, and support my family too. But feeling rebuked by the gentle admonitions of my Lord and the apostles, I have found faith in this trying time to trust in the Lord; and now I am giving myself wholly to these things, that the profiting may appear to all. I was for fifteen years among the New School, or what are called the "Missionary" Baptists. I was as a preacher among them, but I opposed and fought many things among them, and especially the moneyed system of salaries. I felt that it was a sacred matter, and opposed the money-changers and tables, knowing that God's house should be a house of prayer, and not a den of thieves.

The subject is inexhaustible, and if the Lord wills, I will write more, should you think this worthy a place in the SIGNS.

Yours in hope,

W. LIVELY.

"HOWBEIT he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."—Isa. x. 7.

DEAR BRETHREN EDITORS:—One who subscribes herself "a little sister," requests my views upon the above text. I do not feel to be expert in defining the Scriptures, but I have had some thoughts upon this text since the request was made, and I feel impressed to pen them down in my stammering way, and submit to your judgment whether they are worth any space in the SIGNS or not.

To my mind this whole chapter is one among many that plainly shows that God makes wicked kings and nations subserve his purpose and will, and at the same time they are ignorant of the fact. In order to help us to arrive at the meaning of this text, let us begin at the fifth verse to read. "O Assyrian, the

rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." It seems from this reading that the Assyrian is the pronoun "he" in the text. "Howbeit he [the Assyrian] meaneth not so, neither doth his heart think so [to be the rod and staff of the anger and indignation of the Lord, to perform his work upon mount Zion and Jerusalem. See verse 12]; but it is in his heart to destroy and cut off nations not a few."

Carnal reason would dictate that if the Assyrian were fulfilling the will and purpose of God in going against mount Zion and Jerusalem, to take the prey and tread them down like mire of the streets, although it was in their hearts to destroy and cut off nations not a few, it would be unjust in God to punish the fruit of his stout heart. But I care but little, and the Lord cares less, for the opinions of men; and the Lord shows his independence and authority in the verses succeeding the text. He says, "Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." It seems to me that the king of Assyria and his host are identified with Joseph's brethren. They did not mean it to be so, neither did their hearts think so, to be the rod and staff of the Lord, to send Joseph down to Egypt to lay up corn for Israel; but it was in their hearts to destroy and cut him off from among themselves. They acted according to the dictates of their wicked designs, without any knowledge of the purpose of God in the matter; and the Lord visited them, to punish the fruit of their stout hearts, when Joseph required of them to bring Benjamin down into Egypt. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."—Gen. xlii. 21. And the Jews did not mean it to be so, neither did their hearts think so, to be the rod and staff of the Lord, to crucify the Savior; but it was in their hearts to destroy and cut him off from among themselves. They had no knowledge that they were performing the will of God in crucifying Jesus. Paul says, "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."—1 Cor. ii. 7, 8. Peter refers to this crime, and says, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers."—Acts iii. 17. Although they were ignorant that he was the Son of God, and ignorant that he was delivered to them by the determinate counsel and foreknowledge of God, he promised to punish the fruit of their stout hearts, and held them responsible for the blood of all the prophets which was shed from the foundation of the world, from the blood of Abel, unto the blood of Zacharias, who perished between the altar and the temple. "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!" He is Lord of lords and King of kings. He is Alpha and Omega, the beginning and the end, and is under no law but his own sovereign will, and works all things after the counsel of his own will, and none can stay his hand, or say unto him, What doest thou?

I am aware that in the vicinity where this little sister lives there is some strong opposition to this God, and some are trying to set limits to his predestination, and declare non-fellowship for her, and for all others who are not so presumptuous; and it may be that some one has tried to wrest the text submitted, so as to make it a witness on their side. I am not certain that I have properly defined the text, but I am certain that there is no Scripture, when quoted in its proper connection, that will disprove God's predestination of all things. This little sister may be a little perplexed upon this subject; and to be brief upon the subject I will say that all I understand it to mean is, that God made the world, and all things in it; and the world, and everything, and all things, are just as he intended (predestinated) they should be. If this is not so, who can, and who will, tell in what particular he is disappointed? And if he is disappointed in the smallest event that comes to pass, how can his foreknowledge and sovereignty be manifested?

But I will desist. What I have written looks very much like myself, weak and imperfect, and I may have missed the mark on the text; but I am subject to correction, and desire to be corrected in the proper spirit.

In hope of eternal life, I am one of the least of all,

P. J. POWELL.

PRATT MINES, Ala., April 23, 1889.

ROYALTON, Ohio, Jan. 18, 1889.

ELDER M. VAIL—DEAR BROTHER IN THE LORD—If I may be allowed to use the phrase. It is true I have a name and standing among that sect that has been, is now, and will be to the end of time, spoken against;

and what is still more strange, I am recognized where known as an "Elder" in and among that sect. But these facts are not sufficient to allay my fears, to drive off grim despair, that sometimes like a strong giant holds me in an icy dungeon, till "all feeling sense seems to be gone," and until the only sign of life that is left is a sense of pain and misery. In such dilemma, what avails it to be told by brethren and sisters that I am enrolled in the fair book of life? Did not Judas once have a standing as one of the twelve? Were there not false prophets among the people? and are not false teachers to come among the disciples? I once imagined the christian's day to get brighter and brighter, and to end in a flood of light for many years, perhaps, before he left the world. If such be the fact, then surely I am on the wrong road; for

"Worse and worse I seem to be,  
Yet hope the Lord remembers me."

Some one might ask, Was it always thus with you? That is, were you born a conscious sinner? No; for though I could, parrot-like, say I was a sinner, yet I never knew feelingly that I was a sinner till I was about twenty-seven years old. I had been coveting earth's riches, and for some three years my mind was wholly devoted to their acquisition. But one day, suddenly, when all alone in a field, I heard a voice saying, "Now you have sold your interest in the Lord Jesus Christ for paltry gold." In a moment I knew I was a sinner. In my feelings I sunk in utter despair. Like a bird soaring high in the air, having its wings suddenly cut off, I fell to the ground. For about two long, tedious, miserable years I dwelt in the caverns of despair. The pains of hell got hold of me. I was an outside case indeed. I often envied the brute creation. The meanest crawling worm seemed in a better condition than poor me. I was shut up, and could not come forth. But relief came; how or when, I cannot tell, but my burden disappeared, and I could not find it as before; but no joy took its place. There was a blank in my feelings, and it gave me trouble. I mourned because I could not mourn. I seemed to be given over to a state of hardness and reprobacy.

"Of feeling all things showed some sign,  
But this unfeeling heart of mine."

At length a day star arose, a faint light surrounded me, and as says Solomon, "Truly the light is sweet." Hope appeared. My mind was directed to Proverbs, first chapter. When I came to the words, "My son," I felt in spirit to be owned as a son. What an inexpressible joy succeeded! It was a heaven below indeed. I felt to be tuned in unison with the heavenly hosts, and to be a partaker of their joys, though in a faint degree. Now what shall I say further? I thought my joys had begun, never to end. O how bitter the disappointment that followed! From that time till now what a

strange voyage I have made! What strange depths of my weakness and depravity have been fathomed from time to time! Yet my sounding line has not touched bottom. I am constrained to believe in the doctrine of total depravity, and with Paul can say, "In me (that is, in my flesh) there dwells no good thing." If I have gained any knowledge, it has been balanced by much sorrow. The balance sheet is not in my favor. I die daily. Every day brings its sorrows. "O wretched man that I am! who shall deliver me from the body of this death?" But hope, sweet hope, reaches into the far beyond. We are saved by hope—saved from despair. To think that such a wretch should presume to stand as a watchman on Zion's walls, I feel to shrink from it. Why was such confidence reposed in me by God's people? Why did I respond, as I did, knowing myself so well? I cannot fully understand some, who against the encouragement of their brethren are so anxious to fill a pulpit. I always go into it with a sense of shame and unfitness; and were it not that I sometimes am blessed with great joy while speaking I could easily quit the field.

I have now said enough, perhaps too much, about myself, and will only add to it that I inclose you the photograph of self that was but lately obtained. This is in response to a like favor from you. Pardon the delay. I am glad that the photographer's art cannot picture the inward parts. If he could, I would have had none taken. It is only when we are placed before the divine camera that such image can be taken.

I was much pleased with Elder Chick's letter in the SIGNS of January 9th, especially the fourth and fifth columns. Surely God constrains and restrains the wicked. The devil himself has no warrantee nor quit claim deed for any part of God's universe. God is sovereign over all; for all things were made by him and for him. He is infinite in all his ways and in every direction. How small a part can we comprehend! All we can see or know are but parts of his ways. We might as well try to comprehend or measure infinite space.

"His essence is a vast abyss,  
Which angels cannot sound;  
An ocean of infinities,

Where all our thoughts are drowned." How comforting when we are enabled to cast all our cares on him, who careth for us; to sit in his pavilion, and by the telescope of faith bring eternal beauties near.

"Think, O my soul, if 'tis so sweet  
On earth to sit at Jesus' feet,  
What must it be to wear a crown,  
And sit with Jesus on the throne?"

Yours in gospel bonds,

THOMAS COLE.

DUART, Ont., April 28, 1889.

ELDER BENTON JENKINS—DEAR BROTHER:—In accordance with the promise I made you last October, I shall try to write you of what I hope

have been the dealings of God with me.

The first serious thoughts I remember having was when I was about five years old. I attended a church meeting with my parents, at Holly Spring, Ga., where I heard a gentleman relate his experience. At the time I wished that I could be like he was, and afterwards at different times I was much troubled about my eternal salvation. When I was nearly thirteen, I began to see what a sinner I was, and thought I must do something in order to be saved; but I did not know what to do. For some time I would read a chapter in my Bible every night, and try to pray; but instead of getting better, I seemed to grow worse and more sinful every day. For about four years I kept struggling to free myself in some degree from my sins, but I kept getting more entangled all the time. One evening I went to hear a New School Baptist minister preach. His text was, "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"—Ezekiel xxxiii. 11. He entreated all of his congregation who were not saved to "turn from their evil ways" that night. I went home more troubled than ever, for I had been trying to do this for years, and could not. Being away from my father at the time, I wrote home about it, and he replied by referring me to Jeremiah xiii. 23, and to Ephesians ii. 8, 9. After reading these passages of Scripture, I was troubled no more about trying to save myself. In reading my Bible I had found that the people of God were all "an afflicted and poor people," and also that "In the world ye shall have tribulation." Knowing that I had very little, if any, "tribulation," I feared that I could not be one of those to whom Jesus promises, in the same chapter and verse (John xvi. 33), "peace" in him. If I ever prayed earnestly for anything, I prayed that if it were God's will I might have that "tribulation." Shortly afterwards, when I was taken sick, and became unable to walk, or even sit up, I felt that my prayer had been answered, and I dared not pray to have one pain made less severe. All I could do was to ask for patience to bear it. The promises, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and, "As thy days, so shall thy strength be," were a great comfort to me, as were also the hymns 751, 667 and 1247 (Beebe's Collection). After I had been ill for about thirteen months, during which I had had all the care and attention that kind friends could give me, I was taken to a sanitarium in Hamilton, Ont., for treatment, such as I could not have at home. Part of the treatment was complete isolation from my friends and relatives; and the entire sense of loneliness I felt when left all alone with nurses who were perfect strangers to me, cannot be described.

One day, after I had been there nearly a week, I was feeling particularly desolate, when I heard the words, almost as plainly as though they had been spoken audibly, "Lo, I am with you alway." At the time I did not know that they were in the Bible. Though it was strictly against the rules of the institution to read at all, my Bible was where I could reach it, and after turning over a few leaves I found the precious words, in the last verse of the twenty-eighth chapter of Matthew. After that I could not be lonely, for I felt the presence of a Friend who could not be banished by any human power. Three months later I had so far regained my health and strength as to be able to visit my father in Warwick, N. Y. Soon after I went home he asked me to tell him what I have written you. He then wanted me to tell it to the church. I prayed that I might do what was right, and the next church meeting I was received by the church, and the next day my father baptized me. That night I was too happy to sleep, and the next month was the most peaceful and the happiest I have ever known. I feel that I cannot be sufficiently thankful for all the mercies I have received.

"The best returns for one like me,  
So wretched and so poor,  
Is from his gifts to draw a plea,  
And humbly ask for more."

Yours in hope of a better life,  
LARUE E. BEEBE.

ELLISVILLE, Mississippi.

G. BEEBE'S SONS—DEAR BRETHREN:—I feel constrained to pen you a few lines. Our God has so abundantly blessed us with his divine presence that I cannot forbear to mention it to the lovers of truth, that they may rejoice with us. I moved to this (Jones) county eleven years ago. At that time there was not a Primitive Baptist Church in this county, neither in Wayne nor Jasper Counties. But thanks be to the name of Israel's God, there are now two in Jones, two in Jasper, one in Wayne, and a bright prospect for one other in Jones. I have been blessed with the pleasure of assisting in the constitution of four churches, and assisted in the ordination of one preacher and four deacons. All the churches save one seem to be in a prosperous condition. I have been, ever since I was ordained, trying to preach in this county and those adjoining. I have the care of two churches at present. Our church numbers about forty, and I hope I am thankful to the God of all grace that we are in peace and fellowship with each other, and with sister churches. All our churches stand firm in the doctrine of the absolute predestination of all things. I have many adversaries, being the first preacher of the Primitive Baptist faith and order that has lived in this county since the division. I have experienced many temptations and persecutions, but the God of all mercies has given me grace sufficient to bear me



up under them, and sometimes I can rejoice that I am counted worthy to suffer shame for his blessed name. In spite of all persecution, many are obeying the call of the great Shepherd of the sheep, who says, "Come out of her, my people." As soon as the Lord sends forth the Spirit of his Son into their hearts, because they are the sons and daughters of God, they receive the witness that can testify to the truth, and condemn error; or, in other words, they are born of the Spirit, and can no longer feed upon the husks which the swine do eat, but desire the pure manna that comes down from heaven, through the gospel of Christ. Yes, we can say, The Lord has done great things for us, and we are glad. And I know, brethren Beebe, you can rejoice with us. Although I have never seen you, yet I am satisfied, from the comforting things I have read in your valuable paper, that you are zealous in the cause of your Master. I am rejoiced to find you boldly and earnestly contending for the truth as it is in Jesus. May the Lord bless you, as he has and will, to stand with sword in hand, and enable you to fight his battles, that when you are called to lay your armor by you may say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 7, 8.

Your brother, I hope, in Christ,  
S. BUSHY.

OTEGO, N. Y., March 6, 1889.

MR. EUGENE GASS—MY DEAR BROTHER IN THE LORD:—I feel to thus address you, from reading your letter to-day in the SIGNS. Truly can I say, If ever I have known the way in which the Lord leads his people, the way in which you have been led is that way. The evidence that you are born of God is too clear to be doubted; and as I read along, the thought came to me that I was reading the experience of a member of long standing; but before finishing the excellent letter, to my surprise I found my mistake. But when you say that if you were worthy, &c., it would be a pleasure to be baptized, I felt glad, and could extend to you the hand of fellowship. Now I wish to say to you, "Come in, thou blessed of the Lord; why standest thou without?" If you tarry till you are better, you will never come at all. Your father was right in saying that our nature is not changed in the new birth. I think I once met a brother of yours, living west, who was a member. I was present at Jefferson when your father baptized sister Jennie. My mind was led to write you, to express my delight in your experience of grace, and it would be cheering to me to hear of your being led to the

house of your Master's brethren. I know of no church of Old Baptists nearer to you than Utica. They have meeting each Sunday, and I attend there the fourth Sunday of each month.

Yours in fellowship,  
B. BUNDY.

G. BEEBE'S SONS:—The within was written by myself, and sent to the friend Gass, to express my approval of his exercises; but it did not reach him, and came back to me. If you see fit to give it a place in the SIGNS, perhaps he will see it.

Yours, &c.,

B. BUNDY.

CLINTONVILLE, Ky.

DEAR BRETHREN BEEBE:—The time for me to remit has again rolled around, and I am one year older, but am not willing to do without our dear family paper. I feel as anxious for it, and more, than I did in its infancy. I have been reading it since the first number, and intend to continue as long as I can read. I am now seventy-eight years old, and very seldom get to meeting. My SIGNS is good company for me, for I feast on the able letters from our dear brethren and sisters. I wish I could write as I feel. How I enjoyed our dear brother Durand's communication in the SIGNS, "Unto what and unto whom the saints are come!" My pen cannot describe the joy I felt; and I feel yet to rejoice, for I hope I have experienced Mount Sinai's dreadful flames, and the blackness and darkness roared against me, so that I did exceedingly shake and tremble. I passed through similar feelings last spring. My darkness was such as could be felt. I called to mind our dear brother Durand's glorious Mount Zion, and how glorious it appeared to me. I wish I could tell it as I felt it, but my trying to write spoils the joy I felt when I viewed the glory of Mount Zion.

Dear brethren, the editorials I love to read. Brother Chick's letters, I think, savor of a christian spirit. Old brother Cox is deep in the Scriptures. I am greatly edified in reading his letters, and hope he will continue to write.

I rejoice to know that an all-wise Sovereign rules in the army of heaven and among the inhabitants of earth. Inclosed find two dollars for one more year. I think every time I send on it will be the last. I am looking for the summons daily and hourly. While I live and can read I will have the SIGNS OF THE TIMES. I believe it is the soundest paper in my knowledge. I only write this poor scribble to send for the paper.

Your true friend and, I hope, sister in Christ,

CAROLINE ASHBURN.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1889.

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.

### WHY THEY BELIEVED NOT.

DEAR BRETHREN:—Please give your views on John xii. 40, and oblige one who wants to know nothing but the truth.

I. M. DARLEN.

AUDUBON, Iowa.

R E P L Y .

"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—John xii. 40.

The truth declared in this text is quoted by the inspired apostle from the prophecy of Isaiah, and is by the direction of the Holy Ghost applied as being spoken of Jesus. No ingenuity of carnal reasoning can so distort this plain statement of divine truth as to avoid the clear expression of the sovereignty of God in the case of the characters of whom it is written. In the quotation in verse thirty-eight, the only believers of the report of those who spoke as they were moved by the Holy Ghost, are those to whom the arm of the Lord had been revealed. Of such as had not received that revelation, it is expressly written, "Therefore they could not believe, because that Esaias said again" what is recorded in our text. We are not at liberty to conclude that this is merely an admission of something deplorable which is necessarily connected with the testimony of Jesus. Immediately following our text is the statement, "These things said Esaias, when he saw his glory, and spake of him." As Isaiah was moved by the Spirit of Christ to write this positive and unconditional prophecy about seven hundred years before any of the individuals designated were born, it cannot be understood that they were defeating the purpose of God by their unbelief. Neither did their failure to believe bring upon them the curse of divine justice; for they were already under the just condemnation of God as sinners against his holy law. So John the Baptist said, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36. In abiding on the unbeliever the wrath of God only remains where it was before the unbelief was manifested. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them."—Rom. i. 18, 19.

The two principles which are ever

presented in the Scriptures as identifying the opposing powers of truth and falsehood are distinctly marked, in that while truth ascribes all power and sovereignty to God, all opposers of truth unite in claiming that power and sovereignty as in the hands of man. In this radical difference is found the origin of all the various systems and theories of religion which are advocated in the world. The mind of man cannot recognize the fact that God is the very essential principle of truth and justice; so that his will is the source and standard of righteousness. For this reason men will sometimes say that if God does not do as they think he should do, then he is unjust. No clearer evidence that they are ignorant of the true God could be given by men, than the expression of such a sentiment. It is as if one should say, If truth is not as I think, then truth is false. Only those who confess that God is the embodiment of all righteousness can acknowledge his infinite sovereignty. Created beings are dependent upon him for the standard of justice, as well as for the revelation of every attribute of his perfection. All the knowledge we can have of God and righteousness is that which he has revealed in the face of Jesus Christ; "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. i. 16, 17. The declaration of the doctrine of God, as it is given by inspiration in the Scriptures, is the only divinely authorized testimony of Jesus; and "There is none other name given under heaven among men, whereby we must be saved."—Acts iv. 12. Therefore every one who honestly desires to know the truth must submit all his own thoughts and feelings to the decision of that infallible test, and "Let God be true, and every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."—Rom. iii. 4. Whether we can understand his word or not, the Spirit of Christ which is in his saints always confesses that all is truth which bears the seal of the inspiration of God.

The confession of the immutability and unlimited sovereignty of God, at once sweeps away every refuge of that false doctrine which represents salvation as in any sense dependent upon the will or works of man. Denial of this fundamental truth involves the overthrow of all the hope of salvation for sinners. God has promised to save his people from their sins through the redemption that is in Christ Jesus, as his name declares, and that promise is just as secure as his truth and immutability. But if he is not sovereign, some circumstance may defeat his design

of love and mercy. His own eternal will is the only revealed source of the salvation of all who were chosen in Christ before the foundation of the world. No sinner who hopes in that salvation can afford to be robbed of the assurance that the will of God is sovereign and immutable. The eternal God has not required of mortals that they should vindicate his character against the charges which carnal enmity may suggest; much less has he authorized any one to apologize for what he has expressly declared concerning his doings. Nothing is more clearly asserted in the Scriptures than the full sovereignty of God, both in the condemnation of sinners, and in the salvation of his own elect people. The rejection of this essential testimony of God involves the denial of all inspired revelation, and of all the Scriptures which are given by inspiration. Yet men often profess to accept the Scriptures as true while violently opposing the very substance of their testimony.

The declaration of our text, that God himself has blinded the eyes and hardened the heart of that people who have no love for his truth, is in perfect accord with the grateful expression of our Lord in which he says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."—Matt. xi. 25, 26. His gratitude was not less for the hiding of these things from the wise and prudent, than for their revelation unto babes. Both alike seemed good in the sight of the Father. In the sight of the carnal mind neither is approved; but that only shows the opposition of sinful nature against the perfection of God. In this difference of estimation of the divine appointment, the line is clearly drawn between those who are led by the Spirit of God to love his holiness, and those who have not that love. Without the Spirit of Christ it is impossible that any sinner should even desire to love and rejoice in the sovereign holiness of God. In this fact there is rich comfort for those who hunger and thirst after righteousness. Where that desire arises in the heart of one who feels the justice of his own condemnation before God, it is certain that the light of life has shown him that justice. He realizes at once his changed condition. He knows that he was blind, and that he now sees. Until this change is wrought in the case of any sinner he never can desire to see the glorious revelation of the things of which Jesus spoke in the grateful prayer above quoted. The heart is hardened in every one whose eyes are blinded; so that they cannot wish for the revelation of "the arm of the Lord." They never can have any inclination to believe the truth until they are manifested as chosen vessels of

mercy by the indwelling of the Spirit of God. Hence it is an evidence that one is a subject of salvation when he has the desire to see and know the truth.

It is important to observe that there is no conflict between the attributes of perfection which are revealed as belonging to God. His truth and love, as well as his inflexible justice, are magnified in the hiding of these things from the wise and prudent. However we may be unable to comprehend this mystery, the truth remains 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 declaration the whole of the glorious fullness of the Godhead is included. His love and mercy are not in conflict with his justice and judgment. So the psalmist says, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." God alone can show the perfect harmony of these glorious perfections which are revealed nowhere but in himself.

It is strange that the natural mind of man cannot receive the direct assertion of prophecy, as applied and explained by the inspired apostle, in our text; yet men will claim to believe the Scriptures, while positively denying this doctrine, without which there could be no certainty of the fulfillment of any prophecy. Assuming, for illustration, that the wickedness of men and devils is not included in the purpose of God, then Judas might not have sold the Master for the price which was declared by Zechariah about five centuries before the traitor was born; Herod and Pilate might have rendered just judgment in shielding the sinless Jesus from the envy of his persecutors; and even the scribes and Pharisees might have confessed that he was the very Christ. Thus they would have failed to do what the hand and the counsel of God "had determined before to be done." Unquestionably, Jesus had power to command the hosts of heaven to protect him in that awful hour; but he asks, "How then shall the Scriptures be fulfilled, that thus it must be?"—Matt. xxvi. 54. If the infinite sovereignty of God, over the wicked as well as the just, be eliminated from the inspired Scriptures, there will be nothing left but the blank paper.

The impossibility of those carnal Jews believing, did not result from the fact that Esaias had written these words; but Esaias wrote the truth which God had established before he wrote. It is stated as plainly as language can express it, that the purpose of God in blinding their eyes, and hardening their heart, was, "that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." It certainly does evince a great degree of audacity for any one to claim in the

face of this assertion, that God is very desirous to have more sinners converted than he does bring to experience his healing power. If that were true, the hope of every saint must fail, for each would feel that his own case was the very extreme of the sinful race of Adam; therefore, if the desire of God was for the salvation of but one individual who was beyond the reach of his grace, each conscious sinner would at once sink in despair as that lost one. But such is not the case. Our dear Redeemer says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." It is written that Esaias said these things when he saw his glory, and spake of him. "So every one of his saints must receive the same revelation of the glory of our Redeemer, in order to speak thus assuredly of him. May every one who loves the Lord be enabled by divine grace so to speak and talk of the power and glory of our God. Resting in the belief of this testimony of Jesus, the saints may well afford to endure hardness as good soldiers of Jesus Christ, knowing that in all their afflictions they have the witness of the fellowship of his sufferings, and the support of his Spirit of grace.

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#### MARRIAGES.

At the residence of Joel H. Messick, near Broad Creek, Sussex Co., Del., on Wednesday, May 1st, by Elder E. Rittenhouse, Mr. Peter C. Short, of Georgetown, and Miss Katie Hastings, of the former place.

#### OBITUARY NOTICES.

**Henry Perkey, Sr.**, departed this life March 18th, 1889. He was born April 17th, 1805, in Fayette County, Pa. He belonged to that grand old race of men who are fast disappearing from earth. Endowed with wonderful physical powers, he was none the less strong in his convictions of right and wrong. Honest and upright himself, he was incapable of comprehending the meaner traits of humanity. He was thus more quick to detect the good than the evil in his fellow-man. In early youth he prescribed for himself a manly course to follow through life, and he was possessed of sufficient strength of character never to deviate therefrom. In 1819 the family emigrated to Ohio, settling in the southwestern part of Perry County, where for two years they underwent the hardships and privations of pioneer life. In 1821 they moved to Lancaster, Fairfield County, where they resided for many years. In 1836 he found in Miss Mary Long an estimable wife, who for nearly sixty-three years shared with him life's trials and triumphs, and still survives. In 1826, in the township of Bloom, Seneca County, Ohio, he purchased land and improved the same, where he reared a large family, and continued to reside until his removal to Michigan. Here, in Seneca Co., Ohio, to use his own language, was the brightest spot in his pilgrimage through life. Here his eight children, four sons and four daughters, were born and passed the sunny hours of childhood. It was here, he said, that he received a well-grounded hope of salvation and glorious immortality beyond this world. He was a devoted Baptist of the Primitive order. He was baptized in the fellowship of Honey Creek Church, by (I think) Elder Lewis Seitz, he being pastor of the church. The writer has been acquainted with brother Perkey for the space of forty-five years, and I think I have seldom, if ever, formed an acquaintance with any man who so adorned his profession in all things, both spiritual and temporal. His house truly was the pilgrim's home, as well as to the poor of this world. Not only the brother who has departed this life, but also the large family which he and his companion have raised, without the exception of one, are people we like to associate with. There seems to be safety in their society. They mourn, but the father has gone home, where sorrow cannot enter. The number of years since he was baptized we have no way of ascertaining, but presume to say it is half a century. Since he moved to Michigan his membership has been in the church called Columbia. He was laid away in the cemetery of the city of Charlotte, seven grandsons acting as pall-bearers. He and his wife have been living with their daughter, Mrs. Bretz, where they have had the best of care. Brother Perkey has been a constant reader of the SIGNS OF THE TIMES for perhaps forty years, and highly appreciated the contents of the same. He had been gradually failing for about three months. I visited him some two weeks before he died, and said to him, "Brother, thou hast almost the victory." He replied, "Yes, over death. Jesus gives the victory." It appeared that he welcomed death, and did not dread its sting. The morning of his death, after breakfast, he walked out on the lawn, a funeral procession passing at the same time. He returned into the house, ate some dinner, and then said that he would lie down and rest, which he did. After a short time his daughter went to his bed and found him breathing quite short, and after a few more breaths he expired. He died as he had lived, a true man, at peace with God and men.

AMOS DILLIN.

CHARLOTTE, Mich., April 12, 1889.

OUR beloved brother, **Elder J. G. Jackson**, departed this life Feb. 13th, 1889.

The subject of this notice was born in North Carolina, Sept. 30th, 1818. In what year he came to Indiana I am not informed. He was baptized in the fellowship of the Mt. Carmel Church in 1841. He was married to Hannah McQuary, May 6th, 1841, and to them were born six children, four having preceded him to that bourne from whence no traveler ever returns. He was liberated to preach in January, 1854, and was ordained to the full functions of the ministry in September, 1855. He was truly a faithful minister of the New Testament, holding the doctrine of absolute predestination of all things, the eternal vital oneness of Christ and his people, and that that which is born is just like that which it is born of. He has been connected with the Baptists, and all the commotions that have disturbed them here in Indiana and Kentucky, since the Mission or New School split, and would have nothing to do with those who went off from us, holding, as John did, that they were not of us; and truly he could say, with Jeremiah, "For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."—Jer. xx. 10.

His disease was pleuro-pneumonia, and it was with great difficulty that he talked; but as I sat by his bedside he said to me, "Death is not what I thought it was." I said, "Brother Jackson, has it the terror or dread that you thought it had?" "No, not a bit of it."

The unworthy writer spoke on the occasion to a large concourse of neighbors and sorrowing friends. He had fought a good fight, he had finished his course, he had kept the faith; and I feel like saying, There is laid up for him a crown of righteousness.

Yours in hope of a blessed immortality,  
GEORGE S. WEAVER.

FISHER'S SWITCH, Ind.

SISTER Sarah Bond departed this life Feb. 5th, 1889. She was born in Virginia, Nov. 17th, 1831, and was married to Stephen Bond in 1846. She was a member of the Primitive Baptist Church for many years. At the time of her death she was a member of Wolf Creek Church, Iron Co., Mo. She was sound in the faith of the elect of God, and her seat at church was never vacant on Saturday or Sunday when able to go. She thought it a high privilege to entertain the saints of Christ Jesus, and they all felt at home when in her house, as the writer can testify to. She worked in the vineyard of her Lord, not in order to be saved, but because she was saved by the work of Christ, who put away sin by the sacrifice of himself.

She leaves her husband, three sons and two daughters. By request, the writer made a few remarks at the sister's late home, trying to comfort the sorrowing relatives and friends by preaching Christ and him crucified; after which they took her to her last resting place.

R. S. BANKS.

DIED—Feb. 20th, 1886, in this city, Mrs. Elizabeth Spears, aged eighty-one years.

She was born April 27th, 1805, was married January 27th, 1827, and joined the Primitive Baptist Church in May, 1832. Thus another veteran of the cross has gone to try the realities of the beautiful world above. She was the consort of our aged citizen, A. C. Spears, Sr. For sixty years, and even since girlhood, she had been a devout christian. She was born in Twigg Co., Ga. For the past twenty years she has been a resident of Johnson Co., Texas. Her remains were gently consigned to the grave on Sunday afternoon. The bereaved family have the sympathy of the entire community.

C.

ALVARADO, Texas, April 20, 1886.

### ASSOCIATIONAL.

THE Delaware Old School Baptist Association will hold her next annual session, if the Lord will, with the church at Rock Springs, Lancaster Co., Pa., to begin on Wednesday before the fourth Sunday in May (22d), 1889, and continue until Friday evening following.

To the brethren and friends who contemplate attending the Delaware Association, appointed to be held with the church at Rock Springs, Lancaster Co., Pa., and to convene on Wednesday before the fourth Sunday in May, 1889, we extend a cordial welcome.

Those coming from Philadelphia and places along the line of the P., W. & B. R. R. should take the train which leaves Broad Street station, Philadelphia, at 2:02 p. m., on Tuesday. Those coming from Baltimore will leave Calvert Street station at 2:35 p. m. All will reach Perryville about 4:00 p. m., where they will change cars for Conowingo, Cecil Co., Md., where conveyances will be in waiting to take them to the neighborhood of the meeting. We hope to have with us a goodly number of our ministering brethren and lovers of the truth.

GEORGE JENKINS.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the church at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June (May 29th), 1889, and continue three days.

I would say to all who may attend the meeting of the association, appointed to be held with the First Baptist Church of Hopewell, that a number of trains leave New York City daily for Hopewell, Liberty Street, Bound Brook Route, and come directly to this place; also leave Philadelphia, Ninth and Green Streets, and Third and Berks Streets. Be sure and purchase tickets for Hopewell. Should any come from other directions, all will connect somewhere with the New York, Philadelphia, Baltimore and Washington Line, which passes through Hopewell village. The brethren and friends will be met at the depot, and places of entertainment prepared for them, on Tuesday afternoon, May 28th. A cordial invitation is extended to all brethren and friends who can visit us at that time.

WM. J. PURINGTON.

THE Warwick Old School Baptist Association will meet, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (5th), 1889, and continue in session until Friday evening following.

Those coming from the east or west by the New York, Lake Erie & Western R. R. will be met at Howell's Depot on the arrival of the way train from the west at 1:00 p. m., and on the arrival of the Orange County Express from the east, which leaves foot of Chambers St., New York, at 4:30 p. m., arriving at Howell's at 7:15 p. m., on Tuesday.

A cordial invitation is extended to all our brethren and friends to meet with us.

BENTON JENKINS.

THE Chemung Old School Baptist Association will be held, if the Lord will, with the Vaughan Hill Church, Bradford Co., Pa., on Wednesday before the third Sunday in June (12th), 1889, and continue in session the two following days.

### YEARLY MEETINGS.

A YEARLY meeting will be held, if the Lord will, with New Hope Church, in Greenbush, Warren Co., Ill., beginning at four o'clock p. m. on Friday before the third Sunday in June, at which meeting, on Saturday, a council is expected to convene for the ordination of brother H. E. Puris to the gospel ministry, if thought advisable. The friends of the cause of Christ are invited.

I. N. VANMETER, Pastor.

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(ESTABLISHED 1832.)

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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."

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MIDDLETOWN, N. Y., WEDNESDAY, MAY 22, 1889.

NO. 21.

## POETRY.

### UNDER THE CROSS.

I CANNOT, cannot say,  
Out of my bruised and breaking heart,  
Storm-driven along a thorn-set way,  
While blood-drops start  
From every pore as I drag on,  
"Thy will, O God, be done!"

I thought but yesterday  
My will was one with God's dear will,  
And that it would be sweet to say,  
Whatever ill,  
My happy state should smile,  
"Thy will, my God, be done!"

But I was weak and wrong,  
Both weak of soul and wrong of heart,  
And pride in me alone was strong,  
With cunning art,  
To cheat me in the golden sun  
To say, "God's will be done!"

O shadow, drear and cold,  
That frights me out of foolish pride!  
O flood, that through my bosom rolled  
Its billowy tide!  
I said, till ye your power made known,  
"God's will, not mine, be done!"

Now faint and sore afraid,  
Under my cross, heavy and rude,  
My idols in the ashes laid,  
Like ashes strewn,  
The holy words my pale lips shun,  
"O God, thy will be done!"

Pity my woes, O Lord,  
And touch my will with thy warm  
breath;  
Put in my trembling hand thy rod,  
That quickens death,  
That my weak faith may feel thy sun,  
And say, "Thy will be done!"

### HE LEADS US ON.

"AND 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."—Isa. xlii. 16.

He leads us on,  
By paths we did not know.  
Upward he leads us, though our steps be  
slow.

Though oft we faint and falter on the  
way,  
Though storms and darkness oft obscure  
the day,  
Yet when the clouds are gone  
We know he leads us on.

He leads us on,  
Through all the unquiet years.  
Past all our dreamland hopes and doubts  
and fears  
He guides our steps. Through all the  
tangled maze  
Of sin, of sorrow, and o'erclouded days,  
We know his will is done;  
And still he leads us on.

And he at last,  
After the weary strife,  
After the restless fever we call life,  
After the dreariness, the aching pain,  
The wayward struggle which here proved  
in vain,  
After our toils are past,  
Will give us rest at last.

## CORRESPONDENCE.

REISTERSTOWN, Md., May 1, 1889.

G. BEEBE'S SONS—DEAR BRETH-  
REN:—For a day or two past I have  
been thinking much over my ministry  
in the past, and have been recalling  
some of my early impressions and  
thoughts concerning the preaching  
of the word; and now I feel like com-  
mitting them to paper and sending  
them to you, and, if you think best,  
to the readers of the SIGNS. I do  
not write my early impressions and  
trials of mind concerning preaching  
as though I would set up a standard.  
No one experience can be a standard  
for another; for while God, who calls  
and qualifies his servants for the  
ministry, is one, and his work one,  
yet no two persons are alike. In  
imparting his gifts to men, there is  
one Spirit, but a diversity of opera-  
tions. I say these things, because I  
used to take the experience of others  
as a standard, and was much per-  
plexed and troubled thereby. I want  
to say right here that the Scriptures  
are the only standard by which all  
gifts are to be tested; and the best  
evidence that a man is called to  
preach the word is that he does  
preach it.

I remember that I had very serious  
thoughts about preaching Christ even  
before I became a member of the  
church. To some degree this was, I  
think, a stumbling-block in the way  
of my coming to the church for mem-  
bership among them. I cannot say  
that I feared I should have to preach,  
because it did not amount to a fear;  
but there was a solemn, weighty  
feeling on my mind with regard to  
its importance, and also that it must  
be the most glorious work in which  
a mortal man could be engaged.  
Even then I think that I recognized  
the fact that it was the solemn duty  
of every one born of God to confess  
him before men upon every suitable  
occasion. Let a believer's ability be  
what it might, I thought that he  
should use his gift, and not bury it;  
but while I felt thus, and while I  
recognized the solemn nature of any  
offering of testimony in the name of  
the Lord, there was yet a feeling of  
peculiar awe when I thought of the  
call to the special work of the minis-  
try of the word.

After I was received into the  
church at North Berwick, Maine,  
these thoughts and reflections re-  
turned with renewed force. I was  
accustomed from the first to speak  
in the meetings of the churches  
wherever I might be. I felt no spe-

cial hesitancy in doing so, because it  
was there the custom for all the  
members to speak in the conference  
meetings and at other times. In  
these meetings I found much strength  
and encouragement; but I began to  
find that almost always when called  
upon to speak my mind would be led  
to some words in the Scriptures; and  
I would have to speak upon the truth  
which I thought to be connected with  
the text. I will say here that this is  
the case with me still. I cannot  
speak without some subject in my  
mind.

As I spoke on in this way I felt  
great peace of mind, and wished for  
no greater privileges. I did not  
think of calling this manner of speak-  
ing preaching; and I do not know  
that any one else called it preaching.  
I felt content to speak as opportunity  
was given me and as liberty was  
afforded me. I remember often being  
ashamed of myself because I could  
speak no better; and this I feel yet.  
At times I shrank from speaking in  
the meetings because I feared to be  
too forward, and older brethren often  
would not speak, and they had a  
better right to speak than I. But  
still, when called upon, I felt that I  
had no right to decline if there was  
anything on my mind to say; and  
for several months my mind traveled  
much in the word of God.

Now I want to speak of a few  
things which for years gave me much  
trouble of mind. During all this  
time I never felt to say, "I will not  
preach." I felt unworthy and unfit  
and unprepared. I felt that I had  
no evidence of being called to this  
work; but still I dared not say, "I  
will not preach." If I could only  
have the evidence that the Lord had  
called me to this work, I fully be-  
lieved that he could and would  
qualify me; but I feared I was not  
called. I feared running before I  
was sent. O could I only know that  
this was the will of the Lord, with  
what joy would I go forward! Noth-  
ing seemed to me so delightful a work  
as to spend my life preaching the  
word. In after years, when I read  
of so many ministers of Jesus who  
spoke of saying "I will not preach"  
in their earlier trials, I feared my  
experience was wrong, and, as I said,  
it gave me much trouble of mind. I  
remember, some years afterward,  
hearing your father conversing on  
the cars with brother Wm. J. Pur-  
ington, I think; and speaking of his  
own ministry, he said that he never  
felt to say, "I will not preach," but  
rather longed to preach Christ, if

only he could know that God had  
called him. I can never tell what a  
joy this was to me. I have never  
dared to say at any time since, "I  
will not preach." I have never felt  
willing to preach when other minis-  
ters were present if I could avoid it;  
but I have felt that it would be a  
grievous sin to positively refuse to  
speak in the name of the Lord when  
it was desired, and no one else would.

I had a deep sense of the import-  
ance of the work during all the  
months of which I am speaking. It  
all seemed solemn and awful to me;  
and this feeling has grown with the  
years as they passed. Whatever  
exercises of mind I had then still  
follow me. I have as great a sense  
of weakness, of unfitness, of lack of  
ability, of the solemn nature of the  
work, and of uncertainty whether I  
am a called minister of Jesus now,  
as I ever did in my earlier exercises  
of mind; yet I was willing to go for-  
ward and speak as best I could. I  
believed this at least was my right,  
and my duty, and blessed privilege.  
I did not know as it could be called  
preaching; and this I am no more  
sure of now than I was then. I re-  
member thinking many times that I  
need not be careful about this mat-  
ter. I could receive nothing except  
God gave it; and whatever gift he  
had given he would strengthen me  
in using. It might be a preaching  
gift, and it might not. This was not  
my business to inquire about. I only  
needed to be anxious to be in my  
place, and to walk obediently and  
humbly before God.

One other thing I desire to speak  
of in this connection. I do not recol-  
lect that I ever felt a moment's un-  
easiness for fear that my gift would  
not be recognized among the breth-  
ren at its full value. I felt sure that  
if God had called me to any work,  
and had bestowed upon me any gift,  
he would assign me my place in his  
vineyard, and my gift would make  
room for itself. I think I felt con-  
tent to just go on quietly speaking  
as I found opportunity. I did not  
feel that I need be anxious about  
what place I should fill in the future.  
In all this time a deeper and still  
deeper sense of solemnity in the work  
seemed to rest upon me. My medi-  
tations at my labor by day and when  
wakeful by night were upon the word  
of God. With this opening up of  
beautiful things, of holy things, came  
also a constantly deepening sense of  
my personal vileness and unfitness  
for the work of the ministry. I was  
humbled daily, as I thought of the

mercy and goodness of God. Many times I could only say, "Here, Lord, I am, a poor, finite creature, and a sinful worm, but do with me as thou wilt."

At last the church began to talk about giving me a license to speak. I did not see any necessity for it. I had then all the liberty I wanted; but it was represented to me that soon I was going out of the bounds of the church, and that this would show that my church approved of my gift, and were willing that I should speak elsewhere if any one desired it. Upon this view I consented to receive such a writing of recommendation as they might judge right to give me. I was not licensed "to preach," but given liberty to exercise my gift wherever it might be desired. I was satisfied with this. I should not have been satisfied had the writing been a license to preach. I did not feel any more confidence or boldness in my speaking afterward than I had before. I kept on speaking as I had before. I was often shut up, and could not come forth. I often felt that my life was so inconsistent with my trying to speak of better things, that what I said could have no weight; and this is one of my chief troubles yet. I have always felt that to preach in our lives was far better than the ablest sermonizing. Of course I had, in these two or three years before I was ordained, many ups and downs that I cannot recall or speak of here. I nearly always felt that my speaking was poor, and yet I desired to leave even that in the hands of God. I sometimes felt willing to be small, if only I might feed and comfort the Master in some one of his disciples.

I recall some dear old brethren and sisters who stood by me, and counseled and advised and strengthened me. They knew I was weak, and they dealt tenderly with me. They did not criticise me, but lovingly held up my hands. I recall with deepest tenderness of feeling Deacon Johnson, brother Butler and brother Hall, with others of the church at North Berwick, who were friends and brethren indeed. As I think over all these things, my mouth is closed from much criticism of others who are beginning to speak in the name of the Lord. Remembering my own small beginnings and small increase, I cannot throw stumbling-blocks in the way of any who feel called upon to bear testimony in the name of the Lord. I have never felt that the eyes of the Lord were dim, so that he could not keep the unbidden out of the ministry. Surely we may trust him to close the door as well as to open it. If it is sure that he will call his servants out, it is also sure that he can guard against those whom he has not called to the work. To say the least, I think that a little anxiety on our part to encourage is as needful as so much anxiety to discourage. I have desired to deal as gently with beginners as I was dealt with by the old brethren whom I have named. I

have much desired that I might never throw a stumbling-block in any brother's way who has even one talent which his Lord has committed to him. I have felt to say, "If his speaking does me no good, it may others;" and if it be so, in God's name let us bid him go on. If his gift be not preaching, it may be exhortation, or something else; and whatever it is, the Lord has given it to him, and the Lord has need of him and it.

After my ordination I was soon called to take charge of the churches where I am still living. I felt that I had but few pastoral gifts. Yet my heart was drawn to the people here; and here I found true and steadfast friends, dear brethren and sisters. Looking back over the more than twenty years that I have lived in their midst, I realize that they have done more for me than I have for them. I see great weakness and great ignorance on my part, and there have been many failures. I have never been able to become such a pastor as I ought to be—as any pastor ought to be. When I first thought of taking charge of the churches I felt that to go into the pulpit and preach Sunday after Sunday was but a small part of a pastor's duty. To visit the sick and the bereaved and the mourner, to speak to those inquiring the way to Zion, to seek out those who might desire christian conversation, and yet be too timid to say so, to encourage the humble ones to bear their Savior's yoke in baptism, and then in all the ordinances of the church—all these things I believed to be a pastor's duty. The work seemed very great, and I was not sufficient for it; and I never have been sufficient for it. Of late I feel more insufficient than ever. Can I be allowed to say, with the apostle, "Who is sufficient for these things?"

Brethren, I leave these retrospective thoughts with you. In all this way the Lord has guided my steps, I am sure. I have gone as it was appointed for me; and so it must be a right way, and meant for good in some way.

I remain, as ever, your brother in a precious hope,

F. A. CHICK.

GHEENT, Ky., Feb. 17, 1889.

DEAR BRETHREN BEEBE:—It is written, "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief."—Mark ix. 24.

Sister Lydia Alexander, of Utica, N. Y., has asked my views in regard to what is taught in the above quoted text, and requests that whatever I may write on that subject may be submitted to the editors of the SIGNS OF THE TIMES; and if they believe that it is worthy of a place in that paper, she desires it published.

It will be remembered that there was a man in that country who had a son that had a dumb spirit. That man said, "Master, I have brought unto thee my son, which hath a

dumb spirit. And wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not." After our Lord had reproved his disciples for their seeming want of confidence in the power bestowed on them by him, he said unto the father of that child, "If thou canst believe, all things are possible to him that believeth." Then comes the text, which is replete with meaning and comfort to the afflicted saints, and has been so since it was written. It is evident that the wonderful miracles wrought by our Lord were not merely for the purpose of demonstrating to the natural mind his power: if so, all who witnessed the healing of that poor and greatly afflicted boy would have believed; yea, and all others who witnessed the manifestations of his power to heal the sick, raise the dead, and feed thousands, until their hunger was abated, with a few loaves and fishes, would have believed, and would have cried out, "Lord, I believe; help thou mine unbelief." But they did not, because the natural mind receiveth not the things of the Spirit; and the carnal mind is enmity against God. The failure to understand his wonderful character, as he in whom all the fullness of the Godhead dwelt bodily, was because they were natural, and were looking upon him by their natural vision. But, my dear sister, you will remember that those wonderful miracles wrought by our Lord while on earth had a spiritual meaning, or a spiritual import. That afflicted child had a dumb and deaf spirit. So spiritually have all the children of the first Adam. Eyes they have, and see not; ears, and hear not; hearts, and do not understand. The apostle 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 poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes."—Rom. iii. 10-18. The condition naturally of that poor and afflicted son is an apt figure of the condition spiritually of all those whom the apostle so forcibly describes; for they are dead in trespasses and sin. He was dead to all natural enjoyments. They are dead to all spiritual enjoyments. But our Lord by his mighty power cast that spirit out of him, and restored him to the enjoyment of natural things. He by that power was made alive. When the spirit came out of him he was as one dead. "But Jesus took him by

the hand, and lifted him up, and he arose."

Our Lord said, "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." They who were described by the apostle were dead to all spiritual things. Jesus says, "I am the way, the truth and the life." As they were without spiritual life, they must remain in that condition unless that life be given them by one that had the power. None other but Jesus that ever trod the green plains of earth had the power to give eternal life. But he said, "I give unto them eternal life, and they shall never perish." He gives eternal life to his people, because they are dead to the law, and their life is hid with Christ in God; and they are assured that when he shall appear, they also shall appear with him in glory. That poor and afflicted boy was dead to all the enjoyments of home and friends; but when he was restored by the power of Jesus, he could enter the home circle with perhaps greater joy than any others of the household. That, no doubt, my dear sister, was your condition when you heard the voice of the Son of God, and was lifted up. Then you could enter the home circle, the church of the Lord Jesus Christ, with great and inexpressible joy; for you were healed of the malady of sin; you were made spiritually alive from the dead, and enabled to recognize and know the members of that circle, and to rejoice with them in your cleansing. Then your joy was perfect, for it was in Jesus, and in all the household of faith. Then you, with all that household, cried out, and said with tears, "Lord, I believe; help thou mine unbelief." These tears were the outpouring of hearts filled with that precious faith which works by love, implanted in your heart by the power of God in your regeneration from under the direful curses and afflictions of sin, which are so aptly prefigured by the condition of that afflicted boy. Then you had the glorious assurance that you had passed from death unto life, because you loved the brethren. You loved all the members of that family circle. You then in fond hope was lifted above the vanities of earth, and enabled by faith to behold some of the beauties and glories of the inheritance of the saints, and in joy and in rejoicing to say with one anciently, "I know that my Redeemer liveth."

But how often the dear saints, when rejoicing in the manifestations of the power, goodness and mercy of God in bringing from death unto life the objects of his mercy, are made with that father to say, "Lord, I believe; help thou mine unbelief." They then witness in their own hearts the evidences of that precious faith which was given them in days perhaps long passed. Yes, they witness it from the lips of those little,

trembling ones that have been lifted up by the precious hand of Jesus. Those little, trembling ones who in the sweet accents of the new-born love of God, and in abiding faith in his power to heal and make alive the objects of his mercy, tell of the sorrows and afflictions that sin brought upon them; yes, tell how, like that poor boy, they pined away; how, when they were healed, they were as one dead—dead to the law, but made alive in Christ; lifted up from that state of death, to a life of joy and peace in the Holy Ghost; a life in which they were no longer to wander among the tombs (the evidences of death); a life in which they were no more to be afflicted and torn by that deaf and dumb spirit; for then they knew that it had no more power over them to make them the slaves of sin and rebellion against God, and unbelief in his power to heal the poor, sin-sick soul. But often the fear of the return of that deaf and dumb spirit that once enslaved them causes them to cry out, "Lord, I believe; help thou mine unbelief."

But, my dear sister, you ask me to give my views especially upon the last clause of that text, "Help thou mine unbelief." I realize that my views would be less than dust and vanity if they were not in strict accord with the teachings of the holy Scriptures and the experience of the dear saints. Those Scriptures are given by the inspiration of God; and the apostle says, "The Spirit itself beareth witness with our spirit that we are the children of God." John says, "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son." That record is the sacred Scriptures. Our Lord said, "They are they which testify of me." If that record is disbelieved by any, they have not the witness within them that they are the children of God. But when the dear saints have the witness within them that God is true, they have two witnesses to sustain their faith, and both those witnesses are given them of God. Their prayer is that God may give them a greater understanding, a clearer view of his great and wonderful character. They realize daily their ignorance of the glorious attributes of our God, and the weakness of their faith in him. Hence their cry is, "Lord, I believe; help thou mine unbelief." If the dear saints could continually have before their spiritual vision the superlative glories that shine in that name called Wonderful, they would soar far away from sublunary things, and be like that man of whom the apostle speaks, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such a one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot

tell: God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." I have no doubt the old apostle was telling his own experience. But the wonderful things there revealed to him were not in after years before him, for he often speaks of his body. In that sweet and precious vision he knew nothing of the body, but with his spiritual ears was listening to heavenly words, spoken in the paradise of our God. Neither mortal tongue nor the sainted lips of the redeemed can ever utter those words while they are clothed with mortality. Those words are the language of the quickened soul, when God shines in them, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. Although the saints may by faith be enabled to rejoice in the quickening power of God's Spirit, yet they often cry out, in the language of David, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." He had said, "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." After experiencing these wonderful manifestations of the goodness and power of God, his prayer was, "Restore unto me the joy of thy salvation." He craves more of that faith which works by love, and in the language of that mourning father could say, "Lord, I believe; help thou mine unbelief." O yes, unfold to me more and more of thy great and glorious character, teach me to know more and more of the preciousness of redeeming love; then the joy of thy salvation will be restored to me, and unbelief will cease to obtrude its horrid form before my spiritual vision. Although Peter tells the dear saints that they are kept by the power of God through faith unto salvation, ready to be revealed in the last time, yet he says to them, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." In that heaviness, amidst those temptations, their prayer is, "Help thou mine unbelief." Surely those strangers to whom Peter was writing had strong assurance that they were the children of God, and heirs to an inheritance which was incorruptible and undefiled; yet they were in heaviness through manifold temptation, that the trial of their faith might be found unto praise and honor and glory at the appearing of Jesus Christ. In all the trials of their faith through which God's dear people are called to pass, they often in sorrow pray for greater faith, saying, "Lord, I believe; help thou mine unbelief."

I have just read in the SIGNS OF THE TIMES of the 13th inst. a profoundly interesting and instructive article from the pen of Elder Wm. J. Purington, in which he says, "I

think I have never doubted the truth of that inspired declaration of the angel of the Lord, since I used it for a text, but have doubted many times whether I am one of the redeemed of the Lord." When those doubts arose in his mind, no doubt his prayer was, "Lord, I believe; help thou mine unbelief." Ah, my dear sister, if that man of God could feed the church of God, as you and I know he has often done, yea, if he could go forth from 1849 to the present time proclaiming the everlasting gospel, and thereby comfort and feed the humble poor of the flock of our great Shepherd, and then say, "I have doubted many times whether I am one of the redeemed of the Lord," surely such a little and ignorant one as the writer of these feeble and rambling thoughts knows himself to be, knowing that for nearly fifty-eight years that has been his mournful experience, might take courage in his weary way, and say from the deepest recesses of his heart, "Lord, I believe; help thou mine unbelief." Ah, my dear sister, no doubt the times have been with both you and brother Purington when you could use the language of that man that was caught up to paradise, and say, "I heard words that were not lawful for a man to utter." When led into the glorious light of Zion, by the power of God's regenerating Spirit, your poor language was too feeble to express the joy that pervaded your inmost being. It was not within your power to describe with mortal tongue the ineffable beauties and glories that were revealed to your spiritual vision, when you were enabled to say, "Mine eyes have seen the King, the Lord of hosts." But while on earth, the saints are in a desert land, in a land where there are no springs of living water to satiate their thirst when they hunger and thirst after righteousness. O no; this sin-cursed world can never afford them spiritual joys. It often occurs with them that the healing rays of the Sun of righteousness are obscured by the dark clouds of a sin-polluted world. Then they cry out, "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." The bride could then have appropriately said, "Lord, I believe; help thou mine unbelief." This truly is the road that all the dear saints are traveling while on these low grounds of sin and sorrow; and may you all ever have the light of God's regenerating grace shining in your hearts, enabling you to pray for an increase of that precious faith which works by love, is the prayer of this little one.

H. COX.

ELMIRA, N. Y., April 24, 1889.

ELDER WM. L. BEEBE—DEAR BROTHER:—As you had to listen to me while in the great darkness, I now feel as if I would like to tell you a little of the light; and I wish to speak somewhat of the darkness,

that the light may be more manifest that it was wrought in God. About three years ago, taking a retrospective view of the way the Lord had led me, and the many deep and sore trials I had passed through, I involuntarily said, "What next?" At once came this answer, "Behold, I will shew you what great things thou shalt yet suffer for my name's sake." I give it as it came to me. I then felt I was to be given into the power of the wicked one, to be sifted as wheat. Yet I could not hear, "But I have prayed for thee, that thy faith fail not," though I listened intently for it; and, indeed, my faith never was so near being wrecked, seemingly to me. It seems a little strange now, as I think of it, that about the same length of time I was on the mount of blessedness, without a doubt, with the full assurance of faith, as I have written before, so about the same space of time I should be under the power of the evil one. I did not know what was coming, but it was soon made known to me, when the absolute predestination of all things came to be agitated. I thought I believed in the predestination of all things, but it had never come to me before that the evil was included in the "all things." I could not, if I would, portray the awful depths I was led into, or the terrible sufferings I endured. I will only speak of one phase as my mind was led. Many things in nature come by contrast, light and darkness, heat and cold. "Who can stand before his cold?" Or extreme heat, who can endure it? Then perfect black and purest white are perfect contrast; also heaven and hell. If the miseries of the lost are in comparison to the happiness of the blessed, what must it be to be there? I carried a lost world for a time, if such a thing were possible. It so seemed to me. Being of a highly sensitive and imaginative nature, with deep sympathy, I was capable of the keenest suffering, and my pity and compassion were very great for the lost. I saw only the God of power. It was not that he did not have a right to rule as he pleased; as he had all power; but where was the justice (as we understand the meaning of the word) to create helpless beings for such suffering? Heaven and hell were both from the beginning; and whether absolute or permissive, made no difference now to me. Both were, and subjects were made for each. My heart was so hard that I could not pray, and I thought I never could even try again. What was the use? I verily thought it was not possible for me ever again to see God in the exalted, glorious and adorable character I had been wont to see him at times. How I wished I had died before I ever saw such a time as this! As these thoughts were passing through my mind, I heard in a very impressive way, as if spoken in an audible voice, "Can the creature have a greater sense of justice than the Creator?" I at once



said, "No, it could not be." I was not so severely tried more, but was not released. Hitherto in the trial the Lord Jesus had been out of sight; but now I found myself invariably separating the God of power from the Lord Jesus. But one day I had a glimpse of the Savior in his pity and compassion, and the words again came, "Can the creature have a greater sense of pity and compassion than the Creator?" O what a revelation! The tender, merciful, loving Jesus was the Creator of all things; and I saw I had not seen nor understood it aright, and that mortals could not comprehend the awfully sublime Being in this creation; for in the awful depths I had been in, there arose questions in my mind which no mortal could answer, and I was willing then to leave it with the One who alone does understand it. I have since been enabled to say, "In wisdom hast thou made them all." Thus gradually I was released from the power of the evil one, and one day the words kept repeating in my mind, "The days of thy mourning are ended." I could not think what they meant, till the gathering began. I stood, in the hardness of my heart, looking for judgment, and expecting nothing else, when lo, mercy-drops fell, then such showers of blessings, that my soul was humbled within me, when I remembered all my rebellion and sin. I was melted into such contrition, prostrate I fell at his feet, and there my guilt confessed, while in great gentleness and tenderness came the words, "I, even I, am he that comforteth you." Then I could but feel that the weakest lambs have the largest share of the tender Shepherd's care.

In the midst of the trial came these words, "For a small moment have I forsaken thee, but with great mercies will I gather thee." I could not, in the hardness of my heart, receive them as for me; but with what mercy has he gathered me! Also, in the SIGNS, volume fifty-five, page eight, under head of "Extracts," I read, as if written for me alone, so powerfully was I impressed at the time it came, that it would all be verified to me. I will speak of the second paragraph, where in temporal mercies recently, where great interests were at stake, and every human prop I had looked to for advice and counsel was taken away, and I had to look to the Lord alone. The whole paragraph was literally verified in a most wonderful manner. The strength he gave me to trust him alone, and the assurance from his written word, was truly wonderful; and he accomplished what no earthly power could have done. But none the less, yea, far more wonderful, has the first paragraph been verified in a spiritual way. I have realized the Holy Spirit's presence and power as never before, and been enabled to drink deep from the wells of salvation. He hath brought me into a wealthy place. "I will make mention of thy

righteousness, even of thine only." While I lay resting on my bed, my soul arose on high; and while musing, the fire burned, and I soon found I had royal company, and was looking to see if I was properly robed for such company. I felt I had not on a robe of pride and vanity, for I felt too much humbled. I was not fit for such honor. I did not have on the robe of self-righteousness, for I was too unworthy to have such an One to come under my roof. I saw I must have on the robe he wrought for me, even me, and the ornament of a meek and quiet spirit, or he would not abide with me as he did; and instead of being entertainer, I was being entertained. Such a royal feast, rich with heaven's choicest dainties, grace abounding to the chief of sinners. "He brought me into his banqueting house, and his banner over me was love."

"In the midst of affliction my table is spread with blessings unmeasured. My cup runneth over. O what can I ask of thy providence more?" "As healing balms from bruised flowers flow," so out of my bruised and contrite heart may the perfume of praise and thanksgiving ascend for the matchless goodness of my covenant-keeping God. The rain is just as necessary as the sun. As much deeper in the awful depths as I had to go, so far more glorious and adorable than ever before has he appeared unto me. But how futile to try to express all the soul feels when in the presence of the glorious Redeemer, where is fullness of joy, and where there is no place for anything, but to silently wonder and adore. A minister of God once said that although he had tried to, yet he felt he had never preached up to a certain time, when he was liberated. So I felt in regard to prayer. It seemed as if I never had access before. At one time recently, having an especially melting time at the throne of grace, I was hushed for a moment to hear, "Ask of the Father what thou wilt: it shall be given thee." I for myself could only ask to lie at his feet, to learn of him, to know no will but his. It was the most unquestioning assurance of the Holy Spirit's presence I ever had; for I never would have dared to think such a thought of myself. Having been through the fire, I am not cheated in the sun to say, "Thy will be done," but am being taught of him to say, "Thy sweet will, Lord, thy sweet will," even though that will remove all of earth I most prize. While Jesus lives, I cannot be alone. "I shall behold his face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Dear brethren, I have felt thus freely to unburden my strongly impressed mind to you. I hope I have not wearied you. May heaven's choicest blessings rest on you in your arduous labors, and all who have the conduct of the SIGNS.

In christian love,

C. M. HERRICK.

"BUT our God is in the heavens: he hath done whatsoever he hath pleased."—Psalm cxv. 3.

In the midst of many of the sons of Adam's fallen and depraved race I have lately been associated; and among the subjects discussed, the subject of God's unlimited power has been prominent, and with almost a single exception man's freedom to do good or evil has been advocated by those who are connected with Arminian organizations. Although the Presbyterians, and perhaps some others, have in their confessions of faith expressed good sentiments in a few items, showing from Scripture the predestination of God concerning all things and all events, in perhaps as strong language as any Baptist could desire, yet but few of them are tenacious for this principle; and the few who pretend to believe in the all-prevailing power of God give heed to and mingle with teachers of the most erroneous doctrines in practice among men.

There has been a great deal said through the SIGNS about the "absolute" predestination of all things, and many portions of Scripture have been cited as conclusive evidence that God's predestination relates to all time, all events, and all things. Yet I am aware that very many Primitive Baptists reject the word absolute; first, because it is not found in the Bible; and lastly, because its meaning as used in connection with predestination, as they understand it, makes God the author or beginner of sin. Also, that the foreknowledge of God is quite a different thing from predestination. There is one place, that of Romans viii. 29, which seems to favor this sentiment. But even admitting it, in this place, it is only one step removed from predestination; and both here, no doubt, have special reference to the Lord's people, and the language sets forth his abundant care for them. If we are enabled to receive the strong expressions of holy writ in child-like simplicity, we shall be found contending for the faith once delivered unto the saints, without questioning any of the great acts of Jehovah as being under the law of reason, or any other law given unto men; for they that are under the law shall be judged by the law. Now the saints that believe in Jesus as their Savior do not desire to be judged by the law of Moses, because they are not under that law, but are under grace; and by grace they want to be saved, because they can be justified only by the law of faith. Even here we see that we lack proper discernment in dethroning our Lord and Master, and bringing him under the authority of his own law, a creature of time. Some have referred to the wicked acts of holy men of old as proof of a common fallacy among men that holy men can sin with impunity. But did God approve of them? We think not; but he loved them notwithstanding their sins, and chastened them for their transgressions.

The Scripture at the head of this article is in striking contrast with the expression of the heathen, who would say, "Where is now their God?"

"But our God is in the heavens." What a power this language conveys to a sensible sinner, who is born again, not of corruptible seed, but of incorruptible. Our God, who is infinite, all-wise, immutable, omnipresent and invisible, "is in the heavens." All human approaches, avenues or lanes cannot reach him or unfold his designs; neither can his works be known by eye, ear, or the heart of man. Natural discernment can comprehend natural things, but it takes spiritual discernment to see or understand spiritual things. But we must bear in mind that it is by revelation, which indicates special work; and only such things are revealed as the Lord of lords and King of kings is pleased to reveal; for he has the key, and he alone has the power to open, and none shall shut; and he shall shut, and none shall open. We know in part, because it has pleased God to so order it for our good. Often it would be differently with us if we possessed the power to bring God under obligation to us. We then would be like many wise men of modern times, who are not satisfied with a knowledge of a part of God's designs, but would acquire all knowledge of all things, and reverse the testimony of inspiration, and say, "It is no mystery." How well satisfied we should be when we reflect upon the solid truth that "Our God is in the heavens: he hath done whatsoever he hath pleased." "None can stay his hand, or say unto him, What doest thou? All the inhabitants of the earth are reputed as nothing. He doeth according to his will in the army of heaven, and among the inhabitants of earth."—Dan. iv. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."—Psalm cxxxv. 6. "The nations are as a drop of a bucket, as the small dust of the balance;" also, "less than nothing, and vanity." "He taketh up the isles as a very little thing."—Isa. xl. "When he giveth quietness, who can make trouble?"—Job xxxiv. 29. "He taketh away, who can hinder him? Who will say unto him, What doest thou?"—Job ix. "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things."—Isa. xlv. 7. "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6. "He declareth unto man what is his thought."—Amos iv. 13. "Wherefore doth the way of the wicked prosper?" "Thou hast planted them, yea, they have taken root, they grow [or go on], yea, they bring forth fruit: thou art near in their mouth, and far from their reins."—Jer. xii. 1, 2. "They that provoke God are secure; into whose

hand God bringeth abundantly." "In whose hand is the soul of every living thing, and the breath of all mankind."—Job xii. 10.

The Lord also says that the wicked were created for the day of evil; that the wrath of man shall praise him, and the remainder of wrath he will restrain. Of the wicked he declares that he will send them strong delusions, that they may believe a lie, and all be damned. Jesus taught that not a sparrow falls to the ground without our heavenly Father, and that the very hairs of the saints' heads are numbered. Aside from the Scriptures, many will argue that God does not notice small or "unimportant things," but only the most prominent and important things. But I think the Bible furnishes full and complete evidence of his providence over all time, and all events, and all things.

What I have written may be of but little profit if it should be printed; but I wish to quote a little from the apostle, which I think accords with the Old Testament quotations. "For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Rom. xi. 36. "For it became him, for whom are all things, and by whom are all things."—Heb. ii. 10. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. i. 16, 17.

As ever, in fellowship,  
J. BEEMAN.

LEISENRING, Pa., March 17, 1889.

MOUNT BRIDGES, Ont., April 3, 1889.

G. BEEBE'S SONS.—DEAR BRETHREN:—Having in my possession several letters from the late Elder Thomas McColl, of the township of Dunwich, Ontario, I think an extract from one written in March, 1864, on the kingdom of God's dear Son, would be interesting to many of the readers of the SIGNS, especially those in Ontario, who had the privilege of being personally acquainted with him, and in whose hearts there still lingers a grateful remembrance, not only as to his christian humility, but also as an able defender of the truth.

I have been a subscriber for the SIGNS since 1858. For about two years brother J. C. Bateman (now deceased) and I took it together; then we each subscribed separately, and so I have continued it ever since. I look upon such a medium of correspondence as a great privilege to the people of God in their pilgrimage here below, and many times I have been greatly edified in reading communications from those I have never seen in the flesh, and most likely never shall. It was twenty years last October since I united with the Covenanted Baptist Church of Canada; and while acknowledging

my many infirmities, my brethren have still borne with me, and the grace of God has sustained me through many trials and temptations, and I have been ready to say with David, when he "said in his heart, I shall now perish one day by the hand of Saul."

I think, if I know myself, that my desire is for the welfare of Zion. "Pray for the peace of Jerusalem: they shall prosper that love thee," says the psalmist.

And now, brethren Beebe, I shall conclude with my best wishes for your welfare and the prosperity of the SIGNS, and that it may be continued both ably and fearlessly in the defense of truth.

Yours in tribulation,

JOHN THOMPSON.

DUNWICH, March, 1864.

THE kingdom of God's dear Son is a kingdom of grace. He sitteth on the throne of grace. What a crowd of needy petitioners every moment surround his throne; what urgent wants and woes to redress; what cutting griefs and sorrows to assuage; what countless prayers to hear; what broken hearts to bind up; what wounded consciences to heal; what earnest prayers to grant; what stubborn foes to subdue; what guilty fears to quell; what clemency, what kindness, what long-suffering, what compassion, what mercy, what love, and yet what power and authority, does this almighty Sovereign display. No circumstances are too trifling, no petitioner too insignificant, no case too hard, no difficulty too great, no sinner too importunate, no beggar too ragged, no bankrupt too penniless, no debtors too insolvent for him to notice and to relieve. Sitting on his throne of grace, his all-seeing eye views all, his almighty hand grasps all, and his loving heart embraces all whom the Father gave him by covenant, whom he himself redeemed by his blood, and whom the blessed Spirit has quickened into life by his invincible power. The hopeless, the helpless, the outcasts, whom no man careth for, the tossed with tempest and not comforted, the ready to perish, the mourners in Zion, the bereaved widow, the wailing orphan, the sick of body, and still more sick in heart, the racked with pain, the furred consumptive, the wrestler with death's last struggle. O what crowds of pitiable objects surround his throne, and all needing a look from his eye, a word from his lips, a smile from his face. The kingdom of God is a kingdom of life. A living king needs living subjects. The dead in sin, the dead in profession, have neither part nor lot in the matter. "Death cannot celebrate thee." "The living, the living, shall praise thee, as I do this day" (Hezekiah). Jesus is "the way, and the truth, and the life," and as such says to his people, "Because I live, ye shall live also." This life quickens, animates and sustains the church of Christ as she comes from the wilder-

ness, leaning on her Beloved. Thence come all her union and communion with her risen Head. It is a kingdom of light, of liberty, of love, of peace and holiness. But its peculiar characteristic and chief glory is that it is an inward kingdom. "The kingdom of God is within you." "The King's daughter is all glorious within." It is righteousness, peace, and joy in the Holy Ghost. It is "not in word, but in power." It requires a new, spiritual birth to see it and to enter into it. It is entered into through much tribulation. It suffereth violence, and is taken by force. And when received in faith, it is a "kingdom that cannot be moved." It is therefore not a kingdom of outward grandeur, but of inward grace; not of temporal majesty, but of spiritual authority; not of visible pomp and show, but of invisible influence. It is a holy, heavenly, spiritual reign of the Lord of life in a broken heart, a contrite spirit, and a tender conscience. Happy are those who are illuminated from above and made alive unto God by divine life, and not to be imposed upon by the baubles of an empty religion.

THOMAS MCCOLL.

PENN YAN, N. Y., March 11, 1889.

DEAR BRETHREN BEEBE:—As the time is at hand for me to renew my subscription for the SIGNS, I will write a few humble thoughts of what I hope have been the Lord's dealings with me, a poor worm of the dust. I have no bright experience to tell of, as most of the brethren, and am therefore many times lost in doubts and fears of not being one of the sheep. It was in the winter of 1885 that I hope the Lord made known unto me what a great sinner I was. It was at the house of brother May, after evening meeting was over with. I felt greatly troubled on account of the many sins which arose before me like mountains. I went to my bed, but could not sleep. All that night I cried and mourned, and could not find rest. Thus I went on till in the fall of 1886, when there was a two days meeting at brother May's house. The next day after the meeting, as I was at work, these words came with great force to my mind, "Blessed are they that mourn, for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." My burden seemed to have disappeared, and I saw Jesus as my perfect Savior and Redeemer, and was made to praise and glorify his holy name. I longed to tell every one what Jesus had done for my poor soul; but here I was stopped as by some one saying, "How do you know that you are not deceived?" I did not mention my great joy to any one, for fear I might be wrong. I loved the doctrine the Old School Baptists preached, and to hear them talk about their wonderful Redeemer, who saves those who are not able to save themselves. I thought if I ever

joined any church, it will be the Old School Baptist; but I did not feel that I would ever be worthy of a place among them. I had often been wishing to go to Burdett to meeting, and when the first opportunity came I did go. If I remember right, it was in the month of November. I got there in time for the church meeting on Saturday; and when Elder Vail had told his sorrows and joys, he had told my experience far better than I will ever be able to tell it. When the brethren and sisters got through telling of the Lord's goodness and mercy to them, brother Vail asked me if I had anything I would like to say. My heart seemed too full to say anything; but I did say a few words of what I hope had been the Lord's dealings with me. The church received me, and the next day, Sunday, I was baptized. I felt that to be the happiest day of my life.

I will now close this imperfect letter, and leave it to your better judgment. If published, please correct mistakes. May the Lord keep and guide the editors of the SIGNS, and all its readers, is the prayer of your unworthy brother, if one at all,  
ALFRED JENSEN.

PLYMOUTH, Ill., Jan. 19, 1889.

DEAR BROTHER IN THE LORD:—I feel like I wanted to write a little about our dear little church called Providence, in Hancock County, Ill., as I have not seen anything written and printed about it, and the precious meetings we have been having; but I feel my weakness and inability, and it almost makes me tremble to attempt; for I am the least of all creatures on earth that ever ventured to claim a place among the Old Baptists. I wonder if there ever was another so tossed, as it were, with all manner of fears and doubts, ups and downs, as I am. Truly I want to be more pure; but I find that in me, that is, in my flesh, dwells no good thing. But we have some sweet meetings that I enjoy very much. Brother Purres, of Greenbush, Ill., was here, and preached at Providence in October. It seemed to revive us very much, and I think I can truly say we all went home feeling it was good to be there. I took my old father in a buggy, and went. On our way back we were talking about the good meeting we had had. He said to me, "Well, Belle, it seems to me I enjoyed this meeting more than any I have been to for a long time. But it may be that I was better prepared to receive it." After he was gone, there came one by the name of Dobbs, from Clay County, Ill. After he had gone, there came another from Raymond, Ill., by the name of Querry. I went to hear them all, and never was more delighted, as I felt their preaching was the sincere milk of the word. Our hearts have been made to rejoice by the coming of those ministers among us, as we believe, commissioned by our King to preach the gospel in its purity among

us. We desire a continuance of their christian and friendly visits; for there are many like myself who love the precious word of truth. Their preaching was in demonstration of the Spirit. It has caused me to have pleasant recollections of them. I told them we had such a good time altogether, I was afraid that after it was over with me I would have a cold season for awhile. And sure enough, at our meeting on the first of this month, on Saturday, we had no preacher, and I felt very badly about it. Well, I can hardly tell how I did feel; but as near as I can tell, I felt like I had been on a long journey, without food or drink. I was so disappointed that I did not enjoy the meeting. I saw a letter from my sister, Mrs. E. J. Grove, wondering if any one ever was so disappointed as they were when they had no preacher. I think I can sympathize with her, for I think we were. But on Sunday a few of us went back, and our dear young brother Frazee was there, which made us feel some better, and that they had not forgotten us altogether. Our dear old pastor, brother Warren, was not able to come, as he is old and feeble, and cannot go in all kinds of weather. He is pastor of four churches. Although his constitution is much impaired, the call seems as yet equally binding. May the Lord bless him, for the advancement of his gospel, and for the comfort of his people, the remnant who are so much hated by the world.

MRS. BELLE IRWIN.

CHESTER, Connecticut.

THESE words, dear brethren, "Comfort ye my people," came to me very forcibly upon emerging from a season of darkness. I had been for some time in a state of indifference and worldliness, so low down that the evidence that I was really a child of God seemed very faint. I would think of our Savior's words, "Ye are not of the world," and would think, If I am really not of this world, why am I so worldly, so little like a child of grace? And I feared that I did not hate sin as I ought to, and as I would if I were really a christian. But the Comforter came, and then I could see to what a depth I had fallen, and what a poor, miserable creature I was when left to myself. "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." I felt that I was once more reconciled, and amply repaid for my season of darkness. "Weeping may endure for a night, but joy cometh in the morning." When we feel the presence of our Lord, then our troubles are forgotten for the time, and we feel glad that we have been passing through them, and are counted worthy to suffer for his sake. "For whom the Lord loveth he chasteneth." "If we suffer with him, we shall also reign with him." When after a season of

coldness and indifference the blessed Sun of righteousness has again shined in our hearts, how much better we can give glory to God. We feel then that there is no good in us, and it is entirely of his own loving-kindness that he remembers ours sins and iniquities no more. When we have sinned against heaven and in his sight, and deserve nothing but wrath, what do we hear him say? "Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and be merry: for this my son was dead, and is alive again: he was lost, and is found." It seems very presumptuous in me to try to say anything to comfort God's people, when I am so little and so needy myself; but as I said, those words came to me, and would not leave me. I did not want to write, and felt that I could not think of the least thing to write; but I did not feel easy until I had resolved to take my pen and paper the next day, and if God should bring anything to my mind to write it. I wish I could tell you how much I enjoy reading the SIGNS. It contains the pure language, unmixed with worldliness, and is just what we need to help and encourage us, especially we, who have no preaching, and not one Old School Baptist near, that we know of.

You may do as you please with this.

NELLIE H. HALLOCK.

LEBANON, Ohio, Nov. 4, 1888.

DEAR BRETHREN:—As I feel impelled to write a few of my thoughts during my affliction, I thought it might be some comfort to some poor, weak creature like myself. It is with the greatest reluctance I undertake to write, as I feel my utter inability to write anything connectedly or intelligibly for any one to read. But the Spirit helps our infirmities, and without his help I know it will be in vain to try. I have been prostrated with a nervous disease, and perhaps some that read this may have some sympathy, as they know, if they have been afflicted in that way, the sufferings that attend that disease. When I was first taken sick I did desire the Lord to fill my heart with joy and peace in believing. I had been living by faith and hope, but now I wanted to realize more of the joy of that salvation. My soul looked around to the streams where I had been used to drink, but now I could not draw any comfort from anything I could think of. The former streams were all dry, and not a drop for my thirsty soul could I find in all the streams where I had received comfort before; but, as the hymn says.

"When all created streams are dry,  
Thy fullness is the same."

So I hope the Savior was leading me away from all created streams, to himself, telling me to cast all my care upon him, who careth for me.

And for a time I did seem to cast my care on Jesus. How sweet it is to lie passive in his arms, and know no will but his. It is through the blessed Savior all our comforts flow. If we could keep the eye of faith on Jesus, our sorrows would be turned into joy. If the Lord withdraws his presence from us for awhile, how weak we are. I feel I am all weakness. But Paul says, "When I am weak, then am I strong." And when we are thus weak, we look about for something to lean upon. An arm of flesh, I have found, is a poor thing to lean upon. Where shall we lean but upon that blessed Savior who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest?"—Matt. xi. 28.

"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?"

A few more days or years we may have to battle with the world, the flesh and the devil, and then, if we are of that little flock, the Lord will call us home to be forever with him. O may these thoughts of going home comfort us; and though we get weary and sad, and feel sometimes like giving up, O let us think what a friend in Jesus we have, that sticketh closer than a brother, and that we can go to him at all times and tell him all our troubles. He never turns away without a kind word or look. That Friend is always the same. We have earthly friends that are not always the same. One day they may be very kind, and perhaps the next day very unkind, so we can put no confidence in the flesh. And the hymn (809 of Beebe's Collection) beautifully expresses the thought,

"Where must a weary sinner go,  
But to the sinner's Friend?  
He only can relieve my woe,  
And bid my sorrows end."

This hymn has been a great comfort to me. It expresses my feelings.

I did not expect to write so much when I commenced. I do not know whether it is worth publishing or not; but perhaps some of my friends may see it, who would like to hear from me. Pardon what you see amiss in it, knowing it comes from one who feels unfit for the duty or privilege of this kind.

I am your unworthy sister,  
S. A. CULY.

#### CHANGE OF RESIDENCE.

BROTHER H. H. Ratliffe having changed his residence from Corcon's Drug Store to corner Cleveland Ave. and 27th Street, Kansas City, Mo., requests his correspondents to address him at the latter place, and also extends a cordial invitation to Old School Baptists to call on him when they visit Kansas City, Mo.

#### "THE EDITORIALS." FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 22, 1889.

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.

#### SORROW TURNED INTO JOY.

"VERILY, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy."—John xvi. 20.

One peculiar mark of all the instruction given by divine authority is that it is always hidden from the comprehension of the natural mind even of those who are taught of God. Reason cannot receive the testimony which is revealed by the Spirit in the personal experience of the subjects of that grace which is exclusively in Christ Jesus. As natural light can manifest nothing to those who are destitute of the sense of sight, so the clearest exhibition of the light of revelation is hidden from the discernment of the natural mind. The most favored saint can know nothing of the way in which he is led by the hand of the Lord except as it is shown him by that revelation which is received by faith alone. Since reason belongs to the natural mind it cannot comprehend any spiritual instruction. Hence there is necessarily continual contradiction between the assurance of faith and the unbelief which has its origin in the blindness of the natural mind. Between these contending powers the subjects of divine instruction are kept in constant tribulation. When they would rejoice in the assurance of that hope of life which is given them by faith, the blindness of their reason denies the ground of their confidence, and they are made to fear lest they may have been mistaken in claiming the exceeding great and precious promises as being applicable to themselves. Under this constant state of controversy they are indeed "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Thus experimentally they may say, We are "Always bearing about in the body the dying of the Lord, that the life also of Jesus might be made manifest in our body."—2 Cor. iv. 8-10. Looking at the things which are seen, not even their own reason can discover satisfactory evidence that they are the chosen people of God. It is not strange therefore that they are not recognized as such by the unbelieving world. It seems inconsistent to acknowledge as the especial objects of the love and favor of God such an afflicted and poor people. Not even the plain declarations of our Lord and his inspired servants, as written in the Scriptures, can satisfy the natural mind that they are indeed



"heirs of God, and joint heirs with Christ." For their comfort and encouragement our Lord has given the rich treasure of his inspired word to corroborate the testimony of his Spirit in their own hearts, bearing witness that they are the children of his grace. They have need of all this provision of grace for their support in their pilgrimage of conflict through this world of sin.

In the solemnly impressive words of our Redeemer now under consideration, there is important significance in the repeated confirmation, "Verily, verily." Words from his sacred lips would rationally appear to need no confirmation; but in many instances his infinite knowledge of the weakness of the little ones for whose benefit he spoke, graciously gave the strongest form of expression for their consolation. Thus it is written that "God, willing to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us."—Heb. vi. 17, 18. This impressive form of expression is used not to add anything to the certainty of the truth of God, but for the more full establishment of the confidence of his saints in that truth. So this expression in our text gives assurance that the weeping and sorrow of his followers should not be any unforeseen trial which they must encounter; but that it was included in the great purpose of eternal love for their good and for the manifestation of the glory of God in their salvation. In thus positively declaring the trouble which was appointed for his disciples, Jesus does not express regret that it must be so; but in the same conformity to the will of God which appears in all his own personal sufferings, he comforts them with the assurance that their weeping and lamentation shall be turned into joy. This does not simply mean that their affliction shall pass away and joy shall follow, as in nature sunshine follows after the dark clouds are dispelled; but the very bitterness of their sorrow shall itself be made joy to them. In this experience they are made to count it all joy when they fall into divers temptations, knowing that the trial of their faith worketh patience. The Spirit of Christ leads them to "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."—Rom. v. 3-5. All this is realized by faith alone, and consequently it is not understood by the natural mind. Blind reason in the mourning saints always counts every form of tribulation as testifying against the genuineness of their hope in the salvation of God. In the light of divine

revelation alone, faith sees the heavenly joy of the fellowship of the sufferings of Christ in being made conformable to his death by partaking of his afflictions. Without drinking of the bitter cup of affliction they could never know the sweetness of such joyful assurance. Thus their sorrow itself is turned into joy which the world could never give. The rainbow of eternal love is thus inscribed by the power of faith upon the dark cloud of their deepest distress, and their bitter tears are made to them as springs of living water, yielding them sweet consolation in the parched desert of their earthly pilgrimage.

Under the power of temptation the saints cannot afford to forget that it is Jesus who says unto them that they "shall weep and lament." Unbelieving doubts are ever ready to suggest that their Lord has forgotten to be gracious unto them when they are sunk in deep waters of affliction. When passing through the much tribulation appointed as their entrance into the kingdom of the joyful presence of their Lord, they tremblingly ask, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psa. lxxvii. 7-9. This infirmity is common to all who are in fellowship with the inspired psalmist. It is only as they are blinded by their carnal reasonings that they can so lose sight of the strong consolation of the gospel as to weep and lament under the "light affliction, which is but for a moment," to which they are subjected in their earthly sojourn. When by faith they can see in their tribulation the seal of their fellowship with the dear Redeemer, no affliction can disturb their heavenly joy. By that revelation they are made to rejoice in their very weeping and lamentation. So is their sorrow turned into joy. Thus they experimentally receive the comfort of the word of Jesus, "Blessed are they that mourn; for they shall be comforted."

There is important significance in the declaration of our Lord in connection with the mourning of his saints, that "the world shall rejoice." A clear line of demarcation is here drawn between the saints and the world. The peculiar mark set upon the followers of Jesus is in strong contrast with that which characterizes the world. Not only is it a seal which cannot be counterfeited, but it is a characteristic which no natural mind can possibly wish to bear. However desirous hypocrites may be to appear in the sight of men to mourn, they cannot wish in reality to "weep and lament," in true mourning. To such voluntary pretenders the Lord says, "Behold, in the day of your fast ye find pleasure, and exact all your labors."—Isa. lviii. 3. This is true of all the mourning in

which it is possible for men to engage in their own will. The weeping and lamentation of the saints is not only involuntary, but more than that, it is of necessity. They weep and lament because they feel their destitution of that perfect righteousness after which they hunger and thirst. This is the definite peculiarity of all the subjects of the divine blessing. The world as used in our text includes all whose religion is founded upon their own works. All such do rejoice in their imaginary success in such works as they choose to count for righteousness. While the afflicted and poor people of God "weep and lament" because "the waters of a full cup are wrung out to them," the world of the ungodly have no such grief. They rejoice in their own works of righteousness, and increase in riches of self-confidence.—Psalm lxxiii. It is inconsistent with the wisdom of this world that the subjects of electing love should have to endure such sorrow on account of their own sinfulness. Even their own reason counts this as an evidence against their hope. For this cause they are sorrowful, while the very occasion of their sorrow produces the rejoicing of the world. When the Spirit of truth shows their sorrow to be the witness of their being true followers of Jesus, their sorrow is turned into joy, which the world cannot take away from them. As the world cannot know our Lord, so it is impossible for the evidence of his Spirit in his followers to be seen by the natural man. Knowing that all power is in the hand of the Lord, reason cannot comprehend why the children of his love should be an afflicted and poor people. Therefore even their own heart condemns all those who know the power of sin by bitter experience. Their sorrow is not a transitory emotion; they "weep and lament" because of the bondage of corruption under which they are held. Feeling their utter inability to deliver themselves, they earnestly cry out of the depth unto God. He always hears the prayer of such destitute ones, and reveals his salvation unto them. Then the Spirit of truth shows them in their very sorrow the unquestionable evidence that they are indeed the chosen heirs of immortality in the salvation which is in our Lord Jesus Christ. Thus their sorrow is turned into joy.

The world, including their own carnal mind, exultingly rejoices in the sorrow of the saints when they mourn the hiding of their Redeemer's countenance. The world, the flesh and the devil, the combined enemies of the mourning saint, then say, "God hath forsaken him; persecute and take him; for there is none to deliver him." He feels his weakness, and cries in spirit, "O God, be not far from me; O my God, make haste for my help."—Psa. lxxi. 11, 12. When thus reduced to the utmost depth of sorrow, the Spirit takes the precious truth of Jesus and shows it

unto the distressed one, saying, "I will gather the sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden."—Zeph. iii. 18. In the comfort of that sweet revelation, the sorrowful experience through which it came is made to shine with heavenly radiance, as the bright cloud of divine testimony by which the immutable promise of God was manifested in its application to the sorrowful one.

"Then sorrow, touched by love, grows bright  
With more than rapture's ray;  
As darkness shows us worlds of light  
We never saw by day."

## NOTICE.

NASHVILLE, Tenn., March 19, 1889.

BRETHREN BEEBE:—Will you please give space to this notice in the SIGNS OF THE TIMES?

It is agreed and expected that brethren in the ministry, Elders Lively, of Georgia, Powell, of Alabama, and Curry and Parsons, of Kentucky, the Lord willing, will meet here on Friday before the fourth Sunday in May, 1889, to make an investigation and organize a church here, freed from idolatrous worship and practices. Meeting will continue several days. Brethren Chick, Rittenhouse, Purington, Durand, Thornberry, and other sound ones, who have a mind to do so, are cordially invited to come over and help us. You, brethren Beebe, are included. Dear brethren, we feel poor in every sense, and very unworthy; but if you come, and think me worthy, come in and tarry. If you have any word of exhortation by letter, say on. Your letter can be read in the meeting. We trust our God to own and bless. At any time, in passing this way, call and see how we do.

A lover of truth in trials,

L. H. HOWSE.

[Owing to an oversight on our part, the above notice was mislaid until this late date. We trust our brethren will pardon us, as we are not often guilty of such neglect of notices.—ED.]

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## OBITUARY NOTICES.

Harvey N. Gott was born in Shelby Co., Ky., July 20th, 1825, and moved with his parents when four years old to Montgomery Co., Ind., and from thence to Linn Co., Iowa, in 1846. He was baptized in the fellowship of the Old School Baptist Church, by Elder Cottrell, in May, 1859, and was joined in marriage with Miss Martha Parker in 1870. He died of inflammatory rheumatism and heart disease, April 26th, 1889. He leaves a wife, two daughters, two sons, two brothers and one sister to mourn their loss; but they sorrow not without hope, knowing that their loss is his everlasting gain.

Of brother Gott we can truly say that he was one who ever contended earnestly for the faith, never tolerating any of the modern inventions of men, but gloried alone in the doctrine of salvation by grace. He loved to talk on the things of the kingdom, and was ever ready and willing to care for God's children. He was a worthy member and Clerk of Green's Grove Church, where his place was never vacant while well enough to go. He adorned his profession by an upright walk and godly conversation. We feel that the church has lost a worthy member, the family a kind husband and father, and the community an honorable citizen and neighbor. May they be comforted by the thought that he is at rest in the realms of bliss.

"Where those who meet shall part no more,  
And those long parted meet again."  
I spoke on the occasion from John xi. 23: "Jesus saith unto her, Thy brother shall rise again."

THOMAS BLAKE.

DUNKERTON, IOWA.

## CHURCH HISTORY DEBT OF \$2000.

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TEXAS—Mrs. Lou Jones 5, Mrs. Martha Dyers 1.  
VIRGINIA—J. C. Keeling 1, Affa Hall 1.  
Total .....\$ 101 70  
Total previously published... 1,254 47  
Grand total to May 1st.....\$1,356 17

## ASSOCIATIONAL.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the church at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June (May 29th), 1889, and continue three days.

I would say to all who may attend the meeting of the association, appointed to be held with the First Baptist Church of Hopewell, that a number of trains leave New York City daily for Hopewell, Liberty Street, Bound Brook Route, and come directly to this place; also leave Philadelphia, Ninth and Green Streets, and Third and Berks Streets. Be sure and purchase tickets for Hopewell. Should any come from other directions, all will connect somewhere with the New York, Philadelphia, Baltimore and Washington Line, which passes through Hopewell village. The brethren and friends will be met at the depot, and places of entertainment prepared for them, on Tuesday afternoon, May 28th. A cordial invitation is extended to all brethren and friends who can visit us at that time.

WM. J. PURINGTON.

THE Warwick Old School Baptist Association will meet, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (5th), 1889, and continue in session until Friday evening following.

Those coming from the east or west by the New York, Lake Erie & Western R. R. will be met at Howell's Depot on the arrival of the way train from the west at 1:00 p. m., and on the arrival of the Orange County Express from the east, which leaves foot of Chambers St., New York, at 4:30 p. m., arriving at Howell's at 7:15 p. m., on Tuesday.

A cordial invitation is extended to all our brethren and friends to meet with us.

BENTON JENKINS.

THE Chemung Old School Baptist Association will be held, if the Lord will, with the Vaughan Hill Church, Bradford Co., Pa., on Wednesday before the third Sunday in June (12th), 1889, and continue in session the two following days.

THE Turkey River Association will hold its annual meeting with Otter Creek Church, Fayette Co., Iowa, at the house of M. Schneider, three miles north of Oelwein, beginning on Saturday before the first Sunday in June, and continuing three days.

Friends will be met on Friday at Oelwein, which is very accessible by railroad. A cordial invitation to lovers of the truth is extended.

P. SOHNER, Clerk.

## YEARLY MEETINGS.

A YEARLY or two days meeting will be held with the Clovesville Old School Baptist Church, the Lord willing, on the fourth Saturday and Sunday in June (22d and 23d).

A cordial invitation is extended to all lovers of the truth, and especially ministers of our faith and order. Those coming by rail will stop at Griffin's Corners station, where they will be met with teams and conveyed to the place of the meeting.

O. F. BALLARD, Church Clerk.

A YEARLY meeting will be held, if the Lord will, with New Hope Church, in Greenbush, Warren Co., Ill., beginning at four o'clock p. m. on Friday before the third Sunday in June, at which meeting, on Saturday, a council is expected to convene for the ordination of brother H. E. Puris to the gospel ministry, if thought advisable. The friends of the cause of Christ are invited.

I. N. VANMETER, Pastor.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
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IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 29, 1889.

NO. 22.

## CORRESPONDENCE.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."—Acts xi. 23.

In the religion of our Lord Jesus Christ the praise of God is declared. Those who are the subjects of this religion will find it both doctrinal, experimental and practical. Blessed are we if we are partakers of the truth as it is in Jesus. Let us consider for a little while some of the things set forth in the above Scripture.

First. What Barnabas saw. "When he came [to Antioch], and had seen the grace of God." If he had seen the brethren shy of one another, if he had found them at strife one with another, if there were contentions, envyings, wrath, strifes, backbiting, whisperings, tumults, in the church at Antioch, would these things declare the grace of God? Instead of being "glad," we believe Barnabas, like Paul, would "bemoan" over such things showing themselves in the brethren.—2 Cor. xii. 21. "The disciples were called christians first in Antioch."—Acts xi. 26. This is the secret of the source of that gladsome sight that Barnabas saw. They were christians. What is it to be a christian? It is to have the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9. To be a christian is to be enabled with the apostle Paul to say, "Christ liveth in me."—Gal. ii. 20. "For for me to live is Christ."—Phil. i. 21. It is to be "made partakers of Christ."—Heb. iii. 14. "We," saith Paul, "have the mind of Christ." We are partakers of his Spirit, of his life: and if so, our life, at least in some things, will bear some faint likeness to that of our dear Lord and Savior Jesus Christ. "They took knowledge of them, that they had been with Jesus."—Acts iv. 13. Is this, dear children of God, the way we are taken knowledge of? Just to the extent that we "are manifestly declared to be the epistle of Christ," we shall be called upon to suffer for his name's sake, to "suffer with him," to "suffer as a christian." "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." Christ in you, then, is the fountain, the source, the cause, of what was witnessed by Barnabas in Antioch. For grace came by Jesus Christ, having been given to us in him before the world began. Those whom it hath pleased God to call by his

grace and to reveal his Son in them, will, we are confident, be brought to most willingly confess, "By the grace of God I am what I am." We have a hope that his grace bestowed upon us was not in vain. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."—Titus ii. 11, 12. If therefore we "know the grace of God in truth," it is established according to the testimony of the Scriptures that there will be "fruit" brought forth in us, manifesting the grace of God. He that hath clothes will surely wear them, and not be seen naked. Men talk of their faith, repentance, and love to God. These are precious graces; but why do not such persons let us see these graces walking abroad in their daily conversation? Surely, if such guests were in thy soul, they would at least sometimes look out at the windows, and be seen out of doors, in the exercise of gospel duties.

O, dear kindred in Christ Jesus, while I penned the above lines, my heart sighed over the consciousness of my own frequent short-comings. O for grace to glorify God in my body and spirit, which are his.

Barnabas saw the grace of God. Where the grace of God is manifested, there will be the love of the truth as it is in Jesus, and there will be manifest that desire to walk even as Jesus walked.—1 John ii. 6. And where God's dear people are found walking in obedience to the precepts of the gospel, it is because great grace is upon them. Look at this picture, dear children of God, contained in the following Scripture, "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."—Eph. i. 31, 32. Where such a state of things prevails, how brightly the grace of God shines! "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."—Col. iii. 12-14. The fact that such words are on record to stir

up the pure minds of the saints by way of remembrance, is an index of the various frailties and infirmities to which we are subjected, and the constant need we have of receiving grace that we may walk as children of light. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 14-16. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi. 1, 2. Yes, where our behavior in the church of the living God, the pillar and ground of the truth, is according to the law of Christ, it will show forth the praise of God; but where the neglect of this is, or where any other rule is substituted in the place of "the rule," we do not show forth the praise of God. But when a church of our Lord Jesus Christ is found contending for the faith once delivered unto the saints, and walking in love one toward another, looking after the welfare of each other, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, endeavoring to keep the unity of the Spirit in the bond of peace, then truly the grace of God most sweetly appears. Of ourselves alone no such things can ever exist; but if left to our natural wisdom, if the fleshly mind has the sway, O what dismal, heart-rending sights will then appear! "Divisions among you," "wars and fightings," "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." This will be the bitter result.

Another precious indication of the grace of God in the churches is recorded in 2 Corinthians viii. 1-4. Let us read it. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." All this was the fruit of the grace of God. Is it thus with us, or are we stingy and covetous?

Do we say to our brother, "Depart in peace, be ye warmed and filled; notwithstanding we give them not those things which are needful to the body?"—James ii. 16; 1 John iii. 17, 18. Covetousness does not declare the grace of God. With such brethren who are persistently covetous, we are commanded "not to keep company; with such an one no not to eat."—1 Cor. v. 11. If we in our walk in other matters show forth the grace of God, and thus it is manifested that God hath called us by his grace, and that we know the grace of God in truth, O for the grace of God to "abound in this grace also."—2 Cor. viii. 7. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work."—2 Cor. ix. 8. Many other pleasing features showing the work of grace in his people, the Lord has made known in the Scriptures, and much might be written upon this subject of the visible grace of God.

Second. How Barnabas felt. When he had seen the grace of God, he "was glad." Parallel instances are recorded in the following Scriptures: "I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father."—2 John 4. "Your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil."—Rom. xvi. 19. "But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?"—1 Thess. iii. 6-9. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift."—2 Cor. ix. 12-15. "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."—Psa. cxxxiii. If we have ever had the love of God shed abroad in our hearts, we cannot but feel glad, and rejoice in the grace of God as witnessed in others. "Charity rejoiceth not in iniquity, but rejoiceth in the truth."—1 Cor. xiii. 6. When we behold the people of God feasting upon the doctrine of Christ; when we hear them declare what great things God hath done for their souls, and speak of the honor of his kingdom, and talk of his power; when we witness how they love one another, not in word only, but in deed and in truth; when we see the patient, tender care, that watchfulness over one another for good, and seeking to edify one another, that kind solicitude manifested for the prosperity of each other in the things of Jesus Christ; and when a brother is overtaken in a fault, the meekness and gentleness of Christ appearing in the dear people of God who are hurt and mourn over his backsliding, and who seek to save their brother, and not destroy and kill him; and when it is needful, no matter how painful it may be, strictly, righteously, according to the order and the law of Christ alone, according to his sacred and precious rule, dealing with all unruly and disorderly members; yes, when as the subjects of Christ's kingdom the children of God honor their King, and their behavior in all things is such as becometh the gospel; if we are partakers of the grace of God how can we be any otherwise than glad when we thus see the grace of God in others? Barnabas was glad. Much is recorded for our instruction and profit in the first three chapters of Revelation, and there we see how our God deals with his churches. None of the seven churches were without their trials and troubles; but some were neglectful of their duty in attending to such disorders: they tolerated evils, and winked at the erroneous doctrines and wicked practices that arose in some who were in their midst. These were spots in their feasts of charity (Jude 12); and the dear Lord does and will chasten his people for such things. But O how precious, what a glad sight, how it fills the heart with praise to God, to see such a church of Christ as the church in Smyrna, and the church in Philadelphia.—Rev. ii. 8; iii. 7. O may "great grace" be upon all the churches of our Lord Jesus Christ.

Perhaps some reader of these lines may have known what it is to feel glad in beholding "the order and steadfastness of the faith in Christ," of the people of God. You have felt

your heart all of a glow with pleasure in witnessing the love and fellowship among them, the sacred delight that they showed when hearing preached, or when in conversation with one another they proclaimed, the doctrine of the grace of God, the gospel of our Lord Jesus Christ. But you say, I am not a member of the church; I am nothing; I am an alien, an outcast; I have no portion with them; I am not fit to be with them; I am such a sinner, loathsome to myself, and I should be so to every one of God's people, did they know what a miserable sinner I am; and though I have often wished I was like the children of God, and have longed to feast upon the truth as I see them do, yet I fear it will never be so with me. But yet I must acknowledge that I am glad to see the blessed, the happy and exalted state of the church of Christ. But I am sunk down in the shame and vileness of my condition, as a guilty, condemned sinner before the holy God. When I know of any hard feelings arising between these brethren, and when the church has had troubles, it has made me sad. If this be where you are, dear reader, blessed art thou. You are described in Isaiah lxvi. 10, and precious things are in store for you. This shows that you love God's children; and this love declares that you "have passed from death unto life," that you are "born of God," and loved of God with an everlasting love. "He which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6. The Lord will perfect that which concerneth thee, and you shall yet praise him for his wondrous and gracious dealings with thy soul. "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Habakkuk ii. 3.

Third. What Barnabas did. "He exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Was such an exhortation as this needful among such a people, where the grace of God so blessedly shone? Yes, at all times it is good to trust in the Lord. The subject of the grace of God is subject to so many snares, so many conflicts and assaults of the enemy, who appears in so many forms, that we are only in safety when we cleave to the Lord. Some forsook the Lord, and walked no more with him. Then Jesus said unto the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." The true disciples of our Lord Jesus have in reality nowhere else to go. He only is our Rock and our Refuge. All the elect of God will in God's own time know what it is to cry, "As the hart panteth after the water brooks, so panteth my soul after

thee, O God." "My soul followeth hard after thee." With Thomas they shall say, "Let us also go, that we may die with him."—John xi. 16.

David and Jonathan clave to each other; Elisha clave to Elijah; Ruth clave to Naomi. These are delightful illustrations; but O how gracious, how desirable, to cleave to the Lord, ever looking to him for counsel and strength. Earthly friends fail. All things but our God are a "vain help." Egypt, horses and chariots will only be a woe to us when we look to them for help in our times of need. But our God is a very present help in time of trouble. Trials of various kinds the church of God must have. God has ordained it so. Such troubles will befall us that we in no wise expected, or ever thought could come upon us, so that our life will be pressed down almost continually in sad and bitter perplexities. This I know, and find but very few to whom in such seasons I can tell one-tenth part of the troubles of my soul. But the Lord knoweth, and O how I have earnestly desired that I might cleave alone to the Lord. How is it with you, dear children of God? Is yours a smooth pathway? But whether our way be rough or smooth, joyful or sorrowful, Jehovah is our Guide, and he will bring us safely through, and we shall triumph in his name. Through God we shall do valiantly, for he it is that shall tread down our enemies. But sometimes discouragements from every quarter so beset me, from within and without, that I say like one of old, "I am ready to halt."—Psalm xxxviii. 17. Those who fear not God are waiting for our halting, desiring it.—Jer. xx. 10. O could they know the extremities we are brought into, could they but witness the bitter cries, the tossings to and fro, the daily pain of heart over so many evils that abound, the plague of our heart that we feel, our misgivings, doubts and fears, the weakness we feel, our utter insufficiency to continue, so often felt, and times when our soul faints within us, then they would certainly judge, We shall witness his halting in a short time: what we have been expecting and prophesying is not far off: and so would we have it! Well, it certainly is a wonder, dear children of God, as far as I am concerned, that I have not come to a dead stop, and have utterly given up the matter, so low do I sink sometimes. But I do hope it is the Lord who is on my side; and through the tender mercy and compassion of the Lord my hope revives, and I am then bold enough to raise my Ebenezer and say, "Hitherto hath the Lord helped me." "Cleave to the Lord." "Draw me, we will run after thee."—Sol. Song i. 4. For when we do not cleave to the Lord, what befalls us? We do not enter into rest; we seem to come short of it.—Heb. iv. "Take heed therefore, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Israel in the wilderness was a type of God's dear people in all ages (1 Cor. x.); and as Moses said unto the tribes of Israel, "Ye that did cleave unto the Lord your God are alive every one of you this day."—Deut. iv. 4. So the antitypical, spiritual Israel find it to-day. In cleaving to the Lord with full purpose of heart they live: in forsaking him, the fountains of living waters, they languish and die.—Jer. ii. 13. So the apostle writing in Romans v. 6, 13, says, "To be carnally minded is death; but to be spiritually minded is life and peace." "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." Of old, when Israel clave to the Lord, and had no other gods, then they prospered, overcame their enemies, and peace and tranquility reigned within their borders. But when "they chose new gods, then was war in the gates."—Judges v. 8. Their adversaries soon exacted upon them, disasters befell them, famine and pestilence raged in their borders, they were put under tribute to their cruel foes, and taken into captivity. What a vision we have in Ezekiel xxxvii. of their sad condition: a valley full of dry bones. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." But Jehovah nevertheless wrought for his own name's sake, and they found that the Babylonish captivity worked for their good; for our God had the working of it: for he worketh all things after the counsel of his own will, and appointed this chastening, in sending them to Babylon for their good. "Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place in the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart."—Jer. xxiv. 5-7. O what wondrous and gracious things the Lord has done for us! Well may we then cleave unto him. He only knows the future, and all the straits into which we shall be brought. O that our cleaving to the Lord and to his doctrine may not simply be with our lips, but may we manifest our love to our dear Lord in our loving and willing obedience to all his revealed will concerning us; and though it may be

our lot to encounter cross providences, though men rise up against us, and we are called upon to endure their taunts and evil-speakings, through evil report as well as good report, through tribulation's thorny maze, may we be so favored as to ever "cleave to the Lord with full purpose of heart." Then we shall not be ashamed, but shall have many a triumph to tell to the praise of our God. "Blessed is that man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jer. xvii. 7, 8. May this, dear kindred in Christ Jesus, be our heritage.

From your brother, I hope, in Jesus,

FRED. W. KEENE.

SUTHERLAND'S CORNERS, Ontario.

TAYLORS, Miss., May 12, 1889.

DEAR BRETHREN BEEBE:—Some time since I received a request from sister L. E. Bennet, of Lincoln, Ala., for my views, either through the SIGNS OF THE TIMES or privately, of 1 Corinthians xv. 22-25. To-day I received another card from sister B., reminding me of my promise to comply with her request, which I now feel to try to do, and submit it to you for publication in the SIGNS. I feel my inability to elucidate the subject embraced in this portion of the inspired word, and shall only present such views as I have, hoping they may be blessed to the comfort of sister B., and all who may read them.

Here is the quotation: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then (cometh) the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet." And the twenty-sixth verse reads, "The last enemy (that) shall be destroyed (is) death."

In this whole chapter the apostle is treating upon the death in and by the "first man Adam," and the "resurrection from the dead" in and by the "last Adam," the Lord and Savior Jesus Christ. He is here addressing the saints at Corinth. He speaks to them, and of them, and to all who were chosen in Christ before the foundation of the world, whether Jews or Gentiles, whether bond or free, male or female. "For ye are all one in Christ Jesus." "Ye are Christ's, and Christ is God's." I have not understood the apostle to have any reference to the resurrection of the wicked in this chapter. He is treating wholly upon the certainty of the resurrection of

the saints. And he tells us, "If the dead [saints] rise not, then is Christ not risen." "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep [dead] in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." Thus the apostle forever puts a quietus to the doctrine of "no resurrection of the dead;" showing that if there is no resurrection of the dead, then Christ is not risen, that preaching is vain, faith is vain, and ye are yet in your sins; and that those who preach a risen Savior are "false witnesses of God," having testified that he raised up Christ; whom he raised not up, if so be that the dead rise not. The resurrection of the saints from the dead is a fundamental principle of the gospel, and underlies the whole hope of a blissful immortality beyond the grave. Destroy this glorious doctrine of the Bible, and it saps the very foundation of the hope of every poor and afflicted saint. Indeed, without it there is no such thing as "eternal salvation." When Paul was arraigned before the council, he said, "Of the hope and resurrection of the dead I am called in question." In the apostles' day the people were "grieved because they preached through Jesus the resurrection from the dead." So the apostle shows in this chapter that sin and death came by the disobedience of the "first man Adam," and that salvation or deliverance from sin and death came by and through the obedience of "the last Adam," "the Lord from heaven," who is "a quickening Spirit." The apostle says of him, "Who hath abolished death, and brought life and immortality to light through the gospel." "He was manifested to take away our sins; and in him is no sin." He has "appeared once, in the end of the world, to put away sin by the sacrifice of himself," and has "destroyed him that had the power of death, that is, the devil."

"For as in Adam all die." The Lord God said, "In the day that thou eatest thereof thou shalt surely die." This transaction of Adam brought death, in all that the term death means. No life whatever in this transaction. "The wages of sin is death;" and but for the triumphant resurrection of the Lord of glory, the iron gates of everlasting death would have forever closed upon the whole race of the first Adam, and all hope of a glorious life in the world to come would have been forever cut off. Not only did the transgression of

Adam insure death to his posterity, but that fearful edict is still in force. In the relation of the saints to the first Adam they are sinners, and in him they must pay the penalty annexed to that law, and it is "in Adam" that they "all die." I believe that the apostle here has more particular reference to corporeal death, which follows as the result of Adam's transgression; and, of course, one of Adam's posterity is just as much included in the results of that transgression as another. But the apostle is not addressing the "whole world" that "lieth in wickedness," but the living children of God, who have "passed from death unto life;" and it is those that he addresses when he says, "For as in Adam all die."

"Even so in Christ shall all be made alive." One is no more sure than the other. Just as sure as the saint dies in Adam, so sure will he or she be made alive in Christ. They die in Adam, and at the same time fall asleep in Christ. And the apostle says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." They fall asleep in Christ, and awake in his glorious likeness; and then they "shall be satisfied."

"But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Notice the apostle defines the characters that are to be made alive in Christ. They are "they that are Christ's at his coming." Nothing is said about those who are not Christ's. It may be that they too will be raised up. I am not so sure about that. But if they are, it will not be to life in Christ; it will be to the "resurrection of damnation," and to "everlasting shame and contempt;" while those who are in Christ will be made alive in Christ. For Christ has said that he would "raise them up at the last day." "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." Here we see that Jesus will lose nothing of all that the Father hath given him, but will raise it up again at the last day. Martha said of Lazarus, "I know that he shall rise again in the resurrection at the last day." The Scriptures do not justify the conclusion that all that die in Adam will be made alive in Christ, "but afterward they that are Christ's at his coming." "For if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The apostle in one place prays God that "your whole soul and body and spirit be preserved blameless unto the coming of our Lord Jesus Christ." To my mind there is not the shadow

of a doubt as to the resurrection of the bodies of the saints. The apostle says, "Who shall change our vile body, that it may be fashioned like unto his glorious body." In this place, as well as in others, it is shown that Christ will come again in the future. The term, "shall all be made alive," shows that it is to be in the future; and "they that are Christ's at his coming," shows the same thing. It is written, "And as it is appointed unto men once to die, but after this the judgment, 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." Now, notice that Christ was (in the past) once offered "to bear the sins of many," and "unto them that look for him [in the future] shall he appear [in the future] the second time [showing that he has appeared once in the past], without sin unto salvation," or deliverance from death, the wages and consequences of sin. Surely those that "look for him" are "Christ's at his coming."

The apostle shows in this connection that Christ died and rose again, that he has ascended into heaven, that he is on his Mediatorial throne, where he reigns victorious as "King of kings and Lord of lords." "Let all the house of Israel know assuredly that God hath made that same Jesus [italics mine], whom ye have crucified, both Lord and Christ." He is sitting "upon the throne of his father David, and of his kingdom there shall be no end." But the apostle says, "Then (cometh) the end;" showing that there is to be an end to all this, a glorious consummation of the work begun, "when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." In the twenty-eighth verse he says, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Thus it is shown that the Son of God, the man Christ Jesus, in whom are hid all the treasures of wisdom and knowledge, and in whom dwells all the fullness of the Godhead bodily, reigns, and will continue to reign, victorious over heaven and earth most glorious, going forth conquering and to conquer, till he has put all enemies under his feet; and that there is not a single enemy to him or to his people but that shall be effectually destroyed. But even death itself, that grim monster, that so often frights the people of God, and to which we must sooner or later succumb, shall be destroyed; for he is "death of death, and hell's destruction," and he will "land us safe on Canaan's side." When he shall have destroyed the last enemy, which is death, he will deliver all things up to

his Father, and the Son himself shall be subject unto the Father, that God may be all in all. Finally, the apostle says, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality," &c. When all this shall be accomplished, "Then [and not till then] will 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."

My sister, I know not when all this shall be, but I certainly look for its accomplishment; and if I never see you again on earth, I hope to meet you in that day.

Yours in gospel bonds,

H. J. REDD.

ADAIRSVILLE, Georgia.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN IN THE LORD:—Time with all of its joys and sorrows is passing, and to me there is nothing more true than the words of Jesus, "In the world ye shall have tribulation."—John xvi. 33. Then should we not, as the people of God, consider the cause, which is sin? For by man came death, which is the result of sin. The people of God are in the world, and yet they are not of the world. To be of the world is to be in love, union, harmony and agreement with the world. In short, man in nature is of the world; but man in Christ is not of the world. And as we see in the sacred history given of Christ, while he was in the world, that his life which he lived in the flesh was a life of tribulation and of suffering, even so is the life which the Lord's people live in the flesh a life of tribulation. They are heirs of God, and joint heirs with the Lord Jesus Christ. And this joint heirship is first realized by the children of God in the flesh, or in the world. Then when we truly realize the great sorrow, grief and tribulation that we are passing through, let us remember that Jesus passed through it all. Yes, in all our afflictions he was afflicted. O wonder of wonders! It is but just for us to suffer; but when I look at the innocent Son of God, and see how he suffered, I am lost in admiration, and ask, Was it just for him to suffer, the just for the unjust? O yes. Let me tell every poor, suffering child of God that it was just. "Ought not Christ to have suffered these things?" He was one with his people, of the same seed, under the same law, under the same curse, and must suffer and die. "He shall see of the travail of his soul, and shall be satisfied." O! dear child of God,

you think of your sore travail, and say, Surely my sorrow is greater than any! But not so. When you think of your sufferings, you realize that sin is the cause of it, and that it is your own sins that grieve you. But here on Jesus you see all the sins of all his people in his own body; and you see him in the world, but not of the world, compassed about with all our infirmities. "Himself took our infirmities, and bear our sicknesses." O what a travail in Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength, mighty to save. Should we not then rejoice that though he was brought as a lamb to the slaughter, yet he was the "Lion of the tribe of Judah," "The mighty God, The everlasting Father, The Prince of Peace," and that in his death he was numbered with the transgressors, lived with them, died with them, and for them, and rose for them? Hence he can say, "Be of good cheer: I have overcome the world." And so we walk by faith, in the complete victory of Jesus Christ, as having abolished death, and put away sin by the sacrifice of himself. And as he once suffered with us, and for us, in the world, he has overcome the world for us. Then be of good cheer. The life which we now live in the flesh, we live by the faith of the Son of God. And there is no tribulation in this life; that is, the life of faith; for when we first received Christ in our experience, we received him as the end of the law for righteousness, as believers in Christ. So then he that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Then as we have spoken of the joint heirship in the flesh, in suffering, let us remember that we shall also be glorified together. For he was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. So then it is a glorious thought that we can glory in tribulation; for when we see that all the motion of sin is yet in our members, we are made to mourn; and it is not a voluntary thing on our part, for the cause does really exist which is the result of mourning. And now in our pilgrimage how closely allied to Jesus we feel to be, even in Bozrah. It is alone by his omnipotent hand and mighty power that we are sustained and upheld in all our tribulations. Could we travel alone? O no! Jesus must be with us. "Lo, I am with you alway, even unto the end of the world. Amen." If we could speak to all the children of God, even in their times of greatest grief, and assure them that Jesus is with them, all would be well. The fire shall not kindle upon them, neither shall the waters overflow them. No weapon that is formed against them shall prosper, and every tongue that rises against them in judgment they shall condemn. Blessed is the nation

whose God is the Lord, and the people whom he hath chosen for his own inheritance. Then be of good cheer: Jesus has overcome the world. And if we suffer with him, we shall also reign with him. Herein it is made manifest that we are saved by hope; for not all the trials we have can destroy that hope which we have in Jesus. When he appeared unto us, sin was forever put away.

Yours in hope,

F. M. CASEY.

GERMANTOWN, Neb., Jan. 3, 1889.

DEAR BRETHREN BEEBE:—I will, if you will allow me a little space in your columns, write a few lines. This is the first time I ever undertook to tell my travels from nature to grace, if I ever have had an experience of that kind. Sometimes I am led to doubt whether I have or not.

From the first I can remember, I always had a desire to be better and lead a better life. I thought I had the power at any time to leave off my bad habits and become a Christian. But I would make promises to myself, only to break them almost as soon as made. Three years ago last August, as I was attending a teachers' institute held in Seward, one evening there were several of us young folks at a gathering, and we were joking and jesting. Finally our conversation turned to making fun of the preachers. There was one young man there, I took notice, that did not take part in the conversation, till finally he said he could not sit still and listen to such talk any longer. It seemed as though I had done one of the worst things I ever had done. I went to my boarding place and went to bed, but not to sleep. It seemed as though morning never would come. I thought if I could go to him and ask him to forgive me, it would be all right. The next morning I went to him, and asked him if he could forgive me. He said he could. But this did not do me any good, for it seemed to me as though I was the worst mortal on earth, and that I had wronged God instead of man. I went on in this way for some time; but at last, after I had given up my own self, and seen that I could do nothing but trust in Christ, I could say with the poet,

"And if my soul were sent to hell,

God's righteous law approves it well."

My troubles grew lighter, and in November I was at New Hope Church. On Sunday there were two baptized. When we went to the water, instead of being back in the crowd, as was generally my place, I was standing by the water. I do not know why, for I had never felt any desire to be baptized, or to be in the church. When Elder True took off his overcoat he handed it to me to hold. It seemed an awful load for me to hold. When he led them into the water I thought I could not stand it any longer. It seemed to me as though I was standing be-

tween two spirits. One said, Go on; and the other told me I was not fit, and to stand back. It seemed the next month was long. I thought if I lived to get another chance I would offer myself to the church. On Saturday something prevented me from going, but on Sunday I went. It seemed to me as though I never heard as good preaching in my life. When the opportunity was given I went forward and offered myself, and was received for baptism. I was to be baptized in January; but when meeting day came it was so stormy there was no meeting. At the Little Flock Church, two weeks later, at the evening meeting on Saturday, after preaching by Elder McKnight, their pastor, the opportunity was given those who felt like it to give a relation of their hope, and tell of their travails through grace. It was the first time I had heard any one tell an experience, and it seemed to me as though I had none, for every one could tell of a certain time when they could say they felt entirely relieved of the burden of sin. I cannot say that I felt that way. My burden gradually got lighter. This was more trouble to me. I thought that at the next meeting I would tell the church I had deceived them, and would ask them to withdraw my name; but when the time came I could not do it. I had no other home, no other place where I could enjoy myself, and so I let it pass. On account of deep snow we could not get to the water until in March. At the March meeting it was decided that by the next Sunday the snow would be gone enough so that we could get to the water. When the time came for me to be baptized, it seemed as though I could not. There were four others baptized at the same time. I was troubled from that time on. At times I would hear persons tell their experience, and they could date when their troubles commenced and when they left them. In December, 1887, Elder Skelton, from Iowa, was at the Little Flock Church, and in his preaching he told his experience. It agreed with mine, and it seemed as though that sermon did me more good than any I had ever heard. That night he went where I was boarding. I had a long talk with him, and it seemed as though I never wanted to talk with any one so much. From that time on I have been doubting, and it seems as though my darkness is the most.

Now, brethren, do with these lines as you think best. If you think there is anything in them that any of the little saints would like to read, print them; if not, throw them aside, and it will be no offense to me. I like the SIGNS better since it has changed to a weekly, and I hope you may prosper in the good work. May the SIGNS long live, is the prayer of your unworthy brother,

A. E. HAWKINS.



LOUVALE, Ga., May, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I would drop you a line or two on experience, with a few comments on the SIGNS, which seems to grow in excellence, and serves as a great edifier to comfort and strengthen us in our journey and pilgrimage.

We have been made to pass through some gloom and sorrow since last I wrote you, peculiar to us, as it was the first death that ever occurred in our immediate family. We were married in September, 1877, since which time we have had born unto us six children, all girls. The youngest, little Lucy Green Lively, died on the tenth of April last, at six o'clock, after an illness of about ten days; but up to that time her health was fine. We never had to get up during the night since she was born, which was on the twenty-fourth day of last November. She was a good, precious darling, the pet of the entire family. She was taken with capillary bronchitis, and died with congestion of the brain. She suffered much. We did all we knew, but her time had come to depart, and the Lord took her. While bending over her little cradle, when I saw that she must go, the subject of infant salvation appeared to me as it never had before. While she seemed to suffer so much before she died, she reminded me of the Sufferer on Calvary, the blessed Son of God, who suffered the just for the unjust. While she was not guilty of actual transgression by commission, yet by nature she was a sinner, and she paid the penalty of death. There was, it appeared unto me, a sense in which she suffered with Christ; and I have the blessed and humble hope that she reigns with him. How heart-stricken I felt as I saw her draw her last breath! how grieved and bowed down! I did not know how I could stand it to see my precious little one buried beneath the cold ground. Living some distance from the place, my wife wished it to be buried at the family burying ground, thirty-two miles distant. Only enough conveyance for my wife and five children could be procured, so I had to take it around by rail, a distance of two hundred and seventeen miles, which I did alone. I was very nervous, and almost prostrated, and had a hard rigor the morning I was to leave. But after I started, I sought the Lord, asking his mercy upon my wife and little ones, and the kind neighbor who carried them through, and for grace to be reconciled to his providence, and for a fair day for the burial, and for the natural appearance of the corpse at the grave, which was all granted me; for when we left the grave I felt reconciled that she had been planted, and that in the glorious morning of the resurrection she would rise among the redeemed of the Lord, to give praise to her Redeemer, who had washed her from her sins in his own blood. Whether I shall ever know her in person or not, I trust I will

know her in spirit, as a part of the redeemed host of God, and as one of the multitude which no man can number. The Lord by his grace, from my heart, I trust, has enabled me to say, The Lord giveth, and the Lord taketh away: blessed be the name of the Lord. And, Thy will, not mine, be done. Here my flood of tears dries up, and my sorrows flee away; for our God works all things after the counsel of his own will. "All things work together for good to them that love God, to them who are the called according to his purpose." Truly have I been made to say, "The Lord is good, a stronghold in the day of trouble." He is our refuge. The precious one is "Asleep in Jesus! blessed sleep! From which none ever wake to weep."

I must say, brethren Beebe, that the SIGNS is an excellent paper, and I am glad you have decided to furnish the readers with live matter; for I believe the Lord will impress brethren who are able to write things that will tend to edify. Now, in this our day, those things seem dead, and there is not that spirit in them as there is in the pen of the living communicator of our day. But from the pen of the living in Jerusalem there comes a freshness and warmth, needed by the household of faith who read the SIGNS so regularly. I must speak of the particular excellence of your editorials; also of the writings of brother Wagner. His articles always interest me; also those of brethren Coulter, Chick, Durand, and others; also sisters Swartout, Coddington, and especially sister Mary Parker. I have tried to pray the Lord to bless her, and if in his will, to heal her, and give her strength, as she writes such glorious, comforting letters. Brother Keene's letters also are read with interest, and brethren Rittenhouse's and Vanmeter's. I would like to see a letter from brother W. M. Smoot, as I know him, and he has been to my house. Others, whose names are not here, have also been a benefit to me in my experience as a pilgrim on the journey, as I trust, to the celestial city of light, where darkness nor storms shall ever come.

Yours in hope,

W. LIVELY.

#### INFORMATION WANTED.

BRETHREN BEEBE:—If Elder Levi Hess is still living, I would like to know his post-office address. He emigrated from Virginia to Illinois before the war, and then to Missouri. That is the last that I have heard of him. My address is Philippi, Barbour Co., W. Va.

J. S. CORDER.

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## EDITORIAL.

MIDDLETOWN, N. Y., MAY 29, 1889.

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.

#### FULFILLING THE ROYAL LAW.

"If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors."—James ii. 8, 9.

The epistle in which this text is recorded was written by "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad." It must be observed that while there are different classes of people included among the tribes addressed, they are all alike called "brethren" of the apostle who was inspired to leave on record this letter. There is not one of them excluded from that address of earnest endearment, when he calls them "My beloved brethren." Yet they are charged with showing partiality and becoming judges of evil thoughts. Then calling their serious attention, he asks, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" This question implies not only the assertion that this is the choice of God, but also that this choice is well known to those beloved brethren to whom the letter is addressed. But for this gracious choice what hope could there be for any of these scattered twelve tribes? They are all painfully conscious of their destitution, and every one of them who loves the salvation of God can say with David, continually, "The Lord be magnified; but I am poor and needy; yet the Lord thinketh upon me."—Psa. xl. 17. No earthly treasures nor attainments can relieve their distressed condition. Gold is utterly worthless in supplying that which their perishing situation demands. Yet by his infinite grace God has manifested his choice of these poor and needy conscious sinners. David upon the throne of Israel was in this sense as destitute as the beggar at the rich man's gate.

It is true that among those who are manifestly called to follow our Lord, there are not many whose worldly possessions would enable them to rank with the rich. Of the twelve apostles Peter said, "Behold, we have forsaken all, and followed thee." There is no account that any of them ever afterwards had as much as thirty pieces of silver, except Iscariot; and it did not seem to be much satisfaction to him. At the gate of the temple which is called Beautiful, Peter and John confessed that they had none of that sort of treasure.—Acts iii. 6. Even the

Lord Jesus had not where to lay his head in the world which was made by him. So Paul says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world 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. 26-29. None of those things which are so highly esteemed among men can avail anything in the everlasting kingdom of our Redeemer. The omnipotent grace of our God is able to call his chosen ones from every rank and station among men. Some instances are left on record for our comfort, in which this grace has been manifested. The wealth of Job and of Abraham was no barrier in the way of that grace of God which bringeth salvation. The wisdom of Solomon did not forbid his trust in the preserving power of the Lord which is over the simple. But the very first lesson taught by the Spirit shows that all those things which are accounted valuable and meritorious among men are utterly valueless in the sight of God. No more power of God is requisite for the salvation of a bloody Manasseh, or a polluted Mary Magdalene, than for the proud and exemplary Saul of Tarsus, or the devout Simeon and Anna.

From the connection in which our text is written, it is evident that the partiality which is reproved is in contrast with the requirement of the royal law here quoted. The Spirit of Christ never leads any one contrary to the inspired direction of this royal law. Hence, it is evident that the principle which would discriminate against the poor, as stated in the opening of this chapter, is not in harmony with the injunction of that law which bears the seal of divine authority. There is indeed in the carnal mind that selfishness which would have men's persons in admiration because of advantage. When walking after the flesh, the saints are not free from the power of this carnal and covetous principle. In its indulgence they sow to the flesh, and of the flesh they shall certainly reap corruption. It is not only in favoring such as are richly clothed and in despising those who are less gorgeously clad, that the saints are liable to be found transgressors of this perfect law. It may be that they are led by carnal preferences to attach undue importance to the words or sentiments of one whom they personally esteem, while on the other hand they may reject the truth of God when it is proclaimed by one against whom they have become prejudiced. This is transgression of the royal law.

The Scripture cited as harmonizing

with this royal law is quoted from Leviticus xix. 18, where it is written among the typical injunctions given to national Israel. It is there said, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." None but that Servant of the Lord who was upheld by the right hand of God, ever was able to obey this perfect law. Indeed, in all its injunctions that law which was given by the hand of Moses, but foretold the perfect righteousness of the Lord Jesus. In him and in him alone it was fulfilled in all its jots and tittles. When his Spirit rules in the heart of his saints it is just as perfectly holy in them as when it was manifest in himself. Then they do fulfill this royal law by loving one another with a pure heart fervently. The love of the saints is the fruit of the Spirit, and it embraces every one in whom the image of Christ is manifested. No effort can extend this love to one who does not bear this divine seal, nor can one who is led by the Spirit withhold the affection of fellowship from one in whose conduct and conversation Christ is revealed. Love always discriminates, and it can only flow out to those whose walk and profession attest that they have been with Jesus. That is but hypocrisy which professes indiscriminate love to everybody and everything which claims the name of religion. Even to the saints the exhortation is addressed, saying, "Let brotherly love continue." Nowhere in the law of Christ is there any direction requiring that brotherly love should be *originated*, or that the saints should *begin to love* either the Lord or one another. That love is the vital breath of all who have the Spirit of Christ. In letting it continue the saints do not have to force love to go out to those whom they regard as brethren. If you must try to love your brother you have not the love of Christ. True fellowship and love flow out involuntarily to those who have "obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." Just in proportion as we see the evidence of that Spirit dwelling in our brother, exactly to that degree will our love be developed toward that brother. So that it is proof of the reality of the love of Christ in that saint who cannot love all the saints alike. When all alike manifest the Spirit of Christ then brotherly love can alike embrace all.

This law is distinctly called "the royal law," in contrast with that "law of a carnal commandment" which was given by the hand of Moses. Of this royal law all the saints are made willing subjects by the work of God in them. It requires no slavish obedience to arbitrary demands. Indeed, it recognizes no unwilling service. The only acceptable obedience to this royal law is that which is rendered in spirit and in truth. Such service is

the most delightful privilege of those who are led by the Spirit of God. No others can even desire to yield obedience to its holy injunction. The natural children of Jacob were by their birth of the flesh entitled to all the privileges and under all the obligations written in that law which was given to them as a people. It was not needful that they should have the faith of Abraham to secure those blessings which were given in that law. But it is written of that law that it made nothing perfect.—Heb. vii. 19. Neither the blessings nor the curse of the law given by Moses extended beyond this earthly state of existence. Its rewards for obedience were temporal blessings, and its penalties for disobedience were temporal calamities. The "royal law" is the antitype of that law which was indeed holy, but which had no life-giving power. Every one in whom this law is revealed is made free from the law of sin and death; for this reason this law is called "the perfect law of liberty." It is "the royal law" as being directly put in the heart of his people by the King of glory, whose Spirit makes them willing in the day of his power. They are not held under the hard and merciless requirements of that law which was graven in tables of stone; for there was no liberty under that dispensation. They are called to liberty by that almighty voice of God which delivers them from the power of darkness, and translates them into the kingdom of his dear Son. By this perfect law of liberty they are judged. The secret thoughts of the heart are discerned in this judgment. They stand before the judgment seat of Christ continually, and are judged by the law of liberty. This law cannot be deceived by outward forms of obedience; it requires truth in the inward parts. Love must be in the heart, otherwise its profession is hypocrisy. In letting this love continue, the saints do well. None can know anything of this love without the Spirit of Christ dwelling in them. Its existence in the heart works in them obedience to this royal law; they make manifest that work when they work out that which is thus wrought in them. Thus they fulfill the royal law.

On the other hand, there is such a thing as the saints violating the royal law by having respect to persons. In so doing they commit sin, and are convinced of the royal law as transgressors. This respect to persons is in contrast with the perfect love which is commended in the preceding verse. Often the tempter accuses the little children of God, charging that they commit sin in failing to feel the same love to every one whom they believe to be saints. This expression of James is perhaps suggested in support of such accusation. But in this, as in every case when the adversary quotes scriptural words, by perverting their application he turns the

truth of God into a lie. The love of Christ cannot be extended to one in whom there is no manifestation of the Spirit of Christ. Those who claim ability to love all alike, either deceive themselves or betray ignorance of the true love which is the fruit of the Spirit.

The sin which the saints commit in having respect to persons is not a violation of the law of sin and death, for they are not under that law; but the law which convinces them as transgressors is the royal law of liberty, which God has put in their inward parts, and written in their hearts. That law provides the chastening rod as evidence that God deals with the transgressor in paternal love and mercy. The liberty of the saints is not freedom to continue in sin, but deliverance from the love of sin. If any professed disciple of Jesus can excuse himself in sin by pleading his belief in salvation by grace, the evidence is clear that he is not led by the Spirit of Christ and the love of holiness. So, when one is mourning under the consciousness of his own weakness, and longing to be free from the hateful bondage of sin, it is manifest that the love of holiness dwells in him.

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#### BACK NUMBERS.

WE have now discontinued sending back numbers to the first of the volume to new subscribers unless especially ordered. We still have quite a number of each issue on hand, and can supply them if desired.

#### MARRIAGES.

ON Wednesday, May 15th, 1889, at the Baptist parsonage, State Road, Del., by Elder E. Rittenhouse, Mr. James H. Cloud and Miss Mary H. Johnson, both of Kent Co., Del.

#### OBITUARY NOTICES.

W. C. Medill died March 6th, 1889, aged twenty-eight years and some months.

A relation of the Lord's gracious dealings with this dear brother will be found published in volume IV., number 21, of the SIGNS OF THE TIMES. Although we never saw this brother, yet in him truly was manifest how the Lord teaches his people his own doctrine; and in the midst of a gainsaying world he was enabled to declare his love, and to earnestly contend for the doctrine of God our Savior. The following was written by his mother:

"He has been poorly for the last two years, but only kept his bed for the last two weeks. His sickness turned into ulceration of the bowels, and he was a great sufferer, but bore it with christian patience. The last night he was here on earth I was sitting by his bedside, and felt sorry to see him suffer so much. I got up and bent over him, and told him to ask the Lord to take him out of pain. His answer was, 'I must wait the Lord's time.' Regarding his religious views, he never claimed any doctrine but that of the Old School Baptists, although he was never baptized. He was a strong believer in their doctrine, but would not have a Regular Baptist minister (New School) baptize him, for he thought they were not right; and he could not get an Old School Baptist preacher to baptize him, for there are no Old School Baptists in these parts. He belonged to no church, but I believe he was one of God's chosen. He longed to be where there were some Old School Baptists. He felt happy to leave this world of sorrow and go to a better, that is, a heavenly."

He wrote the following a little time before he died:

"Weakened, wounded, sick and lame,  
All unholy, all unclean;  
Worse and worse myself I see,  
Yet the Lord remembers me."  
"What was there in me that could merit esteem,  
Or give the Creator delight?  
'Twas even so, Father, we ever must sing,  
Because it seemed good in thy sight."  
"Put this on a plain slab over the earth  
that covers me, 'Beneath this lie the  
mortal remains of one who was polluted  
and corrupted in sins.'  
"Depraved and corrupted, than worse  
there was none,  
Redeemed by God in Christ Jesus his  
Son;  
Whose only hope was in electing grace,  
His Redeemer God his resting place.  
His body, though dead, yet shall live,  
Clothed in immortality if Jesus shall  
give."

FRED. W. KEENE.

Mercy Thompson, relict of Elder Henry Thompson, departed this life in Philippi, W. Va., Sept. 5th, 1888, at the residence of her daughter, Mrs. Jane Wilson, aged eighty-eight years and fifteen days.

She was born Aug. 21st, 1800, in Hampshire County, Va., and emigrated to the western part of the state when quite young. The family of Mr. Perrill had been trained toward the Methodist persuasion, but this had but little effect when the light of revelation from the Savior of sinners was made manifest in her christian experience, and the love of God was shed abroad in her heart to the knowledge of Jesus Christ, whom to know is life eternal. This was after she was united in marriage to brother Thompson. She immediately inclined after the Baptists, they being all one in that day. She loved their company and their preaching, and was willing to live and to die with them. She came before the church and related her experience, and was baptized the next day by Elder Benjamin Holden, which was on the fourth Sunday in November, 1835, one month before her husband came. Sister Thompson filled her seat in the

church for more than half a century, with but little exception. She was a firm believer in the doctrine of election, predestination, and salvation by grace through the blood and merits of her adorable Redeemer. Her last days seemed to be her best days, and were mostly devoted to reading the holy Scriptures. She had strings and slips of paper to mark the places she wanted to find. One of her favorite hymns was No. 700, Beebe's Collection. Nearly all her talk was about heavenly things, and the perfect poverty on the part of poor, fallen man. She said those were poor company for her who believed in the legal system doctrine. Her whole soul seemed fired with the prospects of a better world, and longed to depart and be with Christ. She much desired before her dissolution to see her oldest son follow the Lord Jesus in baptism; and the time came when she sat on the bank of the river and saw him put under the water and raised up out of the water, to her great satisfaction. Three of her five children are members in her church, one a Deacon. She died easily, lasting but a few minutes after she was paralyzed. She was interred in the cemetery near her church house, by the side of her husband, to await the great resurrection day, when this mortal shall put on immortality, and death be swallowed up in victory. Peace and the riches of God's grace be on the children.

J. S. CORDER.

PHILIPPI, W. Va.

DIED—At her home near Oak Grove, in Prince William Co., Va., March 7th, 1889, Mrs. Julia Posey, aged thirty-two years.

The deceased was a friend of our people, regularly attending our meetings whenever she had the opportunity. Her death is a testimony of the uncertain character of all that relates to this mortal life. Young in years, and, a short time previous to her death, apparently in excellent health, she was suddenly called from time to eternity, leaving her husband and children, together with her mother, who is a member of the Occoquan Church, and other relatives, to mourn their loss in her death. I attended her funeral at our meeting-house at Oak Grove, March 9th, speaking to a large congregation of brethren, relatives and friends. The family have our sympathy.

From far and near we hear of death and affliction among our people. We know that he who holds all destinies in his eternal hands directs every shaft that flies from the quiver of death. In every affliction his purpose is displayed. With supreme confidence in him, we wait in patient, fervent hope the unfolding of his will.

WM. M. SMOOT.

OCCOQUAN, Va.

My husband, Samuel R. Cooper, died May 2d, 1889. He was as well as usual that day, went to the post-office in the morning, came home and ate his dinner, and went to his office to do some writing, being Justice of the Peace. He came in toward evening and said to our daughter, Mrs. Beardsley, with whom we have lived since last October, that he wanted a fire, as he felt chilly, and thought he had taken cold. He ate his supper, talked awhile with the family, and then went to our room and read some in the SIGNS. He requested me to read one piece, and then said he felt like lying down, which he did for a few moments, when he said he had hard pain. We gave him some medicine, and he lay still for a moment, then groaned aloud, breathed two or three times, and was still. Thus he passed away. His age was eighty-two years, four months and fifteen days.

My husband was born in Olive, Ulster Co., N. Y., Dec. 18th, 1806, moved with his parents to Caroline, Tompkins Co., N. Y., in 1815, and we were married Nov. 18th, 1827. We have had three daughters

and one son, all married; also, twelve grandchildren and one great-grandchild. He leaves three brothers and three sisters. We came to Bourbon, Douglas Co., Ill., in 1870. He never made a public profession of religion, but has been a firm believer in the doctrine and order of the Primitive Baptists for fifty years. At the time of the division of the Baptists he was confused for awhile. His parents went with the Missionary Baptists, and mine went with the Old School. He then took the Bible and studied it night and day, until he was established in the doctrine, and went with the Primitive order, being always ready to defend the cause and support it until his death.

Elder Wm. Luce preached a short discourse on the funeral occasion on the subject of the resurrection, which was always a glorious theme with him. Although I feel lonely, I feel to praise the Lord for his goodness in sparing him so long. We lived together sixty-one years, and then the Lord took him quietly, to rest forever. He had no trouble about his temporal affairs, but talked a great deal about the departures of some from the doctrine of the Bible. No one was ready to talk with him on the Scriptures, as there are none in the neighborhood except our own family who love the doctrine we believe; but we have good neighbors.

Dear brethren, the SIGNS has been a great comfort to us, especially during the last year, as we could not get to our meeting often, and but few of our order come to see us. I wish Elder D. Bartley, and many others I could mention, could come once more; but I do not expect to be here very long, as I am in my eighty-eighth year.

MRS. S. R. COOPER.

BROTHER O. R. Williams died at his home in Shelby Co., Ky., March 6th, 1889, in his eighty-sixth year.

He took a cold, and lived but eight or ten days after he was taken sick. He was born July 21st, 1803, in Clark Co., Ky., and was the second son of Wm. W. and Margaret Williams. He was twice married. His first wife was Nancy Robinson, daughter of John Robinson, of Lafayette Co., Ky. She died in 1831, leaving one daughter and one son. The daughter is the wife of the writer. Her brother has been dead over thirty years. His second wife was Mildred Flinn. They were married in 1833, in Clark Co., Ky. To them were born eight sons and five daughters. Eight of them are yet living.

The subject of this notice was baptized by Elder J. F. Johnson. Brother Johnson preached at his house, and baptized him in the creek near by, having previously joined at Bethel, where he attended regularly as long as he was able. Being very feeble for the last two years, and living about fourteen miles from the meeting-house, he could not attend. He was an orderly and consistent member of the church, a kind husband, a good neighbor, upright and prompt in all his dealings with his fellow-men. By his request there was no funeral service. He was buried in the family grave-yard in the garden, all his children being present but one, with a number of his grandchildren. His last wife has been dead nearly twenty years. May we all walk in the footsteps of his christian walk, is my prayer.

J. A. MONEY.

B. F. Watson was born in Adams Co., Ohio, March 5th, 1841, and died in Miami, Saline Co., Mo., March 20th, 1889.

He was united in marriage with Miss Sarah E. Hawk in December, 1859, and emigrated to Missouri in September, 1872, living some time in Carroll Co., and afterward in Saline Co. He was a son of our dear brother, the late Deacon Joseph M. Watson, formerly of Ohio, but who died a few years ago in Wakenda, Carroll Co., Mo., and his beloved consort, our venerable sister Watson, who now lives in the

same place. I was informed that Mr. Watson suffered greatly during his last sickness, which continued more than two weeks, but bore it very patiently, and expressed himself as being not so much troubled about earthly things (though having many strong ties to bind him to earth) as concerned about his future state and heavenly things. He had not professed religion, but spoke many things, and seemed exercised in such a way as to lead us to indulge in the fond hope that a good work was begun in him; and if so, "we are confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." May the Lord comfort the bereaved ones.

He leaves the wife of his youth, with ten children and five grandchildren, to mourn the loss of husband and father; also his aged mother, who is blind, desolate and afflicted, but trusting in the Lord, and as bright an example of patient waiting on the Lord with sweet confidence and humble resignation as I ever knew. May the Lord continue to show himself unto her better than husband and sons, and unto her give in his house and within his walls "a place and a name better than of sons and of daughters," yea, an everlasting name, that shall not be cut off. He leaves also four sisters (one of them helpless and afflicted), several nephews and nieces, with many other kindred, to follow in the last solemn journey. May the Lord "so teach us to number our days that we may apply our hearts unto wisdom," and "make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

R. M. THOMAS.

St. JOSEPH, Mo., May 9th, 1889.

Mrs. Mary Shields, relict of Nathan V. Shields, was born in Harrison Co., Ind., April 9th, 1815, and departed this life Dec. 22d, 1888, aged seventy-three years, eight months and thirteen days.

Her maiden name was Kingery, and on March 5th, 1835, she was united in marriage with Mr. Shields. The next year they came to Illinois, and located in Woodland Township, Fulton Co., where she resided until her death. She united with New Providence Church of Regular or Primitive Baptists in the winter of 1853, in which faith she lived a humble disciple of Christ until her death. This dear sister was so conscientious and honest in her profession that, many years after she became a member, she requested the church to allow her to be baptized, as she had been led to believe that her first baptism had not been legal. Her request was granted, and I baptized her. I have known this dear sister for more than thirty years as a humble and devoted follower of her Lord and Master, whose house was ever open to entertain the brethren and to feed the poor, and who was a faithful wife and an affectionate mother. She had ten children, six of whom survive her.

Her last sickness did not last over two days and a night; and the weather being bad, and I out of reach, the family postponed her memorial services until last Sunday, when I met a large audience in the village of Summum, and spoke to them concerning Christ and the resurrection. May the Lord bless the sorrowing children and relatives with resignation to the divine will.

I. N. VANMETER.

MACOMB, Ill., May 2, 1889.

DIED—At the house of her father, near Rock Springs, Lancaster Co., Pa., Laura F. Jenkins, in the twenty-ninth year of her age.

The deceased was a daughter of brother George and sister Susan Jenkins, both members of the church at Rock Springs. They, together with their entire family, attended our meetings at that place while they remained at home. The deceased

was not a member of that church, as were five of the sisters, but was surely in possession of the same blessed hope, the reason of which she was enabled to express by her interesting letters to the writer of this notice, as well as to others, on the subject of the Lord's gracious work in her heart. Her regular attendance at our meetings gave us opportunity to notice the growing interest in the things of the kingdom. The pleasures of the world, which are generally enjoyed by the world, seemed to have but little attraction for her; but she had a hungering after righteousness, and a great desire to be among that number who are accounted the people of God. She was much beloved and esteemed at home and abroad where she was known. Gentle in her disposition, patient and forgiving, she manifested great patience and calmness in the closing days of her life. When told that her case was alarming, she with more calmness than those around her replied, "I am willing to go." And to further questions she answered, "I have a Savior, in whom is my trust." Her disease seemed to be of the stomach and bowels. After suffering severely about the space of twelve days, enduring patiently, she fell asleep on April 20th, 1889. The funeral took place on the 23d, and was attended by all the family except one son, who is at a great distance from home; also by a large gathering from the surrounding neighborhood. The interment was at Rock Springs, with some remarks on the occasion by the writer.

Those who depart are often more composed than those who remain. She leaves eight sisters and two brothers, together with her parents, a little longer to remain on these earthly shores. May the Lord bless them.

WM. GRAFTON.

FOREST HILL, Md.

DIED—At her son's residence, while visiting, near Fossil, Gilliam Co., Oregon, my wife, Jane Hale, on March 2d, 1889, in the sixty-second year of her age.

She joined the Regular Baptist Church in Cass Co., Mo., in 1847, and was baptized by Elder W. M. Ousby. Her membership at the time of her death was in Friendship Church, at Mayville, in the vicinity where she died. She was a great sufferer for many years from disease of the liver and kidneys. She was firm in the faith of God's predestination and election, which was the only ground of her hope. Notwithstanding her sufferings were great and her speech difficult, yet in the very extremities of death she could exclaim, in a strong, clear voice,

"There's not a cloud that doth arise  
To hide my Jesus from my eyes."

And again, "All will soon be light, brethren and sisters. It's enough! it's enough!" Blessed be God, who will be with his chosen in life, and in death will not forsake them.

I remain your little brother,

H. J. HALE.

THE above was written by our beloved brother Hale. I will add that I have been personally acquainted with our dear departed sister for nearly two years, during which time I have had the pleasure of meeting her often in "the house of God." Her faithfulness in filling her seat is worthy of imitation. I have seen her there frequently when she was hardly able to be out of bed, and had to be helped into the house. She delighted to hear the glorious tidings of salvation through Jesus, and to converse with her brethren on the glories of his kingdom. Hence we feel that though there is one less to adorn the church on earth, there is one more added to the church triumphant. Peace to her slumbering dust, till she awakes in his likeness. Your brother in hope,

JAMES C. TURNIDGE.

MAYVILLE, Oregon.



SISTER Annie Garrett, after long and painful suffering with consumption, departed this life April 23d, 1889, in the forty-ninth year of her age.

She bore her affliction patiently, and was conscious in her last sickness that her departure was at hand, and longed to depart and be at rest. Sister Annie was baptized in the fellowship of Ebenezer Church, in this (Loudoun) county, by Elder Leachman, several years ago, and continued a worthy and highly esteemed member, adorning her profession by a meek and quiet spirit, which is in the sight of God of great price. Thus another one of the little flock at Ebenezer has been called to her long home, and we are left to mourn; but we sorrow not as those who have no hope, feeling assured that our sister is not dead, but sleepeth. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" in the morning of the resurrection.

Sister Annie leaves many relatives and friends, by whom she was beloved, and to whom we extend our sympathy, praying that the Lord may sanctify this afflictive dispensation to their good, and give them resignation to his righteous will.

E. C. TRUSSELL.  
PAXSON, Va., May 2, 1889.

Elizabeth Johnson departed this life, after a serious illness of three weeks, on April 12th, 1889, aged seventy-six years and twenty-one days.

Her health had been remarkably good all her life up to the time of her last sickness. She was born in Hardin Co., Ky., and at the age of about eighteen years she removed from thence with her parents to Indiana, and settled almost within sight of where she lived and died. She was twice married, her first husband dying soon after their marriage, leaving her with two children, one of which soon died, the other surviving to the age of twenty-four years. Soon after the death of her first husband she again married, by whom she had five children, four of whom survive her. Her last husband died May 9th, 1874. She united herself with the Regular Baptist Church at Bethlehem, near where she lived, over forty years ago, when her only way of going was on horseback, carrying as many as three small children with her, the distance being about five miles; but she was seldom absent. I think Elder Joel Hume baptized her, who still survives at quite a ripe old age. She was much devoted to the reading of the Bible and the SIGNS OF THE TIMES, and to the cause of religion in general, and the poor and afflicted always received a helping hand. Our affections are great, but let God's will be done.

SISTER Manerva J. McDonald died Feb. 23d, 1889, aged sixty-eight years, six months and eighteen days.

Sister McDonald was born in Lee Co., Va., of humble parents, her maiden name being Shumate. She professed a hope in Christ at the age of twelve or thirteen years, and joined the Primitive Baptist Church at Big Springs, Claiborne Co., Tenn., and afterward, by letter, Union Church, Union Co., Tenn., and lived a faithful and orderly christian until called home. Sister McDonald was confined to the house for many years before her death, not being able to walk a step. She was able to sit up in her chair and read her Bible, which was her great delight. Her husband, who preceded her but a few years to his reward, was a faithful and able minister of the gospel. She leaves five children, four girls and one boy, with many relatives and friends, to mourn their loss; but our loss is her eternal gain. We mourn not as those who have no hope; for we believe that when Christ shall appear, those that sleep in Jesus God will bring with him.

JAMES McDONALD.  
SHARP'S CHAPEL, Tenn.

LITTLE Charlie W. Green, infant son of Charles W. and Sallie R. Green, and grandson of Peter and Sarah C. Meredith, departed this life Feb. 20th, 1889, aged seven months.

Just as the tender blossom was opening into life to gladden our hearts, and to enliven the family circle with his sweet smiles, it was plucked by the rude hand of death and borne in triumph to the grave. This makes three little ones that we have lost inside of three years. May the Lord, who gave, and who also hath taken away, sanctify the heavy stroke to the good of his bereaved and sorely chastened parents, and enable us to realize that it is God, and that he doeth all things well; and may we bow to his holy will and say, "Thy will be done."

SALLIE R. GREEN.

PETERSBURGH, Del.

### ASSOCIATIONAL.

THE Warwick Old School Baptist Association will meet, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (5th), 1889, and continue in session until Friday evening following.

Those coming from the east or west by the New York, Lake Erie & Western R. R. will be met at Howell's Depot on the arrival of the way train from the west at 1:00 p. m., and on the arrival of the Orange County Express from the east, which leaves foot of Chambers St., New York, at 4:30 p. m., arriving at Howell's at 7:15 p. m., on Tuesday.

A cordial invitation is extended to all our brethren and friends to meet with us.

BENTON JENKINS.

THE Chemung Old School Baptist Association will be held, if the Lord will, with the Vaughan Hill Church, Bradford Co., Pa., on Wednesday before the third Sunday in June (12th), 1889, and continue in session the two following days.

### YEARLY MEETINGS.

PLEASE publish a yearly meeting to commence at four o'clock p. m. on the 7th day of June, being Friday before the second Sunday in the month, to be held with the New Hope Church, in Dwight, Butler Co., Neb., on the line of the Free-mont, Elkhorn & Missouri Valley R. R.

This meeting is for the purpose of preaching and consultation as to the advisability of organizing a yearly meeting compact for some of the churches in this part of the state.

A cordial invitation is extended by the brethren of New Hope Church for all that can to meet with us on this occasion.

JAMES M. TRUE.

A YEARLY or two days meeting will be held with the Clovesville Old School Baptist Church, the Lord willing, on the fourth Saturday and Sunday in June (22d and 23d).

A cordial invitation is extended to all lovers of the truth, and especially ministers of our faith and order. Those coming by rail will stop at Griffin's Corners station, where they will be met with teams and conveyed to the place of the meeting.

O. F. BALLARD, Church Clerk.

A YEARLY meeting will be held, if the Lord will, with New Hope Church, in Greenbush, Warren Co., Ill., beginning at four o'clock p. m. on Friday before the third Sunday in June, at which meeting, on Saturday, a council is expected to convene for the ordination of brother H. E. Puris to the gospel ministry, if thought advisable. The friends of the cause of Christ are invited.

I. N. VANMETER, Pastor.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
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IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 5, 1889.

NO. 23.

## POETRY.

### THE BIBLE.

DON'T tempt me to leave it,  
For in it I find  
Ten thousands of blessings,  
And comfort of mind.

There's no other volume,  
Wherever I look,  
Can teach me the doctrine  
As this blessed book.

Such wholesome instruction  
Is found on each page!  
O that it at all times  
My mind would engage!

It warns me of danger,  
And points out the way  
The christian should travel  
While prisoned in clay.

It tells me of heaven—  
Abode of the blest,  
The great resurrection,  
The pilgrim's sweet rest.

O go away, skeptic,  
And stop your vile war.  
Your words are like poison,  
Your talk I abhor!

I know that you'd love it,  
And read it the more,  
Fall down in contrition,  
Your Maker adore,

If once you could see him,  
And know him as I,  
A God of great mercy,  
Above you so high.

Once, like you, I labored  
To prove it absurd;  
But then for the reason—  
I never had heard

The voice of sweet Jesus,  
Who quickens the dead,  
And turns them from Satan,  
By whom they are led.

GEORGE A. BRETZ.

ALBION, Ind., May 22, 1889.

### I AM BLACK.

THE astonished bride exclaims, Can it be true?

Can he a vile and sinful worm renew,  
And cleanse and beautify and love me so?  
Then haste, my soul, make speed, unto him go.

But if he can, O tell me if he will;  
Or I am lost, undone, and wretched still.  
I know where'er he loves he will be true;  
But I have spurned his love and mercy too.

I would not listen to his gentle voice,  
But made the world and death and hell  
My choice.

Depraved in life, defiled in every part,  
In thought, in lip unclean, deceitful is my heart,

A filthy mass of foul, polluted rags;  
Hide me, ye rugged rocks, beneath your crags.

My heart is hard, and like your flinty stone;

Sure I could not be thus if I am one  
On whom his everlasting love was fix'd;  
How can such filth and purity be mix'd?  
His blood, I know, can wash the foulest stain,

And ease the broken heart of all its pain;  
But I can only cry, "Behold, I'm vile!"  
My heart like unto adamant the while.

—Gospel Standard.

## CORRESPONDENCE.

"AND I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go 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."—Rev. xvi. 13, 14.

DEAR BRETHREN:—I have had a view on the above Scripture for some time, but never felt like expressing it till I read the editorial of March 6th, in which the missionary subject was discussed by you, with quotations from Mr. Taylor, of England, in which are set forth missionary labors in a light that is not commonly received. As I believe the above Scripture has a bearing on that subject, I will try to write a little, and leave it to your disposal.

First. What is meant by the dragon, beast and false prophet? I believe the religion of the world is here represented. The dragon represents Pagan religion—a religion without Christ, and founded on good works, good morals, &c. The original word signifies wild beasts, or animals. As this religion is without any particular training, culture or profession, it is not necessary to subscribe to any particular creed or form; but if a man is good, and does the best he knows, he is all right for heaven. This division embraces a large portion of the earth, and many individuals in what are called "christian lands," and some organizations, such as Unitarians, Free Masons, and some others.

Second. The beast represents a religion with the name of Christ—seven women laying hold of one man, but eating their own bread, and wearing their own apparel, only wishing to be called by his name, to take away their reproach. This division embraces the Roman Catholics, Greek church, and the image of the beast, which represent the daughters of Mystery, Babylon. The original word from which beast is translated signifies domestic, trained beasts, or animals (if I remember rightly, I have this translation from brother Purington's writings), and represents the training that is necessary to make a profession, subscribe to a creed, or comply with conditions. Hence the great zeal of the votaries of the beast for training the young. When this training is accomplished the dragon gets up, and the beast sits down in his seat; as it was when Pagan

Rome gave way to "christian" Rome. Hence they worship the dragon, and they worship the beast. The beast that came up out of the earth, which made an image to the first beast, had horns like a lamb, but spake as a dragon. I have heard the same preacher, from the same desk, on funeral occasions, worship the beast and the dragon. For instance, the subject was a professor of religion, and he will be saved, because he joined the church, had the necessary training to comply with the conditions; but not one word about entire dependence on the merits of Christ as the only hope. Perhaps the next will be a non-professor, and he will be preached to heaven because he was a good, upright man, and dealt justly with his neighbor. Not one word about Christ. Herein is where the beast that came up out of the earth spake more like a dragon than the beast that they made an image of; for the Catholics claim no salvation outside of their church. Here is why Masons differ in regard to theirs, being a religious institution, while those that have never joined the beast or his image say it is just as good religion as they want; and those that have accepted the beast's training say it is not a religion at all, but a moral institution: hence it is a mixture of dragon and beast.

Third. The false prophet represents Mohammed, who has about two hundred million followers.

Three unclean spirits like frogs. Having identified, as I trust, the characters out of whose mouths the three unclean spirits came, I will say that I believe the missionary spirit of modern times is represented by the frogs. Unclean spirit, in the Scriptures, frequently represents a spirit of idolatry; and anything short of the true, spiritual worship of God is idolatry. False religionists have always been very zealous and anxious to convert people. Our Lord said to certain characters, "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."—Matt. xxiii. 15.

If I am right in my application, then there is some adaptation of modern missionism to the natural habits of frogs. The frog is an amphibious creature, and can live in water and out of water, and uses both. So the unclean spirits like frogs can go in the water and immerse, or stay on land and sprinkle or pour. There are some frogs that

never go near the water, except to lay their eggs. These represent the Catholics, and some of her daughters, who refuse to immerse. Their eggs represent the seed of false doctrine; and when hatched out they are a tadpole, which is all head and tail. The head represents natural reason, and the tail false instruction. There are six stages from the tadpole to the frog. Then it has lost its tail, and has legs, and is ready to propagate its species. So the unclean spirits have their degrees, from the nursery up to probation, and then confirmation, &c. When they do not need instruction they have lost the tail, and have legs to get around, and give false instruction, and thus raise a brood like themselves.

Now in order that these unclean spirits may lay their eggs in quiet waters, to insure a good hatching and good success, it may seem necessary to them to send the sword before them to subdue the nations, or import handcuffs to terrify. The sword was Rome's first method of "christianizing" the world; and also Mohammed, the false prophet, used the sword to convert to his faith. But this was succeeded by fawning Jesuits, begging money to send missionaries to the heathen, which was the start of modern missionism.

"For they are the spirits of devils, working miracles, which go 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." The Protestant or two-horned beast that came up out of the earth, "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live."—Rev. xiii. 13, 14. We see the features of the beast in the image; but they have not the power to send forth the sword and handcuffs.

"For they are the spirits of devils." The devil working in and through the depravity of the human heart is the source of all false religion; and the endless, bottomless, depravity and corruption of the natural heart is the bottomless pit, out of which the dragon and beast ascended, and also the spirit of the false prophet. The unclean spirits, like the locusts, that

came out of the smoke of the bottomless pit, "had a king over them, which is the angel [god of this world] of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."—Rev. ix. 11.

When we think of the persecutions and diabolical things that have been carried on in the name of religion, we may conclude it is the spirits of devils, that go forth to the kings of the earth, to prepare them for the great day of God Almighty. "And he gathered them together into a place called in the Hebrew tongue Armageddon." "And there were voices, and thunder, and lightning; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts [dragon, beast and false prophet], and the cities of the nations fell [subdivisions into sects]: and Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Rev. xvi. 16, 18, 19.

It seems, according to Mr. Taylor's account, quite expensive to make "christians" out of the heathen—in northern India, nearly one million dollars per head; China, over four thousand five hundred dollars; in Ceylon, nearly three thousand dollars. Blind zeal! Not one of these converts has ever been shown their helpless, sinful condition in the sight of God. But if God should open the blind eyes of one of them, they would soon get away from modern missionary teaching, which at best can only convert from one error to another. One grand reason why they fail is because they have not got general control of the education of the young; for they have but little influence with the adult. But if they could get control of the young, to sow the seed of false instruction, they would soon hatch a brood of tadpoles, which would soon become unclean spirits, like frogs. This is what caused the leaders in proselyting to seize the Sunday School, and change it from a secular institution to the great auxiliary of their churches, to fill them with graceless professors. "Who is like unto the beast?" Who is able to make war with him? "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."—Rev. xiii. 8.

The foregoing was written some time ago, and laid aside through the pressure of business; but I have concluded to add a little more, and send to you to read, and do with as you may think best.

It is generally conceded, I believe, that the great red dragon, having seven heads and ten horns, represents Pagan Rome; and the beast that John saw coming up out of the sea represents "christian Rome," so-called. But it is the spirit of

these things that I am considering. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world." Now I believe the spirit of the dragon is that natural, universal, inherent principle or belief in man that he can do some "good thing to inherit eternal life." This is a child of the devil, and is ever ready to devour the "man child," and believes what the serpent said, "Ye shall not surely die." Hence, according to that, man is not dead in trespasses and sins. "And I will put enmity between thee and the woman, and between thy seed and her seed." "And there was war in heaven [Jewish heaven]; Michael and his angels fought against the dragon [Pagan idolatry]; and the dragon fought, and his angels."—Rev. xii. 7. So the dragon-spirit, that comes out of the heart or bottomless pit, tells men they can do something to be saved; and the beast tells them what to do to be saved; and the ignorance of the dragon gives way to the instruction and culture of the beast. "And the dragon gave him his power, and his seat, and great authority." Thus the teaching of the beast leads men to hate and persecute the truth more than before they made a profession. But the seed of the woman shall bruise the serpent's head; and that, too, in every vessel of mercy. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. xxvii. 1. When that is the case, they are driven away from the refuge of lies, and know of a truth that man is dead in sin, and now believe what God said, "In the day thou eatest thereof thou shalt surely die." Such characters know they cannot give life to the dead, and that if God wanted to send the gospel to heathen lands he would do it in his own time and way, independent of the modern frog-system.

Yours in gospel bonds,

JOHN DOWNEY.

VARNA, Ill., April 30, 1889.

LOUVALE, Ga., May 8, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I wrote you not long since on the subject of preaching, and felt then that I would finish it up; but now I do not really know exactly what points were presented. I have been exercised in mind of late more upon that subject than any other; and without remembering what has gone before, I will write again. I have just read brother Moyers' letter in the last issue of the SIGNS. The prevalent notion with many seems to be that preaching was designed to quicken souls dead in sins and trespasses into divine life, and to save souls eternally from hell. But when we go to revelation and experience, we find it contradicted. We find, however, a salva-

tion in preaching; yet not an eternal salvation, but a salvation to believe in Christ; as it is truly said by the apostle that the promises of God are yea and amen in Christ Jesus, to the glory of God the Father. But out of Christ we do not find any promises; for it is only in, through and by him that we have life and salvation.

I have understood that God ordained preaching for a purpose, and I believe there is a special purpose in preaching. I feel like I am prepared to say that if preaching is to quicken dead sinners into life, I am no preacher, for I have no knowledge of one ever having been quickened by my preaching. I believe there is a sense in which gospel subjects are quickened in hearing and practicing that which is enjoined upon them in the gospel of Christ; but it is a quickening to obedience, and not into divine life. That, we understand, comes alone by the Spirit of God, who quickeneth the dead. The voice of Jesus alone gives life, while the proclamation of the promises of God does stimulate and arouse the true believer to activity and obedience. Paul could say, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This belongs alone to the believer in Christ, and not to the world of the dead in sins and trespasses. I believe that preaching is now one of the chief blessings today bestowed upon the household of faith; and it affords me much comfort to know that there are a great many of the heirs of grace who appreciate preaching, and are ready to hear it and heed it. Whether we all conceive the grandeur and glory of it or not, there are some who seem to so esteem it that they can find time to forsake all and go and hear it. I have traveled a good deal lately, trying in my feeble way to present the word of life in preaching, and many have attended the meetings, and the Lord has seemed to bless me with utterance, to speak comfortably to Jerusalem, and to preach the cross of Christ; not with wisdom of words, lest the cross of Christ should be made of none effect. Then I would ask, If it is not to be preached with the wisdom of words, what is the use of these so-called theological seminaries? Paul seemed to believe that the words which the Holy Ghost taught were the proper words; and I wonder if the Holy Ghost has exhausted the vocabulary, and calls on men to supply, out of the scanty store of human learning of the sciences, things for the kingdom of God. We may well ask in this age, What is preaching? Discoursing on a religious subject is the broad meaning of the word, and its common acceptation. But now we ask again, What is preaching the gospel of Christ? Our understanding is different from that of all others. I believe the church has judicial ability touching this momentous question. Judgment is given her. She judges them that are within; and the gospel is

within the church, and she is the proper judge; and by reason of divine wisdom, she can tell the difference between the true preaching of the gospel of Christ, and that which is called preaching the gospel of Christ. Sometimes even the ministry preach the gospel only in letter. She is the judge of that also. They preach it in the letter and spirit. She is the judge of that also. And we know that the letter killeth, but the Spirit giveth life. The church often hears what is called preaching, but she can well distinguish between a good moral lecture, and good advice, and preaching the gospel of God, not in word only, but in the power and demonstration of the Spirit.

Samuel Jones, and Mr. Talmage, and a whole host of such, can never have any encouragement from the church of God; for the church knows that what they preach is but slang, and vituperation, and denunciation, and moral lectures, and literary production, which rise up out of the earth, which are sensual and devilish, not having the Spirit. While Mr. Talmage is free from slang, there is not to the true, humble saints of God a bunch of gospel grass in his preaching. It is full of literary bulrushes and historical weeds, fit only for a goat pasture; and we believe the goats feed therein and fatten upon it. But the church of our God needs a heaven-prepared pasture; not the wisdom of this world, but the wisdom which comes from heaven, the gift of God, through Jesus Christ our Lord. If judgment was entered into with those two characters, they need have no fears about being indicted for preaching the gospel of Christ. They would both come clear and go free. I regard the preaching of Samuel Jones to be the brass bell of hell and damnation, and the preaching of Mr. Talmage to be the itching ear preaching spoken of by Paul the apostle. The church of God is not bothered with such, nor could they gain the ear of the true church. She knows what is preaching; what it is for, as well as what it is. While we criticise these things, do we not obey the injunction to save ourselves and them that hear us from such vain delusions? We know our God has said that they would deceive the very elect, if it were possible. But, thank God, they cannot deceive them. God has so arranged, having planted the Spirit of eternal truth in the heirs of promise, that that Spirit will by no means commune with error. He that believes in Christ hath the witness in himself. That witness is true; and no lie is of the truth. Hence you see there is no communion between Christ and Belial, nor fellowship between light and darkness. We understand that the gospel, in the letter and spirit, is of God. Hence the Lord promised to be with the ministry; and every true gospel sermon preached, the



Lord is the author of. He is there. Truly may the ministry of Jesus say, What do we here, O Lord, without thee? Jesus said, "Without me ye can do nothing." And in our experience we feel to say, "Truth, Lord." The Lord, it is said, gave the word, and great was the company of them that published it. Jesus to-day is in the midst of the church, and speaks through such as he has chosen the will of God the Father. The pure minds of the saints are stirred up, and they are put in remembrance of these things, though by the new birth and the anointing they know all things, and are established in the present truth.

He who preaches Christ must be called of God, as Aaron was; and no man taketh this honor unto himself. They are in the hands of the Lord, and he turneth them about whithersoever he will. Jesus walks in the midst of the seven golden candlesticks, holding the seven stars in his right hand. The seven stars are the angels of the seven churches in Asia. He said, "Here am I, and the children which thou hast given me." He also said that he was one with his people. He sticketh closer than a brother. "Lo, I am with you alway, even unto the end of the world." Of God also it is said, "Who maketh his angels spirits, and his ministers a flame of fire." They are sent often as fire-brands, to consume the stubble of such as build straw pens on his sacred mountain. When people will build with wood, hay and stubble, they ought to know that the fire from heaven will consume such stuff as arises from men's carnal notions. God's word is compared to water, and also to fire; showing the perfection there is in God, who is the author and finisher of our faith. So we understand that, in a sense, preaching the gospel is compared to the two-edged sword. So we believe that true preaching also serves as the sword placed at the tree of life in the garden to keep the way of the tree of life, lest man should put forth his hand and eat, and live forever. We understand that God calls whom he will, and qualifies them to preach his word; and we believe the true qualification to be faith, and the revelation and Spirit of God; that carnal reason does not figure in this, but all is to the praise and glory of his grace, who has called us to glory and virtue. Paul said, from an inward consciousness of the obligation on him, "Woe is unto me if I preach not the gospel." He was called. He first partook, and afterwards ministered in those things he had partaken of. Isaiah also felt the same woe in refusing to speak that which God bade him speak. God prepares them as he will. He caused Paul to turn aside into the Arabian desert for three years before he was fit to preach. He there, by revelation, learned how to count all his earthly wisdom but dung, that he might win Christ, and be found in

him, having a righteousness by faith, which was not a law righteousness, but a revealed righteousness. How solemn it is to hear the gospel of Christ indeed. It is the oracle of God. And how solemn to speak his word. Paul said that he came with fear and trembling, and his speech was that which the Holy Ghost taught, comparing spiritual things with spiritual. "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." Ezekiel seems to have had a correct view of gospel preaching in his vision of the living creature which was in the wheel. I believe the brazen laver with the four oxen, with their faces, represents the word of the Lord; and I believe every true gospel sermon looks in every direction; for the truth is perfect. Also, that the four beasts spoken of by John and Ezekiel mean the same thing, and illustrate the character of those who are called of God, as Aaron was.

Blessed are the people that know the joyful sound; for the sound shall go forth; and the word of the Lord shall go forth from Jerusalem. Who can stop or hasten the work of the Lord in his word? "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."—Isa. lv. 10, 11. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jer. xxiii. 29. The washing of water by the word has a meaning. The Bible teaches something about the fuller's soap. So we believe that when the word of God is preached, soap and water are used in cleansing. I think I have seen the flock going up after they were washed by the word. "Now ye are clean through the word which I have spoken unto you," said Jesus. That cleansing is now going on by God's order. Preaching the gospel saves the believer from the snares of men and the gins of deceitful workers. Where the pure gospel of Christ is preached, it delivers the flock from their fears; and during preaching, God descends in blessings on the heads of his flock, and they are kept out of error thereby, saved from the institutions of men, the errors of the wicked, who would rob Christ of his honor and glory. The thief steals men's money; but these religious thieves try to steal Christ's glory; and they are the meanest of all thieves, claiming the honor of saving souls by their preaching which they have invented. But God's dear people are delivered from such evils.

I have written a few things, but

have merely touched on the subject. It may be that some one else will also feel inclined to write upon the same subject.

Yours in hope,

W. LIVELY.

WOODSTOCK, Mich., April, 1889.

DEAR BRETHREN:—When our highly esteemed brother, Elder L. B. Hanover, was at our place to attend the sad burial rite of our late lamented sister Elizabeth Swartout, he talked to me of the meaning of some portions of Scripture, and suggested that if I should feel like writing upon them, I should do so. But the Scriptures referred to have not been in my mind at all; and I told the dear brother that I never ventured writing upon a subject unless it had been in some measure working in my mind. But he also gave me another subject, which has kept somewhat in my thoughts; and in respect to his wishes for me to write, I will try to express the thoughts I have, subject, of course, to your disposal.

The words referred to are these, "Let him that is taught in the word, communicate unto him that teacheth in all good things." Quite a number of passages of Scripture occur to my mind which are given something after the same manner as the one just written; such as, "Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord; and he will have mercy upon him; and to our God, for he will abundantly pardon." We cannot think the Lord made any mistake when he gave us the record for our learning, instruction, &c. I have thought the admonitions, reproofs and corrections in the Bible are greatly needed by me, if by no other one, and often these things are made a comfort to me.

But I will return to the words repeated to me by the brother. He seemed to carry the thought that he, being a teacher, and I, being taught in the word, could communicate unto him some spiritual good thing. This was a little astonishing to me, and after a little reflection I told him that I could give him the general idea of the Scripture repeated, and that was, "Let him that is taught in the word [spiritual things], communicate [of worldly things] unto him that teacheth." Just the same as Paul speaks of when he says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" But the dear brother did not seem to fully receive that explanation, so I have been trying to find what else it can mean. Yet I still truly believe this to be one meaning or a part of the meaning of the words, although there may be other considerations attending it. "To do good and to communicate, forget not; for with such sacrifices the Lord is well pleased," is what we read. But if these are all worldly

things or goods, I would have to beg pardon for interpolating a word, and say, all (temporal) good things. But as the subject works in my mind, I have come to the conclusion that the "all good things" here refer to the teaching, and not to the communicating. We truly feel that it is a great wickedness to give a wrong coloring or shade to the Scriptures; and that is not what I am trying to do, but I am writing my honest impressions in the matter. Paul says of carnal things that they are no great things, nor great consideration if he should reap them of his brethren. He never seemed to set a very great price upon worldly goods. So I hardly feel that we could call them "all good things." I fear I do not make myself understood. It is like this, "Let him that is taught in the word, communicate unto him that teacheth in all good things." It does not say anything about the bad things. The teaching is in all good things. Are not these truly good things of the kingdom of our God? Let him that is taught in the word communicate unto him that teacheth in all these things. We must still think that temporal things are a part of the communicating here referred to; yet there may be variations in the case, or other things also included, for one may be truly taught in the word, and yet have no temporal things to communicate. "It is required of a man according to that which he hath, and not according to that which he hath not." Yet if one hath nothing to give in carnal things, and is yet truly taught in the word, he can acknowledge the same. He can assure the faithful teacher that he hath been taught, built up, strengthened, edified, altogether blessed in receiving the spiritual teaching; thus encouraging his pastor, in giving him to know that his labor is not in vain in the Lord. He may not selfishly close his mouth and show an indifference to so great a blessing as a teacher in the gospel. He can let him know that his soul has feasted and been made glad by the heavenly messages brought out of the store-house of our God, and that the teaching is appreciated. We can give him the humble hospitality of our home, making him feel that he is a most welcome guest; can receive him indeed as an angel, or messenger, of the Lord, ministering to his necessities with our feeble hands as best we can, feeling that we can never repay him for the precious and priceless gift of edification which the Lord has bestowed upon him for our benefit. The queen of Sheba could say of Solomon, "Because the Lord loved his people, therefore made he thee king over them." We know that it was for the love God had to his people that he gave them his Son to die for them; and in him, and for his sake, are all blessings given unto us. "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." When the Lord wished to bless his people, he gave them pastors after his own heart; gave them teachers which they could understand. In our sorrowful journey here, let us turn back in our minds and remember what a great favor the Lord has bestowed upon us in the gospel ministry; how nearly all our life we have been favored with the joyful sound, with the glad tidings of great joy, and with the blessing of knowing the joyful sound. In our highest days of spiritual light we have been carried into the height, even into the mansion of the Lord, by the gifts of the teaching ones that the Lord has given unto us. We never can express to them the joy and comfort they have given us. They have welcomed and given us a place in the house of our God, through the ordinances as administered by them unto us; and when the dark hours have fallen upon us, when could we need them more? They have ever been ready to give us encouragement when spiritual darkness was ours; patiently have they borne our murmurings and our peevishness by the way. When the time has come that the Lord has seen fit to remove the light of our eyes from us, when death hath taken our precious ones away, then they have spoken to us words of the better life, of the better country, the heavenly. Only one year ago my aged father was called away, and it is yet present to my memory how my saddened thoughts were carried away with the hope of the better resurrection. Now again another one, a choice one of the little flock, has gone, leaving us sad and lonely. O how precious and lovely do they seem toward the last, as they are moulded more and more into the image of him who was meek and lowly in heart. What a strange spiritual beauty and grace adorns them, far surpassing all natural loveliness. Nearer and closer do they draw to us; and when we know that the natural tie is breaking, yet the strong, sweet spirit of love is growing stronger and stronger; and when at last they are gone, how it does cheer us in our desolation to have the coming of a faithful servant of God, to bring us sympathy, comfort and consolation, telling us of the life that never dies, of the final victory, carrying our minds from earthly to the heavenly things, so that in faith we almost say, "O grave, where is thy victory? O death, where is thy sting?" Also, bringing to our minds with such a realizing force that it is but a little while we are to stay here, but a little while to mourn; that the dear ones are not to return unto us, where all is mourning and death, but we are to go to them, where all is joy and life, even to be with Jesus, and see his glory, which he had with the Father before the world was.

Asking brother Hanover to receive

the above as an endeavor to communicate, I remain a very unworthy sister,

KATE SWARTOUT.

OTEGO, N. Y., Jan. 16, 1889.

DEAR BRETHREN EDITORS:—I believe January is the month that for several years I have written a little for our dear family paper, the SIGNS, and for some little time the desire to do so has been continually before me; and now, if the Lord is pleased to give me suitable words to express my feelings, all will be well, and it may be that some one of the little ones may be comforted the same as we have been while reading the excellent communications from our dear kindred scattered over this widespread country. I am not afraid of my dear brethren and sisters, who have been taught of the Lord to know their own nothingness, and the vileness of their carnal, depraved heart, the temptations of Satan, that monster of all wickedness, who is ever ready to break up any comfort that is given to the trembling ones. It has been quite a battle for me to withstand the unbelief which came like a flood into my mind while thinking of casting in my little tribute of praise and thanksgiving to the God of all grace for his mercy and goodness in standing in and by his servants, keeping them on the sure foundation, so that our family paper, the SIGNS, comes forth clear clean from all creature works and notions. Praise his holy name, and shout aloud for joy, The Lord reigns; let all the earth keep silence. We have just entered upon another year, the events of which are known only to the Creator of all things. But alas! how little we know or understand of the mighty works of him who speaks and it is done; who said, "Let there be light; and there was light." If our mind can go back to the creation, we can trace the work of the Lord's hand in putting down rulers and nations, and in leading the little flock safely on until the gospel day, and the coming of the Messiah. Then the glory of the Lord shone with splendor, so that the shepherds who watched their flocks by night were guided by the star to where the holy child Jesus was cradled. Dear, humble soul, think of the plainness that surrounded the child Jesus. There was no room for him or the parents in the inn, nor is there to this day; but the heaven-born souls can find their own experience in every line. Simeon and Anna waited to clasp the child Jesus to their bosoms; and their joy was so great, their hearts so full, they were ready to depart, for their eyes had seen God's salvation. Let us, dear brethren and sisters, look back over our journey and see if we, though feeling so poor, and sinful, and vain, can look at the place where our hearts have been knit together in love, when the blessed Jesus has talked to us by the way. It may

be when we are at meeting, and the little lambs have come to the fold, to lisp forth in broken accents the dealings of the Lord with them, how they have been led from one place to another. Perhaps they have come clear from Babylon. It is a tedious journey for some, especially when they bring their robes with them. Better leave them for the natives of that city to wear. Nothing but the strength of him who is mighty to save can release the captives and let the prisoners go free. Our God has said that he will bring his sons from far, and his daughters from the ends of the earth, even as many as the Lord our God shall call. And they shall sit down with Abraham, Isaac and Jacob in the kingdom of God, to go no more out forever. Can the Lord's children find any rest or comfort outside of this kingdom? Do they not at times by faith see, as it were, the promised land, and while assembled together to testify of the goodness of their covenant-keeping God, feel that Jesus is in their midst? I know your hearts will respond, Yes, and the world with all its allurements put under our feet. What exalted strains flow from the heart when touched by the finger of God's love. I believe that at our June meeting this feeling of love was truly manifested. The King sat with his subjects, fed them through the earthen vessels, and told them they were his. Why should we ever complain at our lot, or the roughness of the way? Our Savior has passed through it all, and paid our debt with his own precious blood while bleeding on the cross. O that we may honor him in our daily walk and conversation, so that we may never bring reproach upon his holy cause. May our robes be kept white, and not be tarnished by going after the devices or fables of men. How needful it is for the true witnesses to stand firm in the faith which was once delivered to the saints. It means, does it not, that it never has changed nor ever will? What emotions thrill the heart while a poor sin-sick soul is enabled by sovereign grace to claim and hold those great and glorious things which are hid from the wise and prudent, but revealed unto the babes. Nothing is so helpless amongst all of God's creatures, or dependent, as babes. How well they represent the family of God. It may be said of us that we boast over others. No, that is not so. I can truly say that, for it has been a wonder to me ever since I first felt it, or it was made known to me, the work which I believe the Lord had commenced, and showed me what a sinner I was. It is a wonder still, and all I can say is, For so it seemed good in his sight. He does not ask vain mortals if he may save them. No. The record of his will says that they were chosen in him before time began, and are made manifest in time, as all his creatures are the work of his own hand. Abel was the first representative of

the royal family, born of the Spirit as well as the flesh. Could he boast over his natural brother? It was nothing that he could do, but he was brought into the warfare, and despised by his brother. The carnal mind has always hated the chosen of God, especially if it dwell in the same tent. Is it not a comfort oftentimes when we feel that we were born to die? The separation is taking place continually. Our friends, natural and spiritual, are being called home. Their warfare is then ended here below. No more chilly winds or cloudy sky to disturb them; but they see Jesus, their loved one; yes, see him as he is, and are made like him. May the Lord, who led Israel of old, lead his Israel now in paths of righteousness for his name's sake, and keep them from errors which are flooding our land; and when earthly scenes with them are over, he has promised to gather them as his own dear family, to surround the throne of God and the Lamb forever and ever.

We are very much pleased, and desire to be thankful to him who has, we believe, sustained the SIGNS OF THE TIMES for fifty-six years; and now to have it weekly seems like a miracle. How many isolated ones, who cannot hear the pure gospel proclaimed, are fed and raised up when they trace their own experience in reading from the pen of others, who are strangers to them in the flesh. But what a union in spirit! Surely God's children are all taught of the Lord, and great is their peace in being thus taught. I used to say in gone-by years that I could get some good things from good readers who professed to preach; but I believe the Lord showed me his servants, who were called by him to feed his sheep and lambs. We only have to look at the apostles to know who they are. In those days their pockets were not lined with sermons which they lent to each other; but the Lord told his servants that he would give them words to speak, and that he would supply all their needs. As he has spoken thus, he will surely do. I did not expect to write so much. Desiring your forbearance, I leave this to your better judgment, desiring of the Lord that as he has sustained our brethren editors, so he will continue. I know that each one of our little band would join in love to all the readers of the SIGNS.

As ever, your sister in hope,

C. L. FRENCH.

DAYTON, Wash. Ter., April 30, 1889.

DEAR BRETHREN BEEBE:—I have thought for some time of submitting to your better judgment and clearer spiritual vision my views on a certain text of Scripture, which I prefer to quote from Mark, as his statement is more enlarged on one point than the others, I believe, in stating the cause or foundation of the reply of Jesus on the subject, that of the sin against the Holy

Ghost, commonly called the unpardonable sin. The passage referred to is in Mark iii. 29, 30: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit."

Now that you may be able to understand the idea I wish to convey, I will state it here; and it is that there is no unpardonable sin; or, in other words, all sins are pardonable. And now, to prove this hypothesis, I will cite you to the twenty-eighth verse of the same chapter, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme." Now you see I have transposed the order in which this passage stands in the book, because I wish to use it as proof of the statement I have made; for when I begin to take the measure and to weigh the Lord's "verily," I find it outmeasures the heavens, and is more ponderous than the earth. Yea, it is deeper than hell, and higher than the satellites of glory. But that we may understand the Lord's meaning, it will be necessary to know the subject of which he is speaking. Then we must remember, first of all, that he said he was the Son of God; to prove which, he had been working the most astounding of miracles, of which a master in Israel had said that no man could do except God were with him. And to escape the logic of facts transpiring before their eyes, they said, "He casteth out devils by Beelzebub," or as in the twenty-ninth verse as above, and which saying of theirs forms the basis of Christ's saying, as in verse twenty-nine.

Now let us reason on the foregoing a little. Well, if the Lord had power to cast out devils or perform such miracles, then, according to Nicodemus, a master in Israel, he was of God; and this admitted, he could not lie. And the Lord's saying, "I am the Son of God," being true, the miracles which he wrought demonstrated that truth.

But if this position be disputed, then another reason or cause must be sought. And if no man could do such works, the cause must be supernatural; and therefore it being denied by them, the Jews, that Jesus was or is the Son of God, they said he cast out devils by the prince of devils. Well now, the claim of Jesus being the truth, all sins are pardonable. But on the other hand, if (hypothetically) Christ had only cast out devils by Satan, Satan's kingdom was dead; and also, there was no Mediator, and Christ was not the Son of man, as Mediator between God and men. Hence his language about sinning against the Son of man, and of forgiveness. But if the supposition of the Jews be the true one, then all sins would be unpardonable, because against God as a Spirit, without a Mediator between. And himself being the only one that

could fill this place, they, as well as all men, would be left without hope. But if the fact remains that he with the finger or Spirit of God cast out devils, as said Jesus, then surely "the kingdom of God is come unto you." And so this claim of his being the truth, that he was the Son of God, and had power to cast out devils, it follows that all sins are pardonable; for grace abounds to the chief of sinners, and his blood cleanses from all sin.

I. N. NEWKIRK.

### CIRCULAR LETTERS.

*The Baltimore Primitive Baptist Association, assembled with our sister church at Tuscarora, Pa., May 15th, 16th and 17th, 1889, sends greeting unto the churches composing the same.*

DEARLY BELOVED IN THE LORD:—In addressing you this Circular we feel first to thank the God and Father of our Lord Jesus Christ for every blessing of the past and present, and especially that we as an association are at peace, with no disturbing elements, no wrangling over words to no profit, neither a disposition to make a brother an offender for a word; and we realize "how good and how pleasant it is for brethren to dwell together in unity." We have been taught by experience and the written word of God that the church of Jesus Christ is composed of sinners saved by grace, who have been brought to feel the sinfulness of sin, and their lost condition, and their need of salvation. While realizing that they are sinners, they also have hope that Christ Jesus came into the world to save such. Paul says (and so does every quickened sinner), "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Some may object to the expression, "quickened sinners," as not being in the Scriptures; but Paul tells his Ephesian brethren, "And you hath he quickened, who were dead in trespasses and sins." The very same "you." Therefore sinners are the recipients of this great salvation, and experience in their hearts a knowledge of it. "We know that we have passed from death unto life, because we love the brethren." The sinner saved by grace has this knowledge, and therefore has hope. There is no hope nor need of hope except for the sinner. The man that sinned is the same that is to be saved, or is saved. Man became a sinner by transgression. "The soul that sinneth it shall die," which necessitates a sacrifice; and that sacrifice must of necessity be in the likeness of sinful flesh. "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." "For as many as are led by the Spirit of

God, they are the sons of God." The apostle is evidently here talking to sinners saved by grace. "To all that be in Rome, beloved of God, called saints." Grace and peace from God the Father and the Lord Jesus Christ are pronounced upon them. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." But except a man be born again he can have no part nor lot in this matter, neither any knowledge of salvation. To be born is to make manifest that which existed before. As we have been born of the flesh, manifest as children of Adam, we must also be born of the Spirit, manifest as children of God, heirs of God, and joint heirs with Christ Jesus; objects of his love and care, who are kept by his power through faith unto salvation, ready to be revealed in the last time. These are an elect people, begotten again unto a lively hope, to an inheritance reserved for them who are thus kept. The child of God, the sinner saved by grace, the same that was lost, but is now found, that was blind, but now sees, is kept. Jesus said unto the two disciples that John sent, "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This certainly is a marvelous change. When Lazarus came forth from the grave a living man, he was the same man, only raised from death to life; and Lazarus was a living witness to the fact. So was every one that was healed of any disease; and so, we understand, is every one that is born again, born of the Spirit, having Christ in them the hope of glory, and are living witnesses of this great change. This power is within, controlling and working in them to will and to do, causing them to walk after the Spirit. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. The words *now* and *then* seem to convey an important idea in this connection. "There is therefore," because in his experience the apostle realized his love for good, and his hatred for evil; and finding a law, that when he would do good, evil was present with him, he cried out, "O wretched man that I am! who shall deliver me from the [not *this*, as some have it] body of this death? I thank God, through Jesus Christ our Lord." Being delivered, there is now no condemnation to them (the same that were under condemnation) which are in Christ Jesus. Being freed from the law, there is now no condemnation. While under the law we were under condemnation; but Moses is now dead, and we are married to another, even to him who is raised from the dead, that we might bring forth fruit unto God. This then is the same man that was under con-

demnation who is now in Christ Jesus, "who walk not after the flesh, but after the Spirit." Some suppose there is a condition expressed here—that is, if you walk after the flesh you are brought under condemnation; but if you walk after the Spirit you shall be free from condemnation; but the language is peculiar, as is all Scripture language. This expression presents the evidence that they are in Christ Jesus. It is not a condition, as though it said, If they do. If you walk after the flesh you manifest that you are under condemnation; but if you walk after the Spirit you manifest that you are in Christ Jesus. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." If then we are in Christ Jesus, and Christ is in us, there is such a mingling or unity that there can be no separation. "God manifest in the flesh." Not that the fleshly mind does not sin, because it is as prone in that direction as ever; but it is kept by the power (Christ) within. "Sin shall not have dominion over you; for ye are not [now] under the law, but under grace." "For as many as are led by the Spirit of God, they are the sons of God." "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." There is evidently some one here receiving; and it is not the Spirit of adoption, for that is what is received. Therefore we conclude that these same sinners that Paul was talking to were the recipients of this Spirit of adoption, "whereby we [Paul including himself] cry, Abba, Father." This same man, who before was called Saul of Tarsus, but now is called Paul, realized the change, and immediately goes to work to build up the things he once destroyed. With this witness comes hope; for we think the creature does hope. In Romans viii. 19, 20 we read, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same [the creature] in hope." "The Spirit itself beareth witness with our spirit [experimentally] that we are the children of God." Now, having the first fruits of the Spirit, the Spirit of adoption, we wait for the adoption, to wit, the redemption of our body. We cannot in any sense separate the *we*, *our* or *I* from that which the Spirit helps, keeps, directs, supports and saves with an everlasting salvation. There is a witness that gives power and glory to God, and loves, honors and obeys him. A spirit cannot be obedient unto itself, but a subject can be obedient unto a king or a spirit. If then we be the subjects of God's grace, mercy and love, we as sinners saved by grace will be subject to his laws and commands, and obey them in love.

Now, dear brethren, we feel con-



strained to exhort you to watch and pray, lest ye fall from that steadfastness which is in Christ Jesus, and that you may be kept from every evil way. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." When we hear of the goodness and mercy of God toward you, in keeping you from every wind of doctrine of men, and establishing you in the truth as it is in Jesus, we feel to take courage, and continue to put our trust and confidence in him who is able to keep you and us from falling, and to present us faultless before the presence of his glory with exceeding joy. Amen.

WM. GRAFTON, Mod.  
F. A. CHICK, Clerk.

### CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, in session with the church at Tuscarora, Juniata Co., Pa., May 15th, 16th and 17th, 1889, to the several associations and meetings with whom she corresponds, sends greeting.*

DEAR BRETHREN:—According to our custom, with pleasure we embrace this opportunity to address you again, that we may inform you of our affairs, how we are faring in our wilderness pilgrimage. We desire to say that we as an association are dwelling in perfect peace and harmony. We are not aware of any difference whatever among us with regard to the doctrine and order of the gospel. We hold the same precious truth that our fathers believed, and that we learned in our own early experience. We feel that it is perhaps at this time of more than usual importance that we state distinctly the faith which we hold with regard to the salvation of men. We believe, lovingly and steadfastly, in the completeness of the redemption that is in Christ Jesus, so that nothing either great or small remains for us to do as a condition of our salvation; but that good works will surely follow redemption and faith begotten in our hearts. We wish also to distinctly state that we believe in the salvation of sinful men; that Jesus died for sinful men; that he arose for the justification of sinful men; that by his Spirit he comes and reigns in them; that men and women are the subjects of his grace in the birth from above, without which no man can see the kingdom of heaven; and that sinners, dead formerly, are now made alive unto God, and translated out of the kingdom of darkness into the kingdom of God's dear Son. This the Bible warrants us to believe, and this we have been taught by experience.

In the receipt of Minutes and messengers from sister associations there are some asking correspondence with us, which we greatly appreciate, and with whom we are in full fellowship; and while we greatly admire the christian spirit which they have

manifested in the difficulties in which they have been involved, and deeply sympathize with them, after a careful consideration of the matter we have concluded that for the glory of God and the peace of Zion it is best to lay the matter over for the present, or until this association more clearly sees the right way. We are glad for the coming of your Minutes and messengers, and greatly rejoice in the love and fellowship manifested by them for us, and in the doctrine they advocate; and we desire and solicit a continuance of your correspondence.

We also desire to inform you that at our last association a motion was adopted asking a renewal of correspondence (temporarily suspended) with the Juniata Association. A letter and messenger were sent by the association, which were received gladly and lovingly by them. Our messenger informs us that while there he witnessed a reuniting of that association upon principles of mutual forgiveness and love. We rejoice with them in the reunion; and we as an association are fully satisfied with the manner and form of their action as reported to us, believing that the hand of the Lord is in it all. We also rejoice that we have been accorded a kind and brotherly reception with correspondence renewed.

Our present session has been one of peace and comfort, and we feel that the presence of God has been with us in our deliberations upon all the matters that have come before us; and we feel to praise God that a spirit of forbearance, concession and love has been manifest among us.

Our next meeting is appointed to be held with the church at Harford, Harford Co., Md., to commence on Wednesday before the third Sunday in May, 1890, when and where we hope to meet and greet your messengers again.

WM. GRAFTON, Mod.  
F. A. CHICK, Clerk.

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## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 5, 1889.

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### THE DAY OF VISITATION AND PERPLEXITY.

"Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity."—Micah vii. 1-4.

In compliance with a request from a sister in Alabama, we submit for the consideration of our readers the following remarks in connection with this text. From the whole record of this prophecy it is plainly evident that the literal fulfillment of its denunciations was inflicted upon the natural children of Israel. Their departures from the covenant which God had given them brought upon them the chastening which was promised in that covenant. Even in the type, the rod of divine judgment against the iniquity of his people was terrible; it is found by his spiritual people that the type was not too strongly presented.

"Woe is me!" No peculiarity of the chosen subjects of grace is more clearly manifest than their being an afflicted and poor people. They are called to follow their Lord in the fellowship of his sufferings. In the very outset of their experience of the leading of the Spirit of Christ they must deny self. This includes the crucifying of the flesh with the affections and lusts.—Gal. v. 24. It is needless to say that there can be no crucifying of anything without suffering. In this first expression of our text is found not only the personal grief of the prophet, but the unutterable groaning of every conscious sinner who is enabled by grace to see the exceeding sinfulness of sin in himself. Under the leading of the Spirit of truth the same groaning which cannot be uttered is in the heart of all the saints. Paul refers to the same thing when he exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" Another inspired saint says, speaking of the desolation of the chosen Zion of our God, "All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile." Even though

Job was declared by God himself to be "a perfect and an upright man, one that feareth God, and escheweth evil," yet he had to answer the Lord, saying, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." The effect of seeing "the Lord sitting upon a throne, high and lifted up," was to cause Isaiah to cry with this 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: for mine eyes have seen the King, the Lord of hosts." Such woe as this is peculiar to the subjects of that grace by which they are made to love the righteousness of God, and hate their own sinful life. Others may have woe which results from the fear of future punishment, or from the disappointment of their selfish desires; but in such woe they find no occasion for self-condemnation. It is an evidence of the indwelling love of holiness, when one feels to groan under the realizing sense of his own pollution and sinfulness. All who thus hunger and thirst after righteousness are already blessed.—Matt. v. 6.

In the reason assigned for his woe, the prophet tells the experience of every one who sees himself justly cut off from hope for acceptance with God. The illustration of the gleanings of grapes after the vintage is done, as it is used in Isaiah xxiv. 13, is here presented as showing the utterly desolate feeling of such as would ask, with the psalmist, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psa. lxxvii. 7-9. When they have gathered the summer fruits the branches which bore those fruits are left desolate and bare. The grape gleanings, the scattering berries which are left after the vine has been stripped of its fruits, can afford no cheering prospect to the hungry one who seeks a supply for his craving appetite. They rather seem to mock the hunger of the perishing one. He finds not even one cluster to satisfy his longing desire. Those who have felt their utter destitution of righteousness to commend them in the sight of divine justice, will confess that in that time of bitter need they found no cluster of consolation which they could appropriate to their own support. As the soul of the fainting one desires the first ripe fruit, so the conscious sinner faints for some evidence of justifying righteousness which can be approved in the sight of the infinitely holy God. Nothing less than perfect holiness can satisfy this longing, yet the hungry one can find no cluster to eat. It is not necessary to enter into a discussion as to what the soul itself may be; those who have the

experience of the desolation described in the text will not need to be convinced that the prophet was moved by the Spirit of Christ to write just what they know personally. They may at times question the reality of their comfortable and joyful exercises, but they know they have in their very hearts felt the plague of sin dwelling in themselves. Of its presence they are painfully conscious in all their sojourn in the body of this death. That holiness which satisfies the demands of justice is well represented by the first ripe fruit. Under the typical dispensation the first fruits were claimed by the Lord as his own; and this is the only fruit with which the holy law can be satisfied. It is the fruit of the Spirit as described by the apostle, who says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The first-named fruit here is love; and it is recorded for our instruction, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."—Gal. v. 22, 23; Rom. xiii. 10. The soul of every one who has the Spirit of Christ does desire this "first ripe fruit." This is the peculiar mark which distinguishes between those who are led by the Spirit of God and such as are governed by their own carnal mind.

In the next clause of our text the deplorable condition of the earth is described. The good (as rendered in the margin, "godly, or merciful") man is perished out of the earth. This is in perfect accord with the truth that the earth with all its natural products is polluted by sin and under the curse of God. So Isaiah says, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." This is true of the natural world as being destitute of anything which can satisfy the appetite of those who hunger and thirst after righteousness. But the primary application of the words we understand to embrace particularly that world of the Mosaic dispensation, with its typical heaven of the legal requirements and ceremonies, and the earth of that natural people who were the fleshly children of Abraham. In the time when this prophecy was fulfilled in its application to the closing of that old dispensation, our Lord himself pronounced the dreadful doom which had come upon the world of that fleshly covenant people, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matt. xxiii. 37, 38. In this desolation there remained no more in that earth one who was good, or merciful, or godly. The great Shepherd had gathered

out of that people all of his own chosen sheep, and now there remained none among them but such as were in the love of sin, and who could not even desire to be free from the power of darkness. On such the wrath of God abideth. They are already "dead in trespasses and sins." From this death there is no resurrection but that which is revealed in our Lord Jesus Christ. Without the quickening power of that Spirit of life which he alone can give, there is no possibility that such a dead sinner should ever even wish for life. Death is the element of all who are yet in the love and under the power of sin; so that it would be just as inconsistent for one of that number to wish for deliverance from death as for the fish to seek to escape from the water, which is its element, or for the bird to desire to be freed from the air. Therefore it is a clear evidence that one has already been quickened by the power of God when he feels the justice of his own condemnation, and longs to be delivered from the bondage of sin. Indeed, it is only to such as have received the love of holiness, that sin can be in reality called a bondage. When it is only the desire to gain a reward, or the fear of punishment, by which one is deterred from revelling in wickedness, it is manifest there is no real distress to such a character in abiding in sin. Instead of feeling sin as a chain of bondage, he feels that it would be a desirable thing if he might with impunity indulge his sinful inclination. This is a very clear mark of distinction between such as are led by the Spirit of God and such as abide in death. God has given a new heart to his redeemed people, in which is the fear of the Lord. Those who have this heart hate sin as abhorrent to them in itself; they would desire to be free from its power even though they were assured that they should be delivered from its penalty. They hunger and thirst after righteousness, because it is desirable to them of itself, aside from all consideration of future consequences of reward or punishment. Where this love of holiness prevails in the heart, there is no desire for liberty to indulge in sin; but such a character groans with most earnest longing to be free from the bondage of corruption, whose very element is sin. One who truly loves righteousness needs no terrors of hell to drive him to the path of holiness, but rather feels that nothing could be such joy to him as to be able to live free from the pollution of even one foolish thought.

Fearful as is the description given in our text, it is in exact accordance with the account given in other portions of the divine testimony, when portraying the true condition of those who are the children of wrath, and who are not delivered from the reigning power of sin. This is most vividly presented by Paul in the third chapter of his letter to the saints at Rome. It must be remem-

bered also that in connection with that terrible description of the condition of sinful man, the apostle expressly and most forcibly declares that those saints together with himself were not less vile than the worst of those described. He asks, "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one; there is none that seeketh after God." The awful description of our natural condition, which Paul here quotes from the Psalms, does not exaggerate the case of every sinner who has been taught of God by the revelation of his own sinfulness. When the commandment in its heart-searching power came to them individually, saying with convincing emphasis to each one, "Thou art the man!" he was ready to say with Paul, "Sinners, of whom I am chief." In that hour the inspired indictment was not too strong in its specification of his own lost condition. The old carnal heart is not better now than it was before the manifestation of its pollution. This is continually shown to the saint in his everyday conflicts with the sin which doth so easily beset all who seek to walk in newness of life.

(Concluded next week.)

#### TO OUR DELINQUENTS.

AS WE have stated before, one of the most unpleasant duties connected with publishing the SIGNS OF THE TIMES is having to call the attention of our brethren and friends to their delinquency in paying their subscription, and for that reason we always delay doing so as long as possible. It will doubtless be a surprise to many of our readers when we tell them that our loss from non-paying subscribers averages over two thousand dollars a year.

It is impossible for us to tell who intends to pay for the paper and who does not. It frequently happens that we continue a paper for a year or two after the time paid for expires, and then, when we send a bill for the amount due us, we will receive an answer from them that they did not authorize us to continue the paper after the subscription expired, and therefore they do not intend to pay for it. For the information of all such we will state that the law not only holds any one liable who takes the papers from the post-office, but also considers them guilty of theft if they refuse to pay for them. Of course we never appeal to the law in settling our accounts with our brethren, but only quote the above to show what is considered justice by the law-makers. It is an easy matter for a subscriber, when his time is out, if he does not wish his paper continued, to refuse to take it from the office, and that will relieve him of all responsibility. We could not at this late date establish the rule of discontinuing all subscriptions at the

time they expire without ruining our business.

We have now on our list several hundred whose subscriptions expired some time ago, and all can tell for themselves how their subscriptions stand by referring to the date next to their name on the slip pasted either on the margin of the paper or on the wrapper containing it; and if all who find by the date that their time has expired will forward the amount for its renewal, they will greatly relieve us financially.

Publishing the paper weekly has increased our expenses hundreds of dollars, and we must insist upon our subscribers paying their subscriptions promptly in order to enable us to continue it. It is much easier for the subscriber to pay promptly than to let it run behind; for it has been our experience that after we have indulged subscribers in their delinquency for one or more years, nine out of ten discontinue their paper when they do pay up.

Now, brethren, let every one as soon as he reads this turn to his date and see how much of it belongs to him, and if in arrears attend to the matter immediately.

#### RECEIVED FOR CHURCH HISTORY.

Jas. D. Smith 2, John Coreem, Sr., 2, Wm. Copeland 2, Elder D. Bartley 7.50.—Total, \$13.50.

#### OBITUARY NOTICES.

Our dearly beloved sister, **Judah Sexton**, died in Sevier Co., Tenn., August 20th, 1887, aged ninety-five years.

She belonged to the Old School Baptist Church sixty-five years. She was born in Virginia, moved to North Carolina, lived there some years, then moved to Greene Co., Tenn., and then to where she died. She was a firm believer in salvation by grace. She was a kind neighbor and a worthy sister. She leaves two sons and four daughters to mourn their loss. When asked if she wanted to send any word to them, she said to tell them that she was going home to Jesus.

JOHN CHANDLY.

**Mrs. Rebecca Oldham** died at the home of her niece, Mrs. Isam Moore, three miles southwest of Fairburg, Ill., on Friday morning, March 7th, and was buried on Saturday afternoon in the Baptist cemetery, six miles south of town. Her funeral sermon was preached by the writer on the second Sunday in May, at the time of our regular church meeting, at Indian Grove Church, where a very large congregation of brethren, sisters, relatives, neighbors and friends gathered for the occasion.

Sister Oldham was born in the state of North Carolina in 1802, was married in Kentucky to Nathan Oldham in 1831, and moved to this community six years ago. She was a member of the Baptist Church about sixty years. She has been in poor health several years, and was not able to walk for more than a year before her death. She was a sister of Mr. William Spence, of Indian Grove, Illinois, and a sister-in-law of Elder John Darnell, of Oregon. She leaves many other relatives, together with the church, to mourn their loss. She lived an exemplary life, and exhibited great christian patience during the long months of her illness; but all is well with her now, and may we all say, "Thy will, O Lord, not mine, be done."

W. A. THOMPSON.

TONICA, Ill.

OUR beloved and venerable brother, **Joseph Daniel Biggs**, a member of the Primitive Baptist Church at Skewarkey for sixty-three years, and Assistant Clerk or Clerk of the Kehukee Association for the same period, and Clerk of his own church for sixty-one years, after an illness of little more than a week, during which he did not suffer much pain, fell gently asleep in Jesus at his residence, one mile south of Williamston, N. C., about nine o'clock Saturday night, May 18th, 1889.

He was born Nov. 29th, 1808, and was thus in his eighty-first year. His father was Elder Joseph Biggs, pastor of the church at Skewarkey for thirty-eight years, and Clerk of the Kehukee Association for the same time, and writer of the history of the association from 1803 to 1883; and his mother was Chloe Daniel. Asa Biggs, U. S. Judge and Senator, and Kader Biggs, a Commission Merchant of Norfolk, Va., were his brothers; and Louisa Biggs was his sister. His occupation was that of a farmer. He was Trustee of the Williamston Academy fifty-one years, and Secretary of the Board of Trustees the most of that time. For a long series of years, both before and after the Civil War, he was Chairman of the County Court, and of the Inferior Court, and of the Board of Commissioners of Martin County. His first wife was Elizabeth Davis, of whom one child, of the same name, is still living. His second wife was Mrs. Fannie Latham, whose maiden name was Crawford, who, with their children, Joseph and Chloe, survive to mourn their irreparable loss.

In a pre-eminent degree our dear brother was a living epistle of Christ, known and read of all who were acquainted with him. From his eighteenth year, when he first experienced a hope in the sin-atonement blood of the Lamb, to the last day of his long, useful and honorable life, he was a most humble, consistent and devoted follower of Jesus. He carried his religious principles with him everywhere and at all times, and exemplified them in his daily walk and conversation. He was a man of strong constitution, fine health, noble bearing, sound judgment, and incorruptible integrity—in the highest sense of the word, a gentleman of the old school, who could not be induced by any motives of apparent self-interest to compromise truth in the slightest degree, or to swerve a hair's breadth from what he believed to be right; and yet he was kind and gentle in all the relations of life. My father and brother Biggs were intimately associated the most part of their lives. They were cousins, and their first wives were sisters. They were closely connected as officers of Skewarkey Church and the Kehukee Association, and daily companions, and remarkably united in their sentiments and principles; and it is no wonder that father's death nine years ago left a vacuum in brother Biggs's heart that no one else could fill. He never ceased to mourn the departure of his beloved pastor and friend. Increasing financial embarrassments troubled him during his last years, and the cloud seemed to grow darker and the burden heavier every day, and the trial became so great that he longed for the coming of rest. He was a subscriber to the SIGNS OF THE TIMES and to *Zion's Landmark*, I suppose, from their first publication, and diligently read and highly valued them and the Church History; but the Scriptures of the Old and New Testaments were his constant companion and guide and delight. It is doubtful whether any person ever read them more. While the carnal mind constantly and insatiably longs for new things, our brother thought nothing else so wise, so interesting and so valuable as the inspired volume, and its old-fashioned religion of the heart and life.

Ever since I have known him, and especially since he heartily welcomed me to the cross of Christ twenty-five years

ago, I have loved and venerated him; and most especially since the death of my father I have regarded his companionship as an inestimable privilege. Few sermons ever touched me as much as the most humble, tender and tearful manner in which he often read in public the letters addressed to the church and the association, and in which he poured forth his soul in thanksgiving and supplication to the God of Israel in family and social worship and in our church conferences. He believed in exercising strict discipline in the church, and in the prompt exclusion from her membership of every one who willfully brought reproach upon that hallowed name that was above every other in his heart; and yet he cordially and joyfully welcomed every poor sinner, of every color, who came with meekness and weeping to the gates of Zion. He lamented the ungodliness and indifference of human beings to eternal things, and earnestly desired to see a sincere, profound and widespread revival of the work of grace in the hearts of the children of men. A few days before his death he asked his daughter Chloe to find in Matthew the momentous words, "Seek ye first the kingdom of God and his righteousness," and to read to him several chapters there, which she did. The day he died he exclaimed to her, "What a glorious thing it is to be reconciled to the will of God!"

On the night of the 7th inst. he had an attack of colic, from which a dose of calomel relieved him. In the afternoon of the 10th he had an attack of vertigo, and had to take his bed. After the 12th he had but little fever, and scarcely any pain. He ate heartily, but did not regain his strength. After eating with relish his supper Saturday night, the 18th, he was assisted to walk to another bed, and when upon it, lay back, and instantly breathed his last. So peacefully did the dear Lord give his beloved sleep! so softly did his sanctified spirit pass into that glorious and eternal rest that remaineth for the people of God. For such a godly life and such a peaceful death, my soul would fervently bless the Lord, the Author of all grace and comfort.

In the presence of a large attendance of friends, both white and colored, the remains of our brother were interred at Skewarkey, on Monday, May 20th.

SYLVESTER HASSELL.

WILLIAMSTON, N. C., May 25, 1889.

### ASSOCIATIONAL.

THE Chemung Old School Baptist Association will be held, if the Lord will, with the Vaughan Hill Church, Bradford Co., Pa., on Wednesday before the third Sunday in June (12th), 1889, and continue in session the two following days.

Those coming from the south will be met at Wyalusing on Tuesday afternoon and evening before the meeting. Those coming from the north will take the same railroad (Lehigh Valley) and get off at Rummelfield station on Tuesday afternoon and Wednesday morning.

D. M. VAIL.

### YEARLY MEETINGS.

A YEARLY or two days meeting will be held with the Clowesville Old School Baptist Church, the Lord willing, on the fourth Saturday and Sunday in June (22d and 23d).

A cordial invitation is extended to all lovers of the truth, and especially ministers of our faith and order. Those coming by rail will stop at Griffin's Corners station, where they will be met with teams and conveyed to the place of the meeting.

O. F. BALLARD, Church Clerk.

A YEARLY meeting will be held, if the Lord will, with New Hope Church, in Greenbush, Warren Co., Ill., beginning at four o'clock p.m. on Friday before the third Sunday in June, at which meeting, on Saturday, a council is expected to convene for the ordination of brother H. E. Puris to the gospel ministry, if thought advisable. The friends of the cause of Christ are invited.

I. N. VANMETER, Pastor.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

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# Signs of the Times.

D. L. Blackwell 1889

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 12, 1889.

NO. 24.

## CORRESPONDENCE.

FREMONT, Neb., April 17, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find two dollars, for which you will please continue to send to me that ever-welcome messenger, the SIGNS OF THE TIMES. I think it will be needless for me to say that I appreciate it very much, and more so since it has become a weekly; and I cannot think of doing without it so long as I can manage to find the money to pay for it. I think sister Parker, of Scribner, Neb., is rather more courageous than I am, and has more faith in the people of her place than I have of the Ishmaelites who dwell in this city, where there are some ten or twelve thousand inhabitants, when she made the endeavor to get some of them to subscribe for our paper. Why, my dear sister, do you realize that it is as one casting pearls before swine to ask such a thing? They will only turn and rend you for your trouble. The same thought has occurred to me sometimes in my anxiety to have the circulation of our paper enlarged, that of trying to see if there was not some one here who would like to take it beside myself. But the next thought would be, Why, just as soon have gone into the streets of Sodom or Gomorrah to find faith, perhaps, as to start out on such an errand here in this idolatrous city, where their Babel towers are to be seen in every conspicuous place. And those who bow the knee to the image of Baal grow more and more numerous. But I would ask any enlightened child of God, What is there about this that is at all surprising? I think it is plainly a fulfilling of the Scriptures. Men shall wax worse and worse. Peter tells us there shall be false teachers, even as there were false prophets. And this is only another evidence to us that the Scriptures were written by inspiration of God, who saw the end from the beginning. But these only bring upon themselves swift destruction. And many shall follow their pernicious ways. These are but temptations laid in the way, whereby they deceive the simple. And when I consider my own foolishness, the more I wonder that I also have not forsaken the right way, and followed in the way of Balaam. But the Lord knoweth how to deliver the godly out of temptation. Peter concludes his epistle to the beloved saints, to those who have obtained

like precious faith as himself, through the righteousness of God and our Savior Jesus Christ, saying, "Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." But where is our victory? Paul says, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Whose adorning is not the outward adorning, as of the plaiting of the hair, and of the wearing of gold, or of putting on of apparel, but of the hidden man of the heart, which after God is created in righteousness and true holiness, which if nourished and cherished bringeth forth fruit unto God. What garment is there so beautiful as the garment of salvation? or what crown so lovely, so much to be coveted, as the one adorned with the priceless jewel of Christ's own righteousness, the pearl of great price?

It is now nearly a year and a half since I have made an attempt to say a word to the few scattered saints of God who are still struggling along through this wilderness of sin and temptation, many of whom are longing for the time of deliverance from this world of confusion and sin, yet in their own hearts saying, God's will in me be done. Hush and still, O our Father, every murmuring thought that may arise in our vile hearts; subdue everything in us that is contrary to thy will, so that at thy coming we may be found of thee in peace. And while we remain, may we glorify thy holy name; and may we not sin against thee, thou righteous Judge. This is the prayer that almost constantly goes up from this poor, tried and sinful heart of mine, my dear kindred in Christ, I sometimes hope. How little do you know what has been the suffering of this poor sojourner through this valley of the shadow of death, since I laid my pen aside more than a year ago. Is it possible, I often ask myself, that one poor mortal could pass through so much sorrow of mind in one short year? I almost forget to reckon time. It really seems to me that ages have passed since then. Like Job, many times has my complaint been, O why was I ever born? or with Jeremiah, "Behold, and see if there be any sorrow like unto my sorrow."

I want to say to those from whom I have received letters, asking me to write for our paper, who do not know of my condition in life, that I have been utterly unfit through sick-

ness to attempt to collect my thoughts enough so as to frame them into a letter. My complaint being that of nervousness and dyspepsia, such has been my condition that I have felt that I was of no earthly use or comfort to those around me, and certainly not to myself. This, together with the darkness of my mind, feeling the most of the time that I was but an outcast and an alien from God, has caused me to feel that should I make the attempt to take down from the willow my harp, its notes would have more the sound of a funeral dirge than the joyful, melodious sound of a liberated captive. Yet, however heart-rending and bitter have been these trials of my own soul during this time, I think there has never been a time but my mind has been drawn to read and to more clearly understand the holy Scriptures and the precious promises to Israel, the chosen people of God; while of myself I would say, "I will bear the indignation of the Lord; for I have sinned against him." Although it has been so seldom of late that I could claim anything for myself, there have been times when I have felt reconciled to know that God did have respect to some, and that many of the redeemed of the Lord were permitted to come and sit down in the kingdom, though myself were cast out, where was weeping and wailing. Precious Israel! beloved of the Lord! Once they were thorns in the crown of the crucified Savior, but soon transformed into priceless jewels, to adorn the head of the risen and exalted Lord. What a wonderful God! Surely he is a God doing wonders. Just and holy is he. "And you hath he quickened, who were dead in trespasses and sins." Though your sins were as scarlet, they are, through the suffering of your Savior, made whiter than snow. Then how can one be so unmindful of these things as to once grieve his Holy Spirit? Though I am being daily tossed to and fro on the waves of life's tempestuous sea, my prayer is that I may never wholly lose sight of the Captain of our salvation, who has so safely guided and guarded us through life's journey, thus far keeping our frail vessel from becoming shipwrecked upon the treacherous waves of adversity; and we are still left as living monuments of God's eternal care and watchfulness. Yet how forgetful have we been of all this at times! How needful is the chastening rod, that we may be

brought to a realizing sense of our dependence at all times upon God. It seems to me that I have very lately been made to feel more sensibly than ever before in all my life, my entire dependence upon him who giveth freely of such as he has (which is all things), without money and without price. It has all come to me so plainly, and burst in upon my soul with such heavenly rapture and sweetness, that thy Maker is thy Husband, the God of the whole earth shall he be called. Yes, the God of the whole earth: the God of providence, as well as of grace; of the body, as well as of the soul. How glad then we are that the wife is bound to her Husband as long as her Husband liveth. "Because I live, ye shall live also." "Members of his body, of his flesh, and of his bones." "When he could swear by no greater, he swore by himself," and says, "I live forever." Then how anxious we feel to rest right here the remainder of our days, where we can trust him for all things, both for time and eternity. "Though thou wast angry with me, thine anger is turned away, and thou comfortedst me." How sweetly do we rest upon the Rock of ages, right at the feet of the blessed Savior. We rest so quietly for a time that nothing can disturb our peace of mind. Our tears, which for so long a time have been of sorrow and of woe, have been turned to tears of joy. Jesus, blessed Jesus, I am thine, and thou art mine. How earnestly have our thoughts went out to God by day and by night in prayer, "Thy kingdom come." How sweetly has he answered prayer. "Thy will be done." Joy and peace in the Holy Ghost is not of this world, neither is it received by the world. With what confidence do we draw near to that God who rules the inhabitants of the earth, as well as in the armies of heaven, and ask that we may never more grieve his Holy Spirit. Ever let us rest under the shadow of thine almighty wing. Stretch forth thine everlasting arm, O our God, that we may lean upon it the remainder of our days. Keep us, if it be according to thy will, from bowing down to idols, or worshiping things made by men's hands. O keep us, our Father, from wantonly reaching out our hand to covet or envy the rich of all they may have gathered to themselves of the things of this world, which are to perish with the using, knowing that the time of their glorying is short. Hasten upon us

that thankfulness of heart that is ready to receive just what our heavenly Father in his wisdom sees fit to bestow on us, holding even that with a very loose hand, ready to yield it up if it be found needful of him who had not where to lay his head. I do feel it to be one great cause of the suffering and sorrow of God's people in this world, because their sorrow is so much of this world, which worketh death. "If ye live after the flesh, ye shall die." We are apt to forget the Rock whence we were hewn, so unmindful are we of the things done in the green tree. We ought not to ask that our lot be more easy than that of our Master. "Follow me," he said. O may we remember, when we get so fretful, as I know I do oftentimes, that our suffering Savior passed through the darkest shadow of the valley of Achor, to the highest pinnacle of the temple, where all the riches of this world were offered him if he would but fall down and worship the devil. But what does he answer? "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

But I think I will draw this to a close, as I have already written more than I intended. I never can think of sending on my remittance without saying a few words in addition. The last time before this it was handed to you personally; and if it could have been the will of God, who orders all things, I would have desired that it be so now. I can hardly realize that I have so recently seen so many of my dear friends face to face. It seems more like a dream than a reality to me. Yet I would be still, and know that the Lord is God, resting in the blessed assurance that

"There is a land mine eye hath seen  
In visions of enraptur'd thought;  
So bright that all which spreads between  
Is with its radiant glory fraught."

"A land upon whose blissful shore  
There rests no shadow, falls no stain;  
There those who meet shall part no more,  
And those long parted meet again."

"Its skies are not like earthly skies,  
With varying hues of shade and light;  
It hath no need of suns to rise,  
To dissipate the gloom of night."

"There sweeps no desolating wind  
Across that calm, serene abode:  
The wanderer there a home shall find,  
Within the paradise of God."

May the grace of our Lord Jesus Christ rest upon his Israel, is the sincere prayer of your most unworthy sister, if one at all,

ABBIE CODDINGTON.

P. S.—I would like to ask Elder Beebe's views on Acts xix. 2. Here we find disciples of Jesus, believers, who have not so much as heard of the Holy Ghost. How could they have believed, or in what did they believe? It is written in the Scriptures that none can call Jesus Lord but by the Holy Ghost. And there are numerous other passages concerning the Holy Ghost which are equally as dark as this one to me. Will you try and explain the meaning of the words, Holy Ghost? We read, "There are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one." A. C.

### THE SECRET OF THE LORD.

Psalm xxv. 14.

A GENTLEMAN not long since said to me, "If I believed such trash [referring to the SIGNS OF THE TIMES] as it advocates, such as election, I would go insane." I simply referred him to the fact that many had gone insane at the protracted meetings and excitement revivals. I wish to say a few words in relation to God's secrets of providence and grace; for they are of great comfort, instead of discouragement, to me; and indeed I know not how I could bear the burdens of life, and the needful experience of sorrow through which I have been led, without some abiding confidence in the full and complete purpose and electing grace and callings of God.

I consider election to refer to the personal relationship that God's people bear to his eternal and unalterable purposes, and in that sense is a secret of God; and the varied events of time are but the continual manifestation of those events. Hence there is safety in them; there is comfort in them; there is faith alone in them; for they are the substance or actual embodiment of all that pertains to the individual experience of the saints. They who have this faith are the only people who can rejoice in God's righteousness all the day, and feed upon that manna that cometh down from heaven. Carnal men may suggest vanity and carnal mirth as a soothing and quieting balm for the christian's weary or troubled mind; they may fear the evil effects of a quiet and holy confidence in the election or choice of God, and fail to derive consolation from even the feeblest hope, or the least faith, that is the only refuge of God's tried and tempted children; but I am sure that one feeble ray of God's secret love, one cheering glimpse of that faith that looks away out of all the darkness of earth, the gloom of fear, and the terrors of death, can yield more real joy to the soul than all the vanities of time together. This is "the secret of the Lord." Remember, dear child of God, that this secret is alone with "them that fear him." What consolation is in these few words, "The secret of the Lord is with them that fear him." If God has put his fear in our hearts, it is a true index of that book of life in which our names are written. The true believer in election and God's secret purposes of providence and grace is in no danger of a distressed mind while under the hallowed influence of that faith that enabled the apostle Paul to say, "Who shall lay anything to the charge of God's elect?"—Rom. viii. 33. Dear reader, after reading the remainder of this chapter, can you not at least see that Paul was not afraid that election would injure him? Nay, this was only one of the all things that worked together for good to them who love God, to them who are the called according to his

purpose. The condition upon which all things work together for good to them is not based upon what they purpose or do, but upon the very and only act of God, who hath called them; and their lives are but the open manifestation of God's eternal purpose concerning them.

I once was endeavoring to call an aged brother to account for his disorder and stubbornness in not endeavoring to settle a matter involving his fellowship with the church, when a minister, who doubted the absolute predestination of all things, very haughtily and sarcastically said, "If I believed in the predestination of all things as strongly as you do, I would not labor with anybody; for if they were predestinated to do it, they could not help it." "Well," said I, "I feel that it was predestinated that I should labor with him." I do not speak of this to revive old memories, but to manifest the unwavering faith that has sustained me under trials of the severest nature. I have had a very checkered life, full of trials that I do not wish to disclose to the public gaze. Not that my own interests require secrecy, but I feel a delicacy in referring to many of them. While I hold in sacred reverence the secrets of the Lord, and desire a spirit of holy resignation to his divine will, yet I hold that I am entitled to indulge in the luxury or advantage of but one secret order, and that is the church of God. I consider that that order is secret, sacred and divine. It originated in heaven, and is mysteriously preserved and administered on earth. None of her laws or ordinances are indigenous to earthly authority, nor to be bartered for earthly considerations, nor surrendered for earthly policy. Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."—Matt. v. 19. While some would assume that "these least" spoken of refers to the simple "decalsogue," I most truly believe they belong to that new law of liberty spoken of by James (ii. 10), and minutely correspond with the secret law of God as written in the heart of his elect people. I therefore unhesitatingly declare my belief that no member of the true church of God can find time to fulfill the laws, ordinances or rites of any other body or organization of people that conflicts with the time, order or honor of the church of God. Secret orders of men, while under the providential control of God, are not only outside of, but most positively opposed to those laws that God has ordained for the government of his church. While I confess that my experience is but limited, yet I do know that they are all based upon human policy, for selfish ends, and are not what they are claimed to be, charitable institutions. Just here I wish to confess that I once belonged to a secret order; but I trust that that

was one of God's secret purposes concerning me, in order to show me the great contrast between all secrets of men and "The secret of the Lord."

A Mason told me only yesterday, unsolicited, that he had as much confidence in that order as he had in the churches; that there are fewer hypocrites in it, for it does not pretend to be religious. But he found as much benefit in their rites, &c., as he found in the churches. I acknowledged that there was no difference between them and the modern churches, for they are all of a selfish, and not of a true religious nature. My own experience and observation prove to me the correctness of this fact; and while I do not feel at liberty to divulge those secrets that I in honor promised to keep, since there was no criminality connected therewith, yet I do know that in that order, as in all others, there must be opportunities to gratify improper ambition, and unsafe and unguarded confidence in the secrets of men, rather than a true christian and humble confidence in "The secret of the Lord." I also feel to confess the weakness of my present nature, and its liability to enter into a union with whatever promises good to me. Hence I feel the daily need of the secret working of God's holy Spirit to guide me into the way of all truth. I cannot, however, find an easy conscience in sacrificing any part of my time, or money, or labor, to the beggarly elements of the secret orders of the day; for I feel that not only does my experience prove the error of "forswearing" myself, but the blessed Master has forbidden it.—Matt. v. 33. It may be that Masonry is very ancient; but if so, I have wondered if that were not the order that Jesus warned his disciples against in Matthew x. At least a negative reference is made to secret things of "darkness," and things spoken in the ear, as if to contrast Jesus' gospel with the ways of the world. He says, even in view of all the dangers attending the faithful ministrations of his word, even to the liabilities to death itself, "Fear them not therefore: for 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 the light: and what ye hear in the ear, that preach ye upon the house-tops." Now, instead of laying over his disciples the perpetual menace of the "death's head and cross bones," as a motive of fear to compel secrecy, he teaches them of the blessed assurances of the heavenly Father's own care of them, and assures them that he is so much wiser in the glorious plenitude of his providential grace than they are, that he has even numbered the very hairs of their head. Behold what a wonderful secret! What if we do not know all? It is enough that the "secret of the Lord" will, in due time, be revealed. "Sufficient unto the day is the evil thereof."

There are many thoughts relative

to the subject that I feel sure would be good for thought, but I refrain for the present, hoping that other brethren will touch upon them as opportunity affords.

As ever, in gospel bonds,  
A. B. BREES.

WHITESTOWN, N. Y., May 7, 1889.

DEAR BRETHREN BEEBE:—I inclose a letter which sister Parker received from sister Cheney, which if you think profitable, you are at liberty to publish. Hoping you are well, and enjoying the presence of the Lord, I remain your brother in tribulation,

JOHN BRIMSON.

DIX, N. Y., March 3, 1889.

DEAR SISTER PARKER:—It is now more than four months since that well-remembered visit at your place and the dear friends at Utica. I often recall that Sunday and the sermon, and the christian fellowship that I experienced while there. I have attended religious services but twice since. Once I went to Bartlett to an evening prayer meeting; also the funeral of sister Knapp, who has finished her course and gone to her reward. So you see that if I were wholly dependent upon the preaching of the gospel for sustenance, I should be well nigh famished. I do indeed get very hungry, and am often led to inquire, Why is it that I am so far removed from all social intercourse with the visible church of God? Dear sister, is this murmuring against the just and holy God? I fear it is; and am often asked in my reflections, "Shall not the God of all the earth do right?" While I believe it right to "hunger and thirst after righteousness," and that the blessing, "for they shall be filled," is sure to follow, yet I think it possible to mistake our unreconciliation and complainings for hungering and thirsting; and I find so much in my nature contrary to the teachings of the Spirit of Christ, that I sometimes distrust all my feelings, thoughts and actions. I am alone most of the time, and consequently have much time for reflection; and sometimes I think I can say, to the honor of God's name,

"He takes my soul ere I'm aware,  
And shows me where his glories are."  
Yea, dear sister, he fills my cup to overflowing, and makes me exclaim, "I will go in the strength of the Lord God, and make mention of his righteousness, and his only."

I have been reading the SIGNS OF THE TIMES lately, kindly loaned me by sister Desire Edson, and find much to encourage and cheer me in the contributions of our dear household of faith; and while reading I felt inclined to add my testimony; but I am so conscious of my inability to do so in a manner to comfort or encourage any of the dear saints, that I tremble at the thought. Nevertheless I do believe that God has called me out of darkness into his marvelous light, and set my feet

upon the Rock, and established my goings, and put a new song in my mouth, even praise to his name. Yes, nearly fifty years ago. But O! how have I spent all those years? I have to say, to my shame, that very much of the time has been spent groveling amidst these low ground scenes, and toiling for that which satisfieth not; and many times I have been made to feel that the Lord visits my transgressions with the rod, and my iniquities with stripes. Nevertheless his loving-kindness he has not utterly taken from me, nor suffered his faithfulness to fail. I have to glory to-day that my salvation does not depend upon my faithfulness, but wholly upon the eternal God, who cannot fail, who is my only refuge, and whose everlasting arms are constantly underneath me, and all the subjects of his grace.

I was most especially interested in the letter of sister S. A. Ellis, formerly of this place, probably because we had been acquainted from early childhood; also that we espoused the cause of Christ at nearly the same time, it being in August, 1841. While reading her excellent letter, how my thoughts went back to the time when we were watching beside the sick bed of her father (which proved his death bed), and our conversation on the subject nearest our heart, as we were each feasting on the sweets of sins forgiven and iniquities pardoned, and hence a crown laid up for us. Her father, whom we supposed was sleeping, spoke, showing that he had listened to us; and although I do not recall his words, I remember that he reminded us that we must look for trials; that much of the path would be thorny; that God took that way to teach us discipline, and our weakness, as well as his strength. And I wish to say of brother Ellis, how well I remember the last time we met, when he last visited these parts. We met for the first time at the house of a friend, at a prayer meeting, and O how my soul swelled with the sweet fellowship and union that must always exist among the members of that body of which Christ is the head. I learn also that dear brother E. has lost his eyesight, which must be a sore affliction. Yet brother E. knows by long experience that God, who tempers the wind to the shorn lamb, is able to do all things for him, and to bear him in his loving arms gently down to the brink and across the vale that intervenes between him and that bright land where he will see as he is seen and know as he is known. There the gates stand wide open by day, and there is no night there; and there is no need for sun, moon or candle, for the Lamb is the light thereof. My sister, I have written nothing that I thought I should when I commenced; but I think, if my means would, allow, I would endeavor to meet with you each month.

Please excuse this long scribble, and write to your unworthy sister,  
A. L. D. CHENEY.

## CIRCULAR LETTERS.

*The Delaware Old School Baptist Association, to the churches composing the same, sends greeting.*

BELOVED BRETHREN:—In sending you this our Circular Letter it is our desire that you may be comforted in the Lord. While meeting together in this associate relationship we hope we are made to realize the presence of the Lord, not only collectively, but individually—that he is not one that is afar off, and for whom we must seek; but our hearts are made glad to acknowledge his omnipresence. He is ever with us and about us. In the hours of our deepest midnight darkness his all-searching eye is upon us. It is written, "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off." "Whither 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." Although we are continually in the presence of the Lord, we are not at all times conscious of it. When we are puffed up in our own pride, and in the sufficiency of our self-righteousness, following after the gods of this world, it is then that we shut ourselves out from the consciousness of his presence. At other times, when cold and lifeless, being led through unacquainted paths, we would give all the world contains (were it ours) could we but fly into the sunshine of his glory. Again, when harassed with doubts and fears, our souls bowed down with groanings too great for utterance, how refreshing would be but one drop of water from that river, the streams whereof make glad the city of God! When by reason of his loving-kindness we become conscious of his glorious presence, how easy is his yoke and how light his burden! We become clothed in the garment of praise, and the spirit of heaviness is removed far from us. This is the condition in which Jacob of old found himself when he awoke from the dream wherein "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." "And he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." How beautiful the figure presented to his view! It was truly the gate of heaven, presenting Jesus as the ladder, and the only way for the poor, lost sinner to reach his heavenly home; and the ascending angels (patriarchs and prophets), with prophetic finger, pointing to that living way, and by faith climbing up and

arriving into the everlasting presence of God; while the descending angels (apostles and preachers) bring down through the same living way the glad tidings to the poor. Jacob knew it was not the certain spot of earth that made the place holy and the gate of heaven, but that it was the felt presence of the Lord. So with the saints at this meeting. We are conscious that the earthly surroundings of this place do not make this associational gathering a heavenly place in Christ Jesus; but it is our absolute faith in his promise that where a few are gathered together in his name he is in the midst of them. There is yet another sense in which we are made to feel the presence of the Lord. It is written, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." This is when we realize that it is a fearful thing to fall into the hands of the living God, and that this is an offense against the Holy Ghost, for which Jesus does not make intercession; therefore we fall under the direct and awful condemnation of God. He presents himself to us as a just and righteous Father. In his hand the chastening rod is laid upon us, and while in this condition we are no less his children; yet how great the torment ensuing from that which we have done, making plain to our tortured minds how just his righteous indignation. While passing through these low grounds, and looking back upon our past experience, we can see how the guiding hand of our blessed Lord has never left us.

Now, dear brethren, when we separate from each other after this meeting may we each be enabled to realize his continual presence with us, whether in darkness or sunshine, in sickness or in health; for it is written, "I will never leave thee nor forsake thee."

E. RITTENHOUSE, Mod.

J. L. STATON, Clerk.

*The Elders and messengers of the Delaware River Association of Old School or Primitive Baptists, in session with the church at Hopewell, Mercer Co., N. J., May 29th, 30th and 31st, 1889, to the several churches whose messengers we are, send love in the Lord.*

BELOVED BRETHREN:—Through the abounding goodness and watchful care of the immutable 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 upon us, 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 now would call your attention to the following declarations of Scripture: "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.

It had been declared unto the apostle concerning the church at Corinth, that there were "contentions" among them; but did the inspired servant of God countenance their divisions, or show a desire to be the leader of a faction or party? No; he fearlessly and faithfully rebuked them all, showing no favoritism to any man or men in the church; but their carnality was severely rebuked. He asks, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other." We have only to read carefully the eighteenth chapter of the Acts to see what course the apostle pursued while at Corinth. In his first epistle to the Corinthians he reverts to his course while at Corinth, and with a holy boldness shows that while there "a year and six months teaching the word of God among them," he gave no occasion for such divisions among his brethren; for notwithstanding their contentions, he calls them all brethren. Now we will particularly notice what he says concerning his preaching.

"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 said, "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. How guardedly he also speaks when he says, "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" Excellency of speech and worldly wisdom have fascinating power; and God's dear children too often show that they are under the controlling power of the excellency of speech and worldly wisdom, instead of adhering to the written word of God. Paul said to Timothy, "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." In the epistle to the Romans the apostle says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." The apostle besought his brethren to mark and avoid such characters; and such should be marked and avoided in our day, for they are disorganizers. The apostle says in his epistle that he did not go among them with excellency of speech or of wisdom, but he came declaring unto them "the testimony of God." He does not say, "I declared unto you my views, or I understood the Scripture thus and so;" neither did he have any "peace propositions" to offer to his brethren, framed according to his judgment, but declared "the testimony of God," knowing that nothing else could cause peace and harmony in the church which would be permanent and enduring, if God's testimony did not. "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 apostle was not a dreaming prophet, nor a "chaffy" preacher, but spoke the word of God faithfully; for said he, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Also, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." In whatever place, and among whatever people, the apostle's preaching was the testimony of God; and he did not wander off into the barren deserts of rationalism, nor into the quagmires of metaphysics; and whatever branch of the doctrine of God our Savior he dwelt upon, he always produced a "Thus saith the Lord." If we read the fifteenth chapter of First Corinthians we can see with what positive declarations he spoke of the resurrection of the redeemed church of our God. Also, in writing to the Thessalonians upon the same glorious subject, he says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so

shall we ever be with the Lord. Wherefore comfort one another with these words." In these awfully sublime and glorious declarations, is there any theorizing? No; does he argue the matter upon the principles of modern science? No; for he declares that he says so "by the word of the Lord." He also says, "Comfort one another with these words." It matters not how well-informed any one may be literally, if there be not living faith these words will not comfort such professor of the religion of Jesus Christ. Paul, in his defense before king Agrippa, did not prevaricate; and why did he not seek to evade the truth? Because he had already declared, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. 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. \* \* \* Wherefore I take you to record this day that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." How sweetly and gloriously do his declarations harmonize with what his dear Redeemer had declared, "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Before king Agrippa he said with a holy boldness, "And now I stand and am judged for the hope of the promise made of God unto our fathers." He then declares, "For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Again said he, concerning his accusers and persecutors, "Who ought to have been here before thee, and object, if they had aught against me. Or else let these same here say, if they have found any evil in me, while I stood before the council, except it be for this one voice that I cried, standing among them, Touching the resurrection of the dead, I am called in question by you this day." Because Paul "preached unto them Jesus and the resurrection," he was called a "babbler," "a setter forth of strange gods," "a new doctrine," &c. But Paul preached thus because it was "the testimony of God;" for Jesus said, while God incarnate, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "For I determined not to know anything among you, save Jesus Christ and him crucified." The declaration of "the angel of the Lord" to Joseph

was, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." The apostle said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Said Jesus unto Thomas, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." The one who feels the most feeble and ignorant has the same almighty Savior that a learned Saul of Tarsus had; for in the salvation of sinners all, whatever may be their condition in life, are saved through the blood and righteousness of Jesus Christ; for again the apostle said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Can any one of God's dear children feel less than "the least of all saints?" It should not be lost sight of, that Paul not only preached Jesus, the Savior, and Christ, the anointed One, but "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." The apostle says, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Also, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." And, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." A vast amount of Scripture might be quoted to sustain the glorious doctrine that Christ died for, or instead of, sinners; but sufficient has been quoted to corroborate and sustain the great and glorious truth; for "In the mouth of two or three witnesses shall every word be established." This great truth shines in the types and figures under the law, in all of which is constantly held forth that Christ would die for sinners; and in those portions of the prophecies and Psalms which speak of him, the same truth is clearly set forth, especially the fifty-third chapter of Isaiah and the fortieth Psalm. These awfully momentous declara-

tions show why Paul preached Christ crucified; because it was "the testimony of God." In closing these quotations we make an affirmation, and hope we do so in the fear of God. There is not a sentence recorded in the Bible stating that eternal, spiritual life ever sinned or died; neither is there a sentence showing that Christ died for any other than sinners. Let it be distinctly understood that we have not chosen this text to discuss the subject of the new or spiritual birth in this Circular Letter, but to dwell on the text under consideration; for in a number of communications during the past two years the birth, and the experimental salvation which succeeds or follows the birth, have been so mixed as to constitute a perversion of both.

"And I was with you in weakness, and in fear, and in much trembling." Said the apostle, "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." Also he said, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law; to the weak became I as weak, that I might gain the weak: I am made all things to all (men), that I might by all means save some." Now it should be distinctly kept before the mind that the salvation spoken of here is not eternal salvation; for it has already been shown by the same apostle how that momentous matter has been accomplished. But the anxiety of the inspired man was that, if according to God's will, they all might be saved from error of every kind, and be brought fully into gospel liberty. These declarations clearly and positively show that the gospel of the grace of God does not make men heady, high-minded and arrogant; but instead thereof, it clothes their minds with humility, as with a garment; for "Pride goeth before destruction, and an haughty spirit before a fall." As the apostle was with (not above them, nor lording it over them) his brethren in weakness, in fear and much trembling, he was prepared by reigning and abounding grace to enter into their feelings, both of sorrow and joy; because he says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." These momentous dec-

larations recorded in the Scriptures show clearly and absolutely that no man, however eminent, and however much ability he possess as a man, can comfort God's dear children, unless he has been with them in weakness, fear and much trembling; for he has to learn these things, not by reading modern authors, but in the same school that the prophet Jeremiah did. For said he, "And I 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."

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Of the apostle it was said, "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." But he boldly states, "Let such an one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present." What is the lesson taught in this last quotation? Is it not that there was no prevarication concerning the truth of God, whether he wrote letters to his brethren, or was present with them? To the Galatians he said, "Am I therefore become your enemy because I tell you the truth?" Anciently there was a class of characters "Which say to the seers, See not; and to the prophets, Prophecy not unto us right things: speak unto us smooth things; prophecy deceits." Also another character is thus described, "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet they were drawn swords." Frequently we hear words about like these, "I like that preacher, because he is so pleasing in his manners, and he dwells on experimental things, and lets others alone. Really he has magnetic power," &c. But such seldom mention anything concerning the grace of God, but talk about the person's eloquence and oratory; and sometimes persons are brought into the visibly organized church under just such an influence. But such are merely nominal professors, and when there comes a time that God's servants are constrained to declare the truth openly and boldly, it will be said by such enticed persons, "These are hard sayings: I do not care to hear them;" and soon they are found walking no more with the church. We will now particularly notice how it was with Paul when defending himself before Agrippa, and see if his speech was with enticing words of man's wisdom; for "as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. \* \* \* King

Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Also, "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will send for thee." When Paul was not only reasoning before his accusers, but defending himself against false charges, did he speak with enticing words of man's wisdom? No; but in demonstration of the Spirit and of power. Such speaking had its effect, in causing one to say he was mad; and another was made to tremble; and to-day the demonstration of the Spirit harmonizes with what was declared by patriarchs, prophets and apostles. Wheresoever, or by whomsoever, there is caviling concerning Scripture testimony, whether it be the eternal purpose of God, his immutability, his everlasting love, particular redemption, his working all things after the counsel of his own will, or any other branch of divine truth, we may rest assured that it is not the demonstration of the Spirit, but the vagaries of the carnal mind. It should never be forgotten by the children of our God that although the heavenly Comforter, the Holy Ghost, is the author of all meekness, the God of all grace and consolation, yet he hath inspired his servants, the prophets and apostles, to write the severest things against them who "utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil; he deviseth wicked devices, to destroy the poor with lying words, even when the needy speaketh right." In such declarations made by the prophet, are there any enticing words? No; but the character of such is demonstrated by the Spirit. In perfect accordance with this was the conduct of our Lord, for his whole character was made up of meekness, kindness and love; yet what severe language did he use against those builders, the scribes and Pharisees. In this he is also followed in measure by all his faithful disciples, whom he had so earnestly warned to beware of false prophets, who come in sheep's clothing. Paul said to "Elymas the sorcerer (for so is his name by interpretation), O full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Now, even at this present time, as true believers are humbled with spiritual discoveries of the divine glory in the way of salvation through our Lord Jesus Christ, will their zeal be kindled against every corruption of the gospel, so as not to "bear

them that are evil," not even to receive them into their house, nor bid them God speed. In the twenty-third chapter of Matthew, Jesus calls the scribes and Pharisees seven times hypocrites, and once a generation of vipers. A vast amount of Scripture might be adduced to show that not only prophets and apostles, but our Lord Jesus Christ, used the most severe invectives against false teachers that are recorded in the Bible; therefore the Holy Ghost describes men exactly as they are.

"That your faith should not stand in the wisdom of men, but in the power of God." The inspired servant of God arrives at the conclusion of the reason that his speech and his preaching were of a kind, showing that the faith of God's children should not stand in anything but the power of God; and that is conclusive evidence that the faith of God's elect rests on the testimony of its author; for the apostle said to the Hebrews, in unequivocal language, that such is the fact. His words to them are, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The apostle, after he had withstood Peter "to the face, because he was to be blamed," said, "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." Here we can see plainly that living faith is not to be found where Christ is not; also, that faith always, when in exercise, looks to its author; therefore it stands not in the wisdom of men, but the power of God. The word of God clearly and fully makes the distinction between the righteousness which justifies the sinner, and the faith which receives it. Our God in his love, wisdom and purpose has given to his church and people all the record they need; for the declaration was, "Bind up the testimony, seal the law among my disciples." If the testimony has been bound up, and the law sealed among his disciples, there will be no addenda made to the testimony, nor alterations therein; and woe be unto the man or men who openly attempts to do so; for such can only alter the letter, and change some of the outward forms. The purpose of God can no more be changed than Jehovah can cease to exist. But let us hear with trembling and fear what is said concerning them who would add unto or take from anything recorded in prophecy. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any

man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." It is clearly demonstrated by the Spirit that if our faith stands in the wisdom of men, such a kind does not stand in the power of God; and no spirit can cause any of the children of men to have a just understanding of any declaration of Scripture except the Spirit of God. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." This last quotation settles the matter as to whom the divine Instructor is, and no power or powers can ever change this matter.

Now, brethren of this association, as we are about to close our letter, we wish to address you by way of interrogation and affirmation. Do we, as an association, confide in the wisdom of men concerning any of the principles of the doctrine of God our Savior? Or do we with child-like simplicity receive the testimony of God as recorded in the Scriptures, absolutely confiding in his everlasting love, his infinite wisdom and almighty power, to accomplish everything declared concerning his eternal purpose of love and mercy to his dear people, as well as his wrath and vengeance to his enemies, and that no event ever has and never can transpire by chance? If such be our blessed condition, our faith stands not in the wisdom of men, but in the power of God. Next to being born of the Spirit, the greatest boon with which a child of God can be blessed is to be established in the truth. What did Paul say while on his perilous voyage to Rome? Hear him. "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul: thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it *shall be even as it was told me*." In the midst of that terrible storm the apostle believed God; therefore his faith stood in the power of God, and that he would exactly accomplish what he had promised. If our faith stands in the power of God, we shall believe his word as recorded in the Scriptures. We are to heed the declarations of no man or men unless the same are sustained by the Scriptures; neither the doctrine of any association, if such doctrine is not clearly established by "the testimony of God." Said an apostle, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty."

Now, in closing our letter to you, we feel to exhort you to heed none of the vain theorizing that is now so prevalent, but take the Scriptures as

your guide; and in what seems dark and obscure, do not be led away by the comments of uninspired men. If such a course is pursued, the result will certainly be confusion and strife; but if we receive the testimony of our God with child-like simplicity, peace, love and harmony will abound in the churches composing this association.

"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."

WM. J. PURINGTON, Mod.  
CYRUS RISLER, Clerk.

#### CORRESPONDING LETTERS.

*The Delaware Baptist Association, to the several associations in correspondence with us, addresses the following epistle.*

BRETHREN IN THE LORD:—We are assembled with the church called Rock Springs, in Lancaster Co., Pa., which is one of the extreme points of this association, and somewhat inconvenient to most of the associated churches. On this account the churches are not as well represented as on some other occasions; but they are all represented by letter and by some messengers, showing general health, unabated interest in the cause, steadfastness in the truth, and a good degree of prosperity. We have messengers present from quite a number of corresponding associations, who have mingled with us in the most perfect harmony, and with every manifestation of christian love and gospel fellowship. The ministry of the word has displayed much variety, reaching to the depths of the riches of gospel truth, and has been received evidently with readiness of mind, and to edification and comfort. The congregation has been large and very attentive to the word. We have had all things common for the time being, and all seemed to feel that it was good for them to be here. There has been no jar or note of discord during the session, neither has there been in any of the churches during the year.

Our next session is appointed to be held with the church called Cow Marsh, Kent Co., Del., to commence on Wednesday before the last Sunday in May, 1890. We hope still to be remembered, and that you will be disposed to share with us in these privileges in the future as in the past.

E. RITTENHOUSE, Mod.  
J. L. STATON, Clerk.

#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 12, 1889.

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 DAY OF VISITATION AND PERPLEXITY.

(Concluded from last number.)

"WOE is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity."—Micah vii. 1-4.

It is needless to say that the prince and judge who ask a reward, as charged in our text, do not represent the true Prince and the just Judge of Israel. When our Lord was serving under the law of Moses he taught his disciples, saying, "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." In this sense those rulers among the Jews were princes and judges; and they may well represent those who assume to be rulers in the organized church, and who usurp authority to criticize and condemn all who fail to acknowledge their dictation as righteous judgment. These self-constituted rulers and judges always ask a reward. It may not be in money or material wealth; but they always seek personal advantage, though it may be the coveted reward is like that which Diotrephes loved, simply "to have the pre-eminence."—3 John 9. The covetous principle which originates such a desire cannot be found among the fruit described as produced by the Spirit.—Gal. v. 22, 23. It is evidently among the works of the flesh as presented in contrast with the fruit of the Spirit. It is not specified in our text what reward is demanded by the prince and the judge. The object of that demand is declared to be "That they may do evil with both hands earnestly." Whatever may be the plausible appearance of the motive which actuates the saints when they demand any such reward as may be gratifying to the selfishness of carnal nature, it must always be in reality just what is here stated. Since "both hands earnestly" are engaged in doing evil, it is evident that there is no possibility that they should even incidentally accomplish any good.

When carnal feelings and natural reason are allowed to direct the conduct of the saints, the result will always prove that the effect of the most innocent devices of the natural mind is to destroy the peace of those who resort to such things. In the end they shall certainly see that they have done evil "with both hands earnestly," that is, with confident assurance that they are doing right.

"And the great man, he uttereth his mischievous desire." The great man here described is not that only Man whom God recognizes as great. Of him it is written, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."—Isa. xii. 6. There is neither mischief nor folly in any utterance which proceeds out of his lips; neither is it possible that any mischievous desire should arise in his heart. The great man of whom this testimony is recorded is that character among the saints of God who is puffed up with vain confidence in his own strength and superior merit. He may even so impress his associates with his importance that they look upon him as entitled to extraordinary deference and reverence; but this only gives him ability to inflict more extensive mischief. Many afflicted and poor saints have been robbed of their rest in the comfort of the gospel by the erroneous doctrines and commandments of men who have been esteemed as great among their brethren. These are the traditions and doctrines which exalt their teachers, while they bring no balm of consolation to the mourning heart which feels its own sinfulness. In such utterances of the mischievous desire of the great among men there is no tribute of praise to the infinite grace of God. This is a safe test to apply for discriminating between truth and error at all times; while truth always comforts the conscious sinner with the glorious revelation by that grace which is manifested alone in our Lord Jesus Christ, every false system tends to distress such characters by requiring impossible conditions to be fulfilled by them. Every false theory is subservient to the mischievous desire of them who trust in their own merit for acceptance in the sight of God; so that it is only the truth which humbles the sinner under a realizing sense of his utter helplessness. When any true child of God becomes vainly confident in his own greatness he is too rich for entrance and enjoyment of the kingdom of heaven. Until such shall be converted from that self-confidence, and made utterly helpless, even as a little child, there is no possibility of their entering into the kingdom of God. There is no room there for any great or strong ones. While that heavenly house has ample room and mansions enough to shelter the innumerable hosts of little children who are led by the Spirit of God, there cannot be made room within its glorious portals for one great and strong man



who is able to enter by his own merit. The mischievous desire of the great man would banish peace and joy from that blessed abode if it could by any possibility enter there. But when the light of the knowledge of the glory of God shines in the heart, it never fails to produce humility in that heart. It is only as walking after the flesh that any saint can ever become great in his own estimation. They who are most abundantly blessed with gifts and graces of the Spirit are thereby enabled most clearly to feel their own nothingness. It is not mock humility in Paul when he claims to be "less than the least of all saints." The abundance of the revelations which he received enabled him to see his own destitution just as clearly as he saw the perfect glory of his gracious redeeming Lord. So it is always when the saint has the deepest sense of his own unworthiness and sinfulness that he sees most of the glory of that grace which brings salvation to them that are lost. The Lord says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. xviii. 4. The natural mind cannot comprehend this standard of greatness. Reason calls the proud happy, and says that prosperity attends the ungodly. Every "mischievous desire" originates in that carnal mind which is great in its own estimation. "So they wrap it up." If wicked and rebellious devices were presented in their true character to the mind of the saints, they would never be deceived by them. The sinful suggestions of the tempter and of the carnal mind are not presented in their real character, when they are suggested to tempt the saint. Their wickedness is always wrapped up in some plausible appearance of goodness. Hence the need of the exhortation of one another daily, "While it is called To-day; lest any of you be hardened through the deceitfulness of sin."—Heb. iii. 13. The tempter always comes under the pretense of bringing something desirable to the subject of his wiles. His first work in the garden was to deceive the woman. He has never been anything but a liar since that time. He and his associates, the world and the flesh, still wrap up their allurements in the appearance of good designs. No other policy could succeed in deceiving the saints whom they continually assail. "The best of them is as a brier; the most upright is sharper than a thorn hedge." The application of this terrible denunciation is not to be understood with reference to persons among men, as to Peter in distinction from John. Each individual who is taught of God must feel the force of this description as applied to the corruption of his own carnal mind. Blind Pharisees may repudiate the charge of indwelling sin and corruption, as having reference to themselves; but the conscious sinner in

whose heart God has shined, knows that it is impossible to overdraw the description of that awful corruption which is there hidden. Of those whose example is left for our learning, the inspired record witnesses that they were not in themselves in any way better than their fellow-sinners.—Rom. iii. 9; Eph. ii. 3. This testimony of the inspired prophet, as recorded in our text, is exactly in harmony with the words of Paul in the passages cited. So it is written of Israel, "Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders." This is the best which divine truth can say of the natural man. Again, "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. ix. 4; xvii. 5. When any subject of divine grace is led by the carnal mind he is sowing to the flesh, and of the flesh he will certainly reap corruption. The flesh of the saints is no less corrupt than that of those who are dead in sins. The works which are directed by their carnal mind are all evil. It is in this state of conformity to their natural mind that the language of our text is descriptive of them. Not only does this sinful enmity manifest itself in making those who are led by it as briars to annoy and tear those with whom they are associated, but the most suffering is inflicted upon the one in whom that evil spirit dwells. Even when it is cast out by the authority of the Lord Jesus, it often tears and severely wounds its victim. But never is one wounded so seriously as to be beyond the healing power of the divine Physician. The one who has been brought to the lowest depth in his own experience is best qualified to testify to the infinite power of that grace by which he was raised up. Among men there are some who are esteemed better than others, by reason of their conduct and conversation being less repulsive; but even the best of them only differs from the worst as the mercy of God restrains the evil which is their nature. Of all the children of Adam it is true, that "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one."—Psa. xiv. 3. The whole experience of the saints is needful to enable them to know the truth of this just judgment of our God. It is the same distressing fact which extorted from Paul the cry, "O wretched man that I am! who shall deliver me from the body of this death?" Still, to will is present with them, but how to perform that which is good they find not. Their whole pilgrimage is a perpetual warfare against the law of sin which is in their members. When they are left to their own strength they are soon overcome, and in their distress they can witness to the piercing cruelty of that oppression

under which they are held by their sinful lusts. This was typified by the heartless severity of those carnal rulers under the legal dispensation, who bound heavy burdens and grievous to be borne, and laid them on men's shoulders; but they would not themselves move them with one of their fingers.—Matt. xxiii. 4. Where this tyrannical spirit prevails in an organized church, it will not fail to develop all the dreadful effects of carnality in the alienation of the members from each other, and the cessation of manifest love among them.

"The day of thy watchmen and thy visitation cometh; now shall be their perplexity." There is no distinction between the day of the watchmen and the visitation of the true Israel. The watchmen throughout the long night of the legal dispensation ceased not to proclaim the coming of that glorious day of the visitation of God to reveal his great salvation to his people. That day of vengeance of our God is the acceptable year of the Lord; and its proclamation is "to comfort all that mourn." There is sweet assurance in the very perplexity of the saints. Paul says, "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." The abiding principle of faith and hope, in perfect unity with divine charity, saves the saints from despair, however they may be perplexed. Even their visitation and perplexity is evidence that they are the children of the day. Their very chastening is made to yield to them the peaceable fruit of righteousness. The result of this visitation and perplexity shall be as declared in the following context, "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me."

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#### MARRIAGES.

IN North Berwick, Maine, June 1st, 1889, by Elder Wm. Quint, Mr. Albert E. Quint, of North Berwick, and Miss Myra B. Shorey, of South Berwick, Maine.

#### OBITUARY NOTICES.

DIED—In North Berwick, Maine, May 26th, 1889, sister **Betsey Ham**.

She was confined to her bed only a few days, but her sufferings within that time were great. All was done for her that could be done by earthly friends; but death was the only thing that could relieve her, and it did come at the appointed time. She was one of our oldest members in the church, and there never was the least thing brought against her in the church. All who were with her in life considered her a fine woman. In 1860 she was married to brother Gilman Ham, who had a large family of children by his first wife, and she was a good step-mother to them; but she is gone, leaving them and two brothers and one sister, with many other relatives, to mourn.

WM. QUINT.

NORTH BERWICK, Maine.

My beloved husband, **John Carson**, departed this life July 27th, 1888, aged eighty-five years and twenty days. I am left to travel life's journey alone. I miss him very much; but it is God that hath bereft me, and he can all my sorrows heal. He said he wanted to go home and be at rest. I ask an interest in your prayers.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd."

"God in his wisdom has recalled  
The boon his love had given;  
And though the body molders here,  
The soul is safe in heaven."

RUTH CARSON.

MONONGAHELA CITY, Pa.

DEPARTED this life, May 5th, 1889, **Naomi Asenath Banks**, aged eighteen years and two days.

She was paralyzed in her limbs and hips two years ago last winter, and for more than a year had no use of them whatever. Then she got so she could move them very well, yet had not strength in them to walk. She could sit up most of the time, and could also ride in a carriage, and walk some with assistance, and was generally quite cheerful. She read a great deal, and sang the songs of Zion with a clear voice. Her only hope was in Christ's atoning blood.

She was the only daughter of R. S. and Lucy Ann Banks, and was born in Marion Co., Iowa, May 3d, 1871. She leaves her father, mother, three brothers, and many relatives and friends to mourn their loss; but we must be reconciled to the will of God, for all he does is right. She is at rest, and we shall soon follow her to the sweet paradise of peace and joy above, and see Jesus as he is, and be like him. What more could we ask or desire?

R. S. BANKS.

IRON MOUNTAIN, Mo.

**Mary Ann Harris**, wife of brother Joseph Harris, departed this life at their home in Grand Ronde Valley, Union County, Oregon, Dec. 28th, 1888. She was the daughter of Joel and Raches Sturgill, and was born in Ashe Co., N. C., March 16th, 1819. She moved with her parents to Lee Co., Va., when nineteen years old, and there was married to Joseph Harris, June 9th, 1842. In the fall of the same year they moved to Linn County, Mo. Sister Harris professed a hope in the Redeemer in her girlhood days, and united with the Old School Baptist Church in Missouri, being baptized by Elder Caleb Colyer.

Brother and sister Harris, with their family, emigrated to Oregon in the year 1865. Here they were destined to live several years without any church privileges, and the only preaching they had was what they read in the SIGNS. I became acquainted with our old brother and sister in the fall of 1877. In 1878 there was a little church organized at their house, and since then I have been intimately acquainted with her. She was sound in the faith and well established in the truth, and no ordinary circumstance would keep her from attending meeting, for it did seem to be her meat and drink to meet with her brethren. She was a faithful and devoted wife and mother, and our old brother feels his loss very much. May the dear Lord reconcile him and the children to his providence toward them. The little church in Grand Ronde Valley has lost in the last year two of its members, whom we miss very much.

G. E. MAYFIELD.

NEAR GOLDENDALE, Wash. Ter.

DIED—March 6th, 1889, at his home in Shelby Co., Ky., our dear father, **O. R. Williams**, in his eighty-sixth year.

The deceased was born July 21st, 1803, in Clark Co., Ky., and was married to Miss Nancy Robinson in 1827. To them were born a daughter and a son, the son having died when young. His daughter Sallie is now the wife of Albert Money. His wife dying in 1880, he married Miss Mildred Flynn in 1882, and moved to Shelby Co., where he died. To them were born thirteen children, four daughters and nine sons, five of whom have died. His wife preceded him to the grave twenty years, since which time he has lived with his children. Father joined the church called Bethel, in Shelby Co., in 1873, and was baptized by Elder J. F. Johnson, since which time he has lived the life of a humble christian. He filled his seat among his brethren in church when not providentially hindered, and was always ready to help the needy and afflicted, and to distribute to those who preached the glorious doctrine of salvation by grace, feeling it a pleasant duty to sustain the worship of God and maintain the order of his house. He was sick but a short time before his release came, and was confined to his bed only ten days. He said his hope was in Jesus, and that he would soon be at rest. Thus calmly he passed away. His body now rests in the family grave-yard, by the side of his children and beloved companion, there to await the glorious resurrection morning. He leaves nine children to mourn their loss, besides a host of friends; but we feel to say, "The Lord's will be done." May our hope be as bright as his when we cross the cold Jordan of death. The following verse was a favorite with him:

"No sorrow be vented that day  
When Jesus has called me home;  
But singing and shouting, let each one say,  
He's gone from the evil to come."

HIS CHILDREN.

DEACON **Thomas Crampton** died April 16th, 1889, in the eightieth year of his age. The immediate cause of his death was perhaps heart disease. He was a man of great vigor, both of mind and body, and had enjoyed, up to a very short time before his death, unexceptionable health, which made his death so much more unexpected. He was found dead in his room, and the probability is that the struggle was but short. He called his boy at the usual hour in the morning, and at six o'clock a. m. he was dead.

To speak of the many traits which adorned this man's character would require more space than is usually allotted an obituary notice. If in the building of nature and of grace the great Architect should use only such material as may stand the test of conscientious devotion

to duty, purity of purpose, and honesty of aim, this man was much more likely to be needed than many who were much more pretentious. He was one of whom I think it may be said that he was wise without adversity, cautious without the experience of age; these only lending the golden touch of softness to their inherent traits. Reform in nations and individuals change according to condition and circumstances; but he who prepares a man for the abode of justice is God. Nature does not change itself, neither does God change it, for he made it right; but he does create in his people a new nature—heaven mysteriously blended with earth—God come down to man. This was true of brother Crampton, his enemies being judges, but joyfully true with those who knew him best. He was calm in the midst of storm, and a guide in the midst of confusion. I would not speak of all that we at Mill Creek felt him to be to us. Suffice it to say, he was an Israelite indeed, in whom was no guile, and a Deacon in whom we saw no fault. He was the close companion, the sympathizing friend, the wise counselor, of us all. Though we feel that our loss is irreparable, yet we loved him too well to wish him back, but would ever hold him as a gracious gift from God to us.

If I mistake not, he was first baptized by Elder Jones, with which baptism he was not satisfied, and in 1849 he was baptized by Elder George T. Elgin. His membership continued with the Mill Creek Church until his death. He leaves neither wife nor children, but many relatives and warm friends to mourn their loss, to whom we would extend our sympathy.

E. V. WHITE.

LEESBURG, Va.

#### CHURCH HISTORY DEBT OF \$2000.

##### CONTRIBUTIONS DURING MAY.

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Total previously published... 1,356 17  
Grand total to June 1st.....\$1,424 17

#### YEARLY MEETINGS.

A YEARLY or two days meeting will be held with the Clovesville Old School Baptist Church, the Lord willing, on the fourth Saturday and Sunday in June (22d and 23d).

A cordial invitation is extended to all lovers of the truth, and especially ministers of our faith and order. Those coming by rail will stop at Griffin's Corners station, where they will be met with teams and conveyed to the place of the meeting.

O. F. BALLARD, Church Clerk.

A YEARLY meeting will be held, if the Lord will, with New Hope Church, in Greenbush, Warren Co., Ill., beginning at four o'clock p. m. on Friday before the third Sunday in June, at which meeting, on Saturday, a council is expected to convene for the ordination of brother H. E. Puris to the gospel ministry, if thought advisable. The friends of the cause of Christ are invited.

I. N. VANMETER, Pastor.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 19, 1889.

NO. 25.

## CORRESPONDENCE.

SUTHERLAND'S CORNERS, Ontario.

DEAR BROTHER IN THE LORD:  
—It was a pleasure for me to hear from you again. I feel you are much favored in having our brother, Elder J. G. Eubanks, to come among you preaching the gospel of our Lord Jesus Christ. May he long be spared to labor in your midst, to your edification, and to the praise of our God.

It is a comfort to me, my brother, to read in yours of your soul's exercises in divine things. It is a life unknown by the world; and sometimes I ask myself if some who profess to hold the doctrine really are in "the way." I have found some ready to argue about points of doctrine, ready to make ridicule of those who advocate erroneous doctrine; and if some poor weakling in Christ's flock, who has not yet come "unto the measure of the stature of the fullness of Christ," should show that he is not as yet very deeply taught upon some point of the doctrine, or is in error, and tossed to and fro by winds of doctrine, these strong ones that I am speaking about seem to me to be like the strong cattle mentioned in Ezekiel xxxiv. 15-22, who thrust with side and with shoulder, and pushed all the diseased with their horns, till they have scattered them abroad. Yes, these strong ones speak very contemptuously of the weak. But when you speak of the doctrine as it is learned in the soul's experience of the children of God, if in their presence some dear child of God shall tell how the doctrine was revealed and made sweet in his soul, do they ever respond? Do they speak a word, or even give a look, that would indicate their sympathy? Can you ever enter into experimental conversation with them upon the doctrine of Christ? Do they tell of their own ups and downs, of the night seasons, and times of healing sunshine, of trials, and conflicts, and tribulations, and also of the triumphant halleluiahs that we feel in our own hearts when we are enabled to trample all our foes under our feet, in the grace and strength of Jehovah, our Salvation? Not a word can you get out of them, which has caused me many times to wonder. There is a way wherein the redeemed of the Lord walk, and wherein the uncircumcised can never walk. Whether the creed they have in their heads be the letter of the truth, or error, they cannot and do

not walk in "the steps of that faith of our father Abraham." Except the Spirit of Christ dwell in us, except we are born of the Spirit, we cannot see or enter the kingdom of God. How blessed is the man who can by the grace of God say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

As there is a profitable blessedness when the dear children of God talk one with another of what things are done in the way, so I have felt it good to communicate in writing one with another concerning the things most precious to us, the "things which concern the Lord Jesus Christ." "Talk ye of all his wondrous works." For the past few days, in addition to many other things, my mind has been exercised in contemplation of the relation and unity of the people of God, and how, wherever this relationship truly subsists, it is called forth into holy exercise one toward another; not in a sound of mere formalistic, pretentious display of seeming duties, but in a living, loving and Christ-like manner, which belongs only to the household of faith, who serve one another because they have the Spirit of Christ dwelling in them. To this end I find that God has been very mindful of us, and in his word are found full and encouraging directions to stir up our pure minds by way of remembrance. Where the vital bond subsists, and is felt by the church of Christ, might we not ask, dear brother, How can it be otherwise than that we should be found manifesting our love and tender care one of another? I know this will sharply discriminate; it will prove a sieve that will sift out all that are destitute of God; but not the least grain will be lost, though the wind will carry away all the chaff, all mere carnal professors. O, my brother, there have been times when I have been so cast down at what I have felt in myself, and the absence of that which was so desirable, that a terrible fear has assailed my soul that I was nothing but chaff; but when I have been brought very nearly in despair, the Lord has appeared to my relief, and has revived my hope that he has called me by his grace. To have this consoling evidence is far beyond all price, all wealth and honors; yea, all earthly things fade into utter in-

significance, if brought into comparison with "the excellency of the knowledge of Christ Jesus my Lord." It is written, "For as we have many members in one body, and all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another."—Rom. xii. 4, 5. How very near! How close the affinity of the members of the body of Christ! This is not some nice fine spun theory for such like the Athenians of old to spend their time in vain, speculative and profitless discussions.—Acts xvii. 21. But the very doctrine of Christ, having actual being in those whom God hath called by his grace, and which self-same glorious and precious truth God hath wrought in his people to his own praise, is a living and divine reality, bearing fruit in those who are in sincerity members in particular of the body of Christ. If we, dear brother, are "members one of another," there surely will be manifested precious God-glorifying proofs of this relationship. Saith the apostle Paul, "The body is not one member, but many;" and, "God hath set the members, every one of them in the body, as it hath pleased him." And as "no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church," so in measure the members should have the same care one for another. Then as it is unseemly to see a man biting and devouring his own flesh, so it is altogether at variance with our relationship one with another to despise or in any way injure one another. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—1 Cor. xii.

14-27. It is clearly manifest, according to the teaching set forth in this quotation, that there will in some degree be declared the most affectionate watchfulness, and tender, loving service, one toward another; for the members of Christ's body, the church, are in such sympathetic union that they suffer and rejoice together. Was it not thus with our exalted head? When the members suffered, Jesus our head felt it, and said, "Saul, Saul, why persecutest thou me?" So Paul saith, "Who is weak, and I am not weak? Who is offended, and I burn not?"—2 Cor. xi. 29. "Rejoice with them that do rejoice, and weep with them that weep."—Rom. xii. 15; Isa. lxvi. 10.

Some time ago I was at a certain place, in the midst of many of the dear kindred in Christ who were gathered together, whom I found much disquieted and cast down in sorrow, because of distressing evils that were robbing them of their peace, joy and fellowship in the things of the kingdom of our dear Redeemer. I felt to pity them, and as I beheld them in the valley of Achor (trouble) I thought I could from some higher place speak to them some words of consolation and of good cheer; but, or ever I was aware (although all were strangers to me in the flesh), I found their troubles and sorrows were mine; that I, with them, was in the same vale of tribulation. I was thus their "companion in tribulation." To that God, our God, who knows the oppressions and sorrows of his heritage, my heart was poured out, that he would have compassion upon us, that he would show us mercy, and grant to his people deliverance and enlargement from all their distresses, to the praise and honor of his glorious name. O that I were always alive to my relationship (as I hope) to the body of Christ! But what shall be said of the one who professes to be in the body, yet is ever insensible to the sufferings and tribulations of the church of God, who is unmoved and untouched by "the afflictions of Joseph?" Is not the evidence lacking of his being a member of the body of Christ? Our dear Savior saith, "By this shall all men know that ye are my disciples, if ye have love one to another." This is a proof of our discipleship. Can we abide the test? I know not whether all of God's dear children are like me, but I am often inquiring and searching for our signs; and there are times when things with me



are wrapped up in such obscurity that in distress I sigh, "I see not my signs."—Psa. lxxiv. 9. Is it a proof of our love one to another, if we are "puffed up for one against another?"—1 Cor. iv. 6. No; this is to be shunned; this we are to beware of. This but exhibits the carnal, fleshly nature that is in us, the old man, which is corrupt according to the deceitful lusts. Then it will not declare the grace of God in us to despise, to speak lightly of, or to make sneering remarks about, this or that brother or sister in the church, or concerning the gifts in the body. No, my dear brother, this is a grievous evil, and, if we are guilty, will work to our own discomfiture, and our God will bring us under his chastening rod. All the members have not the same office, but "there are diversities of gifts," and all in the measure that God has designed are to the edifying of the body of Christ. "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?" Christians are under law, not to Moses; for to him and to the law they are become dead by the body of Christ. So then we are not under the law, but under grace. Believers in the Son of God are not without law to God, but under law to Christ. This is the "perfect law of liberty."—James i. 25. It belongs, not to the children of the bond woman, but to the children of the free, the children of the new covenant. This law is not written upon tables of stone, but written by the finger of God upon the fleshly tables of the heart. One of the items of the law of Christ thus engraven in the heart is, "Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi. 2. Our burdens are various. Sometimes we see a brother is pressed down by his peculiar burden, and we feel we cannot touch it. We feel our incapacity to be such that we are not capable, we feel, of knowing how to speak even a word of sympathy. But our heart goes out for him, and we wish that we might bear a part of his trouble; but O how helpless we feel! What then? Why, we go and tell Jesus, our gracious Burden-bearer, who hath said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Cast thy burden on the Lord, and he shall sustain thee." Yes, we tell our God about our sorely weighed down and oppressed brother or sister, and supplicate our King to support, to comfort, and to enable our suffering kindred in Christ to endure the burdens that have been appointed them, and in his own time and to his own praise bring them out from under their burdens. A word of sympathy, a kind and compassionate glance, is sometimes quite a lift to a burdened soul. "When any of our brethren are brought into temporal straits," says one, "I pity

them—I feel for them." But do we, dear brother, according to our ability, feel in our pockets for the relief of our brethren? "Well, really, I would like to do something to help the brother, but just at present I am hard pushed, and at my wits' end to know how to gather in a sufficient amount to make another payment on property that I am in debt for. If I had it paid for, then I could do something." Ah, poor, stingy, covetous one! I fear that before the last payment is due you will be looking for some more property to buy; and the poor brother that you say you pity and feel for might die in the poor-house for all you care. Do we not, dear brother, need the grace of God, that we may be found to love our brother, not in word only, but in deed and in truth? How precious is the following testimony: "She hath been a succorer of many, and of myself also."—Rom. xvi. 2. "For even in Thessalonica ye sent once and again unto my necessity."—Phil. iv. 16. May we be found so fulfilling the law of Christ, "distributing to the necessity of saints."—Rom. xii. 13. Another blessed item recorded in the law of our King is, "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. Wherefore comfort yourselves together, and edify one another, even as also ye do."—1 Thess. v. 9-11. I feel, dear brother, that there is need to be continually consulting the law in Zion, that we may be able to discern how near our behavior is to that which is required of such professing godliness. When we find a brother that is weak, we ought to bear his infirmities, and not please ourselves. "Let every one of us please his neighbor for his good to edification."—Romans xv. 1, 2. When our brother does wrong shall we crush him—shall we destroy him? No; let us in a gospel way, according to the rule, seek to save him. If this cannot be done, then have no company with him. If a brother is in error in doctrine shall we make ridicule of him, or despise him? No; but may the Lord grant us grace, that in meekness we may instruct 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. 25, 26. If we discover in a brother indications of becoming cold and indifferent and worldly minded, shall we talk sharply or unkindly to him? Shall we speak to him and of him in such a way as to leave the impression that we consider ourselves better and holier? Here again we need the grace of God, lest we be carried away with high-mindedness. O how good it is to affectionately and faithfully admonish our brother, to tell him how his indifference has pained us, to make inquiries concerning the state

of his own mind, and pray for him to our great Physician, that he may be healed.—James v. 16. "Let us consider one another, to provoke unto love and to good works."—Heb. x. 24. What say we, dear brother, to these things? Is not this blessed employment? Is not this what we desire, and how we would live? I know your heart will respond in the affirmative. As for me, though I am away behind in these precious exhibitions of the grace of God, yet they are what my soul loveth; and I would ever, both privately and openly, live to the praise of God, and to the edifying of the body of Christ.

May you, dear brother, and all the dear kindred in Christ in your midst, be favored to walk in love one toward another, that thus you may show forth the praises of him who hath called you out of darkness into his marvelous light. With christian love to you and to your dear wife, and to all that love our Lord Jesus Christ, I am, I hope, yours in the fellowship of the gospel,

FRED. W. KEENE.

POOLESVILLE, Md., April 24, 1889.

DEAR BROTHER F. A. CHICK:—When you were at our house you requested me to give you a copy of a letter I had written to a friend. I felt a delicacy in sending you the copy, as I expected you might have it published, if you thought it fit to fill a space in our family paper. Combined with your request is the request of some of our dear sisters that I should send it to you. You can do with it as you think best.

We feel to thank the Lord for your visit to us a few weeks ago, for we enjoyed your company and preaching very much, and hope soon to see you again, praying that the Lord may give you strength to stand every trial and temptation that may beset you in this life, and comfort you with a knowledge of the truth as it is in him.

Your brother in Christ, I hope,  
BENJAMIN WHITE.

POOLESVILLE, Md., March, 1889.

DEAR SIR:—I received your note, referring me to Deuteronomy xxx. 19 as proof that eternal life or salvation is set before every man to accept or reject at his will. I acknowledge my ignorance of the Bible, and also of spiritual things; but I am sure of this one thing, no matter what we believe, if it is not according to the Spirit of truth it will not do us good in that world to which we are fast hastening. If I am wrong, will you, by the teaching of the Bible, try to convince me of my error? for if I know myself, my desire is to know the truth, for that alone will do us good. I hope this will not seem so lengthy but what you will give it your earnest consideration, for I do feel to know that the truth is worthy of all men. I do not intend to make any argument in this, but merely to quote some passages of Scripture which I wish you to consider, and

see if you can reconcile them to your theory or understanding; for it is evident to my mind that the Scriptures do not contradict themselves. If you cannot answer these satisfactorily to yourself, will you please get some one to do so in whom you have confidence?

You refer to Deuteronomy xxx. 19 to prove your assertion. I do not think that eternal life is there under consideration, but it has reference alone to the temporal life of national Israel in the land which God had promised them. For proof of this I will refer you to the fourth chapter of the same book, twenty-sixth verse, where you will find a part of the same language. Then examine the fifteenth verse of the thirtieth chapter of the same book, and you will find another portion of the same language; and for the balance of the language of that verse I will refer you to the twenty-eighth chapter of the same book; and you will see that the blessings and cursings were of a temporal nature. Now, if your idea be correct, that God has set before all men eternal life, to accept or reject, how can you reconcile the following Scriptures to such a notion? You told me that some people construe the Scriptures to suit themselves. It does not matter with me how they are construed, so it is in accordance with the teachings of the Bible and our experience. First, we will take the word "saved," and see what man has to do with that. Psalm vi. 4: "Return, O Lord, deliver my soul: O save me for thy mercies' sake." Is there any condition in this? Isaiah xlii. 12: "I have declared, and have saved." Isaiah xlv. 17: "But Israel shall [not if they will] be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Zephaniah iii. 17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee." I will refer you to Zechariah viii. 7, 8; xvii. 14; Matthew i. 21: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Are there any conditions in this? Do you think, when Christ cried upon the cross, "It is finished!" that salvation was complete? or do you think that salvation was not complete, but that there was a part left for man to do? Luke xix. 10: "For the Son of man is come to seek and to save that which was lost." Did he accomplish that work, or is there left a part for man to do?—Luke xiii. 23, 24. See 2 Timothy i. 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." How does this suit your theory? Does Paul say that it was according to anything we could do that we are called? When was it that this grace was given us in Christ Jesus? He says, "Before the world began." I

think that will take you too far back for you to have a hand in that salvation. I will refer you to Hebrews vii. 25 and Ephesians ii. 5. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. i. 18. Is there any offer of salvation in this? But it says, "Unto us which are saved it is the power of God." Already saved; but unto those who are not saved it is foolishness. I refer you to Acts ii. 47.

Now let us examine repentance, and see if that is attainable by the will of man. Acts v. 31: "Him [Christ] hath God exalted with his right hand to be a Prince and a Savior [for what?], for to give repentance to Israel, and forgiveness of sins." The prophet Jeremiah (xxxi. 18, 19) said, "Turn thou me, and I shall be turned." "Surely after that I was turned, I repented." So I take the position that the sinner must be turned before he will repent; and after he is turned he will repent. "For the gifts and calling of God are without repentance."—Rom. xi. 29. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."—2 Cor. vii. 10. Is this worldly sorrow caused by our fear of punishment? If so, does it not work death? But tell me how you are going to get this godly sorrow, without which you cannot repent unto salvation. I will refer you to Hebrews xii. 7.

Now we will consider eternal life, and see if there is any offer of that to poor worms of the dust. Psalm xxxvi. 9: "For with thee is the fountain of life: in thy light shall we see light." If we are not in that light, do you think we can get in that light? If so, how? John iii. 36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Do you not think from the reading of this verse that the one spoken of had eternal life before he believed? or do you think that this eternal life was set before man to choose or reject?—John xi. 25; xiv. 6. I refer you to Galatians ii. 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." What kind of a life did Paul say he now lived? The life of Christ. Why? Because Christ loved him, and gave himself for him. Is that the reason why he lived the life he did? or was it because he accepted of that life? If so, tell me how he went about it. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. I will quote you one more verse (1 John v. 12): "He that hath the Son hath life; and he that hath not the Son of God hath not life." I take it that some have not the Son of God;

therefore they have not eternal life, but are dead in sin. If you can tell me how a dead man can accept anything, please do so, for it is a very important question.

I fear I am making this letter too long, and that you will not read it; but I hope you will, for we do not know but that you may be an instrument to enlighten my dark understanding of these Scriptures. But I wish to quote a few more Scriptures for your consideration. Isaiah xlii. 5-13: "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west." "Even every one that is called by my name [Why will he do this?]: for I have created him for my glory, I have formed him; yea, I have made him." "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?" Can vain man say in the face of this that he can resist God? Isaiah xlv. 7-12: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" Jeremiah xvii. 9; xxiv. 7: "And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." Jeremiah x. 23: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." The apostle says, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Not by works of righteousness which we have done [What is it by then?], but according to his mercy he saved us."

I must bring this to a close, and will say in conclusion that if salvation is by grace, it is by grace alone; if it is not by grace, then I am lost.

I remain yours to serve,

BENJAMIN WHITE.

GURDON, Ark., Jan. 15, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having finished the business part of my letter, I thought I would write a few thoughts "To them who are called."—Rom. viii. 31. "What shall we then say to these things?" What things? Evidently the things mentioned in the text. Let us examine them. "And we know that all things work together for good to them that love God." Does "them that love God" mean the apostles alone? or the Jewish disciples alone? or those alone who at that particular time loved God? or all who ever would love God? I trust none will dispute that all lovers of God in all time are meant. But there is another expression, which is simply another description of "them that love God," "To them who are the called according to his purpose."—Rom. viii. 28. This means all that

are meant by "them that love God." And as all things work together for their good, it necessarily follows that none are called, in the sense in which the word called is here used, but those for whom all things work together for good. But are there none called, in any sense, but those to whom all things work together for good? Certainly. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction as the whirlwind; when distress and anguish cometh upon you."—Prov. i. 24-27. "For many are called, but few are chosen."—Matt. xxii. 14. I regard this as the external call of the gospel; but none will heed but those who experience the internal, effectual call of the Spirit. Let us see what the Scripture says about internal calling. The promise is to "as many as the Lord our God shall call."—Acts ii. 39. What is the promise? It includes the remission of sins, mentioned in the previous verse. It is "sure to all the seed."—Rom. iv. 16. It is the "promise of eternal inheritance."—Heb. ix. 15. "Among whom are ye also the called of Jesus Christ."—Rom. i. 6. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called [all of them], both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. i. 23, 24. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."—1 Cor. i. 26. "The vocation wherewith ye are called."—Eph. iv. 1. "But when it pleased God, who called me by his grace, to reveal his Son in me."—Gal. i. 15, 16. "And for this cause he is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance."—Heb. ix. 15. "Even us, whom he hath called, not of the Jews only, but also of the Gentiles."—Rom. ix. 24. This is enough as to the calling; but now the "purpose." "The called according to his purpose." This means that the calling results from the purpose. The purpose is eternal. "According to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. iii. 11. It is immutable. "I am the Lord, I change not."—Mal. iii. 6. "To show unto the heirs of promise the immutability of his counsel."—Heb. vi. 17. It is certain to be accomplished. "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me."—Job. xxiii. 13, 14. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to

pass; and as I have purposed, so shall it stand."—Isa. xiv. 24. "For the Lord of hosts hath purposed, and who shall disannul it?"—Isa. xiv. 27. "According to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11. The subject having been thus introduced, the apostle proceeds to give us the golden chain of five links, reaching from eternity past to eternity future. The links are foreknowledge, predestination, calling, justification and glorification. The conjunction "for," which connects this with what has just been said, shows that just the same persons are meant by this that were meant by that; although much that is meant by verses twenty-nine and thirty was still in the future, yet the apostle uses the tense which shows completed action, without reference to the time when. Read Isaiah liii. 4-12 for example of this use of the past tense. In John xvii. 4, our Savior uses the aorist tense in speaking of a work not yet finished. "I have finished the work which thou gavest me to do." To show that part of the work was not yet done, read John x. 17, 18. "Therefore my Father loveth me, because I lay down my life, that I might 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. This commandment have I received of my Father." To lay down his life and take it again was part of the work his Father gave him to do. This had not been done when he uttered the prayer in the seventeenth chapter of John; yet because the completion of the work was absolutely certain, he speaks of the whole in the aorist tense. So in Romans viii. 29, 30, although part of the work was future, Paul speaks of it all in the aorist, because the final completion was absolutely certain. "Whom he did foreknow." In the sense of presence, God foreknows all things, which includes all men. Yet none but a Universalist will say that all men will be glorified. But you may say it means whom he foreknew as believers. There is no indication that there was any ellipsis at this point, and we have no right to supply an ellipsis unless it is indicated. The solution of the matter is to be found in the use of the word "foreknow." The word know sometimes means to affectionately regard. "For the Lord knows the way of the righteous."—Psa. i. 6. "You only have I known of all the families of the earth."—Amos iii. 2. Affectionately regarded. "He knoweth them that trust in him."—Nahum i. 7. "I never knew you: depart from me."—Matt. vii. 23. "The Lord knoweth them that are his."—2 Tim. ii. 19. So to foreknow, as in Romans viii. 29, is to regard with affection beforehand. "Them he also did predestinate." What? To glorify them, because he foresaw that they would be conformed to the image of his Son? No; but "to be conformed to the image of his Son." What is

the result of this conformity to his image? It is this to which we are predestinated. Then it is not predestination to something after we are regenerated, because of foreseen regeneration, but predestination to regeneration itself. "According as he hath chosen us in him before the foundation of the world." Not because he foresaw what would be, but "that we should be holy and without blame before him in love."—Eph. i. 4. This predestination is identical with the "purpose" of the previous verse. "Whom he did predestinate, them he also called." The calling is the same as that in the twenty-eighth verse, which we have already noticed. "Whom he called, them he also justified." No one called by the Spirit, "with a holy calling," stops short of justification. "Whom he justified, them he also glorified." No justified one ever fails of eternal salvation. "What shall we then say to these things?" The apostle tells us what some will say: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" How does the apostle treat this objector? He rebukes him, and reiterates the same doctrine.—Rom. ix. 14-24.

Much more might be said, but this will suffice for the present. Brethren Beebe, this is written for publication, but is submitted to your judgment.

Yours in Christ,

D. S. BUNCH.

CLEVELAND, Tenn., Jan. 6, 1889.

DEAR EDITORS OF THE SIGNS:—

After receiving the weekly SIGNS yesterday, and reading the great truth which it advocates, I am constrained to write my experience, if I thought it would be any benefit or consolation to the readers of your precious paper. In the first place I will say that I am the youngest son of Elder Jesse Stith, who died February 24th, 1875, near Pleasant Run Old School Baptist Church, in Fairfield Co., Ohio. I have heard something about this one way of sinners saved by grace from my infancy up to manhood, and could not understand one word of it. I was blind, and could not see; and deaf, and could not hear, nor understand how it was brought about, till January 27th, 1871. I was then living in the state of Illinois. I was then and there brought to see myself a very great sinner. There were times previous to that particular time that I felt something was wrong within me; but at that time the good Lord showed me my condition. I do not think that any one else ever saw their case as bad as I saw mine. It is almost impossible for me to describe my feelings. I was a lost, undone, ruined sinner, in the sight of a just God. I could not see how God could be just and ever have mercy on such a wretch as I. I thought if the earth would open and let me down, it would be better for me than the place I was occupying here. I had

thought before this that I was a very good, moral man, and perhaps it would assist me some day to get into God's favor. But all my goodness was as filthy rags before him now. There seemed no hope for me. Others there might be hope for, but my case was an outside one. No one had ever been such a sinner as I. God would be just in sending me to perdition, and I felt I was near there then. I had no faith that my condition would be any better. Some would say, "Why do you not go to praying, and get yourself better?" Ah, I had read that the prayers of the wicked avail nothing. What! a wicked sinner go to praying? I had come to the end of all my strength, and to the end of the law, and mine was a hopeless case; and when I could see nothing that I could do within myself, I fell upon my knees, and said, "Lord, be merciful to me, a sinner." I immediately arose from that place, and walked some four or five rods, when the great burden of guilt was removed in a moment. I then saw the brightest morning I ever saw. My soul was set free, and I was full of praises to the Lamb of God that taketh away the sin of the world. I had communion with God the Father and my Savior, and felt that I loved everybody on earth, and God supremely. Now I could see what I could not see before, how God could be just and the justifier of so vile a sinner as I. My Savior had borne my sins in his own body on the cross, had paid the debt, his blood had atoned for me, and his free grace was sufficient to save me. It is not of works, but "by grace are ye saved." Why I fell upon my knees and said what I did I cannot account for, except that I was constrained by the higher power that was then working in me. I was flying in this love from Monday till Thursday morning. I would think, Is it possible that I am saved? Am I one of God's children? This surely is a great change. I will have no more trouble now. It is all gone, and I will always be happy. The world looked better than it did before to me. My God was permitting me to enjoy enough of this world's goods to make me comfortable, and I would be kept by his almighty power from sin. I expected always to be getting better, instead of worse. But alas! Thursday morning came and found me with God's presence withdrawn, and I left alone. O! I think it was the darkest day I ever saw. If I were back under that load of sin that I was under last Monday, I thought, I would be far better off. But it was gone, and now what is the matter? Why, you have been telling all over the neighborhood, and almost boasting about it, that you have been saved. Now you are deceived, and have tried to deceive others. I had written a very lengthy letter to my father, describing the way I had been brought through. I thought if I could have that letter back now, I would never write another such to him. Toward

evening my trouble began to disperse, to some extent, and my mind became a little clearer. It left me by degrees at that time. Still those doubts will rise in my mind to this day.

I get encouragement in reading the SIGNS OF THE TIMES, when I read that much better Christians than I am pass through such scenes of doubt. I think when we depend on our own strength, and get to feel that we are great Christians, then our heavenly Father withdraws his countenance from us, and lets us see what we are of ourselves when left alone. We are as nothing, weak worms of the dust, not capable of thinking one good thought, or doing one kind act, without his aid. It was my misfortune at the time of this change to be some distance from the church of my choice, which was and is the Old School Baptist. I was told that I had better join in with the Methodists. I gave my hand to the preacher, and they took me in on what they call probation, for six months. I did so well in two months that they let me off. I then joined the Missionary Baptists, and was baptized by them, they being nearest the church of my choice. I remained with them till I came south, in the year 1882. I will tell the truth, the whole truth, and nothing but the truth. When I came here I could not find any Old School Baptist Church, and I once more joined the Methodists. It has been money to pay the preacher, money to pay missionaries, money to pay for colleges to give a Christian education to daughters of members of the church, money for Sunday Schools, and money for broken down preachers. Please excuse the expressions. There is another very important institution that needs money, and that is the Biblical seminary to educate preachers and qualify them to go out and preach what they claim as the gospel. Some of them are good orators, and can tickle the ear, but not touch the heart. How different is this from the old apostolic way. I am out once more, and will stay out till I can find the church of my choice. If they would accept as unworthy a being as I am, I do not care if they would not accept my baptism. I would be baptized by the proper administrator. I find several of the same faith here in this county that belong to the New School Baptists, wishing to unite with the Primitive Baptists.

I fear I have been too lengthy and uninteresting. Do what you think best with this scribble; consign it to the waste-basket if you think best. I still retain that hope within my breast (if it is small), that some day through God's mercy I will be permitted to enjoy his saving grace in that better world to come. Pray for unworthy me when it goes well with you.

Yours in hope of eternal life,

W. R. STITH.

GOD.

THIS name is the most glorious and precious of any that was ever uttered by man, and yet was never uttered by mortality in the glory and power of the name. It can only be expressed by faith. It is only seen and felt by faith. To know God is eternal life; to see him is perfection. To say we have been with and seen Jesus, is to feel his power. God is power, and the only power in existence. He has all power in heaven and earth—power to give and to withhold. Christ said to his accusers and crucifiers that they could have no power at all except it were given them from above, and that his Father had power to send or give him legions of angels, if necessary. "This is your hour, and power of darkness." God is supreme, and holds the keys of death and hell. Death has no power except of God. Hell cannot claim any except by God's decree. "I am God, and beside me there is no Savior." "Before me there was no God formed, neither shall there be after me." "I wound, and I heal; I kill, and I make alive." "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." Here we have, to my mind, every stage of life or creation by which men are governed, both naturally and spiritually. God formed the light; not merely the light of the sun by day, but every kind of light, both natural and spiritual. He has also created all kinds of darkness, and has power to hide from our natural view the sun in midday, as also to form light in the darkest night. And in the midst of great darkness of mind, when the darkness hides his smiling face, in the night time, when all the beasts of the forest do creep forth, and while waiting for the morning, God only has power to form or make light, and in the darkest hour can show forth the Sun of righteousness, and form or manifest in the child of God a glorious light, in the presence of which the darkness flees away. This is none other than God, the "power of God." In all the conflicts of life, the children of God have much to contend with in this world. Besides foes without, they have fears within, fightings and wars. And while the warfare goes on, and the battle waxes hot, none can make peace but God. "I make peace." To say there is peace when there is none, does not bring or make it. But he who alone makes peace can give it; and when he makes peace there is peace indeed; and there is no need to publish it, for it will manifest itself, and also manifest from whence it came. "And create evil." "Shall there be evil in a city, and the Lord hath not done it?" We cannot infer that because God is pure and perfect, and every good and perfect gift cometh from him, and has power to form light and create darkness, and to make peace, that he has not power to "create evil." To create evil is very different



from doing evil. Let us closely examine this expression of "our God," the all-power, and for one moment consider what or who God is. He is the Creator of all things. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. i. 16, 17. When Adam was created and formed of the dust of the ground, it was with the same nature that he had after the transgression; and the first manifestation of this evil created in him was when he ate the forbidden fruit. How could he have become disobedient if there was no evil in him? But some one may say, The devil tempted him. Admitting that he was tempted, or beguiled, it was of his own lusts. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." But who or what was this devil or serpent that is said to be "more subtle than any beast of the field which the Lord God had made?" Adam was of the earth, earthy. Could there be any good in that? His carnal lust or evil that was created in him suggested this transgression. If any one can imagine a more sly or subtle creation than their own carnal lust, it is more than I can. I find all the devil or evil in myself that I want to know anything about; and this is God's creation. The serpent being "more subtle than any beast of the field," we are wont to inquire, What is this field? I think we need go no further than our own carnal mind to find this great and large field. The mind is filled with all manner of beasts, and among them this sly serpent. This is a new thought with me, but it comes up so forcibly in my own experience that I cannot ignore it; and I would like to enlarge on this part of the subject if I had space. Therefore let us not charge this great God and all-power with being the author of sin; for if he was, he would be in the same condemnation as we; for the author of sin is the one that must die. Without the creation of evil there could be no transgression, neither any need of law. The law was given before transgression; and evil did not come in consequence of transgression, but the transgression on account of evil. The creation of evil is one thing, and the transgression of a law is quite another. There can be no transgression without a law; and as God gave the law, and is entirely above it, and not subject to it, being himself the law and condemner, he therefore cannot be brought under it. And unless we feel that all this evil and sin is in us, and that we have inherited it from our head, as created and formed by our God, we will continue to find fault with God and his decrees, and say, "What doest thou?" Is not this so, my dear brethren?

To the household of faith this is submitted by a sinner saved by grace, I hope.

MILTON DANCE.

GITTINGS, Baltimore Co., Md.

NORTH BERWICK, Maine, May 12, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—The inclosed letter was not intended for publication, but the writer has many friends and relatives in Maine and elsewhere, besides the Old School Baptist Church in this place, where she and her husband are worthy members. As I thought it would interest many readers of our truthful and ever-welcome visitor, the SIGNS OF THE TIMES, I send it to you, trusting that you will dispose of it as you think most proper.

A. A. CHADBOURN.

CRESO, Iowa, April 20, 1889.

MRS. A. A. CHADBOURN—DEAR SISTER:—I will try to write a few lines, and thank you for your kind remembrance of poor, unworthy me. My mind is much of the time far away, in my own dear native land, and the place where it most delights to linger is at the old church gatherings with all the loved ones there; but it makes me sad when I think that we may never meet again on earth. It is sweet to live over again in thought our last happy days in Maine. Then we had the privilege of hearing the gospel preached in its purity, and our souls were bountifully fed with the bread which cometh down from above. It seemed that it must be a foretaste of heaven. I could but say, "Entreat me not to leave thee, nor to return from following after thee," &c. But, dear sister, shall I meet them beyond the river, if never again on earth? I still have a hope that I shall, though I often fear I am too vile to enter there. Indeed, I have no merits of my own to bring to view; nothing but free, unmerited grace can fit me for a home over there. O what a wonder, that God should be mindful of such a worthless worm as I! I am so forgetful of his mercies, and so soon murmur at his will; and I often feel much like saying, Why must this and that be thus and so? Yet I have felt at times to say, "Lord, I would clasp thy hand in mine, Nor ever murmur nor repine; Content whatever lot I see, Since 'tis my God that leadeth me." I fail to do the things that I would, and the things that I would not them I do. It is a sweet assurance to me that his mercy endureth forever. We have read "Life's Journey and Lessons by the Way," and it was very interesting. Many of the places I feel that I too have traveled, and others I fear I have not; but there is still this precious token of grace, "We know that we have passed from death unto life, because we love the brethren." This has been as an anchor to my soul when there seemed not much else in view to lean upon for a hope in Christ.

My husband came in one day and

said there was a tune kept running through his mind, but he could not recall the words. He took the book and found it, and that hymn seemed to speak right to our hearts, and strengthened our drooping spirits. He reads to me from the SIGNS OF THE TIMES, and it gives rest and comfort to our weary souls. I wish I could write something worthy a place there, but I cannot. It is cheering to learn of your strong faith and trust in the all-wise Father in your late afflictions. I am glad to hear that brother Chadbourn is improving, and seems likely now to recover from his injuries. It does seem a wonder that his life was spared. I felt to rejoice that brother Butler's wife and Miss Alice Ford had gone forward and united with the church. Please remember me to them.

Now, dear sister, since you are so thoughtful and anxious to hear about the trouble on my face, I will tell you that I have been passing through a trying and painful season. As I found that I was receiving no lasting benefit from the doctor in Chicago, we decided to try a Dr. Nichols, of Waterloo, Iowa, and three weeks ago he came here and commenced treatment. In nine days from the time he applied his plaster he took out the lump. We were afraid there was a small root under my eye that he did not get, so he came and put on another small plaster, and it has just come out. O that that may be the last of it! How many times I have thought of you and other dear ones through those long days and nights. How I wished I could see you, and talk with you of better things than earth can give; and when your letter came it brought so much to cheer and strengthen my poor, desponding heart, that I felt the Lord had directed your thoughts and pen for the comfort of one of the least of all who have hope in his mercy. At times the sweet assurance comes to me that his loving arms are beneath me, and that whatever may befall this earthly house of clay he will shield and keep me to the end.

You spoke in your last letter of Elder F. A. Chick. I often think of him with the warmest christian love. Perhaps you do not remember it, but I can never forget when I went before the church, feeling so small and unworthy that I dared not ask for a home with them, and said something to that effect. Elder Chick then spoke and said, "There is always room for little ones." O how it did strengthen my poor heart! for I felt there was one who had fellowship for me, unworthy as I was. How I wish I could hear him preach once more. I have been hoping and planning to go east this fall and meet you all again; but I must give it up now.

"But when afflicted and distressed,  
And earthly hopes grow dim,  
How sweet to have a hope in Christ,  
And leave it all with him."

I will now say good-by, hoping to hear from you again soon.

S. J. LIBBY.

RICKER, Texas, Jan. 27, 1889.

BRETHREN BEEBE:—Of late my mind has lingered on many very precious things of God, and I have tried to note some thoughts on the seals, or part of them, and have had very pleasant reflections; but they are so imperfectly written that my son said he could not transcribe them. I will now try to give you the substance, and would be glad for you and others to enlarge upon it.

"And I saw, and behold a white [emblematic of purity] horse: and he that sat on him had a bow [implement of warfare]; and a crown [signifying kingly power] was given unto him: and he went forth conquering and to conquer." This did Alexander and Napoleon, and many others, as monarchs. But to "conquer" is beyond the ken of mortal man, and signifies the supreme ruling power of Christ the Lord.

"And there went forth another horse that was red; and power was given to him that sat thereon to take peace from the earth." This opened the way for the Conqueror to manifest his supreme reigning power, restoring peace and manifesting his kingly dominion. All the gates of hell seemed to be opened; but our Lord has said that they shall not prevail. Please notice that the taking of peace from the earth was simply by an act of disobedience. "By one man's disobedience many were made sinners." His good state being destroyed, peace is taken from his posterity. Hence the necessity of a conquering power, such as the King of Salem, which is King of peace. That man is impotent to keep the law, is clear from the fact that all are gone out of the way, driven from the garden, barred by cherubim and flaming sword, turned every way, to keep the way of the tree of life.

"Who but the Lord shall take the book  
And open every seal,  
His mighty counsel to fulfill,  
And work his wondrous will?"

Methinks I hear the saints respond,  
"Thy will be done on earth, as it is in heaven."

The bottomless pit was opened, the smoke arose, pregnant with locusts, or false Christs, false prophets; in a word, all false teachers.

"And they had a king over them, which is the angel of the bottomless pit," namely, the devil. But our bow-crowned Conqueror has led the monster in chains a thousand years, and hence his ability to bring his children off more than conquerors through him that loved them. The virtue or strength of the bow would depend on the strength and skill of him that wielded it. For the strong man armed keepeth his palace until a stronger than he cometh upon him and overcometh him. But we see that our Champion is equal to the task, as the Scriptures and the experience of the saints abundantly testify. "Thou hast a mighty arm: strong is thy hand, and high is thy righthand."—Psa. lxxxix. 13. Again,

"Mine own arm brought salvation."  
 "To whom is the arm of the Lord revealed?" Here is strong consolation to the weak, the halting, the backslider, and those in captivity, for certain is their deliverance. And why? Because Jesus has destroyed him that had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage.

Dear brethren, this is submitted, hoping that, if published, it may be blessed to the comfort of some of the disconsolate; and to the Lord's name be the praise.

Yours in hope,

RICHARD EATON, SR.

REYNOLDSBURGH, Ohio, Feb. 5th, 1888.

ELDER G. N. TUSING—MY DEAR COUSIN:—You will doubtless think it strange that I should write you at this time, and more strange when I make known to you the reason why I write. I have long felt it a pressing duty to be baptized, and have often thought that I would ask you to bury me in a watery grave when I should next see you; but when the opportunity offered something was always in the way. Methinks I hear you ask, "Why does he not go to the church? Why does he come to me?" My reason is plain and honest. I am entirely unfit to offer myself to a church. I cannot consent to bring disgrace and reproach on a church or on the cause of Christ. You ask then, "Why does he want to be baptized?" Because I feel it a bounden duty, which distresses me every day. You say, "That is only a notion. If he had met with a change of heart he would go to the church, where all sensible christians go, and not come to me." I can assure you that I have met with a change, and that is just where the trouble lies. I once thought I had a good heart—one that had more good in it than most hearts around me; but that time is gone forever. If Paul was the chief of sinners in his day, I do feel that it is impossible for any one else to feel so weak, so poor, so helpless, so wretched and so unworthy as poor me.

Now, George, can you come down soon and put me in Black Lick? I want to be buried at home, where I can look down to the place almost every day that I live, and rejoice to know that I have been buried with Christ, to whom I have long and often prayed to only let me live until I could follow him down there and I should be satisfied. I do not expect to live long, and do not wish to, if it is the Lord's will to take me away from this dark and troublesome world. I am sorry to have to ask you to do such a strange thing; but if your conscience is not perfectly at ease, and you cannot come with pleasure, do not come, and I will try and bear my troubles a little while longer. If I am not mistaken, I have as strong a claim on you as had the eunuch on Philip, for I hope and trust that I believe also that Jesus Christ is the Son of God.

Please forgive my weakness, and answer, or come down.

WILLIAM SMITH.

(See obituary on page 200.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 19, 1889.

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.

### REASON AND REVELATION.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."—Matt. xi. 25, 26.

Between the natural powers of reason and the testimony which God has given by revelation through faith concerning himself, there is an unceasing conflict, which can never be reconciled by any finite intelligence. The origin of this contest is found in 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."—1 Cor. ii. 14. To the carnal mind this truth seems to forbid that the things of the Spirit should ever be known to men, since reason is the only power by which the natural mind of man can receive the knowledge of anything. What is foolishness in the estimation of reason can never be accepted by that mind as the wisdom of eternal truth. This irreconcilable opposition against the doctrine of God our Savior is not an unexpected development to forbid the execution of the eternal purpose of his love. Indeed, it is an essential link in the chain of events through which that purpose is developed in the providence of God. It is not consistent with the infinite perfection of God to suppose that he was surprised or disappointed by the appearance of sin in the world which he had created. Nor can it be reconciled with the testimony of the inspired Scriptures to hold that the glorious grace of God in salvation could have been manifested without the existence of sinners to be the objects of redeeming love. To the fleshly mind it must ever be an impenetrable mystery how God can be just in the salvation of justly condemned sinners. Reason must vainly strive to comprehend this wonderful display of divine love and mercy. This is shown to every saint in his first experience of that grace of God which bringeth salvation; yet so deceitful are the insidious wiles of the adversary that they are often found endeavoring to reconcile the truth to their natural comprehension.

Reason constantly seeks to present considerations which tend to subvert the testimony of faith in the saints; and to this end every power of the natural mind is exerted. Not only the baser passions are in array

against the truth, but even the affections and natural sympathy are brought to bear. Satan will not hesitate to resort to any suggestion which may lead the tried saint to deny the truth of divine revelation, and thus rob him of that rest which is experienced only in perfect reconciliation to the will of God. In this deceitful work he is always successful when he can direct the attention of his victim to the things which are earthly and temporal. These things which are seen by reason are not the testimony on which the comfort of the saints depends. That faith which is the substance of things hoped for, and the evidence of things not seen, is the fruit of the Spirit; consequently its testimony is hidden from the sight and comprehension of the natural man, to which reason belongs. The tempter often suggests that the witness of faith be tried by reason; and his plausible allurements will entice the saints if left to their own wisdom to comply with the proposition. The result is always that they are led into darkness and the denial of their hope. Then they realize their helplessness, and out of the depth of distress they cry unto God for deliverance. Their cry is always heard, and they are saved out of all their troubles by his present help. This salvation comes to them through that faith which lifts them above all their carnal reasonings, and not by answering the cavils of unbelief with arguments tangible to their natural senses. Such arguments would be only of the earth and temporal; but the power by which the saints are given the victory in every conflict is eternal and divine. Because heaven is infinitely above the earth, it is impossible that the natural mind should comprehend heavenly things. As applied to material and temporal things, the mind of man can understand its want of ability to penetrate the mysteries of the boundless heavens. Yet men claim the power to fathom the deeper mysteries of those spiritual heavens which are hidden by the express will of God. Realizing its utter blindness to those unsearchable things, reason denies their existence altogether. Thus the wisdom of man unconsciously verifies the testimony of inspiration by confessing that these things which testify of Jesus are foolishness unto the wise and prudent of this world.

Those who are taught of God by the revelation of his Spirit can bear witness that they have not received their knowledge of heavenly things by the instruction which comes through the channel of natural reason. In vain they sought by diligent study to attain to that incomprehensible mystery, how God could be just and yet be the justifier of those sinners who believe in Jesus. It is impossible that finite intelligence should discover what God has hidden. This is known only by the direct revelation of the Spirit of truth which searcheth all things,

yea, the deep things of God. Although Paul could claim to have been thoroughly educated in that religion which was taught according to the letter of the divine law, yet he was destitute of the first ray of the light of the knowledge of God, or of his own condition of hopeless condemnation. If any sinner ever might have attained to that knowledge by his natural advantages certainly Paul should have been successful in that effort. But all were unavailing. When he heard the voice of the Lord calling him by name, his first breath confessed his ignorance, "Who art thou?" With every advantage of natural relationship and parentage, and after all the training which the best theological school could afford, this eminent and devout Pharisee had not even learned to recognize the voice of God. So clearly is the failure of natural intelligence manifested when it is directed to the attainment of the hidden wisdom of God. Paul has left on record his confession that all his study had availed him nothing in the knowledge of God. After summing up all his advantages and religious advancement, he says, "But what things were gain to me, I counted but loss for Christ."—Phil. iii. 7. Reason cannot be so cultivated as to be able to receive that knowledge of God which is eternal life in its manifestation through faith to those who are led by the Spirit into all truth.

The pride of the carnal heart revolts at the truth that its boasted reason is at fault, and stubbornly denies that it is blind to the things of the Spirit of God. Innumerable questions are suggested even in the mind of the saints, all of which may be resolved into the one sentence of rebellion against the doctrine of sovereign grace in the salvation of sinners. Sometimes the natural affections are set in array against the truth by representing the doctrine of grace as denying the hope of salvation to some one who would desire it, while it saves others who are no better in themselves than the worst of those rejected. This specious device of the adversary is well calculated to disturb the comfort of the little children who can have no hope in any other doctrine. It appears like a very serious objection when presented in this deceitful form. But when examined in the light of divine truth all the mist of carnal sophistry is dispelled, as the shadows of night are scattered by the morning light. The revelation of the gospel of divine grace brings salvation to every one who feels the need of that salvation. No sinner is forbidden to hope in that grace who longs to be delivered from the power and bondage of sin. Indeed, there is no better evidence of the sealing of the Spirit of truth in any sinner than the fact that he desires to be free from the principle of sin. Every one who bears that seal is included in the command of

Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This omnipotent word never fails to bring those who are addressed. None such can fail of that rest which Jesus gives. But caviling reason objects that those sinners who are not included in the command of our Lord have no chance of obtaining that rest. Why should not the same sympathetic appeal be made on the behalf of devils as well as of men who are destitute of the love of God? The truth is that there could be no more terrible punishment inflicted upon a sinner than to be compelled to dwell forever in the presence of that holy God, which is the heaven of infinite glory to all them who love righteousness and hate iniquity. Of such it is written, in the day of wrath, they "said 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."—Rev. vi. 16. This is in exact agreement with the desire expressed by those evil spirits in the afflicted Gadarene. They did not wish to dwell in the holy presence of Jesus. No calamity can be so intolerable to any sinner as the presence of the perfectly holy God. It is therefore a false sympathy which would grieve that such are not included in the company of those whose everlasting bliss consists in dwelling forever with the Lord, and rejoicing in his infinite holiness and sovereignty.

No further inspired testimony in support of the absolute dominion of our God can be needed after the expression of Jesus in our text. But so fully is the truth attested in the whole record of the Scriptures that without its recognition there is no logically consistent escape from rank atheism. The saints who hope in the grace of God for salvation cannot afford to be deprived of the rich comfort derived from resting in the assurance of this divine principle of truth. Indeed, it is only as this eternal purpose of God is recognized by them that the saints can have any confidence in their final deliverance from sin, and find rest in the promise of awaking satisfied with the likeness of our glorified Redeemer. In our text Jesus does not merely accept the fact of which he speaks, as if it were a barren doctrinal truth; he fervently declares his gratitude to the Father that he has hid from the wise and prudent the things which he has revealed to babes. That must be a false emotion of tenderness which moves any one to regard as unkind this display of divine sovereignty in which our loving Redeemer found cause for earnest gratitude. He does not give thanks more for the revelation of these things to babes than for their being hid from the wise and prudent. While reason can only murmur and rebel against this sovereign discrimination of God, the revelation of the Spirit of truth shows through faith

to the saints that there is no other hope for salvation from sin but in the display of that same sovereignty of God in the exercise of his electing love. The love and grace bestowed upon his chosen people by our God is not because of any merit in themselves; since they "were by nature the children of wrath, even as others." There is not one sinner under condemnation and wrath who can claim that he does not love the state of sin in which he is. Sin is the element of all its votaries, as earth is the chosen abode of all natural living creatures. Even reason should be able to see the absurdity of extending sympathy to fishes because they are by the providence of God compelled to live in the water; it would certainly be no kindness to them to remove them to the dry land. Yet water is no more the natural element of the fish than sin is the element wherein sinners ever wish to abide. The desire to be conformed to the perfect holiness of Jesus can never arise from the natural mind of any sinner, for the reason that his whole mind is enmity against God. That enmity can never be reconciled, because God has declared that it cannot be. In perfect agreement with this truth, our Lord expresses his gratitude to the Father because he has thus by his own election made the difference among men. It is only as governed by the Spirit of holiness which was in Jesus, that any saint can truly pray, as he taught his disciples to do, saying to the Father, "Thy will be done." Natural selfishness would prefer our own will to be done.

(Concluded next week.)

#### CIRCULAR LETTERS.

*The Warwick Old School Baptist Association, convened with the church at New Vernon, Orange Co., N. Y., June 5th, 6th and 7th, 1889, to the churches of which it is composed.*

**BELoved OF THE LORD:**—Grace to you, and peace from God our Father and the Lord Jesus Christ. We have abundant cause for gratitude and thanksgiving for the great goodness and mercy extended to us, in preserving our several churches in the unity of the Spirit and bond of peace. It is to be presumed that all the members of our several churches are led by the Spirit to desire the peace and prosperity of their church organizations, and a continuation of the christian intercourse and sweet fellowship we have enjoyed in the past in our association. This bond of union is in our risen and exalted Savior, whose name is above every name, and who is head over all things to his church. Therefore it becomes us as members of his body to hearken to the admonition of Jesus by the apostle Paul, "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by

his fleshly mind. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 18, 19.

The experience of the saints and their testimony in all ages of the world witnesseth to the completeness, perfection and beauty of the church in Christ as without spot or wrinkle or any such thing. Therefore if we have not left our first love and ceased to do the first works, we still behold the beauty of Zion with love and admiration, desiring to fill our place in the house of God in the assembly of the saints in love, peace and sweet fellowship, saying from the heart, tuned by the Spirit,

"Give me, O Lord, a place  
Within thy blest abode,  
Among the children of thy grace,  
The servants of my God."

In our intercourse with and deportment toward each other, both as churches and members thereof, we are constrained by experience to confess and say with the prophet, "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 thine anger, lest thou bring me to nothing."—Jer. x. 22, 23. An experimental knowledge of ourselves and our dependence upon him "Who of God is made unto us wisdom and righteousness and sanctification and redemption," teaches us in all our intercourse with the church to earnestly desire to be supported, instructed, reproofed, guided, kept and directed in all things pertaining to life and godliness by the meek and humble spirit of incarnate divinity, the Spirit of Jesus. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—1 Peter ii. 23. We rejoice to know that the church is as unchangeable as the head thereof, which is Jesus Christ, the same yesterday, to-day and forever. When it pleases the Lord to reveal the church to our spiritual vision, we can realize the voice of the beloved, saying, "Thou art all fair, my love; there is no spot in thee." Now, as it ever has been, and ever will be, not a stake thereof is removed, nor one of the cords thereof broken. "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us."—Isa. xxxiii. 20-22.

Now, brethren, we commend you to the faithful admonition of Paul to the church at Corinth, "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

#### CORRESPONDING LETTERS.

*The Delaware River Old School Baptist Association, in session with the First Hopewell Church, to the associations, corresponding meetings and churches with which she corresponds, sends christian love and salutation.*

**BELoved BRETHREN:**—God, who is rich in mercy, has blessed us in bringing us together in an association, to hear of the glories of his grace, and of that salvation revealed to lost and ruined sinners through the atoning blood and righteousness of Christ. Your messengers have come to us laden with the rich fruits of the Spirit, declaring unto us your continuance in the faith of the gospel, and in the order and practice of the church of the living God. Our pure minds have been stirred up, and we have sat together in heavenly places in Christ Jesus our Lord, receiving your correspondence in love and fellowship, and desiring a continuance of the same for our mutual comfort and edification.

The churches composing our association are walking in the old paths, and contending earnestly for the faith once delivered to the saints; and although coldness and darkness surround our pathway, we trust alone in him who said, "Let there be light; and there was light," for a revival of his work in our hearts, and for his manifest power among us in bringing the redeemed of the Lord into the glorious liberty of the gospel. Our session has been conducted in love and harmony, and we have realized how good and pleasant it is to meet together in the spirit of holiness, and in the worship of him who hath redeemed us, and made us kings and priests unto God.

Our next session is appointed to be held with our sister church called Kingwood, at Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1890, when we hope to again receive your messages and correspondents in the love and fellowship of the gospel.

WM. J. PURINGTON, Mod.  
CYRUS RISLER, Clerk.

#### THE EVERLASTING TASK FOR ARMINIANS.

We have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

#### "THE EDITORIALS."

##### FIRST AND SECOND VOLUMES.

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#### RECEIVED FOR CHURCH HISTORY.

James M. Glenn 2.50, John A. Leitch 2.50, Hugh McKean 2, L. C. Shrewsbury 2, Ambrose R. McPherson 2, A. B. Jeffrey 2, Elder D. A. Walker 2.50, W. H. Miller 2.50, Daniel Hess 5, J. D. Smith 2, Samuel Montgomery 4, Frank Taylor 10.50, Mrs. Mary S. Moss 2, Alice Pope 2. —Total \$43.50.



## MARRIAGES.

At the bride's residence in Brooklyn, N. Y., on Monday, June 10th, by Elder E. Rittenhouse, Arthur W. Rittenhouse and Miss Eleanor J. Hooton, both of Brooklyn.

At Andersonville, Sumpter Co., Ga., June 2d, 1889, by Elder W. Lively, Miss Lena Gardner and Mr. Thomas R. McKenzie.

## OBITUARY NOTICES.

DIED—June 13th, at his late residence near Iron Hill, Cecil Co., Md., brother **Wm. M. Campbell**, of paralysis, in his fifty-ninth year.

Brother William had been gradually failing for the last year, and about a week before he died he was made entirely helpless. He did not seem to suffer until the last hour. Our oldest brother has passed away, making the first break in a family of eleven children. We have been wonderfully blessed by a merciful providence. May we be reconciled to his will at all times.

S. A. CAMPBELL.

My dear, bright, sweet babe, **Fannie Winnie Hassell**, who was born Dec. 9th, 1888, and whose mother died Jan. 6th, 1889, was, after two months of great suffering, released from her prison-house of clay May 30th, 1889, and borne, I believe, to the arms of the Savior's love. After the death of her mother, sister Cordelia Slade, the daughter of my father by his second wife, and her husband, brother Wm. Slade, took her to their pleasant home, and loved and cared for her as though she were their own.

Innocence, humility and peace were written upon the features of my dear babe in death. Her remains were deposited near those of her beloved mother, on Friday afternoon, May 31st, in the cemetery at Skewarkey.

SYLVESTER HASSELL.

WILLIAMSTON, N. C., June 1, 1889.

**William Smith**, son of William and Christina Smith, was born Dec. 20th, 1823, and died May 24th, 1889, aged sixty-five years, five months and four days.

He was baptized by Elder G. N. Tusing, Feb. 9th, 1877, and became a member of the Predestinarian Baptist Church in the village of Reynoldsburgh, where he lived during the last few years. Throughout the sore troubles of the church a few years ago, resulting in the rending of the church on points of doctrine, he steadfastly adhered to the old landmarks as laid down in the Scriptures of truth, contending earnestly, but not angrily, for the faith once delivered to the saints, and died a firm believer in the doctrine of salvation by grace, unmixed with any works of human origin. He was a constant Bible reader, and a worthy example for all, either as a christian or a citizen.

Besides a host of friends, both in and out of the church, he leaves behind an aged and feeble widow (to whom he was married Aug. 14th, 1845), two sons, one daughter, one sister, two half-brothers and two half-sisters. One daughter preceded him to the spirit land October 5th, 1875. His funeral was largely attended on Sunday, May 26th, when the writer addressed the people assembled from First Corinthians xv. 49.

THOMAS COLE.

ROYALTON, Ohio.

(See communication on page 198.)

DIED—In Flemington, N. J., May 21st, 1889, **Mrs. Maria Webster**, aged seventy-three years, two months and twenty-six days.

The subject of this notice had been in a delicate state of health for a number of years, but I think she was confined to the house and not able to walk out only about six weeks. She passed away from the

scenes of earth in a very peaceful frame of mind, and said to her husband a few hours before she expired, "Jesus will soon come," which caused her beloved husband (our dear brother, Abel Webster) mingled emotions of joy and sorrow; joy that his dear partner was prepared to leave this world, and sorrow to know that he must soon be parted from his dear companion, with whom he had been united in the dear relation of husband for about fifty-four years. Sister Webster had been a member of the church about fifty years, during which long period of time she showed her faith by her works, in all the relations of life literally, as well as in the church of which she was a worthy member.

Her funeral was on Tuesday, May 28th, at which time a goodly number of relatives and friends were present. The declarations of Scripture used as a text at her funeral are recorded in Second Corinthians v. 1-8. May our God sustain our afflicted brother, now in the evening of his days, by giving him that consolation which will be a balm to his wounded heart!

"Fearless she entered death's cold flood,  
In peace of conscience, clos'd her eyes;  
Her only trust was Jesus' blood,  
In sure and certain hope to rise."

WM. J. PURINGTON.

HOPEWELL, N. J., June 8, 1889.

DEAR BRETHREN BEEBE:—I wish to write a notice of the death of our sister, **Elizabeth Mason**. My first acquaintance with her was in 1878, when I rode about forty miles to see her, and spent one night and part of two days with her. I can say that I never felt better paid for any trip I had ever taken. Although isolated from her kindred in Christ, and having heard no preaching for a long time, she was a shining jewel in the kingdom of our God. She went back over fifty years and traced the hand of God in leading her in a way that she knew not, and in paths that she had not known. I felt that truly we were spiritually related, though our faces were strange. She was a miracle of God's grace. Although thirty miles from any Primitive Baptist, she found no convenience in making a compromise with any of the free-will worshipers around her, showing that the Israel of God must dwell alone. I visited her several times until her death, and found her always with a word of comfort for me. She had much to render against herself, and much to the praise of God for his preserving grace. Her family were very interesting to me, Miss Mary in particular. They all seem very much afflicted, and have my deepest sympathy and earnest prayers, I hope. I received a telegram, and responded, and tried to comfort the sorrowing, using as a text First Thessalonians iv. 13, 14.

Her daughter Mary writes me that her maiden name was Boggs, and that she was the last of a family of eight children, her parents being Arthur and Susan Boggs. She was born Oct. 26th, 1808, and was married to Wm. Mason on Nov. 5th, 1829. He died Dec. 3d, 1866. She was baptized by Elder Dellastacios in July, 1839. For more than seven years she has been an invalid, having fallen out of doors in September, 1881, and was never able to walk any more. She often said, "What I have suffered since I was crippled no human tongue can tell; but the dear Lord has afflicted me, and I know it is all right. Not one ache or pain too many will he let me have, but just what I need, and no more." "Why should I doubt the good Lord? He has cared for me and been kind and good to me all my life." Her faith and hope were bright to the last. She was no worse than usual until a week before she died, and was not thought to be seriously ill; but her work was done, and the good Lord took her home to rest.

T. M. POULSON.

NEW CHURCH, Va., June 2, 1889.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 26, 1889.

NO. 26.

## CORRESPONDENCE.

### THE WORD OF GOD IN SYMBOLS AND SIMILITUDES--THE NUMBERS SEVEN AND TWELVE.

"AND being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man."—Rev. i. 12.

For four thousand years the Creator of the universe spoke to the people by the prophets, with visions and similitudes.—Hosea xii. 10. It was foretold of the Messiah, hundreds of years before his advent into the world, that when he should come he would open his mouth in parables, and utter dark sayings that had been kept secret since the foundation of the world.—Matt. xiii. 35. True to the prediction, which could not fail, though the heavens and the earth be removed, "without a parable spake he not unto them."—Matt. xiii. 34. Just before the close of his ministry on earth he declared to his chosen ones, "These things have I spoken unto you in parables [margin]: but the time cometh when I shall no more speak unto you in parables, but I shall shew you plainly of the Father."—John xvi. 25. The word of God thus delivered in visions and similitudes was not only at "sundry times," but it was also in "divers manners."—Heb. i. 1. The Lord by the prophet says, "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea xi. 1. Apparently he was speaking of the deliverance by Moses and of Aaron of the children of Israel from the land of bondage; but by divine inspiration this is interpreted as a prophecy of Christ.—Matt. ii. 15. Hassell says, "All the Old Testament is one great type and prophecy, which finds its full accomplishment in Jesus Christ."—Page 177. The disobedient spirit of Jonah, resulting in his being swallowed by the whale, is made to portray the sojourn of our Lord in the tomb, and, probably, also the sojourn of his body, the church, in the world, a thousand years for a day. All these things are written for our learning, and not one of them is superfluous. If you should ask why they are delivered in visions, parables and similitudes, the answer is already given, "Because to you it is given to know the mysteries of the kingdom of heaven; but unto them it is not given." We have received the Spirit of God, that we might know the things that are freely given us of God.—1 Cor. ii. 12. Not even the favored apostles of the Lamb,

until the seven seals were loosed, until the mighty vail was taken away, could understand the import of the Scriptures, although they saw their daily fulfillment in the work of their Master, and even in their own work. But after the taking away of the vail, and the Holy Ghost is given, they remember that thus it was written of him, and that they had done these things unto him.—John xii. 16. The natural man subsists upon bread; but the child of God, as a pilgrim on earth, has two natures, and does "not live by bread alone, but by every word that proceedeth out of the mouth of God." Food for the sustenance of the body must be masticated and prepared in the head. The body cannot act independently of the head. "Without me ye can do nothing." Without him we can understand no part of the mystery of the kingdom of heaven. By his Spirit the most mysterious portions are revealed, even unto babes and sucklings, while they are securely hidden from the wise and prudent of this world. This excludes, or should exclude, glorifying in the flesh. For if thou hast nothing thou didst not receive, wherefore dost thou glory, as though thou hast not received it?—1 Cor. iv. 7.

"And being turned, I saw seven golden candlesticks." The number seven, from some cause, has come to be generally regarded as "a note of perfection;" a "complete" number. If any number is used in the Scriptures with such a meaning, in our judgment it is the number twelve. Although the church, the city of our God, is in the Scriptures represented by seven candlesticks, or one candlestick with seven branches, let it be remembered that the city complete has twelve gates, and the wall twelve foundations. "All Israel shall be saved."—Rom. xi. 26. And, conversely, none but Israel will be saved. "They are not all Israel that are of Israel;" but the true Israel are the redeemed of the Lord in all ages of the world, of which the literal Israel was a type; and Israel was divided into twelve tribes. In our solar system, according to astronomers, there are twelve planets. Whether this is true or not, we are not able to say; but Joseph in his second dream saw the sun and the moon and the eleven stars making obeisance unto him.—Gen. xxxvii. 9. There is a group of seven stars (the Pleiades) standing alone in the heavens, which all of us may see. When God set them in the heavens

he said, "Let them be for signs, and for seasons, and for days and years."—Gen. i. 14. By Laban's violation of his contract, putting Leah upon Jacob, instead of Rachel, for whom he had served seven years, forcing him to serve seven more years for Rachel, and causing him to have two instead of one; and by an envious spirit between these two, causing each to give their handmaid to Jacob to wife, making four in all; and by Dinah not happening (?) to be a boy; it came to pass that Jacob had just twelve sons, the heads of the twelve tribes of Israel. When these had increased in number to exactly threescore and ten, according to God's purpose previously made known to Abraham, they went down into the land of bondage. When the years of their appointed bondage and evil treatment are ended, God sends Moses to deliver them, now increased to more than half a million. They take their journey by the pillar of cloud and of fire three days into the wilderness, and encamp at Elim, "where were twelve wells of water, and threescore and ten palm trees."—Ex. xv. 27; Num. xxxiii. 9. These seventy palm trees (emblems of victory) correspond exactly to the number, all told, of the children of Israel who went down into Egypt, and had probably been growing there ever since before Abraham left Ur of the Chaldees. The twelve fountains of water had of course been there since the foundation of the world: thus showing to the house of Jacob that it was in size, number and mutations just what God from eternity purposed. But what consolation to Israel in all this? Viewed from Israel's standpoint, in what could there be more? To a child kicked and abused by every one until it feels as if it were an outcast, the slightest mark of friendship, though manifested even by a Negro, is more precious than the gold of Ophir. In all ages of the world Israel is an outcast, hated and persecuted by all. "They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented."—Heb. xi. 37. "And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor."—Ex. i. 14. As if this were not hard enough, their tender offspring (to most people dearer than natural life), if a male, must be slain, to prevent their increase. Could a nation's condition

be worse? To all human appearance there was not even an eye to pity, nor one to sympathize with them in their forlorn condition. They refuse to hear Moses and Aaron, "from anguish of spirit, and from bitter bondage." Now, being delivered from their enemies, and from the hand of all them that hate them, they are suddenly confronted with unmistakable evidence of not simply friendship, but the everlasting love and protection of him without whose will not even a sparrow can fall to the ground. To the "afflicted and poor people" of God nothing could be more transcendently sublime and glorious. To them a simple manifestation of God's protecting care and love is more precious than all the treasures of earth. "That I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isa. li. 16.

Moreover, it is a peculiar and distinguishing characteristic of an Israelite that his greatest joy in all his tribulations is inseparably connected with the thought that "By the grace of God I am what I am." To one who considers himself possessed of ability to run, to accept overtures, and to do "many wonderful works" in the name of the Lord, such doctrine is of course distasteful. There is a sinew upon the thigh that gives ability to run. The angel touched this in Jacob, and it shrank, and of course he was ever afterward lame. "Wherefore the children of Israel eat not of it unto this day." "Until this day" a child of God will not eat of the doctrine of man's ability, which is preached in and relished by every religious denomination under heaven, with the bare exception of the church of God. Being himself afflicted, and lame, and poor, he can only rejoice in the thought that what he is, his inheritance, his all, is in accordance with the eternal purpose and predestination of God. His theme is, "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."—Eph. i. 11. It is a mystery to some why any should rejoice in the doctrine that makes the creature wholly passive and dependent. If a great king should make proclamation that he was going to bestow great inheritance upon certain of his subjects, and there should arise a misunderstanding and dispute about the characteristics of the persons, the one

contending that it was to him that willeth and him that runneth, and the other that it was to the lame and halt, who could not run, we should of course expect to find one who felt his inability, who felt that he was lame, rejoicing in that construction of the proclamation which declares, "It is not of him that willeth, nor of him that runneth." The palm trees and fountains of Elim are evidence to the house of Jacob that what they are is not of themselves, but of God's appointment, in consonance with the whole tenor of the Scriptures. "Not according to our works, but according to his own purpose and grace." "If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voice."—Job ix. 16. "Whatsoever his soul desireth, even that he doeth;" and he giveth account of none of his matters.

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

As the twelve tribes journeyed on through the wilderness, moving as the pillar of cloud moved, and abiding in their tents, whether it was a day, or month, or year, when it stood still, the Lord gave Moses the pattern of the tabernacle, and other things connected with it. Among them was a candlestick with seven lamps, all of pure gold, and to be made of one piece, and according to the pattern of things in the heavens. It was made of gold, not to represent the value of what it typified alone, but because gold will stand the test of fire. "When he hath tried me, I shall come forth as gold."—Job xxiii. 10. When Abraham asked for evidence that his seed should inherit the land, the Lord commanded him to take an offering and offer it according to directions. "As the sun was going down, a deep sleep and a horror of great darkness fell upon Abraham." "And when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces."—Gen. xv. 17. Abraham is the father of the faithful. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The church (Abraham's seed) being the light of the world, is appropriately represented by a burning lamp. Having the fires of persecution kindled around and upon her by her enemies, she is typified by a "smoking furnace." "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." "The Lord's fire is in Zion and his furnace in Jerusalem." If the trial of the church be thus severe, what could more fitly represent her than pure gold, since it is known that the hottest furnace does not and cannot injure it a particle: it only burns up whatever alloy may have become mixed with it, without the loss of a single particle of gold; but the hotter the fire, the purer the gold

comes forth. This is, in our judgment, the reason why the candlestick was made of gold. Why its lamps were seven, may be more difficult to explain. Moses was charged to make it according to the pattern shown him in the mount; and Paul declares that they were "patterns of things in the heavens"—the gospel heavens. The prophet Ezekiel, in portraying the inheritance of the saints in the gospel kingdom, says, "Thus saith the Lord God, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel."—Ezek. xlvii. 13. "They shall divide it into seven parts. Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north." "But the Levites have no part among you." "And Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them."—Joshua xviii. 5, 7. The twelve tribes of the children of Israel coming up out of the land of bondage pass through the wilderness by the twelve fountains of Elim; and coming to Jordan (the river of judgment), "Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bear the ark of the covenant stood; and they are there unto this day."—Joshua iv. 9. "And took up twelve stones out of the midst of Jordan, according to the number of the tribes of the children of Israel; and carried them over with them unto the place where they lodged, and laid them down there."—Josh. iv. 8. Being now in the land of Canaan, the type of the inheritance of the antitype of the seven golden candlesticks, the stronghold of the enemy must be destroyed, not by carnal weapons, nor might of the assailants, but "Seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times: and the priests shall blow with the trumpets. And it shall come to pass when they make a long blast with the ram's horn, and ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat."—Josh. vi. 4, 5. They subdue seven nations of the Canaanites. There seems to be a curious resemblance of the mystery of iniquity to the mystery of godliness. "And the whole congregation of the children of Israel assembled together at Shiloh [a place of rest] and set up the tabernacle of the congregation there: and the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet received their inheritance."—Joshua xviii. 1, 2. There are too many things here in remarkable coincidence with events in the gospel kingdom to be purely accidental. They "assembled together at Shiloh." Shiloh means a place of rest; also applied to him

who is said to be a hiding place from the wind, a covert from the tempest, and the shadow of a great rock in a weary land: to him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Until Shiloh come: and unto whom shall the gathering of the people be." "And set up the tabernacle of the congregation there." The time of Shiloh's coming and of the gathering of the people was the time when the tabernacle of David (the antitype of this tabernacle at Shiloh) was set up, "that the residue of men might seek after God, and all the Gentiles upon whom his name is called." "And there remained seven tribes, which had not yet received their inheritance." Joshua commanded the children of Israel, "Give out from among you three men for each tribe." If all the tribes are included, this requires thirty-six men. "And I will send them, and they shall rise and go through the land, and describe it according to the inheritance of them." "And they shall divide it into seven parts."—Josh. xviii. 4, 5. "And the men went and passed through the land, and described it by cities into seven parts in a book, and came to Joshua to the host at Shiloh." The books of the Old Testament seem to have been written by twenty-nine persons, which lacks just seven of the thirty-six. There are in the Scriptures a number of other books referred to. The writers of seven are given in their titles, viz., the books of Jasher (Josh. x. 13), Nathan, Gad (1 Chron. xxix. 29), Ahijah, Iddo (2 Chron. ix. 29), Shemaiah (2 Chron. xii. 15), and Jehu (2 Chron. xx. 34). While the great Author of revelation has for a purpose of his own sealed to us these seven, he has also for a purpose of his own revealed to us that they were written, giving us the names of the writers. "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." This angel "swore by him that liveth forever," "that there should be time no longer." "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."—Rev. x. 1-7. According to the purpose of God, whose way is in the deep, what was uttered by the voices of these seven is sealed to us; yet according to that same purpose it is revealed to

us that they uttered their voices. God evidently had a purpose in its utterance, notwithstanding he commands it to be immediately sealed. The writers of the seven books referred to, but not contained in the Bible, with the twenty-nine books it contains, make just thirty-six (three from each tribe), the number sent by Joshua to describe the land of Canaan into seven parts in a book. They arose and went through the land. "Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 11. The land of Canaan was a type of the inheritance of the saints in the gospel kingdom, which is minutely described in the Old Testament, "as he spake by the mouth of his holy prophets, which have been since the world began."—Luke i. 70. "Until the times of restitution [fulfillment] of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts iii. 21. "Wisdom hath builded her house, she hath hewn out her seven pillars."—Prov. ix. 1. Canaan was divided into seven parts. The candlestick had seven branches. But why was it divided into seven parts? "What mean these seven ewe lambs which thou hast set by themselves?"—Gen. xxi. 29. There were just twelve tribes. "Unto which promise our twelve tribes, instantly serving God day and night, hope to come," said the apostle of the Gentiles.—Acts xxvi. 7. "This shall be the border whereby ye shall inherit the land, according to your twelve tribes." Two tribes never cross the river, and two more (Judah and Joseph, both figures of Christ) abide in their coasts, one on the south, and the other on the north; and the Levites (called in Scripture "my ministers") "have no inheritance among you." This makes five tribes without an allotted portion in Canaan; and five taken from twelve leaves seven. Judah and Joseph were to abide in the coasts of the seven. Christ walks "in the midst of the seven golden candlesticks."—Rev. ii. 1.

C. W. ANDERSON.

DUTTON, Ark., June 2, 1889.

(To be continued.)

RAYMOND, Ill., April 26, 1889.

JAMES WAGNER—DEAR BROTHER:—I have this morning read your article dated April 5th, 1889, and printed in the SIGNS OF THE TIMES, for April 24th, 1889, from which I will make a quotation or two. On page 130, near the bottom, I find these words, "From these texts we learn that the *internal thoughts* as well as the *outward acts* of men are under the *direction* of the Lord, *whether morally good or evil*" (italics mine). Now I know that the Bible teaches the sovereignty of God, and he does his will in heaven and earth; and I believe it with all my heart. But



how are we to reconcile these two opposing principles, good and evil? Did they both spring from the same fountain? I do not believe in an eternal devil. I believe God made all things, as stated by Paul (Colossians i. 16, 17), even the devil. But the question is, Did he (God) make that wicked principle that makes the devil God's enemy? Or, to apply it to us, did God make us sinners? We are sinners, and we are also God's creatures; but did not we become sinners by transgression? And if that is the way one set of God's creatures became sinners, is it not reasonable to conclude that is the way all his creatures became sinners? I know the devil is a sinner, for John says so.—1 John iii. 8. But he certainly was not created a sinner any more than we were. Now, dear brethren, do not think hard of me. I am asking for information. But one more question: How is it possible, according to your article referred to, for such a thing as a sinner to be in God's universe, if all are doing God's will? Jesus says that they that do his will shall enter into the kingdom of heaven.—Matt. vii. 21. I have yet to see where it is so stated that every creature is doing God's will; but we do find that God does his will. Again, if the elect are doing God's will while they are unregenerated, do they need regeneration to enable them to do God's will? The Old School Predestinarian Baptists in this country teach that men must be born again, or regenerated, before they can obey or serve God acceptably. Now, if their teaching is correct, all men that are unregenerated are opposed to God, are serving the flesh, and are haters of God and his laws. Their mouths are full of cursing and bitterness, their tongues are using deceit, their feet are swift in shedding blood, destruction and misery are in all their ways, and the way of peace have they not known. They are all out of the way. Not one of them is doing good. But if, as you say, God is directing all their actions, both good and evil, they are all (while doing the above things) doing God's will. Do we, must we, believe this proposition in order to be Old School Baptists? Paul's Galatian brethren were bewitched. Did they not do wrong then? They believed a falsehood to be the truth, and acted contrary to the commands of the gospel. Were they then doing the will of God? If so, why did Paul rebuke them? Paul knew what the will of God was; and knowing this, he knew they were not doing it, so he rebuked them sharply, and commanded to rebuke others. The word repentance implies that man is in some sense away from God, and doing contrary to the will of God; but your position would make us believe that they, before repentance, are doing the will of God; and if so, do they need repentance? My position is that Christ gives them repentance for this express purpose, to bring them into

subjection to the will of God, that they might do his will. Take this passage from Christ's own language, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven," or do his will. Therefore before men can do the will of God, that is, enter the kingdom of heaven, or the church, they must be converted. Whatever conversion may mean, men must have it before they can obey God by entering his church or kingdom. And we know that men converted, joining the church, and following Christ, are doing the will of God. Again, Christ says, John xiv. 15, "If ye love me, keep my commandments." Do those that love him, and do not his commandments, do his will? No! no! Are we (the saints) not chastened all our days, for no other reason than that we are disobedient to the will of God? I cannot bring myself to believe that you, brother Wagner, would claim that you have done the will of God altogether since your conversion, not to speak of the time before you realized that you were a lost sinner. I have been traveling among the old order of Baptists for over a fifth of a century, and I yet have to meet the first one who can claim that he is in all things doing God's will. We are all endeavoring to do his will. But do we not often, very often, fall on our knees and ask God to pardon and forgive our shortcomings and imperfections? Is not this the history and picture of God's people in all ages of time up to the present? We have all along the path of our life (saints' life), for nearly seven thousand years, confessed that we have been and are pilgrims and strangers in the world. The world knows us not, because it knew him not. No one can ever know then until he first knows Christ. Such is my faith. I hope it is of the same character of Abraham's. His was, believing on him that justifies the ungodly. Such a faith is of God counted unto those that possess it for righteousness. This thought cuts off and explodes the idea of doing God's will for righteousness, and puts the ground or foundation of righteousness on something else entirely, even faith, that works by love and purifies the heart. Faith is produced by the Spirit.—Gal. v. 22. Nor can it exist without him. This thought places the true foundation of the righteousness of the saints in the Spirit. The Spirit is the Holy Ghost. The Holy Ghost of Paul is the Jehovah of Isaiah. So the whole thing, from first to last, is founded in God, the Eternal. Here is a righteousness that the saints are clothed with. So the righteousness of faith is the righteousness of God. Now, brother Wagner, you can see that I am no Arminian. I detest the name. I wish you would write me a private letter; or, if it suits you best, if you think my poor letter is worth answering, you can answer it

through the SIGNS, as I am a subscriber and reader of that paper. I have been interested, and many times comforted, by reading your communications in the SIGNS OF THE TIMES. I therefore come to you, and ask you to help me fix up these things, that are so distressing to us feeble ones, and are to some extent causing rents in our beloved Zion. I am anxious for the truth to prevail. Let God be true, and every man a liar.

I am yours in hope of immortality beyond this world,

B. F. QUERRY.

BLANCO, Texas.

BRETHREN BEEBE:—Since my last article was published in the SIGNS, I have received a private letter from brother B. F. Querry, of Raymond, Ill., in which he takes exceptions to some of my premises, and infers conclusions so much at variance with my religious sentiments, that in compliance with his request and that of others who wish me to write for your paper on the subject hinted at in the article above named, I send for your inspection and disposal his letter and my notice of it. I will state here that were it not in deference to the request of brother Querry and others, I should not trouble you or others with this matter; but as there may be some or many who deduce conclusions from the premises taken so antagonistic to the spirit and the very life of christianity, I hope to be pardoned for this intrusion. God forbid that I should ever hold or advance a system that would exclude or supercede practical godliness, or even be susceptible of such consequences, in the christian life. I shall be brief in my notice of this subject at present. A few plain, pertinent texts of Scripture should be as conclusive as hundreds to the reflecting mind. I hope to be imbued with the same spirit that seems visible in the letter of brother Querry, who quotes me as follows: "From these texts we learn that the internal thoughts as well as the outward acts of men are under the direction of the Lord, whether morally good or evil." Brother Querry then says, "I know the Bible teaches the sovereignty of God, and he does his will in heaven and earth, and I believe it with all my heart." He afterwards says, "I do not believe in an eternal devil." This confession of brother Querry seems very timely, or else from some remarks of his we might have arrived at a different conclusion as to his view of divine sovereignty and an eternal devil. The texts of Scripture forming the basis of my conclusions, to which he took exceptions, read as follows: "The preparations of the heart in man, and the answer of the tongue, is from the Lord." "A man's heart deviseth his way, but the Lord directeth his steps." "Man's goings are of the Lord: how then can a man understand his own way?" "O Lord, I

know that the way of man is not in himself: it is not in man that walketh to direct his steps." "There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand." The first text does not limit the operations of God on the hearts of men as they are good men; neither does it limit his operations as to the actions of good men. But man in the text is a representative man, and what is said of him is true of all orders of men; so that, if the preparations of the heart and the actions proceeding from thence are from the Lord in some instances, it is so universally. Though a man's (or men's) heart devise their way (in the actions of life, in their intercourse with each other), yet the Lord directs their steps, and they succeed only in their enterprises when their designs are in harmony with the counsels of heaven. As man's goings are of the Lord, he cannot understand his own way. To all this undoubted testimony the prophet sets his seal, by appealing to his own personal experience, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Now, if man's ways (that is, his acts) in the various relations of life are not in himself, his way must necessarily be in another, even in his Creator and Preserver; and the only difference between the prophet and some others is, that he was assured of the truth of this declaration from personal experience, and some are not, though equally and as much at the disposal of their Sovereign as he. For as the Lord turns the king's heart whithersoever he will, so he does every other man's.—Prov. xvi. 1, 9; xix. 21; xxi. 1; Jer. x. 23.

From a view of the above texts, in connection with numerous others, it seems to my mind that the position excepted to by brother Querry has indubitable grounds to rest on; that is, that the internal thoughts as well as the outward acts of men are under the direction of the Lord, whether morally good or evil. It also seems evident to me that if brother Querry had duly considered my closing remarks in the article he quoted from, he would not have asked the questions, "How are we to reconcile these two opposing principles? Did they both spring from the same fountain?" In those closing remarks I say, "Although the same harmony prevails both in its parts and operations in nature as in grace, yet there is this difference in the manner of their manifestation, that grace flows from God as a principle of his nature or character, whereas all created existence is merely under his control and direction, as being separate and distinct from himself. For though he is the Creator of all things, and moves and directs the things created, yet he is not mixed with any of them. In this sense sin, as a principle, or in its operations, is no further removed from him than others of his creatures, as they are

all equally (that is, infinitely) inferior to and removed from him."

Again, brother Query seems to conclude that I hold that the converted and unconverted are alike doing the will of God. But I am far from believing such; and I do not believe, when duly considered, that such a conclusion is deducible from any position taken in my article; for in that there is not one word about men, either regenerate or unregenerate, doing the will of God; but the whole burden of that article goes to show that our God executes his own good will and pleasure in the use of such agencies as he ordained to that end; and prominent among those agencies are the wills of men, which he controls and directs in such channels as will accomplish his purpose. I do not believe that a mere creature can do the will of God, whether men or angels, only as their wills are held in subordination to God's will and directed by his Spirit. When God works his will in his people, they are then commanded to work out what he has worked in them.

Again, brother Query's remarks about the good and sinful acts of men being alike according to the will of God, will not apply to me, any further than he can show that I hold that the acts of men are independent of their Creator. Instead of believing this, I believe that God does as he will with the wills of all his creatures, and holds them in subordination to his own will. Therefore whenever God's believing children even do his will from the heart, it is always under the direction of his Spirit. God's will is sovereign and omnipotent, and must be accomplished. It is just, holy and good, and is perfect rectitude itself. Therefore whatever he does in pursuance of his will is absolutely right, whether we discern the harmony of his acts with his being and attributes or not.

Again, brother Query says he knows the devil is a sinner, but that God did not make him a sinner. Then he must have perverted his own nature; or being made a good devil by his Creator, he made himself a wicked devil. This seems to give him power to reverse the laws of nature; for in nature the effect can neither rise higher nor sink lower than the cause.

Again, he says, "How is it possible, according to your article, for such a thing as a sinner to be in God's universe?" Here again it is taken for granted that in my article the idea is conveyed that both regenerate and unregenerate men are doing the will of God, and that as independent actors. In what brother Query says about the Galatian brethren, and Paul's reproof of them, he takes the liberty to clip the chain of predestination at the wrong point; for it was as much the purpose of God that Paul should reprove them, as that this and other heresies must needs be.

I will now refer brother Query,

and others of your readers, to texts of Scripture that cover the whole ground as to the points of difference between us. Before doing so, however, I will say that as accountable beings God gave his reasonable creatures a law in their federal head, Adam, and to violate it is sin; for sin is the transgression of the law. "It must needs be that offenses come; but woe to that man by whom the offense cometh." "There must be heresies also among you."—Matt. xviii. 7; 1 Cor. xi. 19. This "must be" is according to the will of God; for he does according to his will in the armies of heaven and among the inhabitants of the earth, and works all things after the counsel of his own will; and yet there is a woe denounced against the introducers of heresies. As our Savior was the most innocent and just person that ever lived, so his crucifixion was the most horrible deed ever perpetrated by men; and yet Judas (and all concerned in his crucifixion) was but fulfilling prophecy, and acted according to the determinate counsel and foreknowledge of God; consequently according to the will of God; and with wicked hands, or acrimony of heart, they crucified the Lord of glory, for which they are held guilty. If brother Query will agree that this is in harmony with my article, but that it was necessary in order to the redemption and salvation of God's elect, and is a departure from his usual course of procedure, that view of it would be a great reflection on our God; for it would have him depart from himself, and put himself on a level with his creatures. For if other instances wherein God controls and directs the wills of wicked men in effecting his purpose are not compatible with his glorious attributes, neither is it in the case of Christ's crucifixion; and if that is, all others are. The Lord "is in one mind, and who [that is, none] can turn him? and what his soul desireth [or he wills], even that he doeth. For he performeth [here is his providence] the thing that is appointed [this is his predestination] for me." If this was so with Job, so it is with every other being on earth. Therefore providence runs only (but always) in the channel or line of God's appointment.—Job xxiii. 13. His hand formed the crooked serpent, or Satan.—Job xxvi. 13. From the acrimony of his heart Shimei cursed David; yet the Lord bade him. The Lord appointed to defeat the good counsel of Ahithophel, that he might bring evil upon Absalom.—2 Sam. xvi. 10; xvii. 14. "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. Eli's sons hearkened not to his reproof, because the Lord would slay them.—1 Sam. ii. 25. "Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6.

I have produced a very few of a large class of texts that teach the absolute sovereignty of God over

all his works; and why we cannot take this class of Scriptures according to the plain import of their terms, as well as others, is more than I can discern, unless it is upon a supposal that God's holiness and justice are impeached by doing so. But by not doing so, do we not impeach his sovereignty, and place ourselves in the position of those rebuked by the apostle Paul? "Who art thou that repliest against God," or proposes terms by which he should regulate his conduct in order to be just? But I believe that the sovereignty, predestination and providence of God are perfect unisons. Predestination is the plan, of which providence is the execution in all the details and in every minutia of God's government over his creatures. This I wish understood is no idol or pet theory with me; but in view of the creation and providence, in connection with the word of God, these are my unavoidable conclusions. I defy all the erudition and the most acute penetration of the world to strike a line where predestination ends and blind chance begins, or draw a line between them, unless it is supposed there is some independent, conflicting power operating; or it may be some ideal intangible something that is in conflict with the works of God.

Brethren Beebe, as some of your readers have written to me to give my views through your paper, I wish to say to them that my crop at this time requires all my attention. I hope to write more lengthily when I have leisure. In the meantime I will refer them to former numbers of your paper containing my views as clearly presented as I may be able to give them hereafter. They will be found in the following numbers: April 15th, 1886, July 1st, 1886, August 15th, 1886, November 15th, 1887, October 15th, 1887, February 1st, 1888, April 1st, 1888, May 15th, 1888. I will therefore receive it as a kindness if you will publish this as soon as convenience will allow. It would be quite a task to write private letters, giving my views to all the brethren who request them. I have not noticed brother Query's letter in detail, but think my notice covers all the ground as to the points of difference between us. I hope that brethren House, Davis, and others of Nashville, Tenn., will excuse me for not answering by private letter. If you do not decide to publish all this immediately, please publish this notice to brethren requesting my views of the divine sovereignty, and oblige. I send you with this brother Query's letter containing his request to publish his also in connection with this, for which you will oblige your unworthy brother, I hope, in gospel bonds,

JAMES WAGNER.

TIFFIN, Ohio, April 18, 1889.

ELDER F. A. CHICK:—Though a stranger to you personally, I have read many of your communications to the SIGNS OF THE TIMES for the past eleven years, and sometimes hope I am not a stranger to the Spirit that is manifest in your letters. Your recent article on the subject of prayer was a reminder of my own reflections and experiences. Often have I questioned whether I knew anything of the true spirit of prayer when I found such painful embarrassment in attempting to formulate words fit to be addressed to him before whom angels veil their faces. To speak to brethren or friends is comparatively easy, for these seem more nearly on the same plane with myself, and therefore more easily approached. But I will not dilate upon this subject. Having read many of your letters containing practical suggestions for christian conduct in walk and conversation, I am encouraged in asking you a few questions in relation to church government, or the duty of organized bodies of christians in watching over individual members for their welfare, and for the peace and harmony of the whole.

1. Is it disorderly for one member to summon another into a law court to settle a difference, refusing to leave the matter to an arbitration by brethren of the same faith or church?

2. When one of the parties kindly asks for such arbitration, and the other replies, "Pay my claim or meet me in [a heathen] court," and a scandalous law-suit results, which is responsible for the scandal?

3. When, in addition to the shame and sorrow caused by such suit, the defendant is put to costs which might have been avoided by a reference to brethren, is the one choosing litigation justly responsible for such increased costs?

4. When a case of the above kind exists, and the matter is of public notoriety, is it a question between the contestants only, or is it an offense against the whole church, whose authority and judgment were slighted by the preference for a court of law?

5. If an offense against the whole church, whose duty is it to call attention to the case, and what the duty of the church?

Now, brother Chick, I am aware that ministers and editors dislike to answer specific questions, lest they take sides in an unpleasant matter; but when through weakness or the spirit of "party" brethren get confused, is not this the time above all others when unbiased truth should be proclaimed? Not to add to trouble, but to point the way out. Of what profit are the rebukes and corrections and instructions of God's watchmen if given in such vague terms that they meet no actual case? Do not the real things demand our attention more than the imaginary? I shall be glad to have your views on the above questions, either in a

private or public way, as you may deem best. While the church has no right to make rules or establish tests not in line with the law of her Head, yet as the moon reflects the light of the greater luminary, so should Zion let her light shine.

Hoping to receive gratefully your reply soon, I am, I trust, yours in the love of truth and charity,

JOHN SEITZ.

REISTERSTOWN, Md., May 7, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you the inclosed letter, and a few thoughts in reply. The theme is a Bible one, and the questions are important and pertinent; and to me but one answer seems possible to each of these questions. If there be any case of the kind named in brother Seitz's letter anywhere in his section I know nothing personally about it. Brother Seitz gave me no information more than is found in the above letter. It is evident, then, that I can have no bias toward any one or against any one.

Question 1: "Is it disorderly for one member to summon another into a law court to settle a difference, refusing to leave the matter to an arbitration by brethren of the same faith or church?"

In answer, let Paul speak; and let all remember that when Paul speaks it is the holy Spirit of God speaking through him. He says, writing to the church at Corinth, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren."—1 Cor. vi. It seems to me that I need not add one word to this. If any one loves the law of Zion, that one will not, in the face of these words, go to law with a brother before the world, but will be willing that even those of feeblest judgment among his brethren shall judge his cause, rather than a worldly court. If language means anything, this is what Paul teaches; and he makes no exceptions to this rule.

Question 2: "When one of the parties kindly asks for such arbitration, and the other replies, 'Pay my claim or meet me in [a heathen] court,' and a scandalous law-suit re-

sults, which is responsible for the scandal?"

I have no hesitancy in saying at once, The one who forces the law-suit. Honest differences of opinion often do arise in business where both aim to do right; but the brother who is not willing that even the least esteemed among his brethren shall decide his case, shows at once that he means something wrong. I should say at once that he was more intent upon success than upon right being done. God says that he shall not go to law—that he should suffer himself to be defrauded first. He shows the spirit of the world, and not of the humble, child-like disciple, in going to law.

Question 3: "When, in addition to the shame and sorrow caused by such suit, the defendant is put to costs which might have been avoided by a reference to brethren, is the one choosing litigation justly responsible for such increased costs?"

I answer that if God ever gives such an one to see his fault and sin, he will feel that he is responsible not only for the costs, but for all the shame and sorrow that have resulted. Of this I am sure.

Question 4: "When a case of the above kind exists, and the matter is of public notoriety, is it a question between the contestants only, or is it an offense against the whole church, whose authority and judgment were slighted by the preference for a court of law?"

I answer that it is a sin, first, against God, and then against the whole church, and lastly against the brother whom he forces to go into court; for it transgresses God's command, it slights the church (or rather the Spirit of Christ in the church), and it forces a brother into vexation and trouble, and perhaps into sin.

Question 5: "If an offense against the whole church, whose duty is it to call attention to the case, and what the duty of the church?"

It is the duty of any and every member who may know the facts, and who loves the erring ones, and who loves the cause of God and truth, to first warn, reprove, exhort, and try to win the offender to a better state of feeling; and then, if unsuccessful, bring it to the church, that all may unitedly endeavor to make a righteous peace. The duty of the church is to continue the efforts being made to reclaim the erring one, and failing in that, to withdraw fellowship from him; but this last step must not be taken until all other steps have failed.

I have thus briefly answered these questions as seems to me right and scriptural, but I wish to add a few reflections. The brother who appeals to the law courts may have a just claim, but even if it be so, he sins in his way of doing. The brother who resists his claim may be in the wrong, and may hope for a more favorable judgment from his brethren than the law or justice allows; but this does not excuse the one going to law, for

he is told to suffer himself to be defrauded and to suffer wrong first. The brother going to law may say in his heart that the brethren are too ignorant of business to be capable of judging aright; but let him remember that saints are to judge angels and the world. Surely then, Paul says, they can judge the least things; and thousands of wealth in this world is nothing compared to the least spiritual thing. He may also imagine that some prejudice may exist against him in the church. If so, the spirit of the church is carnal, and we must not fight carnality with carnality. Even this would not excuse his going to law before the unbelievers; nothing will excuse it. God forbids it; and God will see that no real injury shall befall him in obedience, while God will also see to it that his transgression shall receive a just recompense of reward.

Is not the honor of the cause of God more than all things besides? What a spectacle it is to see two children of the King of peace quarreling and wrangling for the mastery in public court! How will men of the world laugh and rejoice. Surely at such a time the witnesses are slain, and lie exposed in the streets of Babylon, a laughing-stock and jest for men! The religion of Christ is love; but what love is there when, as brother Seitz says, a heathen court is called in to settle a dispute? The brother who is willing to appeal to the judgment of his brethren, and does all he can to have it settled in that way, will have the approval of God; and if forced to meet his brother in a court of law, he will not be condemned in the estimation of his brethren. The church should say to both that the honor of the cause of God demands that you settle this matter among the family, and avoid public scandal. It is a shameful thing in the judgment of all right-thinking men when natural brothers appeal to the law against each other; how much more shameful is it for Christians!

If any man can go to law without committing sin, it is more than I have ever seen. Such a thing may be. I do not say it cannot be, but I have never known it to be. Anger, enmity, unjust and abusive language, evil insinuations against the opponent, always accompany such disputes; and how wrong these things are let the Scriptures testify.

How can a man worship his God, and at the same time love not his brother? How can he love his brethren, and at the same time have no confidence that they will decide righteously between him and his brother? When we came asking for membership in the church we desired them to judge our experience, and we believed them capable of doing so. Are they then not much more capable of judging the least things, viz., our trivial worldly concerns? I will leave these remarks. If published, I trust they may do good, and not harm.

F. A. CHICK.

OLUSTEE CREEK, Ala., Feb. 25, 1889.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN IN THE LORD:—If indeed such a one as I feel myself to be can thus address you. I am a new subscriber to the SIGNS, as you know, and feel to say to you, I highly appreciate it, and thank God there is such a medium through which the poor, afflicted ones can often speak one to another. I do hope its circulation will be such as you can continue it a weekly messenger to those that love it as I do. It is laden with rich food for a poor, hungry one like myself. I find from reading the communications from different parts of the country that the dear brethren and sisters write my feelings much better than I can tell them, until I exclaim, Surely the Lord is good. It finds me at times cast down, and careworn, and filled with doubts and fears, and asking myself the question, Can any one be like me? Are there any of the Lord's dear people that ever feel to be cast away, and that the Lord is gone forever? I cannot even think a good thought, and am all unholy, all unclean. Then I find such sweet and comforting communications, until I am enabled to say, If "The Lord is my Shepherd, I shall not want." For a time I forget my doubts and fears; but they return again. Then I can but say, "Am I his, or am I not?" If I am, why this cold and lifeless frame? My spiritual life, if any at all, is ups and downs, and it seems to me my downs are more, and last much longer, than the ups. O is there any one like me? This is not what I took my pen to write. I wanted to say to you that I have been reading the SIGNS a little for several years, before I was identified with the Old Baptists, and must say that then, and for a time after I joined the Old Baptists, I could not understand or indorse all that was contended for in the SIGNS; I mean some points of doctrine. The "predestination of all things" I said I could not nor would not believe. But when I was a child I thought as a child. I want to say to you that now it is my life. Take it from me, and I am lost. It is a precious truth to me. I had to give up one child that I loved and cherished. I thought a great deal of it, for the hope of all my further life was in the child. It was self-pride and self-ambition. It hurt me to give it all up, and come down to the dust of humility, and acknowledge myself to be nothing in the hands of my Creator. And to deny myself and take up the cross, I felt to be my duty; to leave the popular order I was with and go to the people that I loved and believed to be the people of God. But leaving all and denying all did not hurt like it would now to take from me this most heart-cheering and comforting doctrine of predestination. It is so precious to me I cannot divide it. To hurt it would hurt me. It is one of my stays, and what would I do with-



out it? It is this that gives me comfort in my dark seasons, in my bereavements, in my affliction. I will quit. I have not written as I expected when I took my pen. I had no idea my mind would run where it has. I just wanted to say to you, dear brethren Beebe, that I love the doctrine that has been called Beebe, Dudley and Johnson doctrine. I believe it is the doctrine of eternal truth.

May the Lord bless you, and sustain you, both temporally and spiritually, to send out the SIGNS with its able editorials, that the Lord's dear people may be comforted and built up in the truth of the gospel, is the desire of one of the least of all saints, if one at all,

J. A. MILLS.

HOOVER'S RUN, Pa., June 9, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN—If one so unworthy may use so endearing a title. Although we are strangers in the flesh, I feel to hope that we have the same spiritual Father; but many times I am made to mourn and sigh like one far from home; for I have no home. I have my name among a people who profess to be doing great things for the Lord, but I fear they have lost sight of the old paths. I feel to exclaim, "They have taken away my Lord, and I know not where they have laid him." Then how can we sing one of Zion's songs in a strange land? Yes, it seems to me I am like one alone, and am often reminded of what Job said when he was so sorely afflicted, "They whom I loved are turned against me." Be that as it may, I want to be found walking in the strait and narrow path. They say we must keep up with the times; but I have not so learned Christ. He said to his disciples, "Ye are not of the world, even as I am not of the world." Yes, thanks be to his great name, he has a people whom he has chosen out of the world, who are not reckoned with the nations of the earth. If it were not for my Bible and the SIGNS OF THE TIMES, I know not how I would contain myself; but through the SIGNS OF THE TIMES I find the Lord still has a people that trust in him and stay upon their God. When I read in our family visitor the soul-cheering editorials and rich communications, I sometimes feel that I could almost fly, that I might hear those golden words as they come warm from the heart of the Lord's servants. I never was in an Old Baptist Church, nor do I know where I might find a member of that church, only those I learn of through the SIGNS. But I am truly sorry that I am not permitted to see them with my eyes. I think if I could see the true ark of the Lord set up in our midst, I could say, as did Simeon, "Now, Lord, lettest thou thy servant depart in peace." Dear brethren, pray for me, and the people round about me, and may the

Lord's blessing rest upon all his people, is my prayer.

ELIZABETH J. STEWART.

P. S.—Will Elder F. A. Chick please give his views on Habakkuk ii. 15?

E. J. S.

BEN FRANKLIN, Texas, Dec. 11, 1888.

DEAR BRETHREN BEEBE:—It becomes my duty to write for the columns of the SIGNS OF THE TIMES, our much esteemed family paper. When I use the word "family" I mean the household of faith. Some time ago two of the beloved brethren requested me to write something for publication. At the time of their request I felt too unworthy to even promise to attempt such a thing, and do yet feel inadequate to the task. But, dear ones, may one so unworthy as I feel myself to be, be allowed to call the redeemed of the Lord by that endearing name? I say redeemed of the Lord, for in him God's people, the church, the bride, the Lamb's wife, stand justified; for through his sufferings and shed blood she is redeemed from all iniquity. God has declared, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 12. O what a glorious thought for those who have been quickened by the Spirit, and been made to sit together in heavenly places in Christ Jesus, and by the Spirit been made to see him as the chiefest among ten thousand and altogether lovely. I must bring this imperfect scribble to a close, for I cannot think that it deserves space in the SIGNS, when there are so many able writers, whose writings are so instructive and edifying.

Yours in hope of eternal life,

J. C. KILGORE.

FAIRBURY, Ill., June 4, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request, I will forward to you the information wanted by brother J. S. Corder and others in regard to brother Levi Hess.

Elder Hess came to this church in 1865, and left here in 1877, going to Missouri, and from there to Kingman Co., Kansas, where he died some four or five years ago. Elder Hess was a dearly beloved and highly respected brother and father in Israel, having come to us shortly after being left destitute by the removal of Elder John Darnall to Oregon. Sister Hess still lives in Kansas, and may be found by writing to her son-in-law, Mr. R. S. Cates, Kingman, Kingman Co., Kansas. Respectfully,

J. G. STEERS.

LONDON, England, June 7, 1889.

GILBERT BEEBE'S SONS—DEAR FRIENDS:—I am sorry to see from the SIGNS OF THE TIMES that Elder Hassell is so much a loser by his and his late father's Church History. I went over the book with much pleasure, and gave it a good review in the *Christian's Monthly Record*, which periodical I hope you regularly receive. Please accept of one pound sterling (£1) for Elder Hassell.

Yours sincerely,

JOHN GADSBY.

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 26, 1889.

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.

### REASON AND REVELATION.

(Concluded from last number.)

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."—Matt. xi. 25, 26.

Remembering that the Spirit of Christ never inspires any wish contrary to the will of God, it will be evident that all thoughts of murmuring and rebellion arise from the carnal mind. This will be readily admitted by the saints, who have learned the sinfulness of their own hearts; but they are not always able to accept the truth which is the necessary converse of this, and rest in the assurance that their wish to be able to pray for the will of God to be done, is conclusive demonstration that they are led by the Spirit of God, and are therefore the sons of God.—Rom. viii. 14. Some tried child may be ready to say, "I cannot claim this comforting testimony, because I find in my mind a disposition to complain of the afflictions which are given me to endure." While this is clearly an evidence of opposition against the will of God, it does not necessarily follow that there is not in the one who thus complains a desire to be submissive, and to rejoice that the will of God is done. If there is a longing to be conformed to the will of God, that is the work of the Spirit of Christ in your heart, dear child, and he will never forsake the work which he has once begun. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6. There is no more conclusive manifestation of this good work of the Spirit than the feeling of grief under the power of sin. All who thus mourn are blessed of the Lord.

"These things" which are hid from the wise and prudent are the same things which are revealed unto babes. In his prayer to the Father Jesus explains what these hidden things are. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him: and this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." This is that wisdom of which Paul says, "Howbeit we speak wisdom among them that are perfect; yet

not the wisdom of this world, nor of the princes of this world, that come to 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."—1 Cor. ii. 6-8. All the resources of reason are at the service of the princes of this world. If earthly wisdom could have comprehended eternal truth the wise and prudent would have been the very characters whomight have attained to the knowledge of these hidden things. Then the princes of this world would not have crucified the Lord of glory; and the purpose of God in salvation would have been defeated. Herein is shown the true meaning of the expression of gratitude in the answer of our Lord as recorded in our text. It was not less needful that these things should be hidden from the natural wisdom of men than that they should be revealed to babes. Hence the dear Redeemer could give thanks alike for both these manifestations of the sovereign will of the eternal Father.

There is deep significance in the time specified in our text, when "Jesus answered and said" what is here written. In the verse following this saying of our Lord he declares, "All things are delivered unto me of my Father." In this infinite favor of the eternal God he might well find occasion for thanksgiving. Yet even this is hidden from the sight of natural wisdom. Reason still says with the mocking chief priests and scribes and elders, "If he be the King of Israel, let him now come down from the cross, and we will believe him." Not only would such a demonstration of his omnipotence have been tangible to the natural senses of men, but it would have given praise to their reason which suggested that condition as the basis of their believing the word of truth. But they were mistaken in regard to the effect which compliance with their own proposal would have produced upon them. Instead of causing them to believe him, it would have been a ground of exultation in their selfish pride, in that they had dictated that condition. Therefore they would have been confirmed in believing in themselves and in their own reason. The same false suggestion is still urged in the mind of the saints in their daily trials. Reason asks for such evidence as it can grasp; and because it is not presented, unbelief says their hope is all a delusion. Under the weight of such strong arguments as are thus arrayed against them, the trembling saints, if left to their own strength, would sink in hopeless discouragement. It is only when the Spirit of Christ by revelation shows the tried one his refuge in the perfect righteousness of Jesus, that he is able to rejoice and give thanks to God,

because of his sovereign grace in saving his people from their sins. Since reason is not able to see this fact, it is ever found denying it. But when the testimony of the Spirit is revealed in the saints they are thereby made to believe and rejoice in the assurance that the God of their salvation has unlimited power over all things both in heaven and in earth. When firmly established in this truth they do not merely submit to it as an abstract point in the doctrine of God; by the Spirit of Christ which is in them they are made thankful that God has done all his will, both in hiding these things from the wise and prudent, and in revealing them unto babes. In no other way could salvation be brought to those who were without strength, destitute of righteousness, and justly condemned by the holy law of God. No hope could come to such sinners but that which is revealed in the sovereign grace of the omnipotent Savior of sinners. In the light of this revelation all who are led by the Spirit of God are by grace enabled to feel that same thankfulness which Jesus expressed in the text. It is only "at that time," however, that they have this gracious experience. As well might the benighted wanderer try to recall the light of noonday to illumine his midnight path, as the saint might seek to command the light of revelation at any time other than when it is given him by present manifestation of the Spirit. Every subject of divine grace must continually learn by experience with the psalmist to say, "My times are in thy hand." In spirit all such do rejoice that all things are delivered unto their gracious Redeemer, and with him they do thank God that he has not left these heavenly things to be learned by diligent study, or attained by brilliant powers of reason. Upon that system not one of the little babes in Christ, who feel their weakness, could have any hope in the salvation which God has provided for his chosen people. The grace which saves them must be sovereign, infinite, and omnipotent. Less than this will not bring them deliverance from the condemnation justly resting upon them. Such grace can be displayed only by that divine Savior who has all things in his own hands.

While it is impossible that reason should ever see the evidence of the gift of eternal life in any saint, it is manifested clearly through faith unto every one who has received the seal of the Spirit as an heir of that immortality which is revealed in Christ Jesus. The result of the opposing testimony of faith and reason in the same individual is a perpetual warfare between the flesh, which is guided by reason, and the spirit, which has the knowledge of divine truth revealed by faith for its direction. The flesh never can be reconciled to the government of God

as controlling all events and all beings; much less can it be thankful that God has exercised his sovereign right in hiding from the wise and prudent those things which he has revealed unto babes. The unavoidable deduction from this fact is that every one who has the desire to be reconciled to the will of God, however he may mourn his own rebellious feelings, must certainly be led by the Spirit of God. Nature can never really feel the submissive disposition which is expressed in the closing words of our text.

"Even so, Father; for so it seemed good in thy sight." When brought to that point where they can honestly adopt the sentiment of this language of Jesus, his saints have already entered into that rest which remaineth to the people of God. Language fails, and the finite mind is lost in the effort to comprehend the unsearchable riches of Christ, as experienced by those who are led into this sacred dwelling place. They have received the victory which overcometh the world. They are favored to reign with their triumphant Lord and to bask in the glorious light of his countenance while thus lifted above self and all earthly allurements and desires. While harboring one wish at variance with the will of God, as manifested in his divine providence, we cannot truthfully say, "Even so." It is indeed a very solemn thing to pray to that God who sees the secret thoughts of the heart, and say to him, "Thy will be done!" when we feel a desire to dictate to him what his will should be. Consciousness of this truth often causes the trembling saints to hesitate even to cry out of their distresses unto the holy name of the Lord. The Lord has put his fear in their hearts, which causes them to see their own ignorance and sinfulness so clearly that they shrink from the thought of choosing their own pathway, or asking the Lord for what they think they desire. There is no surer evidence that one has the fear of the Lord than this trembling at the thought of calling upon his sacred name. Yet the accuser of the brethren often suggests to them that this very fear is an evidence against the genuineness of their hope in the salvation of God. From untold thousands of lips the words of this petition are daily uttered, while it is doubtful if many have ever thought of their true significance. Without the direction of the Spirit of Christ it is impossible that any one ever can really desire what these words express. Nature can never rise above itself sufficiently to wish for the subjection of its own desires even to the righteous will of God. Hence, all carnal worshipers are found dictating to their idols according to their own will, instead of praying in the submissive spirit which was in our Lord Jesus.

The whole work of our Lord in his humiliation, when he learned

obedience by the things which he suffered, clearly shows that he sought not to convince the reason of men that he was the very Messiah. Had he designed to build his kingdom upon such a foundation, it would have been needful only that he should command the legions of angels to appear for his defense, and strike his opposers with terror and death. Such a display of his omnipotence would have been conclusive to the wise and prudent; and the princes of this world would have hastened to render homage to him. But this was not the will of the Father, which he came to fulfill. In that eternal will God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him. That choice is the election of divine grace which is manifested in our Lord Jesus. It is "according to the will of God," and not subject to the capricious mind of sinful men. God has so effectually hidden these things of his Spirit from the wise and prudent that they cannot even seek to know them. There can be no desire to see these unsearchable things, which are thus hidden, until the Spirit of Christ has shined in the heart of the sinner, revealing the corruption and sin which are therein concealed. Wherever this light has entered there is already manifested that life which is "Christ in you the hope of glory." Reason cannot receive this revelation, but it is made known through the faith of the operation of God. The same subject of grace who has to mourn that his reason can find no evidence of his interest in the salvation of God, in the light of this revelation has the perfect assurance of knowledge by faith, enabling him to say, "I know that my Redeemer liveth." Herein is the comfort and strength which this answer of our Lord bears to his afflicted and poor people. The desire for the light of this revelation by which they may say, "Even so, Father!" is positive evidence of the leading of the Spirit of God. All who have this desire are therefore certainly sons and heirs of God, and joint heirs with our Lord Jesus Christ. Thus the very sense of sin and rebellion against God under which they mourn, is made through that mourning to bear witness that they have received the revelation of that knowledge of God which is eternal life. Without the spirit of conformity to the will of God there could be no mourning over the sinful rebellion of their own carnal mind. In this manifestation of the Spirit's revelation has the victory, while reason is crucified with the affections and lusts of the flesh, to which it belongs.

## "THE EDITORIALS."

### FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

## CORRESPONDING LETTERS.

*The Warwick Old School Baptist Association, in session with the church at New Vernon, Orange Co., N. Y., June 5th, 6th and 7th, 1889, to the associations and meetings with which we are in correspondence.*

DEARLY BELOVED FOR THE TRUTH'S SAKE:—We have been favored of the Lord with another pleasant and profitable meeting, in which we have realized how good the Lord is to us, and how sweet is the fellowship of the saints. Your messengers have been received with gladness, and we trust they have felt it was good to be here, because of the presence of the Lord. The ministering brethren have borne faithful testimony to the truth, as the truth is in Jesus. The preaching has been in power, to the comfort of the poor and needy.

We desire a continuance of your pleasant and profitable correspondence, both by letter and messengers. We refer you to our Minutes, which we send you, for particulars as to what we have done while together.

We have appointed our next annual meeting with the church at Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1890, when we hope to again meet your messengers and receive your messages of love and fellowship.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

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## MARRIAGES.

JUNE 2d, 1889, by Elder Wm. Grafton, at his residence, Mr. John A. Grafton and Miss Anna E. Thomas, both of Harford Co., Md.

JUNE 12th, 1889, by the same, at the residence of the bride's parents, Mr. John E. Cauffman and Miss S. Larenia Jenkins, both of Lancaster Co., Pa.

## OBITUARY NOTICES.

**Elder Lewis Seitz** was born in Fairfield Co., Ohio, June 11th, 1820, and died June 3d, 1889, aged sixty-eight years, eleven months and twenty-three days.

His parents, John and Magdalena Seitz, moved to Seneca Co., Ohio, in 1823, where he became a member of the Old School Baptist Church called Honey Creek, in 1856, at which place he was ordained to the full work of the gospel ministry in March, 1866. The same year he moved to Wyandot Co., Ohio, where he died. He was married Oct. 13th, 1853, to Elizabeth B. Bretz, and to them were born one son and six daughters, who, with an afflicted widow, three brothers, and a host of brethren, friends and neighbors, were called to mourn the departure of a loving husband, a kind father, and a christian citizen.

The day before his death he preached with unusual liberty, about eighteen miles distant from home. The next day, about noon, he dropped dead near his yard gate, without a moment's warning, fulfilling to the letter a dream or vision given him in 1864, in which his Savior came to him and took him by the hand; and being asked by brother Seitz if he had come for him, he replied, "Not now, but I will come again for you." "Shall I suffer much in departing from this world?" he asked. He was answered that his death would be instantaneous and without a moment's warning. Within two weeks of his death he referred to this dream, as he had frequently done since it appeared, and fully believed in its fulfillment, and desired it to be related on his funeral occasion. He expected to attend, as a messenger from Rocky Fork Church, the Sandusky Association, which met June 7th; but he was called to the great association above. He was an able minister of the New Testament, and was a warm-hearted and feeling preacher.

His funeral was largely attended on June 5th, at Rocky Fork meeting-house, where memorial services were held by four of his ministering brethren and two of his intimate neighbors. According to his request, the vision above referred to was related to the assembled multitude. His face in death bore evidence of the spirit having departed in view of celestial beauties. Blessed are the dead which die in the Lord.

"Brother, farewell! No more shall we meet here on earth thy face to see;  
But hope to meet in heaven above,  
With all the saints, where all is love.

"While up and down life's way we go,  
Mid mingled scenes of grief and woe,  
To loss and sorrow, grief and pain,  
You've bid adieu, sweet rest to gain.

"And now we bid farewell again—  
Farewell, a last farewell to thee;  
But hope to meet thee on the plain,  
The plain of blest eternity."

THOMAS COLE.

ROYALTON, Ohio.

I AM requested by the bereaved family to announce in the columns of the SIGNS OF THE TIMES that our dear and aged sister, **Mrs. Hannah Lane**, of Corfu, Genesee Co., N. Y., departed this life May 28th, 1889, aged eighty-six years and ten months.

She was born July 27th, 1802, in Duanesburgh, Schenectady Co., N. Y., and was a daughter of Robert and Mary Scott. She moved with her parents to Sharon, Schoharie Co., N. Y., while yet in her infancy. At the age of nineteen she experienced a hope in Christ, and was baptized by Elder L. Marsh. She was a meek and devoted follower of her Lord and Master, always ready to strongly defend the Old School Baptist cause, and was greatly attached to the SIGNS OF THE TIMES. She was united in marriage June 16th, 1833, with Asher Lane, and has lived a widow fifty years. She leaves two daughters, Mrs. Mary E. Banton and Mrs. Nellie Louise McDonald, to mourn their

loss; but they mourn not as those who have no hope. Their dear mother was so well prepared to die that she said they must not mourn for her, as she was going where all was peace. She was patient, uncomplaining and resigned, being conscious up to the last moment of her life. In May, 1888, she sent me two dollars to aid me in paying the Church History debt, and in April, 1889, four dollars more; and one of her last requests, which her daughter, Mrs. McDonald, has complied with, was to send me six dollars additional for the same purpose, expressing her sorrow for my motherless children. Of about a thousand contributions toward the debt, only three others, one of twenty dollars, and two others of fifteen dollars each, have been larger than this amount of twelve dollars, given by one who had lived a widow fifty years.

Sister Lane suffered with disease of the stomach quite severely during the last ten weeks of her stay on earth. She resided the last fourteen years in western New York, and lived and died with her youngest daughter, Mrs. N. L. McDonald.

SYLVESTER HASSELL.

WILLIAMSTON, N. C., June 12, 1889.

DIED—Sept. 28th, 1888, **Fred J. Darland**, son of G. H. and Lucinda Darland, aged three years and twenty-three days.

ALSO,

DIED—May 27th, 1889, of inflammation of the bowels, **G. H. Darland**. He was sick only five days, and suffered terrible agony the last day of his life. He realized that his time to depart had come, and told me to dry my tears, and that I had done my duty. He called for his little children, kissed them, and bade them good-by. I asked him if he was willing to go if it was God's will. He said he thought he was. O how hard it was to see him laid in the cold ground, and to think that we should see his loving face no more! He was a kind husband, always ready to sympathize with me. He has left three boys and two girls to mourn their loss of a kind father; but our loss is his eternal gain. O that I may be reconciled to God's holy will, and that he may give me strength, and guide me in the truth, and when my days of exile are ended, take me to that happy home where sickness, pain and death never can come, and where our blessed Redeemer lives. Your unworthy sister,

LUCINDA DARLAND.

PATAHA CITY, Garfield Co., Wash.

SISTER **Sarah E. Daniel** departed this life Jan. 23d, 1889, aged sixty-seven years, three months and twenty-four days.

Sister Daniel was the daughter of Daniel and Elizabeth Kenida. She was born in Duplin Co., N. C., and moved to Sumpter Co., Ga., in 1837. She was married in February, 1841, to Ezekiel Daniel, who departed this life in November, 1872. She joined Beulah Primitive Baptist Church, in Lee Co., Ga., in 1856, and was baptized by Elder Alison Culpeper. She moved from there to Ouachita Co., Ark., in 1867, and joined Bethesda Church by letter. She lived an orderly, christian life, and was a kind mother and companion. Her sickness was paralysis, and for eight months she was confined to the house, but bore it with christian fortitude.

She leaves five children, brethren and sisters, with many friends, to mourn. Two of her children were members of the church with her. May the Lord comfort those that mourn.

MARY E. McDONALD.

## YEARLY MEETINGS.

A YEARLY meeting will be held with the Refuge Church, near Spenceville, Allen Co., Ohio, to begin on Saturday before the fifth Sunday in June, 1889. Those desiring to attend can inquire for my place.

A. B. BRES.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 3, 1889.

NO. 27.

## CORRESPONDENCE.

### THE WORD OF GOD IN SYMBOLS AND SIMILITUDES--THE NUMBERS SEVEN AND TWELVE.

"AND being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man."—Rev. i. 12.

(Continued from page 202.)

But notwithstanding the inheritance of the saints in the gospel kingdom, as typified by the land of Canaan, and the seven golden candlesticks are minutely described in the Old Testament Scriptures "by all his holy prophets since the world began," yet so long as the mighty vail of the temple remained in tact, by which the Holy Ghost signified "that the way into the holiest of all was not yet made manifest," the whole was obscure, sealed to mortal vision. "And I saw in the right hand of him that sat upon the throne a book written within, and on the back side, sealed with seven seals." "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I 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 Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." These seven seals, closing the seven parts of the book describing the antitypical Canaan, signified in particular what the vail of the temple did in general. They are not used to mark or identify, but to close from view. Being thus sealed by the omnipotent God, no one in heaven, nor on earth, was able to open the book or to look upon it until the Lion of the tribe of Judah should prevail to loose its seven seals. In that book was written all the events of his kingdom, however great, however small, from his death upon the cross to the turning aside of his parents upon their return from Egypt into a city of Galilee, a complete history of the seven candlesticks in the midst of which he walks.—Matt. ii. 22. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken

the book," "ten thousand times ten thousand, and thousands of thousands," cried with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. v. It was not until after the Lamb had been slain that he took the book and loosed its seven seals. The idea prevails that the seven seals were the seven "divine attributes of the Deity," sealing the condemnation of man. But as a seal, to be opened, must be burst (the vail was rent), this would represent the bursting of the "attributes of Deity" in the release of man from condemnation. In our judgment, the seals were none other than those which closed to mortal vision "the hidden wisdom of God in a mystery," the thing which had been kept secret for ages; "which none of the princes of this world knew"—the spiritual meaning of the Old Testament Scriptures. Not only the princes of this world failed to understand the Scriptures, but even the chosen twelve could not understand when Christ told them that they must go up to Jerusalem, and that all things that were written by the prophets concerning the Son of man should be fulfilled, that he should be delivered unto the Gentiles, and spitefully entreated, and spitted upon, and scourged, and put to death, and that the third day he should rise again. "And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."—Luke xviii. 31-34. Notwithstanding, as the Master told them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead," yet they say, "Certain women also of our company made us astonished, which were early at the sepulchre," when they brought the news that Christ was risen from the dead.—Luke xxiv. 22. Notwithstanding the Scriptures, which were read every Sabbath day in the synagogues, and with which the Jews were so familiar, minutely described all these events, from the parting of his raiment to the very time that he should remain in the tomb, they were "astonished" to hear that he was risen from the dead! Does it not rather seem stranger to us now, since the vail is taken away, and the seven seals are loosed, so that "the invisible things of him from the foundation of the world are clearly seen, being understood by

the things that are made, even his eternal power and Godhead," that they should have been eye witnesses of all those events, and yet fail to understand them? They had seen him rebuke the winds of heaven, and stop the cyclone in its course; they had seen the raging of the waves of the sea instantly cease at his command; they had seen thousands of invalids restored to health and vigor by his word; they had seen him cast out devils and raise the dead; yea, they had cast out devils themselves in his name, and yet understood not; they had seen him "numbered with the transgressors" upon the cross, and put to death, "according to the Scriptures;" they had seen on that day the heavens grow dark, and the earth in convulsions; the rocks rent, and the vail of the temple, which hid from view the most holy place, torn asunder from top to bottom; they had seen all these things, and had from childhood read the prophecies which foretold them, and yet understood not. They were "astonished" to hear of his resurrection. "O fools, and slow of heart to believe all that the prophets have spoken." "And beginning at Moses [Moses wrote the first five books] and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke xxiv. 25, 27.

Abundant proof has been cited to show that the Scriptures were sealed to the understanding of the people until after Christ's resurrection. To quote all upon this point would be to transcribe a large portion of the New Testament. But when the appointed time arrived, "then opened he their understanding, that they might understand the Scriptures."—Luke xxiv. 45. The seals are loosed. We no more find them at a loss to understand the Scriptures. "When the day of Pentecost was fully come," and the happy saints speaking with tongues are accused of being drunk with new wine, Peter answered, "This is that which was spoken by the prophet Joel."—Acts ii. 16. When Jesus plainly told his disciples that which now seems so plainly taught in the Scriptures, "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day, Peter took him and began to rebuke him, saying, Be it far from thee, Lord."—Matt. xvi. 21, 22. But now when David says, "Thou wilt not leave my soul in hell," he

readily understands that this is a prophecy of Christ's resurrection. Can we account for the utter inability of the disciples to understand the Scriptures until after the resurrection of Jesus, and their subsequent astonishing ability, unlearned as some of them were, except upon the ground that there was a time when they were sealed, and a time when they were unsealed, or opened to their understanding?

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see." Come and see something that has hitherto been hid from mortal vision; something brought to light, or revealed. The very book from which these words are taken is styled by inspiration "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass;" not in heaven, not in hell, but upon the earth, among men; things which must come to pass from now to the end of time; things with which every individual stands connected, and in which every one has an interest; and therefore to every one, the time for his part is at hand. Hence it is said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand."—Rev. i. 3. This book is not, as it is too often construed, something in the line of a moral code; but it is a book of "prophecy," a revelation of events which must come to pass; a history of the future. "Come and see"—see something that has been kept secret, "sealed," since the foundation of the world; something that although written and seemingly revealed, has until now been concealed. "Come and see."

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."—Rev. vi. 2. "O Lord, how manifold are thy works! in wisdom hast thou made them all."—Psa. civ. 24. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water." "When he prepared the heavens, I was there: when he set a compass upon the face of the depth." "When

he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in my habitable part of the earth; and my delights were with the sons of men."—Prov. viii. 22-31. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."—1 Cor. ii. 7. "Known unto God are all his works from the foundation of the world."—Acts xv. 18. There is a sense in which "the works were finished from the foundation of the world."—Heb. iv. 3. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath already been of old time, which was before us."—Eccl. i. 9, 10. It has become a proverb among men, doubtless from observation, that "coming events cast their shadows before them." But while they use the doctrine contained in it, at the bar, in the halls of Congress, and in the political press, whenever it suits them in argument, yet they become enraged and inspired and profane, is full of it. Our own daily experience, if we would but notice, proves it. When Jacob, through fear of Esau, divided his children and flocks into two bands, he probably only thought of giving Rachel and her children a chance to escape, in case the others were destroyed. But in the light of the history of his posterity, from the days of Jereboam and Rehoboam on, this little affair becomes wonderfully significant. "With my staff I crossed over this Jordan; and now I am become two bands."—Gen. xxxii. 10. In the very creation of man, he was made "the figure of him that was to come." When a sign or figure of a coming event or thing is given, it must be according to the representation made by the figure in every particular, or the figure to that extent proves false; hence there can be nothing contingent about an event or thing that is in any way foretold. From the time of the giving of the figure or prophecy, at least, the thing foretold must be determined in all its bearings, or the figure or impression could not be given. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. i. 26. Apparently speaking of this literal dominion given to man in creation, "one in a

certain place testified, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet."—Heb. ii. 6-8. But by inspiration this is shown to prefigure the dominion of him who in the opening of the first seal is seen seated upon a white horse, with a bow and a crown, going forth conquering and to conquer. Before man can exercise his dominion "over all the earth," he must conquer its wild elements to his service. When we behold millions of horses and cattle and other animals toiling patiently day after day; when we see even the antagonistic elements of fire and water harnessed into his triumphal car, which, though freighted with a load almost sufficient for an army of men, rushes onward with the most astonishing velocity, devouring the distance by miles and by leagues; when we see a Franklin lassoing, as it were, the very lightning of heaven, and a Morse making it speak the English language, and it is forthwith sent as his messenger, outriding the sun in its course round the earth; when we see all these things, great and magnificent and gigantic and astonishing, as the dominion of man appears "over all the earth," over all creation, both animate and inanimate; it is but a similitude, of the dominion of him who "must reign till he hath put all enemies under his feet." Again, on some calm, still night we may pass through the camps of the army of an earthly king; no foe is near, and they are sleeping, as it were, in the very embrace of death. But by the voice of their king, though he be but a mortal like they, this sleeping host can be in a few moments transformed into a living whirlwind of destruction, trampling mercilessly under foot everything that resists its course. If "where the word of a [earthly] king is there is power," how much more him who hisses for the fly that is in the uttermost part of Egypt, and it comes at his command; who commands the ravens (and they did not learn to obey in a Sunday School either), and they feed his servant; yea, the very pillars of heaven tremble and are astonished at his reproof.

Now that the seals are loosed, "the invisible things of him from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

"And he went forth conquering, and to conquer." Although "by the working of his mighty power" he is able to, and will, "subdue all nations unto himself," will "put all things under his feet," yet "a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Matt.

xii. 20. Although "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke i. 33), yet he himself compares his kingdom at first to a mustard seed, which is indeed the least of all seeds; but when it is grown up it becomes a great tree, so that the fowls of the air lodge in its branches. Ah, to the limited view of mortals; what was the size of this kingdom when the two disciples journeying toward the village called Emmaus, as they walked and were sad, and could only say, "But we trusted that it had been he which should have redeemed Israel?" But now they could not say, "We trust," but, "We trusted." How weak! how feeble! Their faith is so near gone that they cannot realize that it yet exists; but they remember that they had "trusted." Ah, feeble one, can thy faith survive? Is this the victory that overcomes the world?

"Great God! how fickle is the span That holds eternal things."

Can it be possible that this is the stone that was cut out of the mountain without hands, that was to become a great mountain, and fill the whole earth? Few and feeble as it now appears, it has started on its march to victory, and the eternal pillars of heaven are no more sure. "The Lord their God is with them, and the shout of a king is among them."—Heb. i. 8-12. "He hath as it were the strength of a unicorn."—Num. xxiii. 21, 22. When it grows sufficiently to attract attention, it is not to obtain either help or sympathy among men of the world, but to provoke the frantic efforts of men and devils at its own extermination. "These that have turned the world upside down are come hither also."—Acts xvii. 6. When it first attracts the attention of governors, it is regarded as "certain questions of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive."—Acts xxv. 19. But now it draws the attention of great men of the earth, and the edicts of emperors, popes and kings are issued to stay its progress, and the earth is deluged in the blood of her sons, and they are seen evaporating in flames, until "When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and the testimony which they held."—Rev. vi. 9. Still, without the use of carnal weapons, this kingdom, the seven golden candlesticks, in the midst of which walks her King, moves onward, until (as is seen through the opening of the sixth seal) she has produced a fearful tumult in the earth. Though inoffensive as sheep, and harmless as doves, without weapons of aggression, and none of defense, but the oath and promise of her God, she seems to have produced such commotion in the elements that "there

was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne."—Rev. vi. 12-16. He went forth conquering, and to conquer.

C. W. ANDERSON.

DUTTON, Ark., June 2, 1889.

(To be continued.)

"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. xxxii. 10.

The Scriptures of truth furnish us with a very interesting history of a certain family to whom God manifested himself in a very striking manner; and those manifestations present to us in a lively imagery the principles and glory of God's discriminating grace, or that grace which was given the saints in Christ Jesus before the world began, who are represented and brought to view in the text. It is very natural for us to inquire, and is, perhaps, the first inquiry which strikes the mind on reading the text, who it was the Lord found in a desert land, and in a waste howling wilderness. We are told in the ninth verse that it was Jacob. In this verse we are told that the Lord's portion and Jacob are one and the same. In the examination of this point, if we rightly apprehend it, there is a sublime glory brought to view, and much is wrapped up in it that will instruct the mind in the great and glorious economy of God's grace. Grand and sublime beyond description have ever been the manifestations of God in the revelation of his grace to his chosen seed. He revealed himself to Abraham, Isaac and Jacob, and declared unto them that he was their God. When we contemplate the discriminating grace of Jehovah, we cannot, perhaps, find a more instructive manifestation than the one now before us. In the history of Jacob and Esau we trace in lively characters the sovereignty of God, and therein discover the unfolding of the eternal purpose of Jehovah, and the sovereignty of his will, in having mercy upon whom he will have mercy. The reasoning of the natural man is, that originally, and in the purpose of God in the great plan of salvation, all mankind stand in the same relation to him, and that in his purpose the provisions were so ordered that the will

of man should control the result. Such are the reasonings of blind nature, and such are the theories which have been instituted through the ignorance and blindness of the mind of men. But it becomes christians to turn away from nature's reasonings, and listen to what God the Lord hath said; for he hath given them line upon line, and precept upon precept. Surely the Lord hath spoken in relation to both Jacob and Esau. The eternal One, who is of one mind, and changeth not, hath said that he loved the one and hated the other. Must not this love therefore be the production of the obedience of the one, and the disobedience of the other? Must they not be born into the world, and must not their conduct decide this point? Carnal reasoning at once answers, Yes. To this sentiment responds the wisdom of this world. But the wisdom of this world is foolishness with God. The word of God upon this question is, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her [their mother], The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. ix. 11-13. Possibly some may take the ground that God loved Jacob because he had pious parents, and that they had extended to him that preparation which they contend is the duty of pious parents to bestow upon their children, and are consequently made lovely in the sight of the Lord, and prepared for an acceptance with him. But this is a mistake. God said that he loved Jacob, and hated Esau, before they were born. Besides this, they had the same parents; and we have the greatest reason to believe that the father, at least, lavished his affections, tenderness and anxiety quite as much upon Esau as upon Jacob. We cannot therefore find the difference here; but we do find it in the purpose and predestinating will of God. If any are curious to know why this was the will of God, they will do well to listen to what Jesus has said about it, and be still, and know that the Lord is God. Said the Redeemer, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

But where did the Lord find Jacob? Here we will introduce Jesus, whom God hath made both Lord and Christ. Did the Lord find Jacob in the garden of God, in a pure and innocent state, or did he find him in the desert, and waste howling wilderness, and under the law and its awful curse? Here, methinks, he found all Jacob, all the spiritual or true Israel of God. This finding must refer to their time state and natural condition through the fall.

Jacob did not find the Lord, but the Lord found him; and he found him in the state and condition described in the text, compared to a desert land and a waste howling wilderness. "And he led him about, and instructed him, and kept him as the apple of his eye." Some vainly imagine that they know all about the things of God, and that they know the way, and are able to travel on to heaven without a leader; and it is no uncommon thing to hear such ones contradicting and condemning the truth of God, and passing judgment upon that of which they know nothing, only, as Jude says, "What they know naturally as brute beasts; and in those things they corrupt themselves." But Jacob was lost, and needed to be found; was ignorant, and needed instruction; was helpless, and needed leading; and these things the Lord did unto him. If we view the subject in its spiritual light, all must admit that he had been made alive spiritually, for a dead man could not be instructed and led about. "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." Until there is a communication of spiritual, eternal life to man, which was spoken of by the Savior 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," there can be in men no spiritual capabilities, no spiritual discernment or action whatever. But when they are made alive, they see how ignorant and weak they are, and are prepared to receive instruction. God has said, "And 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."

The Lord not only found Jacob in a desert land, and in a waste howling wilderness, and led him about, and instructed him, but he also kept him as the apple of his eye. The rage of Esau, the perils and dangers by the way in his journey to a distant land, while he journeyed lonely and unprotected by any human arm, could not set on him to hurt him, for God was with him to lead and keep him. It was at a time when, we may suppose, the presence of the Lord would be most cheering to him, that he appeared to him, saying, "I am the Lord God of Abraham thy father, and the God of Israel. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will

bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." During his journey onward, and his sojourn in Laban's house, he had the most convincing proof that God was with him, and that he kept him as the apple of his eye; and he was finally brought back to his own land, as the Lord had promised; and the Lord did not leave him until he had fulfilled all his promise unto him. It was on his return to the place which God had given to him, and to his seed in him, that he was blessed with that most wonderful display of God's love and mercy unto him and his seed. Jacob wrestled all night with the angel of the Lord, and prevailed not, until the break of day. Then the angel touched him, and he lost his own strength, and halted, being unable to wrestle longer. He then prevailed, and received the new name of Israel. Spiritual or true Israel is the name of all the family of God, the seed of Christ, and it belongs to no other seed. The Lord has said, "In thy seed shall all the families of the earth be blessed." That seed is Christ, who is the head and life of the whole family. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ," who is the head and life of every member of the body or family. If we now turn our attention to the context, we shall at once see that the name Jacob embraced all Israel. "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. He found him in a desert land, and in a waste howling wilderness." Here we see that the church is the inheritance of Christ. Where the members were in their fallen and polluted state, there did Christ go. He went unto them, and bore their miseries and reproaches, and redeemed them from all their troubles. He was made under the law, to redeem them that were under the law. He was made a curse for them; as it is written, "Cursed is every one that hangeth on a tree." But was the church in her fallen state really wretched and polluted? Let the voice of inspiration answer. When the Lord God commanded the prophet Ezekiel to cause Jerusalem to know her abominations, all Jerusalem was embraced in the message. What was their condition? There was no eye to pity them, for the law knows neither pity nor mercy; there was none to have compassion on them, for there is no compassion in the law; and they were cast into the open field, to the loathing of their own persons, and were weltering in their own blood. But they can have no just idea of this until after they are made alive from the dead; yet it nevertheless shows where the Mediator found them in their fall in Adam.

If they are thus polluted, wretched and miserable, condemned by the law, with no eye to pity, none to have compassion on them, in a desert land, wandering in a waste howling wilderness, is there any fountain of mercy to be opened for them? Is there any one to find them and turn them about, to lead, instruct and keep them? Yes; and let the glad tidings spread abroad. While shepherds are watching their flocks by night, they are visited suddenly by a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest." "Unto you is born this day in the city of David a Savior, which is Christ the Lord." May all the redeemed of the Lord sing his glory in rapturous song. The star appears in the east and travels onward, a guide to the wise men; and it leads them to Jesus of Bethlehem. No human directions can reveal him, or lead to the place where he is; but an infallible guide leads them onward, until it comes where the Savior is, and then and there it stops. Its mission is now at an end. All glory centers in Christ; and when we find him, we find the substance, and here we rest in fond delight. But will not this Jesus be ashamed of these outcasts, who are ashamed of and abhor themselves? By no means; for they are bone of his bones, and flesh of his flesh. "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." He is not ashamed of his brethren, though they have sinned, and are all polluted, and are cast out into the open field, and are exposed to all the tempests and storms of wrath, and are in the desert, where there are no supplies. Though in the wilderness, and wandering away, with none to pity, lead or protect them, Jesus has redeemed them from this awful curse, in being made a curse for them. He will lead them about, instruct them, and keep them as the apple of his eye. He loves them, for they are bone of his bones, and flesh of his flesh. No man ever yet hated his own flesh, but cherisheth it, and nourisheth it, even as the Lord the church. There can be no mercy flowing to the children of God but what is traceable to this vital union with God our Father, in Christ.

"Ye saints, this union can't dissolve,  
By which all things are yours;  
Long as eternal years revolve,  
Or Deity endures."

As the Lord found Jacob as an individual, and gave him promise, and performed all things for him, even so will he find all the heirs of promise, and manifest and apply the blessings of that promise unto them, and watch over them, and keep them with that same jealous care.

We shall now attempt to trace, in a slight manner, some of the dealings of God with them, in putting them



into the enjoyed possession of these blessings of heirship. It is true that, in relation to situation and condition in worldly circumstances and matters, there may be and is a great difference with the children of God; but relative to their standing before God, and under the condemnation of the law, and in their spiritual relation to Christ, their preservation and final triumph in him, it is a unit. The Lord said, "And I will bring the blind by a way that they know not." God not only finds his people, but he brings them to himself. We should not so blend this finding with the bringing as to make them in all respects the same thing, and represent God as coming to the sinner's terms. The Lord finds or appears to his children when he communicates spiritual or eternal life to them. In a state of nature they are dead in trespasses and sins; and when eternal life is communicated, they are capable of being instructed. Now, as we have said, God does not come to the sinner's terms, but he brings his people to bow with holy gratitude to him. When God brings and reconciles his people to himself experimentally, he humbles their proud heart, and makes them feel its awful depravity, its enmity to God, and makes them feel their extreme wretchedness, helplessness and poverty. He shows them that they are lost, that they are in a desert land, which can yield them no supplies; that they are in a wilderness, surrounded with sorrow and death. He effectually teaches them, takes their own strength from them, and Jacob-like, they can do nothing more than to halt. All Israel shall be thus found by and led experimentally to the Lord. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by rivers of water in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is my first-born."—Jer. xxxi. 7-9.

We have already noticed the loss of strength and the halting of Jacob; and so it is with all who are brought experimentally to rejoice in the salvation of God. They must not only be found, but they must be turned from all human strength and helpers, to Christ and his strength; for there is no spiritual strength in any other. Christians in their experience learn something of this truth. They, like that poor, helpless creature who sat by the pool, when Jesus came to him (and all who are brought to that place will soon see the adorable Redeemer as their Savior; for he sees them before they see him; and he it is that hath brought them there; and he hath brought them

there to manifest unto them his healing power) realize and know that they do not possess the ability to reach the healing fountain; and unless God has mercy on them they must perish in their sins. What a mercy it is that Jesus is ever with such, although they knew it not; and that before death can seize the broken-hearted mourner, Jesus stretches forth his hand, and takes the poor beggar from the dust of the earth, and seats him among princes, and gives him the throne of glory. But before this, like the poor beggar who had never walked nor stood upright in his life, but sat begging at the gate of the temple called Beautiful, they can neither stand nor walk until Christ is revealed to them as their wisdom, righteousness, sanctification and redemption, and is made manifest unto them in healing power as their only and sufficient strength. But what was the effect which was produced by the revelation of Christ to this poor begging creature? Did he fold his arms and sink into slumber? By no means. With a heart overflowing with gratitude, in strength which he had just received, and in a perfect soundness which he had never before possessed, with joyful haste and heavenly emotions he goes into the temple of God, leaping, and praising God, in the flood-tide of the holy joys of salvation, having Christ within him, the hope of glory. The lame man leaps as a heart, the tongue of the dumb sings, waters break out in the desert, and pools in the wilderness.

The Lord finds, leads, instructs, keeps and saves all his children, as it is written, "And so all Israel shall be saved." "For the Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob." The Savior said, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." When Christians are first taught to rejoice in God, and to sing the new song, many of them are ready to suppose that their sorrows and fears, temptations and buffetings, are now at an end. But they soon find themselves mistaken. While it is a never-failing and most heart-cheering truth that God has taken them out of the horrible pit and the miry clay, and put a new song into their mouth, and established their goings, yet they have many trials to endure, and many temptations to encounter. Various indeed are the exercises they are led through; and it is in passing through these fiery trials, awful temptations, gloomy doubts and shaking fears, that they learn how high and deep, how long and broad, the covenant of peace is; what glorious provisions God has treasured up in Christ for them; how glorious and mighty Christ is, as their Prophet, Priest and King; that they may know how precious he is unto them; how rich God is in mercy; that they may be

exercised by all these things, and rejoice therein, that God's glory may be thereby made manifest in the earth. Though these things attend them, they shall never fail. Their spiritual life can never be taken, for it is hid with Christ in God. Jesus has said to all his brethren, "Because I live, ye shall live also." They can never be lost, for Jesus keeps them, and underneath and around about are the everlasting arms. Jesus will bring them all off more than conquerors through himself; for he loved them, and gave himself for them. He it is that leads them like a flock, guides them with the skillfulness of his hands, and feeds them in the integrity of his heart. Almost any savior will do for some professors, those who are gliding along in a silver-slipper religion; and almost any pilot will do where all know the way, where there are neither billows, rocks, nor dangers of any kind; but the Lord leads his children in that way which they knew not, and through those perils and dangers that none but he can, who is enthroned in light and glory, and whom the winds and the sea obey. None other can do them any good. None but Jesus can be sufficient for them. He leads them in that way, and teaches them those lessons, that they may cast off all confidence in the flesh, and cast all their cares on him, knowing in whom they have believed, and being fully persuaded that he is able to keep that which they have committed unto him. He will keep the feet of the saints, while the wicked are silent in darkness; for by strength shall no man prevail. Hence, ye trembling, doubting and fearing saints, look unto Jesus, the author and finisher of your faith. He hath said unto you, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. xlii. 2. If we have any faith or experience that waters can drown, or the fire can consume, the sooner we are divested of them the better. The Christian has a faith and an experience as high and as imperishable as Christ, who is enthroned at the right hand of the Majesty on high; and no waters can ever flood the throne, neither can any fire ever reach it. Though our pathway may lead us over what appears to us as troublesome hills, insurmountable mountains, and impassable seas and rivers, let us remember that the Lord is our Leader and Keeper, and that he goes before. Before him the mountains flee, and the rivers are dried up. If we are the sheep of his pasture, we can adopt the song of David, and sing, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the

Lord, at the presence of the God of Jacob."—Psa. cxiv. 5-7.

May the Lord enable us, dear brethren, to put our trust in him, and may we, like the blessed disciple of old, lean on Jesus, and cast all our cares on him, knowing that he careth for us. May it be his pleasure to give unto us such manifestations of his presence, power and protecting care, that we can say with David, "By my God I have run through a troop, and by my God I have leaped over a wall." May we be enabled ever to realize that the Lord found us in a desert land, and in a waste howling wilderness, that he led us about, instructed us, and that he keeps us as the apple of his eye.

#### A HALTING ONE.

"WALK as children of the light."—Eph. v. 8.

The foregoing has been impressed upon my mind to offer to the dear readers of the SIGNS.

In the first place we will notice the subjects addressed. Paul was not addressing the unregenerate, as the world would presume. I would here say that there is not an epistle in the Bible addressed to any but the living subjects, who have passed from death unto life. Paul addresses the church at Rome, church at Corinth, churches of Galatia, church of Ephesus, &c. Peter writes to the elect according to the foreknowledge of God, who are begotten again unto a lively hope by the resurrection of Jesus Christ. John writes to the "elect lady and her children." Jude writes to them who are "sanctified by God the Father, preserved in Jesus Christ, and called." John writes to "the seven churches which are in Asia." Jesus spake to his followers, and admonished them. The Old Testament is to Israel. Hence there is none addressed to the world in a state of nature. I have no impressions to preach to any but living subjects. The subject heading this article was addressed to those who "were sometime darkness," but are now "light [not offered light upon conditions for the creature to preform] in the Lord." They were once strangers and foreigners, far off, but are now made nigh by the blood of Christ, and become equal citizens in the family of grace. Once they were dead, but now they are alive, being quickened into life by the Spirit; being born again, being regenerated, being delivered from under the law of sin and death. They are now spoken of as children of the day, and not of the night. Now, brethren, you who have been so abundantly blessed, "walk as children of the light." First, in the assembling of yourselves together to worship God at your stated meetings. Some have become very careless and indifferent in this respect. A short time ago I was at a church that numbered perhaps fifty, or nearly so, and there were not more than ten or twelve members present. Some were at one place, and some at another.

One was engaged as a clerk in a bar-room, and could not take time to go to meeting. I do not think it right for brethren to engage in any employment that will prohibit them from going to their meetings and worshipping God. I would be glad if Primitive Baptists would stay out of such places. I believe we would get along better, and it would not give the gainsayers room to talk. You should not wait till your meeting days to go to mill, or to have your log-rollings. You should not put the ox in the ditch on Friday, so that you will have to pull him out on Saturday of your meeting. You can stay away from meeting and live after the flesh till you will die, to a great extent, and become lifeless. Did you not say by your actions, when you joined the church, that you were no longer of the world, and that you had turned your back upon the world, to follow Jesus? Then why will you go back into disobedience again, walking in darkness, or after the allurements of the flesh? Let us not sleep, as do others: but awake, and be sober. Children of God, do not fall asleep to this important duty of assembling yourselves together to worship the Lord. Remember the many weary days the poor pastor has to leave his family, as a widowed mother and orphaned children, and travel through heat and cold, to serve you; and yet you cannot meet him once a month. Do you love him as a pastor? If you do, you will desire to hear him preach, and to be with him. Where your treasure is, there your heart will be also. If your treasure is in Jesus, you desire to be with those that bear his image. Meet often, and talk about the goodness of God, and hold up the hands of the preacher, and encourage him by your presence. Many times the minister leaves home in great distress, feeling that the Lord is clean gone, that he will never have any more liberty, and that it is impossible for him to preach. Thus he goes to the meeting house, and meets about half a dozen, and they are talking about their cotton, sugar cane, tobacco, cattle, &c, and Jesus is not mentioned. And now what an awful task! The poor one feels like he cannot speak, for the brethren are not exhibiting any light, but all darkness. When you meet, assemble in the house, sing praises to God and show by your actions that you appreciate your meeting together, and it will be animating to your preacher.

Secondly, we are not walking as children of light should walk, in regard to letting brotherly love continue. My heart has been made to bleed to see the indifference among the saints toward each other. It seems that some brethren have almost thrown one another away, and the topic of conversation among the saints seems to be pointing out the faults of brethren, and making them appear as ridiculous as possible. When they meet they can barely

shake hands, and many times just say, "Howdy?" and pass on like they were speaking to a worldling, and do not brother him. I do not like to see such things among us. I want to see Baptists shake hands up to the thumb, and call each other brother and sister when they meet. Where love is existing, we cannot see many faults among our brethren, and we are watching one another for good, and are walking as children of the light. It is a shame to hear the dear brethren talking about each other to the world. If any are overtaken in faults, they that are spiritual should restore such in the spirit of meekness. "Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice: and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which is not convenient; but rather giving of thanks." "He that hateth his brother abideth in death." "Love is of God; and he that loveth is born of God." "We know that we have passed from death unto life, because we love the brethren." "Let brotherly love continue." Let us so act, by an orderly walk and godly conversation, and the regard that we should show toward our brethren, that nothing will hinder a continuation of that love. Brethren can act in such a manner as to cause confidence to be lost, and that love to a great extent will cease. Hence the necessity of our walking as children of light, and letting our light shine. Those who follow Jesus should be very careful to tell the truth at all times, to pay their just debts, to live soberly, and let their communication be yea, yea, and nay, nay, and shun every appearance of evil. Why is it that you love some better than others? It is because they bear the image of Jesus more. We cannot expect love to exist among us, if we have unsound doctrine among us. We should put all such out from among us, and keep the house clean from all errors. Then the light will shine so brilliantly that you can find the peice of silver that was lost, and the brethren will come and rejoice with you, seeing that you have set yourself in order. Avoid all unsound preachers, that would have a tendency to divide asunder the flock of God. "Avoid them." The church should watch preachers. Watch well your pulpits, for there is where heresy and confusion often enters Zion. If any fail to bring the true doctrine, do not receive them into your house, nor bid them God speed.

There are many things that have a tendency to get brethren separated, and we should watch such, and keep it out. If the church would be more strict in her discipline, more love would abound. Then, little children, walk worthy of the vocation wherewith Christ hath called you, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling. "One Lord, one faith, one baptism." Then you are one, all born of the same parentage, all brethren and sisters in the Lord, all heirs to the same inheritance. When we are dwelling together in unity, it adds much to our enjoyment here. It is not simply enough to say that I love my brethren, and never prove it by my actions. If a brother is in need, or afflicted, and you shut up the bowels of compassion from him, how dwelleth that love in you? Actions speak louder than words. Let us prove that we love one another by our actions.

We ought to visit each other when in distress, and administer to the necessities of the poor. That proves that we love them. Brethren many times will say to a poor preacher, "I love you; I love to hear you preach;" yet the poor minister has to toil very hard, and be gone a great portion of his time from his family; and some never love him well enough to supply his needs. There are but very few churches here that bear a preacher's traveling expenses. Hence the result is that our preachers are generally the very poorest class, having to be gone so much from home, and having to depend upon their labor for their entire support. My opinion is that the brethren would get along better if they were to make some sacrifice upon their part, and help the preacher by bearing a part of the burden.

Remember the poor wife he has to leave, and his poor children; and many times they are in want. Brethren, discharge your duty; show that you love them. Upon the other hand, if your preacher is working for the fleece, and will not agree to serve you without pay, you had better let him alone. One should love a church, and feel weighted with it, before he consents to serve it, and should not be influenced by money. The true preacher, who has the cause at heart, will go and serve the brethren, not for filthy lucre, but of a ready mind, for the love he has for them.

Some of the sweetest meetings I ever enjoyed were when I walked from twenty to thirty-five miles to be with the brethren. It seemed that I was more humble, and realized my dependence to a greater degree upon the Savior. Now I can walk but very little, as I am so very feeble, and have heart disease, dyspepsia, and am almost paralyzed in my lower limbs. But I feel like I would go to

meet my dear brethren if I had to almost crawl, for my sweetest enjoyment is when I have a few moments to spend with the dear saints. I love that light that is existing among the saints. Jesus is their light, and none follow him but the children of light. If you follow Jesus, you will evidently walk in the light, for in him is no darkness at all. If ye walk in that light, as he is the light, ye will have fellowship one for another. O that Zion could ever be as a city set upon a hill, whose light cannot be hid. But O what inbred corruption, that groaning within on the account of sin! O that we could live nearer and nearer to Jesus! I am made to abhor myself, and hate my own life, when I see how sinful I am. I cannot control my wicked thoughts, and often think that surely, were I a christian, I would not be so vile and sinful. But, blessed hope! The creature itself also shall be delivered from this bondage of corruption, into the glorious liberty of the children of God." Then we shall be satisfied, when we awake, with the likeness of Jesus. Then our bodily sufferings, and all jars and schisms, will cease, and we will enter that sweet and blessed rest in that haven of repose, where the wicked cease from troubling and the weary are at rest. Sometimes in my great sufferings I can say,

"Reach down, reach down thine arm of grace,  
And cause me to ascend,  
Where congregations ne'er break up,  
And Sabbath's never end."

May the Lord bless and spare you long, brethren Beebe, together with Elders Durand, Chick, Purington, and all the dear writers of the SIGNS, to write such sweet messages of love to the little ones.

A poor boy in hope. Remember me.

LEE HANCKS.

OZARK, Ala., May, 1889.

JANUARY 10, 1889.

DEAR BRETHREN BEEBE:—Although my mother is a subscriber to the SIGNS OF THE TIMES, I (having been absent from home for some time) have not had the privilege of reading it. I am not aware that the SIGNS has contained anything in reference to the Amendment to the Constitution of the United States, proposed by Senator Blair, of New Hampshire, last session, and which is now pending in the United States Senate. I inclose herewith a copy of the proposed Amendment, and ask that you will give us the benefit of your ideas as to the propriety of making it the duty of the teachers in our common schools to instruct children in the principles of the christian religion. Does not the first beast, described in Revelation xiii. 1-10, symbolize the papacy? Was not that bloody and tyrannical power developed as the result of the establishment by Constantine of christianity as the religion of the Roman Empire? Is not false Protestantism symbolized by the beast described in

Revelation xiii. 11-17? Would not a complete image to the papal beast be formed, should false Protestantism secure the aid of the civil power to enforce its false christianity?

Would not a religious amendment of any kind to our National Constitution tend to subvert the principles upon which our government is founded? \*

[The following circular, forwarded with the above letter, is a condensed statement of the proposition for a legal definition of Christianity, with the sentiments of prominent statesmen upon the subject. It is worthy of the attention of our readers.—Ed.]

#### THE UNITED STATES CONSTITUTION.

##### SHALL IT BE PRESERVED AS IT IS?

"Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."—George Washington.

"Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."—James Madison.

"Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his almighty power to do. To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical. Be it therefore enacted by the General Assembly that no man shall be compelled to frequent or support any religious worship, place, or ministry, whatsoever; nor shall be enforced, restrained, molested, or burdened, in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

"We are free to declare, that the rights hereby asserted are the natural rights of mankind; and that if any act shall be hereafter passed to repeal the present, or narrow its operation, such act will be an infringement of natural right."—Thos. Jefferson, in General Assembly of Virginia, 1785.

"The only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizen; and to restrain and encourage the virtuous by wholesome laws equally extended to every individual: but the duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own conscience, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another."—Presbytery of Hanover, Va., 1776.

"It is not the legitimate province of the Legislature to determine what religion is true or what false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."—U. S. Senate, 1829.

"Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the State and the Church forever separate."—U. S. Grant.

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

"MY KINGDOM IS NOT OF THIS WORLD." "RENDER THEREFORE UNTO CÆSAR THE THINGS WHICH ARE CÆSAR'S; AND UNTO GOD THE THINGS THAT ARE GOD'S."—Jesus Christ.

As the United States Constitution now stands, there is a total separation between religion and the State; but when the proposed Amendment shall have been adopted, there will be a union. Which of these shall we favor? is the question before us. The Amendment to which we refer is sometimes called the "Blair Educational Amendment," but it would more properly be called the "Church and State Amendment," or the "Blair Religious Amendment" to the Constitution of the United States, because that is what it really is.

The Amendment is as follows:

SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money, or other property, or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools.

SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments republican in form and in substance, the United States shall guaranty to every State, and to the United States, the support and maintenance of such a system of free public schools as is herein provided.

SEC. 4. That Congress shall enforce this Article by legislation when necessary.

This Amendment to the national Constitution has been presented by Senator Blair, and is now pending in Congress. It is a singular sort of document, though hardly any more so than was to be expected in the promotion of the purpose which underlies it, i. e., the establishment of a national religion. The proposed Amendment is just about as flatly self-contradictory as any proposition could be. Section 1 reads:

"No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof."

The first sentence of Section 2 reads:

"Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all children living therein between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion."

That is to say, No State shall ever make or maintain a law respecting an establishment of religion; but every State in this Union shall make and maintain laws establishing the

principles of the Christian religion. And to make assurance doubly sure, Section 3 declares that—

"The United States shall guaranty to every State, and to the people of every State and of the United States, the support and maintenance of such a system of free public schools as is herein provided."

And that is to say, the United States Government pledges itself that every State shall establish and maintain the principles of the Christian religion. This proposed Amendment therefore at one stroke establishes Christianity as the national religion, because it declares that every State shall maintain the principles of the Christian religion in the public schools, and the nation is pledged to see that this is done. Therefore there must be a national decision of some kind declaring just what are the principles of the Christian religion. Then when the decision shall have been made, every State will have to receive from the nation just those principles of religion which the nation shall have declared to be the principles of the Christian religion, and which the nation will have pledged itself shall be taught in the public schools of every State. In other words, the people of the United States will then have to receive their religion from the Government of the United States, and no longer from the Bible, as their own conscience, enlightened by the Spirit of God, may dictate. Therefore if Senator Blair's proposed Amendment to the national Constitution does not provide for the establishment and maintenance of a national religion, then no religion was ever established or maintained in this world.

But how shall this national decision be made as to what are the principles of the Christian religion? It would seem that the second sentence of Section 2 makes provision for this. It declares that no "instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances, peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools."

As therefore no religious tenets, doctrines or beliefs can be taught in the schools, except such as are common to all denominations of the Christian religion, it will follow inevitably that there shall be officially called a national council of the churches to decide what are the principles common to all, and to establish a national creed, which shall be enforced and inculcated by national power in all the public schools in the United States. And that will be the establishment of a national religion. And that is exactly what Senator Blair's Constitutional Amendment assures, so surely as it or anything similar to it shall ever be adopted.

Another important consideration

is this: Under this Amendment the teachers in the public schools will have to inculcate the principles of the Christian religion. Who are to compose the examining board that shall pass upon the qualifications and orthodoxy of the teachers? Assuredly none but the leading theologians in the churches. This will require that such a board shall be statedly convened to deal out what shall have been decided by each successive council to be the principles of the Christian religion.

It was in this way precisely that the thing was worked in the fourth century and onward. Constantine made Christianity the recognized religion of the Roman Empire. Then it became at once necessary that there should be an imperial decision as to what form of Christianity should be the imperial religion. To effect this an imperial council was necessary to formulate that phase of Christianity which was common to all. The Council of Nice was convened by imperial command, and an imperial creed was established, which was enforced by an imperial power. That establishment of an imperial religion ended only in the imperious despotism of the papacy.

As surely as the complete establishment of the papacy followed and grew out of that imperial recognition of Christianity in the fourth century, just so surely will the complete establishment of a religious despotism after the living likeness of the papacy follow and grow out of this national recognition of Christianity provided for in the Constitutional Amendment proposed by Senator Blair, and which is now pending in Congress.

(Editorial remarks on page 215.)

#### 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 still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.



# EDITORIAL.

MIDDLETOWN, N. Y., JULY 3, 1889.

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.

## ENFORCEMENT OF A NATIONAL RELIGION.

IN the anonymous communication on page 213 of this issue of the SIGNS OF THE TIMES, attention is called to the proposed amendment to the Constitution of the United States, by which the power of the civil government is to be authorized to dictate the religious education of children throughout the whole country. This is a matter of vital interest to every lover of religious liberty. With political questions as the disciples of Christ we have nothing to do; but when the civil powers propose to usurp control of the consciences of the people in their relations to matters of religious belief and practice, it is time for those who appreciate the value of their rights in this important matter to be earnestly interested. It may be that the proposition to which attention is called has not at present sufficient strength in the civil government to be immediately enacted as law, but the fact that it is proposed is an important indication. Liberty of conscience has been in the past the especial glory of the favored citizens of this country; and from the adoption of the Federal Constitution the advocates of religious tyranny have struggled to destroy this peculiar treasure, the brightest jewel in the crown of American citizenship. It was first assailed as being a movement devised by infidels for the overthrow of the christian religion, and its most prominent defender, Thomas Jefferson, was denounced as an infidel. The incorporation of the principle of religious freedom in the Constitution can be ascribed alone to the favor of God, by which this land became the asylum for oppressed saints from every country. Under various devices it has been attacked repeatedly by the popular clerical influence. Heretofore it has been preserved by the jealous regard for liberty which has been innate in the minds of the whole people. How much longer it shall continue is known only to that God who gave its blessings to our favored country. Every encroachment upon the constitutional principles by which this liberty is secured, may well be regarded with serious apprehension by all who value the right to be honest in their devotion to God.

With the policies of political parties we have no disposition to interfere. Much less do we desire to take any part in the contention of those who have no higher aspiration

than the attainment of political honors and rewards. As followers of Jesus, we would remember that the kingdom which claims our allegiance is not of this world. Yet when the religious liberty of the saints is endangered by any proposition of men, it is our privilege to enter our solemn protest against such infringement of the rights which God has bestowed upon us.

As legislation is necessary in the enforcement of constitutional provisions, the contradictory clauses cited by our correspondent would afford ample occasion for the enactment of such laws as might be demanded by the dictation of persecuting religionists. The concession that any religion shall be taught by legal authority necessarily requires a legal standard of religion. When this definition is legally given, personal religious freedom is destroyed. As suggested by our brother, the Papal power to persecute was established in the precise manner in which this proposition contemplates the use of the civil power. When the government defines christianity, the saints are certain to be outlawed and persecuted. The church and the religion of our Lord Jesus Christ cannot be sustained by any earthly government. As well might men attempt to illuminate the noonday sun by means of artificial lights, as propose to render assistance to our omnipotent God in the maintenance of the church which he has established, or in supporting the divine principle of everlasting truth in which his gospel is revealed from heaven.

The passages cited by our correspondent from Revelation, doubtless refer to the combination of civil and ecclesiastical power under the pretense of sustaining the religion of Christ. The first beast therein described clearly points to the persecuting system inaugurated by Constantine, as suggested by our brother. By the two horned beast we have understood the description of the same persecution under the pretense of protestant religion. With all its lamb-like appearance the establishment of this second beast by secular power spoke as a dragon in cruelty and bloodshed. At the command of this second beast the image of the first was to be made. This image appears now to be ready for reception of that life (or as it is rendered in the margin, *breath*), by which it will be enabled to "both speak, and cause that as many as would not worship the image of the beast should be killed." In enforcing this decree it will be necessary that the popular mind shall be prepared for such persecution by education which shall lead men to suppose that they are doing God service in killing those who refuse to join in their worship of this legalized image of the first beast. To this end the powers of antichristian religion seek to control the schools of the country.

Regarding the prophecy of the first and second beasts as descriptive of Papal and Protestant persecuting powers, the saints need not be apprehensive of a repetition of the establishment of either of them in their original form; it is the image of the first beast which is to utter the voice of the dragon of bloody persecution, in fulfillment of the inspired testimony. The voice of the dragon may be very distinctly detected in the exultant and intolerant boasts of the popular orders of professed christians in our day. Nothing is wanting but the secular power to enable them to compel every man to worship by contributing to support the idolatrous image which has been made to the first beast. With the control of the education of the coming generation they can readily obtain that power. Already have the popular clergy repeatedly threatened Congress with the vengeance of God if their demands were not obeyed. Nothing but the especial mercy of God has preserved the liberty of our favored people up to the present time. While looking with most serious apprehension upon the present threatening indication, the saints can only pray for the gracious interposition of the hand of God for the defeat of the designs of the workers of iniquity. May the Lord in his mercy overthrow the evil designs of the wicked, and perpetuate to his saints the liberty of conscience with which they have been favored in this country for the last century. From no other source can we hope for the defeat of the schemes of the votaries of antichrist.

While the whole testimony of divine revelation assures the saints that they shall have tribulation in the world, and therefore they have no right to expect permanent rest in their sojourn in this temporal state, they are not left comfortless. However the heathen may rage, and the people may imagine vanity against the Lord, it is still true that his kingdom ruleth over all. Even the wrath of man shall praise him; and the remainder of wrath he will restrain. The wickedness of evil men can go no further than the fulfillment of the purpose of that God who has given the assurance that "All things work together for good to them that love God, to them who are the called according to his purpose." Often his saints have to say, "Thy way is in the sea, and thy path is in the great waters, and thy footsteps are not known;" yet it is true that "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."—Psa. lxxvii. 19; Nah. i. 3. In this truth let his people rest, and ever wait his sacred will.

## INSTRUCTIONS TO SUBSCRIBERS.

ON the last page of each paper we print "Instructions to Subscribers," and suggest that our patrons read them every little while to keep themselves posted.

## OBITUARY NOTICES.

WITH much sadness I attempt to write this tribute of respect to our little boy, **Thomas J. Byrd**, son of John W. and Elizabeth M. Byrd.

He died very suddenly, of croup, Nov. 28th, 1888, aged six years, five months and sixteen days. He had been quite a sufferer most of his life. At the age of two years he was paralyzed in his left side, from which he suffered a great deal at the time, and never fully recovered from the effects of it. He leaves a father, mother and sister, besides others, to mourn; but we hope our loss is his gain. This is the second time that death has entered our door and taken a little one from us; but we want to be resigned to the Lord's will, and to say that he gave and has taken away. Our first was an infant son. He was born Feb. 10th, and died the 17th of the same month.

The above was written by their mother. I will add that the reason of the delay of this notice is that I was away at the time of the last death, and the parents thought they would wait until after the funeral, which took place on the third Sunday in June. I used for a text Ecclesiastes iii. 1. The parents have our deepest sympathy, and we trust that the Lord will give them reconciling grace.

T. M. POULSON.

DIED—Of diphtheria, **Ann Elizabeth Furr**. She was born March 2d, 1880, and died May 22d, 1889.

**Mary Furr** was born July 13th, 1881, and died June 5th, 1889.

**Rosie Furr** was born June 21st, 1885, and died June 5th, 1889.

These were the children of brother Henry and sister Rosie Furr. Thus in the short space of two weeks these dear parents were called to mourn the loss of all they had. "How unsearchable are his judgments, and his ways past finding out." They were lovely children—lovely in face, lovely in gentle, sweet disposition, and lovely in the loveliness of Jesus. I am told that throughout their terrible sufferings they were not heard to utter a single complaint, but every word that dropped from their lips was like honey in the honey-comb. One to whom Elder Wm. L. Beebe sent his photograph, clasping it to her bosom, declared she would not take a world for it. Another sang songs of praise so long as her feeble voice would allow. How hard for this poor, frail nature to exchange such sun-beams for midnight darkness! If bleeding hearts and weeping eyes could suffice to help our beloved brother and sister bear their heavy affliction, then would they need nothing more; but O! how weak our sympathies, yea, our prayers. God only can probe to the depths of such a wound. May our dear brother and sister be enabled by God, as was Peter, when they stood around him weeping, and showing the coats and garments which Dorcas made, to put them all away and look to Jesus. The good traits of our beloved ones should not cause us to murmur against God, but rather to bless his holy name. I tried to preach from the words, "Suffer little children to come unto me."

ALSO,

**Robert L. Davis** was born in Loudoun Co., Va., Aug. 31st, 1852, and died June 19th, 1889, at his brother's, Jas. E. Davis.

He said he experienced a hope in March last, and that the Lord's gracious dealings with him at that time wrought a peace in his soul never before known. After he was too weak to read himself, he often called for the Bible to be read to him. His special pleasure was in that portion which speaks of the sufferings and death of Jesus. The nearer he approached death the more anxious he was to depart and be at rest with Jesus. His disease was consumption. He passed away as calmly as one falling asleep, without a struggle or a groan. He was the son of Wm. B. and Virilinda R. Davis. We mourn not as those without hope.

May the Lord sanctify his death to the good of the mourning ones. I tried to preach on the occasion to the sorrowing relatives and friends.

E. V. WHITE.

LEESBURG, Va.

DIED—At Laconia, Ark., June 2d, 1889, sister **I. P. Blackburn**. She was born Oct. 12th, 1809. I have never known a more devoted christian. She rejoiced in the theme of salvation by grace, and loved to talk of the time when God revealed to her her helpless, undone condition, and that nothing but the atoning blood of the precious, crucified and risen Redeemer could suit her condition. Her evidences were bright, but she often complained of her leanness and want of conformity to his divine image. The Bible and SIGNS OF THE TIMES were her chief reading; and when she got so that she could not read (she had cancer in the face and eye), it was a great comfort to have them read to her. She would go through almost any difficulty to mingle with the people of God and to hear the gospel preached in its purity. She joined the Old School Baptist Church at Versailles, Ky., when she was quite young, and was baptized by our lamented brother, T. P. Dudley. She afterward joined either at Bryan's Station or Georgetown, Ky., I do not remember which, where her membership was when she died. She married Mr. G. E. Blackburn, and had a large family of children; but her husband and children (except one son, her youngest child) preceded her to the spirit land. Her home has been with her son since he was married, and all that loving hands and hearts could do to render her happy was bestowed on her. The only drawback was that she could not meet with her brethren and sisters and hear the comforting sound of the gospel, except when visiting friends in Kentucky and Tennessee, which she often did.

R. P. HELM.

### CHURCHES CONSTITUTED.

ELDER J. H. Ring, Mary J. Ring, Averilla Gwartney, Virginia Gibson, Joseph Bruce and Barbary Bruce agreed to be constituted into a Regular Predestinarian Baptist Church of Jesus Christ, to be known by the name of SALEM, in Lancaster Co., Neb. Therefore, on June 15th, 1889, by their request, the following Elders and Deacons came together at school-house No. 40, four miles southeast of Cheney, and two and one-half miles northwest of Bennett, in Lancaster Co., Nebraska.

After an appropriate discourse by Elder True, from Hebrews viii. 5, Elders James M. True, Pallas McCay, Isaac Irwin, Deacons Wm. H. Shoemaker, B. W. Magee, R. S. Scroggin, Shelby Davis and M. A. McBride, organized as a presbytery by choosing Elder James M. True Moderator, and Wm. H. Shoemaker Clerk.

Called for letters and Articles of Faith, and finding all in order, proceeded to organize the church.

The charge was given by Elder P. McCay.

Right hand of fellowship by the presbytery and all the brethren present.

The church organized for business by choosing Elder True Moderator, and Wm. H. Shoemaker Clerk.

The church agreed to hold her meetings on the third Sunday in each month, at 11 o'clock, and on Saturday before at 2 o'clock.

Articles of Faith and Rules of Decorum to be written and presented at the next regular meeting.

By the unanimous voice of the church, Elder J. H. Ring is to serve as pastor of the church, and brother Joseph Bruce as Clerk.

Adjourned until the next meeting in course.

JAMES M. TRUE, Mod.

WM. H. SHOEMAKER, Clerk.

### ORDINATIONS.

By request of New Hope Church of Regular or Primitive Baptists, located at Greenbush, Warren Co., Ill., the following Elders of the same faith and order met with her on Saturday, June 15th, 1889, viz.:

B. R. Warren, S. L. Dark, C. Humphrey, Asher Cottrell, S. Bolender, J. M. Brown, B. F. Query and I. N. Vanmeter.

Elder Warren was chosen Moderator, and Elder Vanmeter Clerk.

HENRY E. PURIS, one of the members of the said church, was then presented before the council for ordination to the work of the gospel ministry.

After a thorough examination of the brother, it was unanimously agreed to proceed in his ordination, which was done as follows:

Prayer by Elder Humphrey.

Laying on of hands by all of the eight Elders.

Right hand of fellowship by Elder Warren, and then by the whole church and council.

Charge by Elder Vanmeter.

The meeting lasted three days, and was very solemn and deeply interesting.

We request, as a church, that other papers of our faith copy the above.

I. N. VANMETER, Clerk.

### RECEIVED FOR CHURCH HISTORY.

J. C. Gibbs 2.50, M. D. Fisher 2.50.—  
Total \$5.00.

### CHURCH HISTORY DEBT OF \$2000.

#### CONTRIBUTIONS DURING JUNE.

ALABAMA—Ben Farmer 5.  
ARKANSAS—T. W. Frost 1, Nancy Clock 1, R. W. [redacted] 1, John Kennon 1, H. H. Carter 1.50.

CALIFORNIA—[redacted] McLean 1.

FLORIDA—[redacted] McKinney (additional) 1, Horeb Church (Madison Co.) 12.

GEORGIA—Elder Ansel Parish 2, J. T. Copeland (additional) 50c, Columbia Church (Brooks Co.) 5.

ILLINOIS—Miss Hester Rumney 1.

IOWA—M. M. Hanna 1.

KANSAS—Samuel Montgomery 1, Wilson Thompson 1.

KENTUCKY—J. F. Conger 1, Elder J. L. Paris 50c, L. H. Paris 1, Elder James R. Clark 50c, Wyatt Hunt 1, M. K. Asbridge 50c, Sulphur Springs Church 5.50, B. H. Free 2.

NEW YORK—Mrs. Hannah Lane 6, Hiram Horton 1, Mrs. M. Bender 2, A. Bogart 1, Elizabeth Bogart 1, Charlotte North 1.

NORTH CAROLINA—Helen Whitaker 2, Solomon Gornto 1, Mrs. S. F. Gray 2, John Warren, Jr. 1, N. A. Wolff 2, Mrs. Mary W. House 3.

OHIO—G. D. Peaters 25c.

SOUTH CAROLINA—Mrs. Martha Brazell 50c.

TENNESSEE—Mrs. Bettie Clark 1, J. A. Bramblett 1, Elder W. Jackson 1.

TEXAS—Mrs. H. Gibson 1, M. Cobb 1, Smyrna Church (Collin Co.) 5, W. J. Ray 1.

VIRGINIA—Henry Hines 4, Mrs. R. M. Abbott 50c, Mrs. E. M. Dodson 50c.

WEST VIRGINIA—Virginia Ewers 1, Mrs. Sylvia Noland 25c.

ENGLAND—John Gadsby (£1) 4.80.

Total .....\$ 93 80

Total previously published... 1,424 17

Grand total to July 1st.....\$1,517 97

### YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Middleburgh Church, Schoharie Co., N. Y., on the second Saturday and Sunday in July, being the 13th and 14th. All lovers of the truth are cordially invited, especially ministering brethren.

Done by order of the church.

M. P. COOPER.

### The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
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IS PUBLISHED

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 10, 1889.

NO. 28.

## CORRESPONDENCE.

### THE MANY MANSIONS.

"LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."—John xiv. 1-4.

DEAR BRETHREN:—A few days since I received a letter from Elder Lee Hancks, of Alabama, and, after expressing his most cordial approval of the Circular Letter of the Baltimore Association this year, he asked me to write something about the "many mansions" spoken of in the above text; and this morning I feel like trying to comply with his request. I wish to say, first, that the language quoted above has always seemed wonderfully sublime to me; and yet I am sure that under its glowing imagery lies concealed, but yet seen by faith, the same simple yet profound experimental truth that is taught elsewhere in holy writ. While I cannot undertake to bring out all the various beauties of this language of our Savior, yet I feel like trying to suggest a few things, which I hope may not be out of harmony with the theme. It is no doubt true that brother Hancks and many others can see more in this text than I can present, but the same is true of every subject upon which I might write; and I never speak or write upon any theme without feeling that what I may say is as the talk of a child among grown men. How little I, at least, know of the deep things of God!

The words at the head of this article are the beginning of the last recorded discourse of our Savior. They were spoken under the very shadow of the cross. The scenes which were soon to follow were entirely unanticipated by the disciples. Jesus had indeed given frequent intimations that he must be betrayed and crucified, but they were slow to understand and believe. They indeed believed in him as the Messiah, and hoped for the setting up of his kingdom; but it was a mistaken faith and hope, carnal in its origin and nature, and must be removed to give room for the building up of a true faith and hope in Jesus. Now, Jesus, knowing their wrong expectations, and what was about to befall him, and how they would be perplexed and troubled, out of his great pity and love for them, and in

full view of the awful agony that was just before him, turns to them and speaks these words of hope and trust which they could not then understand, but which, in days to come, must have ministered comfort to their hearts. To their short sight the scenes which were to follow must have seemed the death knell of their every expectation and desire. They could not see through this darkness, so thick that it might be felt. If they stood at all it must be by faith, and not by sight. Jesus does not tell them, "Ye understand or comprehend God, now also understand and comprehend me;" but he simply says, "Ye believe in God, believe also in me." It is the testimony of an inspired apostle, "We walk by faith, and not by sight;" and in many a dark hour the soul has been kept quiet and restful simply because of unfaltering trust in God. It is a poor thing to be restful and joyful when we can see the good which God gives us as the result of trial; but when we can see no good, but can yet believe there is good, this is the triumph of faith. Jesus here in effect says that we cannot understand his ways, but it is not needful for our comfort that we should. He says trust in him. As he said shortly afterwards to his disciples, when he was washing their feet, "What I do thou knowest not now, but thou shalt know hereafter," so could it be said of every act and word of his.

With these general remarks let us notice these sayings of Jesus clause by clause more particularly. "Let not your heart be troubled." This involves the idea of perplexity, of fear, and of disappointment. The hearts of the Lord's people are often troubled. The chief cause is always the fleshly desire to see, rather than trust in God. Unbelief in reality is at the bottom of all our fears and questionings and wanderings. In this view of the matter to be restless and anxious and worried is to doubt God, and is therefore sinful. O how often have the Lord's people to mourn their sinful heart of unbelief! How often have they to lament the smallness of their faith, which does not seem to them to be even as a grain of mustard seed! How vain it is for them to strive to increase their faith! Their hearts are like the stormy deep, where wave follows wave, and only one can be obeyed when he says, "Peace, be still." Jesus spoke these words to the ears of his disciples. But when spoken simply to the ear they could not be

obeyed. He must also speak to the heart. Afterward he said the Comforter should take of the things of his and show them unto his disciples, and should guide them, not to the truth, but into all truth. Then the word of Jesus would come with power, and then would it work within them its own fulfillment. Then indeed would their hearts obey these words, "Let not your heart be troubled." How many of the tried and tempted followers of the Lamb have been troubled, and have desired not to be, and yet nothing would work peace. They have bowed the knee in prayer, they have read and thought upon the promises, they have besought the prayers of the Lord's people, but all to no avail, when suddenly, at last, at an unexpected hour, some precious word has come from the Lord in the power of the Holy Spirit, and at once they were not troubled. It might have been these very words, or it might have been some other words, or there might have been no words conscious to their minds; but they were not troubled any more, and they could not be. Thus Jesus speaks to the heart with power; and he still speaks. In the midst of all our trials may we hear his voice, saying, "Let not your heart be troubled."

"Ye believe in God." This one thing distinguished the Jews from all other nations. God has revealed himself to patriarchs and prophets; and in his dealings with that people had he made known his power and glory as he had to no other people. Now when he says to the disciples, "Ye believe in God," it meant, "Ye believe in his power, mercy and providence as these things have been displayed to you." We find this statement of our Savior exemplified in the case of many who afterward believed in Jesus, of whom record is made in the New Testament. Nicodemus believed in God before he came to Jesus. Lydia worshiped God ere her heart was opened to attend to the preaching of Jesus by Paul. So the disciples believed in the one true and living God, and in his entire sovereignty, and acknowledged allegiance to him. They believed in him as a God of providence. This they did even in this dark hour of their history as Jews. Few evidences that he thought of them as his people appeared, but in spite of all that looked to be against it, they yet believed and trusted in him.

Now he says, "Believe also in me."

While it was true that they had believed in him as the Messiah that was to come, yet they had but a fleshly, carnal view of him, and the work which he was to accomplish. They had no anticipations of death for him, and least of all did they expect such a death as he was about to endure. That which was about to take place would destroy the fleshly hope which had possessed them, and as yet they had not been guided into the conception of him as the Sin-bearer and the Redeemer of sinners from the curse of a broken law. That which was about to take place with him, while it would destroy this former fleshly hope, would on the other hand be the open door into the truth, in which their faith should forever rest. There could be no true belief in him except by the dark road of the crucifixion and the tomb. True faith in Jesus is to believe in him as the crucified and risen Redeemer. All belief that leaves this out is not that faith which is of him, and which is acceptable to God. So it seems to me that these words of Jesus were intended, when applied by the Spirit, to carry their minds away from their false faith in him as an earthly potentate, to a true faith in him as the Redeemer of sinners; and when presented by the Spirit it would be seen that the very scenes which they were about to witness were the fulfillment of prophecy, and calculated to confirm and increase their faith. So it seems to me that by these words he called away their minds from the false to the true faith; and when these words were applied by the Spirit they who believed in God could also believe in him. In this very thing do we all have to be crucified to the flesh, that we may live in the Spirit; and how hard it is to be weaned from carnal views of Christ! If we ever believe in him aright it must be by the power of his almighty word working effectually in us.

"In my Father's house are many mansions." The figure of speech used here will not in itself seem strange to us when we remember that the term "house" would apply to the whole palace of the king, while the word "mansions" would mean the abode of those who belonged to the king's household, and who lived in his palace. Each favorite in such a case would have his own special building or suit of rooms, here called a mansion, or dwelling place. The "Father's house" I understand to mean the kingdom of God set up on



earth. It means the same thing as the holy city, the new Jerusalem, which John saw coming down from God out of heaven, prepared as a bride adorned for her husband. The idea set forth is that of a house in which the kind and loving father provides for his children, giving each his own special place in the household. In such a case, however numerous the family, each one, even the smallest and feeblest, or the most erring and disobedient, has his or her own place, and there is always room. So, though disciples may be multiplied, though they may err from his ways, though they may be little and feeble, yet they need not fear but what there is room for them. The mansions are many, but all are within the Father's house. Whatever may be our especial place, we are not outside our Father's house. If we consider the Father's house as represented by the visible church, here also are "many mansions," that is, there is ample room for every hungry and needy soul. Here is rest for the weary; here is a home for the homeless. Poor sinners saved by grace always find a welcome here. The happy gates of our visible Zion stand open night and day. Here is ample room for all who want a home here; but I will say that I have long been disposed to believe that the "many mansions" meant every place where we find Jesus. Jesus is in his Father's house. Home even there would not be home unless we could see Jesus. Paul says that we are blessed "with all spiritual blessings in heavenly places in Christ." The apostle also says, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." In this view of the matter it seems to me that the Father's house represents the new and everlasting covenant of redemption, while the mansions represent every special blessing of that covenant into which the people of God enter, and in which they abide; and here also are many mansions. Not one of the disciples of Jesus but has ample provision here for his every want; and in this gospel covenant special provision is made for each one. What each is to do, to suffer, or to enjoy, is all prepared beforehand. The gift each one has, his usefulness in the church, whereabouts in the vineyard he is to labor—all this, it seems to me, is found in the mansion that is designed for each. No child of God need fear that there is no place for him for usefulness, for suffering, or for enjoyment. There are many mansions.

Jesus confirms their faith and confidence by saying, "If it were not so, I would have told you." What strong consolation there is in these words for every feeble, lowly child of God! If it were possible that one of the least could fail of the promised rest, if his atonement could prove inefficacious in any instance, if the Holy Spirit could be hindered from the accomplishment of his work in

any heart, so that one of these mansions might miss its inhabitant, or one disciple miss his proper mansion, then Jesus says, "I would have told you." What a confirmation is here found of the doctrine of the final preservation of every child of God to glory! For if the mansions here below are secured to them, surely it must be much more sure that they shall not fail of the final glory.

"I go to prepare a place for you." In this sentence Jesus sets before them the comfort which his death provides for them. Their hope, their joy, their life above, their very name as children of God, hinged entirely upon his death upon the cross. Not a single mansion of joy, rest, peace, or blessedness, not a spiritual privilege in the church of God below or above, could ever be theirs except as they had it prepared for them by his crucifixion upon Calvary. Every joy of every believer comes to him by the cross. This the disciples could not then see. Once, when the Lord had said that he must go up to Jerusalem and suffer and die, Peter began to rebuke him, saying, "Far be it from thee, Lord; this shall not be unto thee." But the Lord rebuked him, and called him Satan (an adversary), and told him that in no other way could his (Peter's) soul be saved; and so here they are assured that while he goes away, it is to prepare a place for them. Jesus must go away. Once he said, "If I go not away the Comforter will not come." So that we here learn that communion with the Holy Ghost is also secured to us by the cross of Calvary. Again, he said, "Thus it is written [by the will of God in prophecy], and thus it behooved Christ to suffer these things, and to enter into his glory." Only by death could he accomplish his Father's will, fulfill the Scriptures, and enter into his glory; and his glory was and is the redemption of the heirs of promise. It is no doubt true that the disciples did not then enter into the fullness of his meaning in these words, and it is equally true that we do not now see all. The unfolding of the truth couched in these words will be the joy and wonder of saints to all eternity. At best what I have written only draws the veil a hair's breadth ajar.

"And if I go and prepare a place for you, I will come again, and receive you unto myself." The coming of Jesus again to his people is a theme common to the New Testament, even as his coming in the flesh as a Sin-bearer is the one promise of the Old Testament. That he might come to his people in the spirit it was needful that in fleshly manifestation he should go away. An inspired apostle has said, "Though we have known Christ after the flesh, yet now henceforth know we him no more" (that is, after the flesh). Now the coming of Jesus to his people makes any place or any circumstance a heavenly mansion to them. He is the life and joy of his Father's house

to them. Without him all is dark, but with him there is unspeakable joy. We must not think of these words as relating to locality. His coming is not from some point in the skies whither he has gone for a time. But he comes in the revelation of himself to them as a Savior, in conforming them to his holy image, in revealing in them his power, love, mercy and grace, and in every hour of sweet communion in heavenly places that they enjoy. These words assure the trembling saint that in the midst of the most gloomy and intricate pathways of temptation and sorrow they are not separated from Jesus. All the pathway of trial which he endured they must also walk in. All the joy that is his they must also share. As he is glorified at the right hand of God, so must they also be. "Received unto Jesus!" "Where I am, there ye may be also!" What wonderful words they are! They embrace all that is meant by "knowing him," all the "fellowship of his sufferings," and the experience of the "power of his resurrection," having first been made conformable to his death. They also contain the assurance of final victory over death, hell and the grave, and all the joy of the heaven to come. I cannot tell the fullness of these words. I am sure that many who may read this have felt more of what it is to be received to Jesus and to be where he is than any words can ever tell. All this could not have been except he had first gone away. They thought when they saw him in the hands of his enemies, buffeted and spit upon, and then hanging upon the cross, and then laid in Joseph's new tomb out of their sight, that their Messiah had gone away forever. But no! He had but withdrawn from their natural vision, that he might come still closer in the joy and fellowship of the Spirit, that he might so receive them to himself as to become their life, and abide in them the hope of glory. They now should be received unto himself. Himself! his true, proper, spiritual, divine self! So now they should be indeed like him, for they should see him face to face; and beholding him now with open face as in a glass, they are changed into the same image from glory to glory as by the Spirit of the Lord. "We shall be like him; for we shall see him as he is." This is indeed to be received unto himself. O how glorious the consummation! How delightful the anticipation! Whether Jesus is present or absent, it is for this end.

"And whither I go ye know, and the way ye know." Yet we read that the disciples said they did not know either the way or the place. The reflection in my own mind is, How little we comprehend the mysteries of our own experience. The flesh spoke when they said, "We do not know." But Jesus said they did know. His words are always true. If his going away had been simply a

removal into some other part of space, then indeed they could say, "We do not know." But what he was about to do was to just supply the need of hungry, perishing souls. They were poor and needy and hungry and sinful and perishing. This that they needed, he went away that he might supply to them. Within their hearts was there the abiding faith of God's elect. This faith knew the truth and saw the meaning of the mystery of the cross. It was not this faith that said, "We do not know;" but the weakness and blindness of the flesh spoke. So John afterwards could say, "Ye have an unction from the Holy One, and know all things." I have but hinted at these glorious things. May the Holy Spirit show us all clear light. I leave these remarks with brother Hancks and all who may read them.

I remain your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., June 18, 1889.

ASHLEY, Ohio, Dec. 28, 1887.

BRETHREN EDITORS:—It is written, "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."—Eccl. ix. 11. I wonder if there is such a thing as chance. I have been setting fence-posts this afternoon, and I know that unless the work is well done it will be washed out by the water in time; but while setting the posts I was meditating about David feeding his father's sheep. "And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines." David went to his brethren as the host was going forth to fight, and shouted for the battle, and ran into the army and saluted his brethren; and, behold, as he talked with them, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and defied the armies of Israel, as he had previously done for the space of forty days. All Israel were sore afraid because of this Philistine; but when David heard this uncircumcised Philistine defy the armies of the living God, he said to his brethren and those around him that he would fight with this Philistine. Moreover, the king had said that to the man who killed him he would give great riches, and also his daughter, and make his father's house free in Israel. "And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, 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." But David was moved by some unseen power, and told Saul how that he had slain a lion and a bear. "And this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 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." Saul armed David according to his own notion, with a coat of mail, a helmet of brass, and a sword; but David essayed not to go after that fashion, for he had not proved them. "And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine." Now we want to notice closely the conversation that took place between David and the Philistine. "And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods." "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel."—1 Samuel xvii. When a prophet prophesieth, and it shall come to pass as he prophesied, then we know that was a true prophet. They came together in haste. "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sunk into his forehead; and he fell upon his face to the earth." David ran and stood upon him, and took his sword, and cut off his head. So Goliath lost his head that self-same day, and by his own sword.

Now the question is, Was it chance work by which the Philistine lost his life, or was it predetermined by the eternal God? The skeptic will say that it was because David was the stronger of the two. The infidel will say that it was because of chance. Some will say that God suffered or permitted it so to be. The predestinarian will say that God had absolutely determined beforehand who should kill Goliath, and how, and why. There was no chance work about it. There was no permission in the case. The time and place where David should get the stone, and where it should hit the Philistine, were fixed and settled in Jehovah's mind before time began. Also Saul's conduct toward David after-

ward, when an evil spirit from the Lord had entered into him, or came upon him, was in God's arrangement. A man may arrange and determine how he will have his own affairs, but the disposal thereof is with the Lord, even to the killing of a sparrow. Men may undertake to twist this, and say that it only means the sovereignty of God. We will, by divine permission, examine the sovereignty of God a little. It was in the sovereignty of God that Adam should sin. No, it will not do that way. He suffered or permitted Adam to sin, that he (God) might predestinate some of his fallen sons and daughters to the adoption of children; that he might have mercy on some, and others be suffered to go to destruction.—Rom. ix. 15. He suffered or permitted Samuel to seek among the sons of Jesse, to find a king for Israel. He suffered David to hide behind the tent in the fodder-house, lest Samuel should find him; and when the lot was cast it would not work until David was found. Then it was in the sovereignty of God that David should be found, and be anointed king of Israel, instead of Saul, whom the Lord had suffered to become a wicked king. The Lord suffered a wind to blow down Kish's fence, and let out his horses, so that they strayed away.—1 Samuel ix. 3. Kish suffered his son Saul, with one of his servants, to seek after the horses; but the Lord suffered Saul to act rather foolishly, and to go the wrong way. He suffered him to wander in the wilderness, in a round-about way, up to Gilgal; and there the Lord suffered Samuel to meet him, and take him up to the high place, where a feast had been prepared. There the Lord suffered Samuel to pour a vial of oil on Saul's head; and it made Saul very happy. He also told him that the horses were found; and Samuel, or the Lord, suffered Saul to go on his way home, but he was found by his brethren, who had become uneasy about the poor fellow, and had gone seeking after him, and found him among the prophets. The Lord had suffered him to wander there—a warning to us, who have simple boys, to keep them near home. Ah, what folly! If this was not in the determinate counsel and foreknowledge of God, surely he has not determined anything. Are all worlds and beings, in the order they stand, but works of chance, or merely happened so? Skepticism, infidelity, or a mild form of Arminianism. All Arminians admit that sin is in the world, and that it is a dreadful thing, and, as they say, they are trying to help the Lord put it down; but they are only adding sin to sin. The Lord is able to do his own work, and needeth not that any should help him, seeing that he hath all power in heaven and in earth. "Without him was not anything made that was made." The powers that be are his; and it is in his sovereign will that sin shall abound until the mystery of iniquity

shall be fulfilled.—2 Thess. ii. 7; 1 John ii. 18. God purposed in his Son Jesus Christ to save sinners, and that before time began. Sin has its origin in time; salvation is eternal. Men must of necessity be sinners, or salvation is null and void. Sin is the transgression of law. The law entered that the offense might abound.—Rom. v. 20. Sin hath reigned unto death. It was appointed that men should die, not in the sovereignty of God alone, but also in the predestination of God. On examination we will find that purpose, appoint and determine are equal terms with predestination, only to predestinate is to appoint, to determine and to purpose beforehand. God's purposes are eternal.—Eph. iii. 11; Isa. xlv. 10, 11. But did God purpose that Adam should sin? We answer, Yes; he had the devil in the garden for that very purpose, else what did he allow him there for? Had he not control over him?

Again, to the sovereignty of God. Some who oppose the absolute predestination of all things tell us that they believe in the sovereignty of God, and that God governs the world, as a king governs his kingdom. We want to notice this a little. In the first place, a king does not create his kingdom, but endeavors to govern it according to his pleasure. If men transgress his commands he punishes them with death, imprisonment, or banishment; and it would be a curious affair that a king would suffer or permit a man to transgress his command in order to punish him. A king may kill (and that might be doubted), but he cannot give life.—John xix. 11; Deut. xxxii. 39. The wicked are the sword of the Lord (Psa. xiii. 14), by which he executes his decrees among the children of men. Does a king do this? We think not. When a king selects men to fill posts of honor he selects his wisest men. The Lord, to the contrary, calls the ignorant, and they are loth to go, saying, "I cannot go." The Lord called Jonah to go to Nineveh; but Jonah rose up to flee unto Tarshish. The Lord suffered him to go only part of the way, and suffered a mighty wind to rise and follow the ship. The men became afraid, mistrusted something wrong, and cast lots to find the guilty man. The lot fell on Jonah, and they cast him overboard, when the wind ceased to blow. There must have been some chance work in this transaction, or happen so, according to the theory of some in this country. The Lord suffered a great fish to swallow Jonah, but it was not suffered to bite or injure him in the least. The Lord suffered the fish to go close to the shore, and there spewed out Jonah on dry land. Then Jonah was made willing to do as the Lord had commanded him.—Psalm cx. 3. The Savior refers to Jonah and his being in the whale's belly, which was for a sign.—Matt. xii. 40. It was a figure of something to take place in the future, something that was treasured

in the determinate counsel and foreknowledge of God.—Acts ii. 23. But we hear some saying that they also believe in the predestination of God, so far as the church is concerned; and so we say too. That is good enough; but remember that

"Creation proclaims the great work of thy hand,  
All beings and things in the order they stand.

Productions of chance we are led to deny—

'Twas made for the lifting of Jesus on high.

"All things for his sake did Jehovah prepare,  
For of him, and to him, and through him,

they are;  
All systems and worlds that revolve in

the sky  
Were made for the lifting of Jesus on

high.

"When man was created, what wisdom we see!

The whole he possessed was the image of thee!

But O! in his fall we are led to espy

'Twas all for the lifting of Jesus on high.

"When Adam to eat of the fruit was inclined,

It answered the end which Jehovah designed;

No purpose of wisdom was altered thereby—

'Twas all for the lifting of Jesus on high.

"Here Satan was nonplussed in what he had done;

The fall wrought the channel where mercy should run

In streams of salvation, which never run dry,

And all for the lifting of Jesus on high.

"From hence it appears he made nothing in vain,

For Adam thus formed was a link in the chain;

In him 'twas decreed that his members should die,

And all for the lifting of Jesus on high."

As the poet has it, we believe it to be in unison with the following Scriptures: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. i. 16; John i. 3; Romans xiii. 1, 2.

"But time and chance happeneth to them all." It does appear to us, talking after the manner of men, that there are things transpiring daily and hourly that look as though they had nothing to do with the sovereignty or decree of the eternal God. We get sick, and cannot account for it. There are things transpiring in the neighborhood, creating disturbances, turmoil and strife, that disturb the peace and quietness thereof, which we have to charge to evil doers; but has not God a purpose in all? Even a sparrow cannot fall without him, and the very hairs of our heads are all numbered. "The Lord hath made all things for himself: yea, even the wicked for the day of evil."—Prov. xvi. 4. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—Isa. xlv. 7. Now the question arises, Do these things transpire by permission or by purpose? This sums up the differ-

ences among the old order of Baptists. We must admit that God sees all things, and that he governs all things, and turns all things to his own praise; and further, that all things work together for good to them that love God, to them who are the called according to his purpose, which he purposed in Christ Jesus before the world began. When we admit this, we admit the absolute predestination of all things, and must sing, with the poet,

"His decree who formed the earth  
Fixed my first and second birth;  
Parents, native place and time,  
All appointed were by him.

"He that formed me in the womb,  
He shall guide me to the tomb;  
All my time shall ever be  
Ordered by his wise decree.

"Times of sickness, times of health,  
Times of penury and wealth,  
Times of trial and of grief,  
Times of triumph and relief,

"Times the tempter's power to prove,  
Times to taste the Savior's love;  
All must come, and last, and end,  
As shall please my heavenly Friend."

There are some who do not want predestination in anything; while others will admit that God predestinated some of the fallen race of Adam to the adoption of children by Jesus Christ, to the praise of his grace, but say that God had no other purpose in view, no other matter determined, and that predestination reaches no further. When questioned about sin getting into the world they will say that God suffered or permitted it to enter, and they will not have it any other way; but if we question them a little further upon the doctrine of God our Savior they will tell us that they think it not profitable to be harping so much upon the doctrine, for if too much doctrine is preached it has a tendency to drive away the congregation. "Let us have more experience," they say; "on that we can all agree." What is doctrine and what is experience? Is it not that which flows from the most holy and righteous God, teaching us what we are—that we are nothing, and less than nothing, while he is from everlasting, immutable, unchangeable in all his ways, and past finding out, yet making known all things to his predestinated sons and daughters, whom he has loved with an everlasting love, teaching them how he bare them and carried them all the days of old? Our experience then is that which flows out or emanates from the doctrine, and we cannot separate them. What is the doctrine but that which was given us in Christ Jesus before the world began? It is election, predestination, justification, and eternal redemption. These principles each and every one of the children of God must know for himself. They are all brought one way, are all taught in one school, and through much tribulation enter into the kingdom of God. It is tribulation that worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of

God is shed abroad in their hearts by the Holy Ghost, which is given unto them.—Rom. v. 5. Then why should they not rejoice to hear their election proclaimed, and their justification by the imputed righteousness of Jesus Christ, and his being the end of the law on their account, and by his blood hath redeemed them from all iniquity? What can be more glorious to the saints in their experience than to hear of the doctrine, how that Christ died for their sins, and rose again from the dead for their justification? These things they know and love; and they know that the world does not know them. Why? Because God has seen fit in his own purpose and predestination to hide these things from them, so that they should not see.—Luke x. 21. "But the election hath obtained it, and the rest were blinded."—Rom. xi. 8. Hence God has done something more than to suffer the ungodly to choose the road to destruction; for he has given them the spirit of slumber, eyes that they cannot see, ears that they cannot hear, and hearts that they cannot understand, lest they should see, and hear, and understand, and be converted, and be healed. But the saints are made to see and hear and understand that it is amazing grace that has turned them; that grace would not suffer them to follow the road which they had chosen. Is this election and predestination? Let all the world stand in silent awe, while men of understanding answer.

Your brother in hope of eternal life, which God hath promised before the world began,

B. MARTIN.

#### JESUS.

"On Christ, the solid Rock, I stand;  
All other ground is sinking sand:  
My hope is based on nothing less  
Than Jesus' blood and righteousness.  
His oath, his covenant and blood,  
Support me in the whelming flood."

DEAR BRETHREN BEEBE:—In a former article I wrote of the titles of our Jesus; and now to you and all lovers of the truth I wish to speak of the mission, office, work, teachings, doctrine and lessons of this Jesus, of whom the angel of the Lord told the shepherds that "Unto you is born this day in the city of David a Savior, which is Christ the Lord." Volumes have been written about this wonderful character; the theme is inexhaustible. I cannot promise to say any new thing, or even to present it in a new dress. When we stop to think of the titles, so full of meaning, we are filled with wonder. Let us try to think of all there is in some of them. Who can tell it all? It has not entered into the heart of man to understand the fullness, the completeness of this Jesus. Just think for a moment how highly favored were Paul and John, and even then some of the things shown them were not to be told or written. Yet even to them, I apprehend, not a tittle of the majesty and glory of this Sun of Righteousness was re-

vealed. Angels desired to look into the mysteries and glories of this majestic and matchless Christ. I love to think of this Jesus as one mighty to save, and unchangeable in purpose. He came to save, he came to redeem, he came to ransom, he came to pay all the law's demands against us. He came in power, with a specific work before him, or for a specific purpose. He told just what that work or purpose was. He also said that he had finished that work, had accomplished that purpose. He said that all power was given him. All is a complete word. He said that he came to do his Father's will. He tells what his Father's will is; and this is that will or wish, that he should save all that the Father gave him. Here is a covenant. Will we presume to say that he was a failure? Will we dare to say that he worked in part only, and left even the most infinitesimal part to chance, contingency, or man's choice? Dare we suppose that there is any element of uncertainty in it all? O! the bare suggestion is revolting; it is derogatory to his power and wisdom, and impeaches his veracity. If we would only take the plain, positive declarations of Jesus, we would never go astray in matters of doctrine. The Bible without doctrine would be little else than a literary and historical work. We see doctrine in every utterance of Jesus. He spake as never man spake. Hence he turned the world upside down. His very titles are full of doctrine. His were not merely empty titles; they have a world of meaning in them when we come to study them, to analyze them, to define them. Words are used to express thoughts and ideas. His names or titles express so much that is in common to each other that we will necessarily have to repeat much in speaking of them. But I hope the repetitions will not be irksome to my readers. Just note some of his titles even briefly, and you cannot fail to find much beauty and meaning in them—much comfort and consolation, from the very fact that they express all that is sacred and dear to us in a doctrinal sense. Son of God, meaning begotten of God; likeness, unity, everything God-like, is expressed and implied in the name, and yet clothed upon with flesh, so that the Word was made flesh and dwelt among men. He was the Son of man; felt as we feel; suffered as we suffer; lived as we live; was tempted as we are tempted, yet without sin. How mysterious! how amazing! Who can solve the mystery? O, my soul, can I think of all this, believe it, receive it, love it, and yet doubt the power and wisdom of this Creator and Maker of all things? No, no; a thousand times no. This wonderfully, transcendently glorious being is the Maker and Husband of his bride, the church, the Lamb's wife, glorious in her apparel and adornments, leaning upon the arm of her beloved, clothed upon with the righteousness of

Christ. O what an entrancing vision was vouchsafed to the apostle John! Savior and Redeemer! What worlds of meaning in these names. Do you not love to think of this Jesus as your Savior, your Redeemer? Are you willing to divide the praise and glory with another? Will you claim any of the merit or glory for yourself? Are not these names suggestive of doctrine? Is it not a rich mine of wealth? I love to meditate upon these themes. I love to talk with my friends of like faith about this blessed Savior and Redeemer. It comes home to sinners. He came to save sinners. I love to think of him as the Creator and Upholder of all things; as the omnipotent and omniscient God who controls and governs all things; who works everything after the counsel of his own will; who is entitled to all praise and worship; and yet it is sweeter far to me to think of him as my Savior and Redeemer. The redeemed will find sweet employ in the communion and companionship of this Jesus throughout eternity. Is it not a consoling and delightful thought that Jesus remembers sinners? The thief on the cross prayed to be remembered. There is much confusion in the minds of many in reference to the teaching or doctrine of Jesus as to the regeneration and quickening of the dead sinner. Many, very many, mistake the manifestations of life in the sinner for the life itself. Many are taught by men to think that they obtain life by repenting, by doing good deeds, ingratiate themselves into the divine favor in that way. That is erroneous and illogical too. Life, the gift of God, precedes all else, and that life is bestowed while the man is dead. With life follows the manifestations of life. After life is given the dead sinner there is an awakening. Then he can see, hear and realize something of his lost or undone condition. All this is the result of the gift of eternal life. It is God's way in bringing him to know something of his fallen estate. Whenever the sinner is regenerated he will give the evidences of the possession of that life. Then and not till then are there to be found any manifestations, such as repentance, an abhorrence of sin, mourning on account of sin. Just as surely as the mourning comes, so comes the Comforter into the heart of the awakened sinner. Mourning is a blessed state, in this sense, that Jesus said that he would send the Comforter. Then he is given faith, belief, hope, love, joy, peace and rest, all the gifts of God; for he has promised to freely bestow these blessings upon the poor and needy. These spiritual gifts all flow from Jesus to sinful man. The tree must be made good that it may bear good fruit. Just so with man. He must be regenerated before he can do good works; for it is God that worketh in him first; implants the good desires; for without God we can do nothing. The teachings of



Jesus and the Bible are that regeneration is the work of God, and that without that work is wrought in the heart man cannot see God and heaven. We have other teaching or doctrines of men. The pulpits of the land are filled with them. I mean a very large per cent. of them. We hear much said about the power of the proclamation of the gospel to save sinners. Why, my dear reader, there is not a word of truth in the assertions made every week in the pulpits and papers of the Arminian fold in reference to the preaching of the gospel being a means in the eternal salvation of souls. Christ did not thus teach, so let us have none of it. Let us hear Jesus' declaration, and have it just as he says it is. He says all that the Father gave him will come, and that no man can come unto him except the Father draw him, and that the Spirit quickeneth whom he will. The apostle says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Jesus told the Jews why they did not believe. It was because they had not life. Life, both natural and spiritual, comes from God. Our natural life was given us in Adam in the creation; our spiritual life was given us in Christ Jesus. We can no more regenerate ourselves spiritually than we can generate ourselves naturally. Spontaneous generation is a myth; but ten thousand times more improbable is it that the spiritually dead sinner can give himself life eternal by any means, or *modus operandi*, of all the churches and preachers in christendom. Some puny, but proud and boastful mortal, stands up in his pulpit, and tells his hearers that if the church folks, yes, even a small per cent. of them, will do their part, the entire population of this world may be saved to God by the close of this century. How is it to be done? you will naturally and eagerly inquire. It is all demonstrated by a mathematical calculation in geometrical proportion. He called to his aid a Professor of Mathematics. They figured it up, and here is the result: He found that if 2,754,375 workers would each one bring a soul to God each year, and if each soul so brought should bring another soul each year, that at the close of this century not one soul would be left out in the cold (or heat, as you please). There you have it in cold types—2,754,375 workers to commence with, and that is a small per cent. of the professed christians of to-day. He says that God is just waiting for the co-operation of the churches to bring about this grand consummation. He suggests, too, that this "would be a fitting climax to this century." I presume he makes the suggestion to the churches. Now what do you think of such blasphemous utterances from the pulpit? They seem horribly impious to me. He is intensely liberal, is as broad as the broadest can be. He leaves out no

churches or sects who profess to be christians. He is as broad as error can be. But there is a narrow way. Jesus says, "I am the way." "No man can come but by me." Will you not rather believe Jesus than these false teachers? Blind guides are they, leading the blind. They would deceive the very elect if it were possible.

The same "divine" says that he feels confident that the whole world can be saved in the time specified, because they have all manner of machinery requisite. They have the printing press, the railroads, the telegraphs, the preachers, and above all else, they have the money. But Jesus said salvation is without money and without price. God says, "I will do all my pleasure." I am so glad that God's work goes on unaided and unhindered by men or devils. Jesus saves, and he alone; yes, he made a finished work, left nothing to chance, left nothing contingent upon the part of puny, erring man. Let God be true, and every man a liar who contradicts our most royal King and Potentate. The above scheme for the world's salvation in this century can be found in Talmage's sermon of April 14th, 1889. The great drawback or trouble in the proposed scheme is this, that it is lacking in the element of truth for a foundation. There is nothing of Jesus in it. "For other foundation can no man lay than that is laid, which is Jesus Christ." The word of inspiration, yes, this single quotation just given from God's words, leaves out all machinery, appliances and apparatus for the eternal salvation of souls. One might write pages, and quote much Scripture in reference to that foundation; for that is this Jesus. Thus it is when we discuss or consider Jesus, his teachings, his doctrine and his work. When we attempt to write or speak of the work of Jesus in reference to what he has done for fallen man, we might exhaust all the words in our language, and all, all could only faintly express all that Christ is to us. He is all and in all to us. We see only in part, and a very small part at best. We are his by creation, choice, adoption, purchase and inheritance; for we are heirs and joint heirs with Jesus, God's own Son. O how the field widens as we get a glimpse only of what all this means. You see in this the doctrine of election. I mean God's election—the doctrine of relationship to God. Just think of it; in the family of God's dear Son, with all that means. Can we ever tell it all? Can we ever cease to love to think of it all, to speak of it, to take comfort too from the pleasant contemplation? The subject widens immeasurably, and is so far-reaching, reaching to that within the veil. It is an anchor to the soul. Did not Jesus say that he would send the Comforter? He gives us such glimpses of his lovely self as are calculated to strengthen and cheer us on the way. O! who can weary

in telling of the loving-kindness of this blessed Savior and Comforter of ours? Let us speak of him often to one another. The subject is inexhaustible. It is so kaleidoscopic in character that we can always see new beauties as we read, investigate and look upon it. Look at it, view it as we will, when led by the Spirit, we will always see Jesus in it, with self and self-works and self-righteousness left out. I love to rest upon the precious promises of God. Jesus says, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." The coming unto him is a sequence of the gift to the Son; for without him we can do nothing. The good book tells us that the heirs were chosen in Christ before the foundation of the world. Let us try to think what that means. How much there is in it to cheer and console! In Christ! O what a thought! and to think of it being God's choice (not poor, fallen, puny man's choice). More yet, it was before the foundations of the earth were laid, before creation's dawn, before man was made. Just think of the security of the heirs, and it cannot fail to comfort you. Heirs to what? The word of God tells us much about that rich inheritance that is in store for the children of the kingdom. It says to the heirs, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We see God's purpose and preparation in this. The preparation is all of God, so there can be no mistake or miscarriage. The doctrine of election, God's election, is a consoling, comforting one to me. It is the doctrine taught by our blessed Savior. The doctrine of predestination on God's part is cheering to me. It is Jesus' doctrine. I see him in it all, turn it as I will. It is satisfying; it is enough. Christ is our Advocate. Can we lose our case with such an Advocate? He ever liveth to make intercession for the saints; and to make it more comforting still, we are told that he maketh intercession for them according to the will of God. Could it be any stronger? Can we ever realize what a blessed thing it is to have such an Advocate? Is it not a most comforting and consoling doctrine that all the powers of darkness cannot pluck them out of the Father's hands? O! is not the doctrine of Jesus better, infinitely better than any other, and all others? O the blessedness of the certainty and efficacy of Jesus' atonement! O the joy and consolation that is in the hope that is set before the children of the kingdom! Its fruition can only be realized when we reach the New Jerusalem. We sometimes have a little foretaste of it, methinks, in this time state. How sweet it is to hear of this Jesus and heaven from our faithful watchmen and instructors, when they preach Jesus as our Savior, our Life, our elder Brother and our Friend.

"I will walk to the altar with those that I love,  
And delight in the prospect revealed from above."

"You may talk of your prospects of fame or of wealth,  
And the hopes that oft flatter the favorites of health;  
But the hope of bright glory of heavenly bliss—  
Take away every other, and give me but this."

Yours in the best of bonds,  
J. G. WILLIAMS.

QUINCY, Ill., May 16, 1889.

LITTLE BARREN, Tenn., June 24, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Inclosed please find six dollars, the amount due you for the SIGNS OF THE TIMES for the year 1889. We feel, while you are laboring so faithfully to furnish the brethren and sisters with our dear family paper, the SIGNS OF THE TIMES, that we all ought to be equally faithful to remit to you the pay for the paper. But we feel that we, as well as others, are often neglectful of performing our duties as we should. We hope that all the dear brethren and sisters who are behind with you may be stirred up to a felt sense of their duties, and pay you up, and be more punctual in the future, and keep their subscriptions paid up. If we like to read the SIGNS, and believe the doctrine contained in it, surely we should like its editors well enough to help them bear the heat and burden of the day. It is through this medium that we are blessed to hear from the Zion of our God, from the east, west, north and south; and we do feel (if one may speak for all) that our poor hearts are comforted when we hear from the poor and afflicted people of God, in the midst of a crooked and perverse generation, standing firm in the doctrine of God our Savior, contending earnestly for the faith once delivered to the saints. We appreciate the SIGNS, and especially since it has become a weekly. May you long be spared to wield the "Sword of the Lord and of Gideon," and put the craftsmen to flight. We believe that wherever the SIGNS is introduced, the Arminians begin to feel that their craft is in danger. There are some in these parts who are fighting the doctrine contained in the SIGNS. One preacher, not long ago, advised the brethren to have nothing to do with the SIGNS OF THE TIMES. But, dear brethren, we do not wonder at that; for a man that wants to sap the fountain of the Primitive, Predestinarian Baptist, and build up Arminianism on its ruins, doubtless would want to keep the people from reading the SIGNS. Brethren, you need not wonder when we tell you that this preacher claims to be an Old Baptist; for it is in fulfillment of a declaration of Scripture, which reads, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."—Isaiah iv. 1. The brethren in these parts who are taking your valuable paper are

well pleased with the doctrine advocated in the SIGNS. We say, Go on, dear editors and correspondents, and still contend for the perfect sovereignty of God. When we hear men preach, and they begin to set bounds for God, and limit him in power, such preaching does us no good; for we believe that God has all power, both in heaven and earth, working all things after the counsel of his own will. We understand "all things" to be "all things." Then if any one wants to know who works all things, we are prepared to tell them that God works all things after the counsel of his own will. But the Arminian seems to be very much afraid that if we hold that God has the supremacy over heaven and hell, men and angels, and has fixed men's bounds and habitations, it will make God the author of sin. We have not so learned Christ. We believe that the creature man is the being that has sinned, and not God. Even men's sinning God knows how to work to his own glory and the good of his people. Men are not justified in their acts of wickedness; but if any man is justified, it is by the righteousness of our Lord and Savior Jesus Christ. We believe that God is all-wise, and saw in eternity every event that would or could transpire in time. Then all must come in the way he saw it; and he saw it all. The wickedness of men, as well as the righteousness of Christ, is all in his hands, to work after the counsel of his own will. We do not think that it is our business to say that God can work this, but that he cannot work that, or he would be the author of sin. It is said in holy writ that God rules all nations as with a rod of iron, and as the vessels of a potter dashes them to pieces. Then he is omnipotent, omniscient and omnipresent, 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. Then it undoubtedly will come to pass in the way he has declared it; for he has said, "As I have thought, so shall it come to pass: as I have proposed, so shall it stand." Brethren, there is predestination in every one of God's shalls.

We must close for this time, submitting these few lines to your better judgment. If you think they would be of any benefit to the dear people of God, give them a place in our paper, the SIGNS; if not, all will be well.

Yours in hope of eternal life, which God, that cannot lie, promised before the world began,

T. J. MILLER.

J. K. P. MILLER.

J. F. P. MILLER.

CRAMER, Ill., June 17, 1889.

DEAR BRETHREN IN THE LORD:—I arrived safely home, after an absence of five weeks, during which time I attended four associations—the Baltimore, Delaware, Delaware

River and Warwick. I intended to attend the Chemung also; but being so strongly impressed to return home, I felt it my duty to follow the impression of my mind. I reached my home on Wednesday evening, June 12th.

Although a little has appeared in the SIGNS from my pen, yet I have ever felt that I was not capable of writing anything fit for publication. I will say to one and all the dear brethren and sisters that I met on my journey, that it was a glorious time to me, and one that I will not soon forget. If I ever did thank the Lord for his glorious blessings I did so all through that journey. My tongue utterly fails, and I have not language to tell how sweetly I did realize his blessing. It seemed I was so full that I had nothing to say. Indeed I felt too unworthy to enjoy such a glorious privilege. All were so good and kind to me, a poor, sinful worm of the dust, and I feel to thank you all for your kindness, love and fellowship to me. I hope we have all been taught in the heavenly school, and born of the same heavenly Parent; and if we love him that begat, we love them also that are begotten of him. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The world does not know us, because it knew him not. Do we not know that we have passed from death unto life, because we love the brethren? This is a strong evidence to me at this time. I feel to have no doubt as to who my brethren are, and I feel that I do love them. It seems to me that this love is stronger than death, for I do not believe that death can destroy it. It has been my lot during the most of my pilgrimage to travel low down in the valley, in doubt and fear, sensibly feeling a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, so that I cry out, "O wretched man that I am! Who shall deliver me from the body of this death?" It is well that we realize we are sinners, and are weary of sin, and hate sin, and love holiness. This morning I felt forcibly the words of the poet,

"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?"

I feel that this world is a wilderness, and that all under the sun is vanity. "What profit hath a man of all his labor which he taketh under the sun?" But give me the assurance of that glorious hope beyond the grave, and it is worth more than all the world.

In conclusion I will say to you all, Remember me in your prayers, that I may be kept in the strait and narrow way. May he who is able to keep us from falling, present us faultless before his throne, and to him be praise now and forever. Amen.

E. D. VARNES.

COTTON HILL, Ill., Jan. 20, 1889.

ELDER BEEBE'S SONS—DEAR BRETHREN:—For the satisfaction of myself and other brethren I would like your views on the following subject, if I can explain myself so as to be understood. Was it not at the time of the manifestation of God in the flesh that our sins and iniquities were laid upon him? No doubt that in the purpose and wisdom of God it ever stood as complete as after it actually took place. With God there is neither past nor future, but one eternal now. Nothing new nor old comes before him. He is in one mind, infinite in wisdom, almighty in power. While I believe all this, and that everything that ever has, did, or ever will exist derives its power from him by which it does exist, there was a time when our sins and iniquities did not actually lay upon him; if so, I fail to see it. If Jesus Christ, who was God manifest in the flesh, was ever a sin-bearing victim until this manifestation in the flesh, the sense in which he was is what I desire to know. He was always the life of his people in that he bare them and carried them all the days of old. This was life eternal, in which they never sinned; but the life in which they did sin Jesus did assume in his conception, and in his birth was brought forth a Sin-bearer, bearing our sins in his own body; for in that life we had sinned; and in order that he might suffer and die must he not assume the life that the law held its claims against? Being made under the law, and sin being the transgression of the law, is this not where the sins of his people were laid upon him? This is my present view. In that he died, he died unto sin once; but in that he liveth, he liveth unto God. In that he now lives, he never died; in that he died, he never lived again. Our hope is not in the life that Jesus died unto sin, but in that he liveth unto God, in which exists almighty power, by which we were begotten, brought forth and kept; all other being destroyed in Christ's crucifixion. We also were crucified with him, that the body of sin might be destroyed, that we henceforth should not serve sin, because we are dead to it by the body of Christ; and being married to Christ we bring forth fruit unto God. This fruit we have unto holiness, and the end everlasting life; very different from the fruits of the flesh, which are brought forth unto death. Having lately had some conversation with brethren on this subject, we desire your views.

Your unworthy brother,

C. C. PURVINES.

(Editorial reply on this page.)

#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 10, 1889.

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 THE SIN-BEARER.

"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."—Isa. liii. 6.

The inquiry of our esteemed brother Purvines, on this page, opens an unbounded field for investigation. In discussing the wonderful mysteries involved in the subject presented, it is impossible to use words which will be certain to convey the exact thoughts which are designed by the writer or speaker; hence there is great reason to fear lest our best intentions may be misapprehended by readers who sincerely desire to correctly understand our meaning. It is not profitable to follow the curious promptings of the carnal mind in trying to investigate what God has not been pleased to reveal in the experience of his saints. In what we desire to present in this article or at any time, it is our earnest prayer that we may never be left to the seeking out of inventions at variance with the doctrine which is known by revelation to all who are led by the Spirit of truth. Nothing but that "doctrine of God our Savior," which is attested by the personal experience of every saint, can be profitable unto the edification of the church, or to the comfort of those who hope in Christ for deliverance from the bondage of sin and its consequent death. Whatever satisfaction our own theories may afford us, the perfect rule limits us to the infallible standard of revelation, in which to "Follow after the things which make for peace, and things wherewith one may edify another." May the grace of our Lord enable us ever to follow after no other things but such as are profitable to the comfort and edification of the saints.

While in the text above quoted it is clearly stated that "the Lord hath laid on him the iniquity of us all," it is not so clear that this was said in reference to the actual humiliation of our Lord when he was made a curse for us by being nailed to the tree of the cross. This was doubtlessly included in the bearing of our sins; but this was not all of the wonderful truth which was therein written. The events of time are but the manifestation of the eternal purpose of God, in which our dear Redeemer is revealed as "the Lamb slain from the foundation of the world." When the heavens and the earth were created by the command of the eternal God, as it is written in Genesis, that was but the beginning of the manifestation of the immutable

will of God. With him there is no more certainty of those events which are already past than of the fulfillment of his purpose in every minute particular until the close of the existence of all temporal things. In the execution of his purpose "The Lord bringeth the counsel of the heathen to naught; he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations."—Psa. xxxiii. 10, 11. This truth is of inestimable importance to the saints, since it is declared by the Lord himself, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. This omnipotent word assures the final salvation of all the chosen objects of eternal love. On the established testimony of personal experience our inquiring brother, with all who hope in the salvation which is revealed by grace, recognizes that in purpose God does declare the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." Since that eternal purpose is declared to be "in himself," nothing in time could affect it.—Eph. i. 9. In considering the subject presented in our brother's queries, it is necessary to remember that this immutability of the counsel of our God is revealed as distinctively characteristic of his eternal Godhead. It is therefore infinitely beyond the comprehension of created minds. All that can be known concerning it is what the Spirit of truth is pleased to reveal; and that revelation is one testimony in the experience of those who are led by the Spirit, and in the record of inspired Scripture. When anything is suggested as divine instruction which is not clearly revealed in the inspired Scriptures, it is safe to regard it as a delusion. Especially is it evidence that any sentiment is of our own invention when we are unwilling to subject it to the test of comparison with the infallible standard. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." There is no occasion for adducing scriptural evidence that the sins of all the objects of electing love were laid upon our Lord Jesus, and the one offering of himself without spot to God was the acceptable sacrifice by which all his people were cleansed from sin; for of that there can be no question in the mind of those who have hope in his blood for salvation from sin. In the statement of his question our brother concedes this essential ground of the hope of every saint. The point submitted for discussion is whether it was "at the time of the manifestation of God in the flesh that our sins were laid upon him."

It is far from our design to attempt to present any new theory upon this subject. If the Scripture has left it unsettled, no argument of reason can throw any light upon it. It is declared by the Lord God him-

self in the curse pronounced upon the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15. There can be no question that the Seed of the woman, here spoken of, is Christ. No other one ever born of a woman had power to bruise the head of that old serpent, which is the devil and Satan. Of him it is written, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. In the preceding context Jesus recognizes these children as his brethren. This is not spoken of as merely a prospective relationship. Indeed, the relationship of brethren necessarily involves original unity of origin. This kindred can be manifested only by being born of the same parentage. In a natural sense, it is absurd to suppose that one can become the brother of one who has different parents. Even by the legal process of adoption the natural relationship is not changed. In this word of the Lord it is evident that divine justice charged the sin of the chosen vessels of mercy upon their Head and Life, who is here called the Seed of the woman. In vital unity with every member of this body, when they in their earthly relationship were involved in sin, the Lord Jesus Christ was thereby involved as the only life which could satisfy divine justice. This will more clearly appear in the type. When Eve had fallen under sin, was not Adam already involved just to the extent of the strength of that unity which he recognized when he said, "This is now bone of my bones, and flesh of my flesh?" Her life was identical with his own, for she received it in him. So, in the antitype which is represented in the first Adam, Christ Jesus was under the curse of divine justice as soon as his body and bride was polluted by sin. His hanging on the tree only manifested that he was made a curse for us. Another typical expression of the same principle is used in the text quoted at the head of this article. The wandering sheep have no sooner become trespassers, than their shepherd is involved in the whole responsibility incurred by them. The law does not look to the sheep for redress; it demands full payment of their shepherd. Is the shepherd under more obligation when served with an execution than he was the moment that the sheep committed the trespass? The officer collects the debt which was due before he demanded its payment of the shepherd. Is it not so in the case of our great Shepherd? We so understand the decree of the supreme Judge, which was issued when sin entered into the world by the first

transgression. Upon what other principle could justice have decreed that the Seed of the woman should bruise the serpent's head, and that the serpent should bruise his heel?

In our text it will not be questioned that the confession of our wandering is the acknowledgment of that which is a present truth. There is no prophetic or figurative construction to be put upon this part of the expression. It is just as clearly a statement of existing fact as is the language of Paul when he says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. Every conscious sinner knows personally that his own case is truthfully stated in this inspired language. The fitness of the illustration of the straying sheep is very manifest. As the wandering sheep must be sought and brought back to the fold by the shepherd, so we who have wandered in sin can never return by our own wisdom and strength to the Shepherd and Bishop of our souls. Our sins are an impassable barrier in the way of our approach to that God who desires truth in the inward parts. The light of divine life shows that without holiness no man shall see the Lord (Heb. xii. 14), and the same light also shows our utter destitution of that holiness.

Now comes that revelation of the infinite grace of God that bringeth salvation. It is not that there is to be a provision made whereby to blot out the sins of the chosen subjects of eternal love; it is the amazing display of divine wisdom and grace, in which all the sins of every member of the body of Christ are already removed from them. "As far as the east is from the west, so far hath he removed our transgressions from us."—Psa. ciii. 12. This glorious assurance was revealed to Abel with no less present realization of its truth, than to the saints who have seen it in the light of the gospel day, which was ushered in by the resurrection of our Lord from the dead. "The Lord hath laid on him the iniquity of us all." It is not a mere covenant agreement that in the future he will relieve us of our load of iniquity. Our guilt was laid upon our Surety from the time that his people were involved in sin; and of him alone divine justice required the awful penalty. Upon no other principle could justice have accepted his sacrifice for our sins. Our iniquities could not have been borne by the most favored angel of light had he offered himself as our substitute. Even when our Redeemer came to do the work, he proved his right to bear the sins of his people by reference to the record. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written

of me), to do thy will, O God."—Heb. x. 5-7. The "volume of the book" cited by our Lord is not the Scriptures of the Old Testament; for this language is quoted from the fortieth psalm. It is the same book which is spoken of when the Spirit of Christ declares, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance [margin, *strength or body*], yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 15, 16. That book is none other but the eternal counsel of our God.

(Concluded next week.)

### CIRCULAR LETTERS.

*The Chemung Old School Baptist Association, in session with the Old School Baptist Church at Vaughan Hill, Bradford Co., Pa., June 12th, 13th and 14th, 1889, to the churches composing the same, sends greeting of love and fellowship in the Lord Jesus Christ.*

AS IT has been our custom from year to year to write a Circular Letter, we will call your attention to the words of Jesus to his disciples, as recorded in Matthew xxviii. 20, which reads as follows: "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."

It is our desire to set forth nothing in this letter but what God has taught us in holy writ. In the nineteenth verse Christ says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, dear kindred in Christ, we are to observe and teach just what Jesus has taught us—no more and no less; for all Scripture is given by inspiration of God, and is profitable for doctrine, reproof, instruction, &c.; that the man of God shall be thoroughly furnished unto every good work. Holy men of old wrote and spake as they were moved by the Holy Ghost. If we are the children of God, and write and speak as we are moved by the Spirit of God, we will write and speak to the edification of each other. We hear Jesus say, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." Who are these little ones that Jesus has reference to? All for whom he died upon the cross, all whom the Father gave to him, all who were chosen in him before the foundation of the world; no more, no less. "Well," says one, "did not Jesus give himself a ransom for all, to be testified in due time? All means all—every son and daughter of Adam's race." We say no; the Scriptures do not give us authority for teaching such doctrine; but they do teach us that God has chosen his people out of the world, out of every



nation, kindred and tongue; a people that are not reckoned among the nations, but shall dwell alone. "No man can come to me, except the Father which hath sent me draw him." "It is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy." So we see that it is not the will of the creature, but the will of our heavenly Father, that any of the fallen sons of Adam's race are saved. The apostle says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." So we see that God's people were saved in Christ before time began; and we believe that the church of Christ stood as complete in him before the world began as it ever will. Not one can be added to that royal family, nor one taken from it. All the so-called preaching of the day has not nor ever will add one member to the royal family of our God.

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

He speaks, and it is done; he commands, and it stands fast forever. He is of one mind, and none can turn him. He declared "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." This is the God that we worship, the God that brought us out of the bondage of sin and death, and put a new song in our mouth, even praise to his holy name. He has taught us that he is the author and finisher of our faith, and so we feel that we have the authority to teach that our God is the predestinator of all things; that everything acts and moves as God desires it to; that the wrath of man shall praise him, and the remainder of wrath he will restrain. The wicked acts of those men that crucified the Lord of life and glory accomplished what God had before determined that they should. The prophet Isaiah, speaking of the sufferings of Christ, says, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." "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." So we see, dear, trembling child of God, that it pleased the Lord to lay the sins of his people upon him; and not one of them can perish. We dare not say that our God predestinated what men say are good things, and the bad things come by chance. If he predestinated one thing, he has everything. So we believe, and so we preach.

May the Lord lead, guide and direct us into all truth, and keep us from the delusions that are in the

world, is our prayer, for Jesus' sake. Amen.

CHARLES BOGARDUS, Mod.  
H. W. DURAND, Clerk.

### CORRESPONDING LETTERS.

*The messengers composing the Che-mung Association, to the associations and churches with whom she corresponds, send christian love and salutation.*

DEARLY BELOVED IN THE FAITH OF OUR LORD:—Once more we have enjoyed the privilege of meeting in the capacity of an association. We have listened to the joyful sound of salvation by grace, as proclaimed by several able ministers of our faith and order. Each has spoken with power, to the comfort and upbuilding of Zion. We hope our messengers to you will be received in the spirit of charity and brotherly love that we feel toward you. We desire a continuance of your correspondence and fellowship.

The next session of our association is appointed to be held with the church at Waverly, Tioga Co., N. Y., in June, 1890.

CHAS. BOGARDUS, Mod.  
H. W. DURAND, Clerk.

*The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, now in session with the Three Forks of Nodaway Church, at the Union meeting-house, in Page Co., Iowa, on Friday before the first Saturday in October, 1888, and the two following days, to the associations and churches with which she corresponds, sends christian salutation.*

DEAR BRETHREN IN CHRIST:—It is through the loving-kindness and tender mercies of our covenant-keeping God that we are once more permitted to assemble ourselves together in an associate capacity, and to mingle our jarring voices in praise and thanksgiving to God for all his saving benefits, and to listen to the many messages of love and fellowship from those of like precious faith with whom we correspond; which salutation we desire to return with the expression of one of old, "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 garment."

Our next association is appointed to be held with Unity Church, in Platte Co., Mo., on Friday before the first Saturday in October, 1889, where and when we desire a continuance of your christian correspondence.

R. M. SIMMONS, Mod.  
THOMAS SHEARER, Clerk.  
R. M. THOMAS, Ass't Clerk.

### YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Middleburgh Church, Schoharie Co., N. Y., on the second Saturday and Sunday in July, being the 13th and 14th. All lovers of the truth are cordially invited, especially ministering brethren. Done by order of the church.

M. P. COOPER.

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(ESTABLISHED 1832.)

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OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 29.

## CORRESPONDENCE.

### A SEARCH FOR TRUTH.

I WAS born in Russell County, Virginia, February 8th, 1855. My parents emigrated to North Carolina when I was about six months old, where I resided until 1874. My father engaged in the Confederate cause in 1861, leaving my mother with myself and three brothers to care for, the eldest being eleven years old. Father left us in moderate circumstances financially; but when the bloody conflict ended, we were reduced to extreme poverty. As for father, we received no intelligence as to his fate, but supposed he fell a victim to the enemy. Mother finding it impossible by her own industry to acquire a sustenance for herself and family, it became necessary to procure homes for myself and eldest brother, where we could earn a support for ourselves and aid in the support of the two younger brothers. This being accomplished, we were employed to labor on the farm. So I labored very hard during the week, anxiously waiting the arrival of Sunday, which I spent with young associates in juvenile sports. During this time I cultivated the acquaintance of a Methodist lady noted for her piety and her zeal in the cause she advocated. She admonished me to refrain from evil and lead a holy life, asserting that if I would do so, God would bless me, and save me in heaven; but if I lived in sin, I would be lost in an awful hell, where the wicked continue to burn eternally.

The promise of prosperity through life and a happy heaven after death were no inducements to leave off sinning, for I loved it, and was satisfied with myself; but the thought of the state of the wicked after death gave me some uneasiness, and I resolved that at some future time I would omit sinning, and (to use the common phrase) get religion. This I thought I could do at any time by refraining from sin and praying to God. But as I was quite young, and might live to be old, I could yet enjoy the pleasures of this world, and still have time to prepare for death. However, I commenced the work much sooner than I contemplated, as will be observed by reading the following incident I append.

When I was fourteen years of age I was employed to labor for a term of six months by a gentleman who had a son afflicted with epilepsy.

His son's reason was at times entirely dethroned by such paroxysms, and he remained insensible for days at a time. I became very much afraid of him, so much so that I could not sleep at night, as we both were occupants of the same bed. I was afraid he would kill me, and the thought of future punishment caused me much trouble, so I concluded to leave off sinning and get religion. I made a solemn vow to God that if he would protect me, I would cease from sinning the remainder of my life, and live a holy life. This I thought I could easily do, so I began the work very earnestly, by abandoning the use of idle words and praying the most of my time. In a short time my fears somewhat subsided, and I fancied that God had heard my prayers. In short, I considered myself a christian; and to continue such, I thought, I must lead a sinless life. I succeeded, as I thought, pretty well during the week; but when Sunday came I was always indulging in my usual sports with my young associates, despite my efforts to the contrary. During all this time I thought but little about heaven, but the fear of punishment was the prompting cause of all my struggles to live a holy life. If I could have believed there was no such thing as future punishment, I would have abandoned my religious career, for it had already become a loathsome task, as I loved the pleasures of sin much better. I remained at this place about three months, feeling at times quite secure; but at other times, especially when I would get angry, or participate in any kind of revelry, a sense of uneasiness would steal over me, until at last, wearied with this state of affairs, I resolved to leave this place and procure a situation elsewhere. This being accomplished, and feeling myself out of danger, I concluded to abandon my religious career for the present, and enjoy the pleasures of life. This was in the year 1869. About this time my eldest brother emigrated to Missouri. The elder of the two younger brothers was now able to earn a support for himself. Mother had abandoned housekeeping, and procured a situation for herself and my younger brother. From this time until 1874, few excelled me in the practice of sin and folly. I participated in almost all kinds of evil, as I was under no restraint but society, and this restrained me very little, inasmuch as my associates were very profane and dissipated.

Early in this year I emigrated to Virginia, and obtained employment on the railroad, among the most dissipated class of men. Here I practiced gambling, and other vices equally as degrading. In July of this year I was seized with a very severe attack of neuralgia of the optic nerve of my right eye, which rendered me unable to labor. I returned to North Carolina. After several weeks of intense suffering the pain abated, leaving me nearly blind in that eye.

About this time I attended a Missionary Baptist meeting, with no motive in view other than idle curiosity, where I heard the following hymn sang, "There is a fountain filled with blood," &c., when a strange feeling came over me. Something seemed to say, "Your sins helped to crucify the Son of God." I now viewed myself to be the most guilty wretch on earth. Everything seemed dark and gloomy around me, and I felt myself to be a lost and ruined sinner. Not wishing any one to know my feelings, I arose with the intention of repairing to the woods, to try to implore God's mercy in my behalf. After I had gone some distance from the house, I thought I would kneel and try to pray; but something seemed to say, "Every one will see you here." So I concluded to go still farther, that I might be obscured from observation. After going some distance farther, and not finding the desired place of seclusion, I prostrated myself on the ground, and it seemed to me all the sins I had ever committed were fresh in my memory, weighing me down like a cart laden with many sheaves. This was early in the morning. After I had been here, I know not how long, one of the members of the church came to me, and requested me to retire to the house. This I refused to do. He then asked me if I desired an interest in the prayers of christians. I told him I did, as I felt to be the vilest sinner on earth. I remained in this place until about noon, when I retired to a neighbor's house, feeling less troubled. Still everything seemed to be dark and gloomy, and seemed to speak forth the justice of my condemnation.

I had resolved to attend meeting no more; but being requested by a friend, I attended the meeting that night. On arriving at the place, they sang the hymn above referred to. Here again a deep sense of my condemnation came with such force

that I could not refrain from weeping. After preaching, an invitation was extended to those who desired an interest in the prayers of christians to come to the anxious-seat. This I looked upon as being useless; but to gratify the request of an uncle, whom I esteemed very highly, I consented to do so. I had not been here long before some of the mourners (for there was quite a number of them) professed religion, and quite a revival ensued. On hearing others rejoicing, and seemingly blessed in their efforts, and my load of guilt and condemnation still weighing me down, I charged God with injustice and partiality. About this time I was trodden upon by some one, as the congregation was in a great tumult, at which I became very angry, for which I have ever been ashamed. However, I arose and retired to myself, feeling that I had blasphemed the name of God. I now regarded myself as the most hardened and degraded sinner that ever lived. I could not pray or weep, although I desired very much to do so. I did not attend the meeting any more, but concluded to travel, for I could find rest neither day nor night. So I left North Carolina for Virginia. In about a month from the time I left North Carolina, I had another severe attack of neuralgia. For six months I lay prostrate, and suffered severely, physically and mentally. I would sometimes conclude I would rather die than live. Then a sense of my condition would present itself to me, as being without hope and without God in the world. At the expiration of six weeks I had regained my health, although I was entirely blind in my right eye. During the year 1875 I still continued in such a frame of mind as to render me unfit for business. I resorted to places of mirth, to drown my sorrow, but all to no purpose. In fact, all my efforts to get rid of my trouble increased my burden. I could not be content anywhere long at a time. I would willingly have exchanged my situation with any of the brute creation. I even contemplated committing suicide; but I felt if I did so, I would continue to exist where hope is a stranger, and mercy never intercedes. I felt that if I could even take the wings of an eagle, and fly to the uttermost parts of the earth, or if I made my bed in hell, God was there. I felt my doom was sealed, and my case was an outside one. I would often take up my Bible and search for a promise therein; but all

seemed to condemn me. It is true I could find many precious promises in this book, but none of them were applicable to me. I spent this year traveling from place to place, and like Cain, considered myself a vagabond in the earth. Thus this year ended, and a new one came, but my load of guilt and condemnation remained. During all this time I had told no one of my troubles, but all who knew me pronounced me partially insane. My health was fast declining, and I felt that death would soon end my troubles here, but increase them hereafter. In January of this year (1876) I retired one night, but not to sleep (for I often spent whole nights without), when a sense of my condemnation presented itself to me more forcibly than it had before. I thought I would die before morning. My prayer was, "God, be merciful to me, a sinner." Then something seemed to say, "You need not pray longer; you have sinned away the day of grace." I considered my condemnation just, for I felt I had committed enough sin to condemn the whole world; and,

"Should sudden vengeance seize my breath,  
I must pronounce him just in death;  
And if my soul were sent to hell,  
God's righteous law approves it well."

Thus I lay, lamenting my deplorable condition, my pillow wet with tears. While meditating upon my lost and ruined condition this Scripture came to my mind, "No man can come to me, except the Father which hath sent me draw him." Then I thought, Can it be possible the Lord has drawn thee to himself to seek salvation? I thought if he had, it was not a voluntary act of my own. At this time these words came to me, "Him that cometh I will in no wise cast out." Then my load of guilt and condemnation left me, and I was rejoicing; for I felt that I had been drawn by the Father to the Savior, and felt an interest in the promise, "Him that cometh I will in no wise cast out." I now felt that my troubles were ended, and that I should never sin again. Pen cannot depict nor language portray my feelings at this time. I slept but little that night, but had a dream, which has caused me much trouble. While I had never before placed any credence in dreams, as to their indication of anything, yet this one so impressed my mind that I have never been able to forget it. I dreamed that I was conversing with a person clothed in white, with the most pleasant countenance I ever beheld, who said to me, "You have got to preach; if you don't you will never see any satisfaction, and will finally die." I awoke, and could scarcely believe but that I had been in conversation with some one. However, I considered it merely a dream, after meditating upon it; yet it made impressions on my mind I have never been able to get rid of, although I have tried to do so.

In the morning all nature seemed to present a different aspect. Everything seemed changed, and it seemed as though I were in a new world. The birds and the trees, in fact everything, seemed to unite with me in praising God. I now desired very much to be baptized, and should have been if I could, without joining the church. I did not want to unite with any denomination until I had tried myself, to see if I could live as I thought those professing christianity should; resolving that after I had done this I would join the church, provided I became convinced I would not bring reproach on the cause of my Maker and the church. I now commenced, the second time in my life, to try to live without sinning, but actuated by different motives from the first. First it was from fear of punishment; but now I desired to refrain from sin because I hated it. Things that had formerly been a pleasure to me I now abhorred. While I had once desired the society of the dissipated and profane, I now desired to live the remainder of my life with the children of God. I resided this year in North Carolina, during which time I underwent sore trials. I found that instead of living without sinning, I sinned continually. I found that I was inclined to do evil, rather than right. I now seemed to be in possession of two natures, one warring against the other. The dream which has already been related gave me much trouble, for I felt at times that I must preach. At other times I thought it was only a dream, and I was mistaken, for I could not see how the Lord could require such a one as I was to perform so important a work.

In February, 1877, I moved to Tennessee, and located near a Missionary Baptist Church. I knew but little about the different denominations, and I thought it made but little difference which I belonged to, though I was somewhat partial to the Baptists, for I believed that nothing was christian baptism except immersion. Finding I could not live as I wished to, and having a desire to be baptized, I thought I would go forward and do what I considered to be my duty. Accordingly, in June of this year, I offered myself, and was received by the Missionary Baptists. My impressions to preach became so deep that I could not rest. So I told my feelings to one of the members of the church to which I belonged, and he advised me to go forward in the work. This I resolved to do, but thought I must at least defer it until I had studied the Scriptures for awhile. I devoted as much time in studying them as circumstances would permit. As I had to labor on the farm for very low wages, my reading was during inclement weather, Sundays and nights. I would often read until midnight.

At the next church meeting after I had been received and baptized, a

young licentiate and myself passed the afternoon in conversation upon different portions of the Scriptures. The church had already considered the question of liberating me. During the discussion upon portions of Scripture by this licentiate and myself, we agreed until we came to this verse, "No man can come to me, except the Father which hath sent me draw him." He contended that the manner in which sinners were drawn was by the preaching of the gospel, and it was left to their volition whether they accepted or rejected; while I maintained that the unregenerate were not subjects of gospel address, and that they must first be quickened directly by the Spirit of God. Quite an argument ensued. He seemed to become agitated, and accused me of heresy, saying he could not fellowship such doctrine. I suggested that we leave the decision of the question to the pastor of the church, who was a well-informed man, of unquestioned integrity, and had attained the title of D. D. He refused to do so, remarking that the decision would be favorable to him. As soon as I had an opportunity I asked the pastor for his views on the subject, and to my astonishment he decided in favor of my opponent. The Scriptures seemed to so clearly substantiate my argument that I could not be convinced otherwise. For to become a christian was to be made a new creature, and I could not see how a creature could assist in its own creation.

Shortly after this occurred I heard a conversation between this pastor and a private member in regard to a sect of people with which I was not acquainted. The member wished to know, if they were the true church, why they received members from the Old Baptists on their baptism. He replied that the Old, Regular Baptist Church was the oldest; and if they denied their works, they must deny their own. Shortly after this I came in possession of a debate between J. R. Graves, of the Missionary Baptists, and a Methodist by the name of Ditzler. In the debate Graves argued that the church with which he was identified bore the characteristics of the primitive saints. He endeavored to prove their succession as Baptists back to the apostles. On reading this debate I thought of the remarks of the pastor of the church, that they were younger than the Old Baptists. This was a phenomenon to me. I could not see how the Missionary Baptists could reach back to the apostles, and be younger than the Old School Baptists. During all this time I had been diligently reading the Bible. The more I read, the firmer I became in the belief of the correctness of my argument above named; for I believed sinners were saved by the righteousness of Christ being imputed to them, without any effort on their part, as to their eternal salvation. I was now very much dissat-

isfied with my situation. I desired above all things to know the truth, and felt like I would contend for it if the whole world opposed me.

In August of the same year I told the church I could not believe as they did, and requested them to erase my name from the church-book. This was very painful to me, as I was a stranger in that country. My impressions to preach continued to cause me much trouble; but I now thought that I could not preach, inasmuch as I did not belong to any denomination, and was not licensed; besides, I learned there was no sect in the country that believed as I did, but was informed there was a church of Old School Baptists about twelve miles from where I resided that believed as I did, with one exception. I was informed by one of the members of the church with which I was identified that he had heard one of their ministers preach infant damnation—that there were infants in hell not a span long. So from this testimony I had but little use for this denomination. I now determined to know, if possible, what the Bible taught, and compare the teachings of that book with the teachings of the various denominations I came in contact with. So I read diligently, and within six months I had read the New Testament through seven times, besides reading a great deal in the old Scriptures, studying only one subject at a time, to ascertain the truth of it. After reading a great deal, it seemed so difficult for me to understand the Scriptures that I was almost ready to give up in despair; for it all seemed a profound mystery to me, and I did not think with all my good intentions I could learn the truth by reading them, as I was too ignorant to understand them; until one day, when I was reading in James, I read these words, "If any of you lack wisdom, let him ask of God, that giveth liberally to all, and upbraideth not, and it shall be given him." I had not thought of asking God to give me wisdom to understand his holy word; and now I felt I lacked this wisdom, and had the promise that if I would ask him he would give it me. This seemed to redouble my energy in the reading of his word; for I considered the subject in this way, that if I was a child of God, he designed I should know the truth; and if I knew anything of myself, I desired to know it; and I believed if I asked God to lead me in the way of truth, he would do so. So I determined to discard all other books, and take the Bible as my commentator, trusting God to be my teacher.

My impressions to preach were so forcible, it seemed I must begin at once. Then I would think, You have never been licensed; besides, you don't belong to any church. I could rest neither day nor night. While in this condition I have often started to a neighbor's house, and taken the wrong road. My mind was so perplexed I could not labor alone. I



thought I must go somewhere; but where, I knew not. I thought if I would try to preach, my mind might probably be relieved. I resolved to commence the work immediately. Accordingly I published an appointment, and tried to preach. This was my first effort; and as soon as my discourse was ended I thought it should be my last; for I got along so poorly, I felt sure the Lord had not required it of me. My mind at the time was greatly relieved. However, I did not continue in this frame of mind very long until my old impressions were again troubling me, and I felt I was compelled to try again. I tried to preach some three or four times in this country. Finding my views very unpopular, and making such complete failures, as I thought, on every occasion, I now resolved to leave this country, and go where I was unknown, and never try to preach again. In fact, I thought I would not even let any one know that I had ever professed a hope in Christ. The more I perused the Scriptures, the more they seemed to expose the fallacy of the teachings of the various sects of religionists around me. I thought I was alone in the world, and the world seemed to oppose what I thought the Bible taught.

In the spring of 1880 I left Tennessee, thinking I would go to the state of Missouri; but on arriving at Nashville I changed my intentions, and started for New Orleans, La. On arriving at Natchez, Miss., I had a severe attack of bilious fever, and was unable to go farther. I began to reflect upon my motives, and thought that probably my afflictions were sent upon me because I was acting the part of Jonah. I now tried to ask the Lord to forgive me for my rebellion against him, vowing I would try to do that which I thought to be my duty. I had not been at this place many days until I was again able to travel. I now concluded I would go to Texas. I thought I would do all my preaching in private conversation. Accordingly I was continually conversing on the Scriptures, whenever an opportunity presented itself. I had not traveled many days when I had an attack of the ague. After a chill every second day, for two weeks, I concluded to travel north until I found a colder climate. On the first of September I arrived at Monticello, Ark. I had not been many days at this place when I was taken with typhoid fever. I was confined to my bed about three weeks, at the expiration of which time I resumed my travel northward. I had not traveled exceeding fifteen miles when I found my strength was such that I could not travel. I abandoned traveling until I had regained strength. I called at one I. B. Friars', and told them my intentions and recent afflictions, upon which they insisted I should remain with them until the next spring. I gladly accepted their kind offer, and have great reasons to

feel very grateful for their kindness, and to thank God for his providence in directing me here. I had not been here exceeding two weeks when I was seized with neuralgia of the optic nerve of my left eye. (It will be remembered I was blind in my right eye from the same disease.) After five weeks of intense suffering, the family physician entertained no hopes of my recovery, and I felt my life was drawing to a close. I was lying one night, meditating upon my situation, when these words seemed to be spoken to me, "You will not die. You will yet preach. God has required it of you, and he cannot be disappointed." I then told them I would not die, as I believed God had required me to preach, and I had never as yet done so.

My health began to gradually improve, but my eye was getting worse, and in a short time I was well nigh blind. This seemed more than I could endure, for I felt I would rather die than be blind. I thought my search for truth was ended, as I could not see to read, and I had resolved to commit the New Testament to memory, after which I thought I could study the old Scriptures at leisure. Within a few weeks I was able to travel. During the period of my sickness I had renewed correspondence with my brother in Missouri. I had, through neglect and cares of a different nature, failed to correspond with him for nearly five years; but after I had informed him as to my whereabouts, he insisted I should come at once to Missouri.

On the 12th day of February, 1881, I left Arkansas for Missouri, arriving at my brother's residence in Dallas County on the 18th of the same month. My mother arrived from North Carolina a few weeks later. This was the first time I had seen my brother for twelve years. I had not seen my mother for about seven years. I felt that God in his providence had cast my lot with my nearest relatives, and had blessed me with the happy privilege of meeting those that were dear to me. My eye was slowly improving. I was informed by my brother that the Old School Baptists held a meeting once a month within one-half a mile of his residence. As soon as an opportunity presented itself I attended their meetings out of curiosity (for I must confess that by this time I had become prejudiced against all religious sects, and had well nigh concluded that they had all departed from the doctrine of the Bible); but on hearing Elder W. C. Wisdom preach I was astonished. He was the first one of this order I had ever heard, and also the first man I had ever heard preach that I believed his entire discourse. However, I was not entirely satisfied until I had formed his acquaintance personally; for I had heard men preach one way in the pulpit, and another way in private conversation. So I made it convenient to dine with him that day at the residence of a

friend. After a short interview I was fully convinced that our views were the same, the only difference being that he could express my views better than I could. I now thanked God that he had blessed me with the privilege of meeting one that was able to instruct me.

During our conversation he asked me what I thought the unregenerate had to do in order to become a Christian. I replied that I thought they could no more aid in being created anew in Christ Jesus, than the dust out of which Adam was formed could aid in the creation of Adam. He then asked me if I thought it possible for those who are born of the Spirit to finally fall away. I told him I thought it as impossible for them to do so as it was for Christ to die again, since he was the life of his people. I continued to attend their meetings during the spring and summer; and the better I became acquainted with them, the more I became attached to them, for I believed they were Christ's visible church or kingdom. The love they manifested to each other excelled anything I had ever seen among any other denomination. I desired to cast my lot among them, but felt too unworthy to do so. On Saturday before the third Sunday in September my mother presented herself to the church, and was received for baptism at their next monthly meeting. I never shall forget my feelings at this meeting. When they announced the way open for the reception of members, they sang the following hymn, "Come, humble sinner, in whose breast," &c. My feelings were such that I arose and left the house, weeping like a child. At their next monthly meeting I related my experience to the church, and was received, and mother and myself were baptized by Elder W. C. Wisdom.

At a sister church, on the following Sunday, I had the privilege of meeting with the dear saints of God and commemorating the sufferings of our blessed Redeemer, and of seeing the example of feet-washing followed. Such solemnity seemed to prevail over the entire congregation, I fancied I could see the meek and lowly Lamb as he handed the bread and wine to his humble followers. Also his humiliation in washing his disciples' feet, leaving his church an example to follow until his second coming. I cannot find language to express my feelings at this meeting. I now felt that his hand had lifted me out of a horrible pit of sin, and had led me out of Babylon, as well as out of many afflictions and sore trials, and had at last conducted me into his visible fold, where I could hear the gospel of his Son preached in its purity, and where the ordinances of his house were practiced in the order delivered them. This was a feast I had never enjoyed before. I felt that the Lord had led me to his banqueting-house, and his banner over me was love.

On Saturday before the third Sunday in May, 1882, I was liberated to preach wherever God in his providence should cast my lot. Since that time I have been trying to do so. Although I have undergone many trying scenes, yet the Lord has delivered me out of them all. Though I am almost blind as to natural sight, yet I trust that God has given me spiritual light, and strength to support in time of need; for I know it is through much tribulation we must enter the kingdom triumphant; and all our sufferings then shall close, and heaven afford us sweet repose, where we shall sing the song of redemption.

Now, dear reader, I have given you an abridged outline of what I trust to be the Lord's dealings with me; first, in translating me out of nature's darkness into the glorious light and liberty of his dear Son. Secondly, in leading me out of Babylon, and into his visible church, the pillar and ground of the truth. Now, dear child of God, let me ask you, Where are you? Are you in that church that Christ set up, and has said, "The gates of hell shall not prevail against it?" Or are you in Babylon, which is the institution of men and the church of antichrist? Have you not come out from the world, as he has commanded you? If so, I admonish you to go home to your friends, the church, and tell them what great things the Lord has done for you. Do not be as the slothful servant who hid his lord's money; but let your light so shine before men, that others, seeing your good works, may be constrained to glorify God. If you are in Babylon, the Lord's admonition is to come out from among them, lest you be partakers of their sins and receive of their plagues.

Do you ask me how to know you are in Babylon? Carefully and prayerfully study the Scriptures of divine truth, and compare the teachings of the denomination with which you are identified with what is taught therein and in your own experience. If the doctrine taught by your denomination does not agree with the above named witnesses, then you are in Babylon. I trust you will seriously consider this matter; for God has said that he will not give his glory to another, nor his praise to graven images. All institutions instituted by men, claiming to be the church, or part of the church of Christ, are graven images, graven by the cunning devices of false teachers, communicated by the prince of the power of the air.

Do you ask how you may know the church of Christ? When you find an organization that advocates a doctrine that agrees with your experience and the Bible, you have then found a pearl of great price. Remember, they only are apostolic who are such in faith and practice. The church of Jesus Christ has perpetually existed since it was set up. Although the storms of persecution

have raged against it, the winds of false doctrine have beaten heavily upon it, and the gates of hell have been arrayed against it, over eighteen centuries, yet it stands firm on the rock, Christ Jesus, upon which it was built.

We will now briefly notice the calling of the church, as presented in the Scriptures, in order to more clearly understand the requirements by Jesus of his bride. We will notice what God required of Israel as a nation, which is a type of the church. They were forbidden to intermingle with other nations; and when they disobeyed these requirements they forfeited their enjoyment of a land flowing with milk and honey, and God's chastisements were heavy upon them. Whatsoever was written aforetime was written for our learning. God calls his people to separation from the world; and if we are disobedient, we may expect to share a like fate. There are many benevolent institutions of men that are beneficial to the world in a literal sense, but the world has never instituted any organization that the people of God should affiliate with. If you belong to Christ, he has commanded you to have no fellowship with the unfruitful works of darkness. If you are unequally yoked together with unbelievers, you have descended from your high calling in Christ Jesus to the weak and beggarly elements of the world, and the church should not fellowship you. If she does, she disobeys the mandate of him who has said, "Withdraw yourself from every brother that walketh disorderly." It is true, if we belong to secrete organizations of men, we can by that means cultivate friendship with the world; but it is written, that their friendship is enmity with God. "Whosoever, therefore, will be a friend of the world, is the enemy of God." "If then ye be risen with Christ, seek those things which are above;" and remember that the path of obedience is the path of happiness; for what is there in all the pomp of the world, and the enjoyment of luxury, or the gratification of passion, compared with the tranquil delight of a good conscience? It is the health of the mind. It is the sweet perfume that diffuses its fragrance over everything near it, without exhausting its store. Unaccompanied by this, the gay pleasures of the world are like brilliants to a diseased eye, music in a deaf ear, wine in an ardent fever, or dainties in the languor of an ague. To lie down on the pillow, after a day spent in temperance, in beneficency and piety, how sweet it is! How different from the state of him who has erred from the faith, pierced himself through with many sorrows, and has to be delivered over to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

While we cannot aid in the salvation of our souls in ultimate glory, yet the enjoyment of the people of God in this world depends much upon their obedience to the mandates of their heavenly King.

A. A. EDWARDS.

LOXA, Ill., June 3, 1889.

DEAR BRETHREN BEEBE:—It has been several years since I have written anything for the columns of the SIGNS. My silence, however, has not been prompted, or rather occasioned, by indifference or lessened interest in the cause of truth as set forth therein; but plenty of others have always been on hand with able and instructive communications with which to fill the paper with comforting and edifying reading, to say nothing of your own suitable and well-written editorials that appear in every issue. To you and the rest of the brethren I have felt to accord whatever space I might, under the rules of courtesy, be entitled to.

In the past two or three years especially, the communications of brethren Durand, Purington, Chick, Cox and others have been very full of food and comfort to my soul; and the arguments presented, the scriptural doctrine brought out, and the way so clearly and plainly drawn up, that it does seem that he who runs might read. Allow me also, brethren, to say that if I have ever been even a very little learner in the school of Christ, and know anything by experience and the work of grace in the heart, I can cordially and without a qualifying sentence indorse what you have written on the subject of the Bible-taught doctrine of the new birth. It is just what I have understood you to preach years ago, as also the SIGNS OF THE TIMES to advocate and contend for; but there are times when the doctrine presents itself with more force, and in a clearer and more beautiful manner, than at other times or seasons. This is not because the doctrine changes or loses its importance. The fault is in our inability to see clearly at all times. The doctrine becomes in this respect both new and old; and it is always most comforting when seen in the light of God's revealed truth, as taught us in our experience. Then it becomes plain, reasonable and conclusive. Though grand, glorious and wonderful, it is deep, mysterious, and entirely beyond the reach of the worldly-wise. Enlightened sages have failed to penetrate its hidden depths. The proud Jewish ruler, with whom Christ conversed, was confronted with a problem he could not solve. "How can these things be?" is his astonished reply. Even the disciples of Christ can only see and know in part. By faith they accept the rest. Yet all they have or see or know or feel of this truly wonderful doctrine is revealed unto them by the Spirit, which "searcheth all things, yea, the deep things of God." Notwithstanding our own ideas, thoughts and notions, often crude and hastily formed, the truth proclaimed by our Savior while on earth has stood the test of centuries of assault and criticism from its zealous and untiring foes; but it has lived, still lives, and will continue to live, until every heir of the kingdom realizes its potent power,

feels its gracious touch, hears its charming sound, and sees, though it may be as through a glass darkly, the beauty of holiness in the face of Jesus Christ. "Ye must be born again." Marvel not at this, brethren, for ye know that without it ye cannot enter into or see the kingdom of God. "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." "It is the Spirit that quickeneth; the flesh profiteth nothing."

But I began this letter to say something of my recent visit to Kentucky. Though brief, it was nevertheless a most pleasant season that I experienced among the brethren composing three of the churches in Anderson County, that were formerly under the pastoral care of the late Elder J. F. Johnson, whom I knew in my boyhood. After I grew older, and became interested in spiritual matters, it was my privilege to be often in his company and hear him speak of the beauties of a finished salvation, until his removal to Kentucky. My desire to visit him there, and become more acquainted with the churches and brethren of that section in his lifetime, never was gratified. Since he left the shores of time I have found a desire to go there still present with me; so, after preliminary arrangements had been made, on the morning of May 24th I took up my journey thither. Reaching Frankfort in the afternoon of the same day, I was met at the station by our esteemed brother Farmer, who is little less than a host within himself, and was conveyed to his hospitable home, where I was kindly cared for until my first appointment, which was at Little Flock Church on Saturday morning. Here I had the pleasure of meeting a goodly number of the brethren and friends whom I had never before seen in the flesh. The words of inquiry uttered by the man whose eyes had been so miraculously healed, in his reply to the inquiry of the Savior as to whether he (the man) believed on Christ or not, seemed impressed on my mind for a text. The words referred to read, "Who is he, Lord, that I might believe on him?" The Lord gave me a door of utterance, and I feel quite sure that our coming together was not in vain in the Lord. My earnest desire and prayer to God was that I might preach the things that become sound doctrine, and bear testimony to the truth as it is in Jesus. Very few, perhaps not more than two or three, of those present but what were entire strangers to me in the flesh; yet as I spoke I could discern the index that tells of a soul yearning for the truth, and desiring to grow in grace, and in the knowledge of the Lord Jesus Christ, yea, and to know more of Jesus and his righteousness, as so touchingly inquired after and sought for by the character in the text. Joyfully too did I realize that the Lord had gone before and prepared the way, that I might by grace

divine follow him. Surely the people unto whom the Lord sends a message are prepared to receive his word, as were Cornelius and his household. Thus the servant goes and delivers the message or words that the Lord puts into his mouth; while to them that hear the glad tidings of salvation become as rivers of water in a dry place—a river broad and deep, the streams whereof make glad the city of God. It is true that there is but one God, body or Spirit; yet in our experience he appears to us "a place of broad rivers and streams." Our meeting on Sunday was equally pleasant, and there seemed to be a strengthening of the ties of brotherly love and fellowship; and I was reminded of what the psalmist David said, when looking at the peace and order of the church, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" At Salt River on Monday, and at Goshen on Tuesday, our meetings were well attended, where I met a warm welcome and hearty greeting on the part of the brethren, as I verily believe, for the truth's sake; but O how unworthy to be thus blessed! How I did feel my nothingness and poverty! But a corresponding joy of soul was mine in the thought that all my sufficiency came from God, and that he was present to give the speaking tongue, the hearing ear, and the understanding heart. Would it be presumption for me to say, in the language of the prophet, "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary?" Also, "For the Lord God will help me; therefore will I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." The door of utterance, once opened by the "Lion of the tribe of Judah" to preach the unsearchable riches of Christ, and to speak as of the oracles of God, becomes an easy and pleasing service. Then, too, God is in all things glorified in Christ.

The brethren and churches visited are all in peace, so far as could be discerned. What and if they have passed through fiery trials? Such things serve to strengthen the bonds of fellowship. The trial of their faith fully consummated, and coming out of their sharp trials on the Lord's side, the wonderful unity of the one faith of the Lord's people is most beautifully set forth; for the Spirit and glory of God rest upon them, and they rejoice together that they were counted worthy to be made partakers of Christ's sufferings. At the meeting at Salt River on Monday I had the pleasure of meeting Elder Hawkins, the pastor of the church, whom I found to be a humble and faithful laborer in the vineyard. Though much indisposed in health on Monday and Tuesday, yet at our meetings there was a spiritual enjoyment and pleasure that I shall not soon forget. My illness was quite

serious for several days after leaving Lawrenceburgh, Kentucky, which was on Tuesday afternoon. At this writing I am better, though in poor condition to write. The brethren and friends, one and all, have my heartfelt thanks for their kindness to me during my absence from home.

Now may the God of all grace sustain you, and lead you in straight paths, is my sincere desire.

Your brother in hope,

J. G. SAWIN.

TAYLORS, Miss., June 10, 1889.

DEAR BRETHREN BEEBE:—A friend, who signs himself B. F. Liles, of Fair Play, Texas, requests my views through the SIGNS OF THE TIMES on Matthew xix. 9, and says, "That portion of Scripture has troubled my mind of late." With your permission I will offer such views as I have, desiring that they should be received only so far as they may harmonize with the general tenor of the inspired word.

The Scripture cited reads as follows, "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." This language of the Savior was in reply to the Pharisees who came to him, tempting him with the question, "Is it lawful for a man to put away his wife for every cause?" It is well to notice that this conversation took place before the crucifixion of Christ, before "he entered in once into the holy place, having obtained eternal redemption for us." Also, the question is, "Is it lawful?" There are some things which are lawful that are not expedient. Jesus begins his reply by saying, "Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" He tells them that Moses, because of the hardness of their hearts, suffered them to put away their wives; but from the beginning it was not so. It seems to me that Jesus answers in the affirmative, so far as the law of Moses is concerned; but Paul says, "For the law made nothing perfect." "The law was given by Moses; but grace and truth came by Jesus Christ." "But from the beginning it was not so." It seems to me that notwithstanding the law of Moses tolerated the putting away of wives and marrying others, yet the law of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death, does not tolerate these things. Men who are destitute of the grace of God, and of the law of God written in the heart, and especially Pharisees and hypocrites, are glad of all the latitude that the law will give them, and generally take advantage of that latitude to plunge as deep into vice and wickedness as the law will allow them, believing that what-

ever the law tolerates is not sin, and that, so long as they do not go beyond the limits of the law, they are upon safe ground. So thought the Pharisees, and they believed that their eternal destiny was hinged upon their obedience to the law of Moses; but Jesus gave them to understand that although the law of Moses tolerated divorce and marrying again, yet "from the beginning it was not so." I believe that the real spiritual meaning of this Scripture is designed to teach the oneness of Christ and his church, or bride. Adam was the figure of Christ; and I regard Eve as a figure of the church. Christ loved the church, and gave himself for it; and Solomon says that she is but one, the only one of her mother, and the choice one of her that bare her. To my mind, the very fact that Christ has but one wife, or bride, shows that it never was in harmony with the teaching of the Holy Spirit for a man to put away his wife and marry another. Suppose Christ was to act upon the principle of putting away; then he might put away his church and marry another.

"Except it be for fornication." It seems to me, from this expression, that from the foregoing cause (fornication) a man would be justifiable in putting away his wife and marrying another, but for no other cause; but the church or bride of Christ does not commit fornication. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." "Thou art all fair, my love; there is no spot in thee." I will here remark that the sin of adultery is no worse than any other sin that is embraced in the ten commandments, or in the works of the flesh. It is, I am sure, a mistaken idea that one who has been guilty of the sin of adultery can in no possible way become a member of the visible church. If so, then one who has stolen, or one who has lied, and a great many other things, could not be received into the church. The truth is, God's chosen and redeemed people are no better by nature than the rest of Adam's race, and so far as the law is concerned, it condemns them all; but the grace of God abounds to the very chief of sinners. A person who has been guilty of adultery can no more undo that sin than any other sin. If I should put away my wife and marry another, I would be guilty of adultery, and the death of my first wife would not nor could not release me from the sin of adultery. Adultery, like other sins of a similar character, when once committed, cannot be undone by any act of the party that committed the deed, nor by any act of any other person; but the blood of Christ can and does cleanse from all sin. My opinion is that the church has no right to go behind an application of the blood of Christ to any sinner. In his letter to the saints at Corinth Paul says, "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. We see a number of things here that are mentioned in the same category with adultery; and he tells these Corinthian brethren that "such were some of you: but ye are washed," &c. This ends the matter. If a person who had committed the sin of adultery were to offer to a church of my membership, and gave evidence that he or she had passed from death unto life, I would be as hearty in his or her reception as I would in the reception of any other quickened and saved sinner, because I would have no right to go behind his or her experience of grace; but if one who was a member of the church with me were to commit the sin of adultery after uniting with the church, I could not fellowship such a person in the church, because I would consider this, to say the least of it, a reproach upon the cause of Christ, and it would be to tread under foot the Son of God, and to count the blood of the covenant wherewith he was sanctified an unholy thing, and doing despite unto the spirit of grace. Paul says of such characters that they are thought worthy of a sorer punishment than one who despised Moses' law, and died without mercy under two or three witnesses. In this sense "It is a fearful thing to fall into the hands of the living God." "For the Lord shall judge his people." Friend Liles will understand me to believe that adultery is a grave sin, but no worse than other sins of the same character; and that a person who has committed adultery is not necessarily beyond the reach of the grace and mercy of God; and that such persons as have been washed and cleansed by the blood of Christ have a right in the church of God, and they should go and sin no more, as Jesus said to the woman taken in adultery. If after they have been thus washed, sanctified and justified, they should commit such a sin, they should be delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of Jesus Christ. Said Paul, "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 hope these remarks will be satisfactory to Mr. Liles, and I would be glad to hear from him again.

Yours in gospel bonds,

H. J. REDD.

PHILADELPHIA, Pa., May 29, 1889.

DEAR BRETHREN BEEBE:—We have knowledge of several instances in which brethren passing through Philadelphia (and stopping over night) were compelled to go to a

hotel, because of their inability to find any Old School Baptists with whom to stay. This has caused a feeling of sadness and regret in the hearts of those whose chief desire in this earthly life is the communion with and entertainment of the saints. I would like to give to the readers of the SIGNS the addresses of a few of the Baptists families who are convenient to the railroad stations, and whose doors are always open to those who love the truth. Sister Craven, 1735 North 7th St., is and has been for many years foremost in entertaining the brethren and sisters. Her home has been looked upon as the Baptist home of Philadelphia by all who have been made sensible of her kind and loving disposition, and also that of her late husband. The brightest hours of her present life are those in which she is giving entertainment to and listening to those who delight to speak of the things of her Father's kingdom. Brother and sister Thomas, 1116 Hanover St., both of whom have passed beyond four score of the years allotted to them, have always a glad smile and a kindly welcome for all who cross their threshold. Brother and sister Walton, 1952 Crosky St., seek no greater enjoyment than that of entertaining those who desire to follow him who is their all and in all. Sister Barnsley, with her husband and mother, 1923 Croskey St., welcome all who enter their pleasant home, with such kindness that they feel to exclaim, The Lord has been here before me. The house of Robert Tawressey (formerly of Wilmington, Delaware) is so well known that it is hardly necessary to mention it. Their present address is 2022 North 7th St., this city. My own address is 1910 N. 22d St. Our latch-string is always out. I do not feel that Old Baptists ought to wait for invitation or stand on formality. We are in the world, as the apostle tells us; and I am glad he also declares that we are not of this world. As the children of Israel were in the wilderness, having no certain abiding place, traveling their weary pilgrimage of forty years, their hopes and affections were not set upon that wilderness land in which they sojourned, nor aught that it contained; but they looked for a better country, a land flowing with milk and honey, which the Lord their God had promised them. So the remnant according to promise, the chosen vessels of God's mercy in all succeeding ages, as they pass through the wilderness of this world, look not with favor upon the vanities of the world, turning their eyes neither to the right nor to the left, their hearts being directed to the heavenly Jerusalem by the faith which is given them in Christ Jesus our Lord. If it is our province to journey from one part of the country to another, it is certainly our desire to endeavor to find out those on the way with whom we may have godly conversation; for by experience we



are aware that in the times past we walked according to the course of this world, according to the prince of the power of the air, the spirit which now worketh in the children of disobedience; among whom we also 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 (Eph. ii. 3); but now our desires and our conversation have been led into another channel; for we have been brought out of darkness into God's marvelous light; and he hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Sometimes the journey is long and tedious, and we are made weary, and are troubled by reason of the thorn in the flesh. The trials and afflictions by the way many times overcome us, and we faint, all our strength being gone. Then we remember the Lord, that he is our strength and our salvation. So, dear brethren, let us come together on all possible occasions, and encourage one another. Let us feel at all times that we are one company; that no condition in or circumstance of this present life can estrange us; having, as we hope, within us that love of God which passeth all understanding, and an abiding love for the truth as it is in Jesus. We are admonished that when one is taught of the Lord, he should communicate that which has been taught him. And how can we communicate unless we meet often one with another? Had we a thousand tongues, they would be inadequate to tell to each other all that our dear Savior has done for us, poor, lost sinners. Much is comprehended in the word "lost," and no sinner of Adam's race can realize its full meaning until he is awakened by the power of God to his own lost condition. Then does he look into his wicked and depraved heart, exclaiming with the old patriarch, "Behold, I am vile." And when we are brought to that condition in which our sense of helplessness is complete, and our dear Redeemer has unfolded to us the glory of his presence and the fullness of his salvation, our desire is at once to go to those whom we know have a like precious experience, and communicate to them our hopes, our fears, and our exceeding joy in the Lord; for we are now fully conscious that no power except the Lord's could quicken such a totally depraved creature into life as we felt ourselves to be.

Oftimes we are timid about calling upon our brethren at any or all times in the day, fearing by so doing to give trouble or cause inconvenience, and so we refrain; thereby losing many sweet and precious conversations. It seems to me we should endeavor to overcome those feelings, as much as is in our natural power. How often have we been carried along joyously for many days on one

sweet word of comfort dropped by a brother during a brief conversation; and when we look back over those bright days we invariably see that our comfort has come from a different direction than we had natural reason to expect. When the manna was given to the children of Israel in the desert, there was always enough for all, and none to spare. And so with God's grace; it is always sufficient for us, and none is ever wasted. Jesus is our sufficiency; and, secure in him, our riches are greater than anything the earth can afford. The admonition to let brotherly love continue should be always uppermost in our minds, thereby keeping the unity of the Spirit in the bond of peace. May we labor, as God giveth us ability, for the welfare and comfort of the saints, building up ourselves in our most holy faith, that we may become established in the truth, and so contend for the faith which was once delivered to the saints.

Yours in hope of life eternal,  
B. F. COULTER.

GRIFFIN'S CORNERS, N. Y., June 26, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—As I have to write to you on business, I feel like telling you of our glorious yearly meeting, which was held last Saturday and Sunday, with the Clovesville Church, in the Lexington Association. We had a very large attendance, and the words of David were truly and feelingly expressed, "Bless the Lord, O my soul; and all that is within me, bless his holy name," &c. The brethren and sisters manifested that love one for another, so that we could say, "Behold, how good and how pleasant it is for brethren to dwell together in unity." The preaching was so mixed with faith that it was meat to the hungry and drink to the thirsty; and while the followers of the Lamb were drinking such fresh supplies, they did declare with David, "There is a river the streams whereof make glad the city of God." May the Lord still comfort us with apples and stay us with flagons, that we may follow our Savior through evil report as well as through good.

At the close of the meeting on Saturday, hymn 471, with the chorus, was sung, and all were united in heart and hand, joined in one band completely.

Yours as ever for the truth's sake,  
JAMES MILLER.

#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

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## EDITORIAL.

MIDDLETOWN, N. Y., JULY 17, 1889.

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 THE SIN-BEARER.

(Concluded from last number.)

"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."—Isa. liii. 6.

In the unsearchable mystery of that sacred book the names of all his saints are indelibly written by the sovereign hand of our God. Our Lord says that this record is in heaven.—Luke x. 20. Nothing earthly or temporal can affect the unchangeable purpose of God as therein already written. The God and Father of our Lord Jesus Christ hath blessed all them whom he hath chosen in him, and this blessing is not in earthly things, but in heavenly, in Christ. No other reason is revealed for this divine blessing but that which our Lord declares, "Even so, Father; for so it seemed good in thy sight." Included in this election, and inseparable from it, is the wonderful truth expressed in the name of our incarnate Lord, as announced by the angel to Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins." The manner in which he should accomplish this miraculous work was declared by Isaiah, in the same chapter with our text, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." While the eternal purpose of God had appointed the time when this work should be manifestly fulfilled in the crucifying of our Lord, it seems clear to our view that divine justice held him under its condemnation from the instant that his body and bride came under the contamination of sin. "Without the shedding of blood is no remission."—Heb. ix. 22. Consequently, the determinate counsel of God appointed our Redeemer unto death in the very choice of his redeemed ones unto life. When he was manifested in the flesh, it was that he might satisfy the demand of that law which his people had violated. Nothing but the life of the sinner could be accepted as that satisfaction. No substitute could atone for the sin of any transgressor of that perfect law. "The soul that sinneth it shall die."—Ezek. xviii. 4. Such is the unity of Christ and his people that they could not be under condemnation without bringing that condemnation upon him as their Head and Life. Thus Paul says that God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. It is by

virtue of this indissoluble unity of Christ as the life of all his members, which comprise the whole body of his redeemed people, that they are saved from sin by his death. Our Lord Jesus himself assigns this as the reason of their deliverance from the power of death. "Because I live, ye shall live also."—John xiv. 19. As long as this unity has existed, so long the sins of all his members have been laid on him, and not imputed to them. Since the saints are chosen in him from the beginning, even "before the foundation of the world," that election is before time was created, and consequently before they were involved in sin. This everlasting provision of sovereign grace is the very foundation of the hope of every sinner whose trust is in the Lord. But for this real identity of the chosen members of the body of Christ with him as their true life, there is no revelation of any principle upon which created things could have survived, even for one instant, the entrance of sin into the world. The omnipotence of our Savior bore and carried his chosen ones, with all the weight of their sin and pollution, "all the days of old." "In all their affliction he was afflicted; and the angel of his presence saved them."—See Isa. lxiii. All that is there written is the testimony of true unity embracing the Lord Jesus as the eternal life of his body, the church of his election, who are saved from their sins through the redemption that is in Christ Jesus. From the beginning they were chosen in Christ, that they should be holy and without blame before him in love; from the same beginning he was the victim who must bear their sins in his own body on the tree. This was not by a transfer of their guilt to him as a merely voluntary sufferer. It was impossible that any other offering should be accepted by the holy law of God. The body was convicted of sin; the Life must pay the penalty. In the contemplation of the deep mysteries of revealed truth, much confusion arises from the fact that we are creatures of time, and our thoughts cannot grasp the unknown things of eternity. We talk of the events of time as if they were to the mind of our God past or future, as they are to finite intelligence. It is impossible that reason should form any correct conception of the things of the Spirit of God, because God has purposely hid them from the search of natural wisdom. It is impossible that any words which can be used shall definitely express to the natural comprehension of those who hear or read, the hidden mysteries of which the saints delight to commune together. Even the very language of the inspired Scriptures can only be correctly understood when the Spirit of truth takes it, and shows to the saints in it the glorious testimony of Jesus. Therefore it is very essential that we be careful in all our conversation and

correspondence, lest we either use inappropriate words, or misconstrue the expressions of others, when a correct understanding would show that our difference was merely striving about words to no profit, but to the subverting of the hearers.—2 Tim. ii. 14.

It certainly seems clear, and every conscious sinner must believe there is salvation in no other name under heaven given among men, but in the name of Christ Jesus. That salvation can only be revealed in strict harmony with infinite justice. When sin brought death into the world, immediately the promise of deliverance was given. The Seed of the woman was the Savior of all the saints who were manifested in time before Jesus was born in Bethlehem, just as truly as he is the Savior of those who have since that time been brought to the knowledge of the truth. They were saved not merely on the promise of the Redeemer that he would assume their sins when he should come in the flesh; they had no sooner gone into transgression than their sins were laid on him who was their Surety, their Head and their Life. This will not be questioned by our brother. A prospective Savior would not have been sufficient for the present need of those ancient saints, any more than the letter of the Scripture concerning him can bring comfort and assurance to the afflicted and poor people who now hope in his grace. He was to them "a very present help in trouble," and it was the "angel of his presence saved them." Being "full of faith and power," Stephen said, "This is he that was with the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers."—Acts vii. 38. It is certain that this is spoken of that Prophet whom the Lord should raise up, who is unquestionably the Lord Jesus Christ. It was not merely a promised Savior who was with the three Hebrews in the fiery furnace, who delivered Daniel in the den of lions, and who brought David up out of an horrible pit, out of the miry clay, and set his feet upon a rock, and established his goings. While in the time of those old saints many centuries must drag their slow length along before the angels' song should be heard in Judea, in the eternal truth of God "The works were finished from the foundation of the world."—Heb. iv. 3. This is assigned as the ground upon which believers do enter into rest. This truth is beyond the comprehension of men; yet it is the only assurance upon which the hope of salvation can be safely founded. Justice could not accept a compromise of its demands upon any plan devised after the violation of the law. There is no interval of time between the entrance of sin and the death of the sinner. Death passed upon all men, for that all have sinned. Jesus did not come to keep his people from

being sinners; he saves them from their sins. So Paul says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." The subjects of redemption are those who are lost, and "were by nature the children of wrath, even as others."

It is upon our Surety that the Lord hath laid the iniquity of us all, not by an arbitrary transfer of guilt from the actual transgressors to Christ as a substitute; but by the just requirement that he must render satisfaction to the holy law for the sins of those for whom he was held responsible as their Surety. In consequence of this relationship to his saints, it is evident that they had no sooner become involved in sin than their Surety was under obligation to pay the penalty. In this figure, there is no time when the debtor is held under the claim of justice separately from his responsible Surety. The law demands satisfaction, not of the insolvent debtor, but of the Surety on whom the obligation rests. In the typical relation of husband and wife, she cannot contract a debt which is not justly charged against her husband. As our Life, the sentence of justice rests upon Christ from the instant when the body is defiled by sin. Hence, he says, "I have a baptism to be baptized with; and how am I straitened until it be accomplished!"—Luke xii. 50. That terrible burial under the billows of just condemnation might well extort from him the sweat "as it were great drops of blood falling down to the ground." But this was only the manifestation of the burden of our iniquities which were laid on him when he received the curse due to our transgressions. Had that curse come upon us without the intervention of his omnipotent salvation, we must have sunk to hopeless ruin. No other arm but that of our mighty Savior was able to bear the weight of that condemnation. The dreadful visitation of almighty wrath which he endured was not confined to the dark hours on the cross of Calvary. It was for that very purpose that he came into the world. His whole mission here on earth was the work of putting away the sin of his chosen people by the offering of himself without spot to God. In that great work, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. v. 8, 9. If there had been no just principle upon which Christ Jesus was responsible for the sins of his people, his death could not have ransomed them from sin. But because he was their living Head justice demanded satisfaction of him for all their iniquity. We cannot find any time when that demand was against his people without his all sufficient grace as the Mediator whose intercession is always effectual, because he has

borne their iniquities. All the days of old he bare and carried them even when they wandered from his right way. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25. Without this real vital unity of Christ and the subjects of his salvation, it is impossible that he should bear their sins. If in his infinite compassion he should voluntarily propose to receive their punishment as a substitute for the guilty, justice would be doubly outraged by the acceptance of such an offer. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."—Prov. xvii. 15. Thus the doctrine of mere substitution of the sinless Redeemer for the guilty sinner, would not only fail to relieve the sinner from condemnation, but it would add an awful abomination against the holiness of God.

It is possible that we have failed to answer the precise point of our brother's inquiry. If so, we can only crave his charity. Language at best is very defective for the expression of the deep things of the revelation of God. It is only as they are taught of the Lord that the children of Zion are led into the knowledge of heavenly things, and that teaching always serves to promote their peace. In their experience of the gracious work of justification the saints are all taught the same truth of the grace of God as revealed in our Lord Jesus Christ. However they may differ in the use of words to express what they have learned in this one school of our great Teacher, they must agree in the essential fact that they have no hope for salvation from sin and death but in the perfect redemption which is in Christ Jesus. While the personal consciousness of sin brings to every subject of grace the knowledge of divine justice in their condemnation, it is not until the revelation of Christ as their Redeemer that they can know anything of that salvation which he has already provided for them. There never was a time when the life of the whole redeemed church of God was not in the Lord Jesus Christ. That life must be laid down for the purging of the sins of his people; and this is what we understand to be the bearing of our sins by our Lord "in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." In Christ himself there was no sin, even when he was flesh, and in his humiliation under the law. Certainly no sin could attach to him in his eternal Godhead. Yet the iniquity of all his people was laid on him from the moment when they were sinners, and it was for this cause that a guilty world was preserved from instant destruction. The everlasting covenant recognized in him the ability to magnify the law and

satisfy its utmost demand; therefore its provisions are ordered in all things and sure. It was through this covenant that he could say, "The reproaches of them that reproached thee are fallen upon me."—Psa. lxxix. 9. From the existence of this covenant divine justice holds him as the Life and Surety of his elect people; therefore, to our view, their sins were ever laid upon him, and his coming in the flesh was the necessary consequence of that eternal unity in which he is the only life of "the church, which is his body, the fullness of him that filleth all in all."

While we have thus presented our own understanding of the subject embraced in the inquiry of our brother, we have no design to controvert the view which he briefly expresses. To finite understanding there is no possibility that the Lord our Righteousness should bear our sins, and yet be infinitely holy and righteous. This can only be known as it is revealed by the Spirit through faith. Our limited reason cannot receive it. In manifestation, the Word was made flesh, and dwelt among men, when Jesus was born in Bethlehem; but in the eternal truth of God that same Word was in the beginning with God, and the Word was God. So, Moses 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 God."—Psa. xc. 1, 2.

## OBITUARY NOTICES.

DIED—May 25th, 1889, at the residence of her son-in-law, James Campbell, Howard, Ontario, Canada, **Mrs. Catharine Kerr**, in her eighty-eighth year.

She was born in Scotland, Oct. 26th, 1801, and crossed the ocean in 1818, on the same vessel with Elder Campbell, who afterward baptized her in the fellowship of the Covenanted Baptist Church, of which for nearly fifty-eight years she remained a faithful and orderly member. As the infirmities of age increased it was cheering to hear her tell how that, after being some years under conviction, she was raised to hope by the words, "It is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night." Also, "My Beloved is white and ruddy, the chiefest among ten thousand." The next morning she was received by the church. After a few months she saw her husband (Colin Kerr) die rejoicing in hope, and these words were given her (Song vi. 6), "Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them." Her funeral was largely attended. Brother Keene accompanied us twenty-seven miles to the cemetery, where we laid her remains in the same grave where she had so sorrowfully laid her husband fifty-seven years and two weeks before. She leaves one daughter, grandchildren and great-grandchildren to mourn their loss; but we feel that

"She's gone, she's gone to realize  
Those sacred truths beyond the skies,  
And all their fullness prove;  
No more to sip the cheering rill,

But at the fountain drink her fill  
Of everlasting love."

SARAH CAMPBELL.  
NORTHWOOD, Ontario, Canada.

DIED—At his residence, near Winterton Station, Sullivan Co., N. Y., on Tuesday, at 12:30 a. m., July 9th, 1889, after a lingering illness, brother **Salmon W. Hoyt**, aged sixty-five years, three months and two days.

He was a son of the late Archibald Hoyt. He was married to Miss Henrietta S. Benedict, a daughter of the late Deacon Miner Benedict, April 14th, 1859, by the late Elder Gilbert Beebe. There were born unto them ten children, nine of whom survive, one having died June 9th, 1874. He is survived by his companion, who is an esteemed member of the New Vernon Church, four sons, five daughters, two grandchildren, three sisters and two brothers.

Brother Hoyt experienced a hope, and with several others was baptized in the fellowship of the church at New Vernon by Elder Gilbert Beebe, March 18th, 1860. On July 3d, 1886, he was chosen to serve the church as Clerk, which office he filled until his last sickness, to the satisfaction of the church. He was a good and pleasant brother, and will be much missed by the church, as well as by his sorrowing companion and children. May the God of all comfort be their stay and support in this and every hour of sorrow and trial.

The funeral services were conducted by his pastor, Elder Benton Jenkins, and all that was mortal of the loved one was deposited in the cemetery of the New Vernon Church, on Thursday, July 11th.

### MARRIAGES.

By Elder F. A. Chick, at the Primitive Baptist chapel in Baltimore, Wednesday night, April 24th, Mr. Wm. Bowman and Miss Maggie N. Street, both of Baltimore.

By the same, at the same place, Wednesday p. m., June 26th, 1889, Mr. Fred-eric Schultz and Miss Alice M. Higgins, both of Baltimore.

By the same, at the residence of the bride's sister, in Baltimore, Wednesday night, July 3d, 1889, Mr. Elijah S. Ensor and Miss Emma A. Baden, both of Baltimore.

### ASSOCIATIONAL.

THE Indian Creek Predestinarian Baptist Association will convene, the Lord willing, with the Mercer's Run Church, in Greene Co., Ohio, on Friday before the first Sunday in September, 1889, at 10 o'clock a. m., and continue three days.

Those coming by rail from the east, west, north or south will take trains so as to arrive at Xenia, Ohio, on Thursday afternoon preceding the meeting, where they will be met by brethren and friends to convey them to places of entertainment.

The association will be held at or near what is called the Eleazer meeting-house, in the vicinity of Lumberton, Ohio, which is about eight miles in a southeasterly direction from Xenia. A cordial invitation is given by the brethren of Mercer's Run Church to all our brethren and friends to visit us at that time and place.

BENJ. MARTIN, Clerk.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the South Fork Church of Mauvaisterre Church, on Wednesday before the third Sunday in August, 1889, ten miles southeast of Jacksonville, Morgan Co., Ill., about two and one-half miles south of Orleans Station, on the Wabash R. R., and about the same distance from Wood-lawn Station, on the Jacksonville & Southeastern R. R. All are cordially invited to attend.

GILES REEDER, Clerk.

THE Lebanon Association of Regular Predestinarian or Primitive Baptists will, the Lord willing, convene with the Mt. Gilead Church, Hancock Co., Ind., on Friday before the third Saturday in August (16th), 1889, at 10 o'clock a. m., and continue three days.

Those coming from the east and west will come over the O. I. & W. R. R. to Maxwell, where they will be met and conveyed to places of entertainment. Come on Thursday from the east at 11 o'clock a. m. and 10 o'clock p. m.; from the west at 4 o'clock p. m., or at 5 o'clock a. m. on Friday morning. All Old School Predestinarian Baptists are invited to attend our association, and join with us in the solemn worship of the Lord our God.

WM. H. CURTIS, Pastor.

THE Lebanon Old School Baptist Association will meet with the Harmony Church, Grant Co., Ind., on Friday, Saturday and Sunday, August 16th, 17th and 18th, 1889.

Those desiring to attend will come by way of the C. W. & M. R. R. to Fairmount, Ind., where they will be met and cared for. All lovers of truth are invited to attend. The association will convene on Friday at 10 o'clock a. m.

JACOB RICHARDS, Mod.

THE Red River Primitive Baptist Association will be held, if the Lord will, with Providence Church, Logan Co., Ky., on Saturday before the second Sunday in August (10th), 1889, and continue in session three days.

A cordial invitation is extended to our brethren, especially ministers. Those coming by rail will be met at Cave Spring Station and Ferguson, on the Memphis branch of the Louisville & Nashville R. R.

THE Des Moines River Association will commence on Saturday before the third Sunday in August, 1889, seven miles southeast of Fairfield, in Jefferson Co., Iowa.

Those coming on the C., B. & Q. and Rock Island Roads will stop at Fairfield on Friday evening. Those coming on the Fort Madison & Northwestern R. R. will stop at Stockport. There will be conveyance.

B. T. WILLIAMS.

THE First Northwestern Predestinarian Baptist Association will be held with the New Hope Church, commencing on Friday before the fourth Sunday in August, 1889, four miles southwest of Warren, Ill., on the I. C. R. R. Those coming by rail will be met at Warren on Friday morning.

BENJ. SALLEE, Mod.

### YEARLY MEETINGS.

It was resolved by our church, the Regular Predestinarian Baptist called Antioch, at Greenwood, Custer Co., Colo., that we hold a yearly meeting commencing on Friday at 2 o'clock p. m. before the first Sunday in August next, and continuing three days. On Sunday communion will be observed. Ministers and brethren of our faith are cordially invited to meet with us.

It was resolved that this notice be given through our periodicals, so that brethren in the east desiring to visit the west can so arrange the time that they can be at our meeting in August. Should any come by railroad they will come to Pueblo, where they will take the D. R. G. Road to Florence. If they will write to brother John Sanders, Wetmore P. O., he will make arrangements to meet them at Florence on Thursday before.

By order of the church.

J. H. YEOMAN, Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
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IS PUBLISHED

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 24, 1889.

NO. 30.

## POETRY.

### THE INDWELLING SPIRIT.

"He dwelleth with you, and shall be in you."—John xiv. 17.

O WONDROUS words! More wondrous grace!

Blest Spirit, can it be  
That thou, the Infinite, Supreme,  
Canst stoop to dwell with me?

Not as a transient, earthly guest,  
Who goes and comes at will;  
But through the changing scenes of life  
Abiding with me still.

Mysterious power, yet clearly known;  
For they to whom 'tis given  
To dwell with God on earth, oft find  
His presence makes their heaven.

Then, holy God, the Infinite,  
The Father, Spirit, Son,  
In fellowship with thee I find  
My heaven on earth begun.

### EXPERIENCE.

In a desert place I wandered,  
Through a long and cloudy night,  
And the shadows gathered round me,  
With no ray of heavenly light.

All my sins, as high as mountains,  
Rose before my troubled view;  
Doubts, and fears, and vain delusions,  
Added to my sorrows too.

Long the way, and dark and dreary,  
Rough the path, and steep and wild,  
And I grew foot-sore and weary,  
By my sins and guilt defiled.  
Bowed beneath my weight of trouble,  
And distressed on every hand;  
But when earthly help had failed me,  
Jesus kindly took my hand.

He raised up and bade me trust him;  
Gave me life, who once was dead;  
Gave me sight to look unto him;  
Smiled, and all my troubles fled;  
Led me high upon the mountain,  
Far from doubts, and far above;  
In green pastures, by still waters,  
Filling me with peace and love.

O what joy and peace possessed me!  
Then my grateful heart could sing,  
Praise the Lord, O praise him ever;  
He's my Savior, Lord and King.  
Then I thought, I'm free from trouble,  
Smooth's my path, the way is clear;  
But, alas! soon in the valley  
I was plunged, in doubt and fear.

For I found out, to my sorrow,  
Sin still reigned within my breast,  
And between the flesh and Spirit  
Found but little peace and rest.  
But in times of darkest trials,  
Often almost in despair,  
I have found my help in Jesus,  
For there's always solace there.

Trials to us are appointed—  
May we kiss the chastening rod;  
Let us heed the admonition,  
"Be still; know that I am God."  
When our journey here is ended,  
And the hour of death has come,  
We will hear the welcome summons,  
Child, your Father calls, come home.

SARAH E. RUNKLE.

MACOMB, Ill., March, 1889.

## CORRESPONDENCE.

Ghent, Ky., June 25, 1889.

DEAR BRETHREN BEEBE:—Moses closed the blessing that he pronounced on the children of Israel with these words, "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."—Deut. xxxiii. 29.

After these words were spoken, Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, and from that lofty eminence beheld that land which the Lord swear unto Abraham, unto Isaac, and unto Jacob, saying, "I will give it unto thy seed." But he could not enter that land, for he was the representative of the law covenant. But he beheld it, for his eye was not dim, nor his natural force abated. While the law could not enter into the gospel dispensation, prefigured by the land of promise which flowed with milk and honey, yet it looked into it by its more than wonderful figures, types and shadows. The Lord had said unto Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." That the children of Israel were a type of spiritual Israel is a truth so plainly taught in the sacred volume that we need not now stop to demonstrate it. You, dear saint, were in bondage, led captive by the devil at his will, as completely as were the children of Israel when in Egypt. Then you had hard task-masters (the world, the flesh and the devil), and they were saying to you continually, "Work, work, work." But when you, like the children of Israel, were delivered from that bondage, you, like they, began to wander; but you knew not whither you went. Even then you had a leader, but he could not lead you into a land of rest, for he was the representative of the law of sin and death. When he had led you to the borders of spiritual Canaan, he could go no further. You then did not desire the company of that leader any longer. Under his leadership you had long been hearing the awful thunderings of Sinai, saying to you, "The soul that sinneth

it shall die." Jordan had to be crossed before the children of Israel could enter natural Canaan; and when they were on its banks it was full to overflowing. The name Jordan means judgment. They must cross that river before they could enjoy the delights of that land which had been promised them. You, dear saint, must cross, must pass, that judgment. When you by a sweet and precious faith beheld your great Leader, Jesus, who by his own power has driven back the waters of that river of judgment which you so much dreaded, it was then you could appropriately cry out, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?" Under that great Leader you were then about to enter the church, where the thunderings of Sinai could no more disturb your rest. In that spiritual Canaan there were many mansions of rest. Your great Leader, Jesus, had led you into that peaceful abode of the saints, and said unto you, "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." Under that law covenant you had been toiling, working, and finding no rest. Like Israel of old you had been laboring; but now by faith you beheld your great Deliverer, who was made the end of the law to you; who had for you and in your room and stead fulfilled it in all its jots and tittles. Then surely you had great cause to rejoice and be happy, and from the deepest recesses of your heart to accept in its full extent that language of inspiration, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?" But when Israel entered Canaan, Jericho was before them, and it must fall. There were also there the usurping tribes. They had taken possession of that land, which was not theirs. They must be driven out, or sorrow and affliction would befall Israel. The Lord said unto them, "Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee."—Ex. xxxiv. 11, 12. But they failed to obey that command of the Lord. It is written, "Yet it came to pass when the chil-

dren of Israel were waxen strong, that they put the Canaanites to tribute, but did not utterly drive them out." They proved to be a sore curse to Israel. But you, dear saint, will remember that the church, the kingdom of the Lord Jesus Christ, was set up on the earth, and all the members of that kingdom had an earthly relationship, with all the corruptions pertaining to that relationship; and when you were led by your great Leader into the sweet and ever-precious enjoyments of that kingdom, you were not enabled to drive out entirely the Canaanites (the corruptions of that earthly nature), and they have been a snare to you all through your earthly pilgrimage. The corruptions of that Adamic nature, represented and prefigured by those Canaanites, have not been utterly driven out, and O how often have they become a snare unto you. Yes, when you have waxed strong, full of pride and boasting, and numbering your hosts, and full of vain glorying over your money, it was then that those corruptions, prefigured by the usurping nations in the land of promise, drove you into captivity. The candle of the Lord then ceased to shine about you. You then forgot that your Lord had said to you, "Unto this man will I look, even unto him that is poor, and of a contrite spirit, and trembleth at my word." When your confidence was fixed on earthly things, and your trust in the power of money to aid your Lord in carrying on his work, you ceased to tremble at his word, who had said to you, "Not by might, nor by power; but by my Spirit, saith the Lord of hosts." Who also had said to you, "It is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy." When you then saw the Canaanites in your land, and by reason of their presence was driven into captivity, you, like your prototype, the children of Israel, were made in deep sorrow to cry out, "How shall we sing the Lord's song in a strange land?" The glories of Zion were not then before you, and you wept because you were by the rivers of Babylon, which mean confusion and strife; and in sorrow you hung your harps upon the willows in the midst thereof. Ah, yes, you could not sing with the heart and with the understanding in that land of confusion and strife. But let us remember that Israel was delivered from Babylonish captivity; and so you, dear saint, by the same mighty

JUSTUS, Pa., June 19, 1889.

power will be delivered from that captivity into which you are so often led by the corruptions of the flesh. Your Lord has for your comfort said to you, "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord?" You will be saved as completely from that captivity as was Israel of old. But you will remember that salvation is by the Lord. Yea, you will return and come to Zion. When Israel returned from Babylon they found the walls of Jerusalem broken down; but they were brought back to rebuild them. So you, dear saints, will be saved with an everlasting salvation. But when you are brought back from captivity, from wandering after strange gods, and behold your spiritual Jerusalem with broken walls, you will readily say, "An enemy has been here." The enemies of Israel which broke down the walls of Jerusalem were an apt figure of those who have been laboring throughout the gospel dispensation to break down and destroy the glorious walls that surround our spiritual Jerusalem. Those walls are the unchanging attributes of our God. It is written, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." But of those who labored on the walls of Jerusalem in rebuilding them it is written, "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded."—Neh. iv. 17, 18. So it is in this gospel dispensation. The enemies of the Zion of our God are as numerous and as vigilant in opposing her being built up as were the enemies of Jerusalem in the days of Artaxerxes. But in this day they are laboring to build a mock Jerusalem, and the materials they are using are hay, wood and stubble—all perishable, and of an earthly character. It will be remembered that builders never make the materials for the building. Man possesses no creative power. But in these degenerate days many are claiming that by the means they are using they are instrumental in creating the heirs of immortal glory. O what ignorance of sacred things! The Lord by the prophet says, "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." But the true builders, the ministers of the everlasting gospel, in their great work and by preaching that gospel are gathering into spiritual Jerusalem those sons and daughters which their glorious Lord hath created for his own glory. But they go forth armed. With one hand they hold a weapon; yea, they every one have

his sword girded by his side. That sword is the sword of the Spirit, which is the word of God. To them the apostle said, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day." Surely this is the evil day spoken of by the apostle. Peter describes these days, saying, "But there were false prophets 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." Those who deny God's eternal, unchanging and electing love, and those who deny his infinite wisdom in predestinating all things after the counsel of his own immutable will, deny the Lord that bought them. The prayer of the dear saints is that God may reveal to them more and more of his great and wondrous character. When their prayers are answered they grow in grace and in a knowledge of the truth as it is in Jesus. In him dwells all the fullness of the Godhead bodily, and hence in him dwell all the infinitely glorious attributes of our God; and to deny any of them is to "deny the Lord that bought them." Then what fear seizes us when we are meditating upon this more than wonderful subject, lest we in our ignorance deny in some form and to some extent his omnipotence, his great and (to finite minds) his incomprehensible power, or deny his omniscience, that wisdom which comprehends all things, present, past and future, from the creation of the seventy millions of stars that bespangle night's sable arch, even to the falling of a sparrow; or deny his omnipresence, that attribute of our God which fills the hearts of his saints, sometimes with joy, and sometimes with fear. It affords them joy and rejoicing when they can truly hope, trust and believe that he is ever present with them, to protect, comfort and uphold them amidst all the sorrows and afflictions through which they are called to pass while in their earthly pilgrimage. But they greatly fear and tremble when meditating upon that attribute of their God, knowing that he is ever present, beholding their erring ways, the deep-seated corruption of their frail and sinful nature; or doubt his immutability, that attribute of our God by which, when the dear saints have passed through seasons of darkness and gloom, they are made to inquire with the psalmist, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forevermore?" Amidst that gloom and sorrow he comes to them in his immutability, and says, "I will never leave thee nor forsake thee." "I am the Lord, I change not; therefore ye sons of Jacob are not con-

sumed." It is then they are made to rejoice in God their Savior, knowing that if he could change, their sins and their iniquities are sufficient to cause him to turn from them and let them sink to rise no more; or doubt his holiness, and say with vain, sinful mortals, "If God saves some with an everlasting salvation, and does not give all a chance to be saved, he is not just, is not holy." But the saints rejoice in his holiness, in his righteousness, hoping and trusting that his righteousness has been imputed to them, and that ere long they will be clad in that robe of righteousness wrought out by him for them, and enter that blessed abode where they will sin no more, where this corruptible will put on incorruption; or doubt his justice, not remembering that it is written, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Yea, and not remembering that inspiration hath declared, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face;" or doubt his love, of whom it is written, "God is love." But the dear saints greatly rejoice when they by the power of the Spirit are enabled to behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. It was that love that caused our glorious Lord to lay aside the glory he had with the Father before the world was, and take upon himself a body, in which he was so poor, so far as this world's goods were concerned, that 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." Yea, it was that everlasting love that he had for his people which caused him to pass through the sorrows of Gethsemane, and the torture of Calvary, that he might bring in everlasting righteousness and redemption to his people. Beholding this most wondrous love, his saints in humble resignation can most sweetly sing,

"Grant me this one request,  
And I'll be satisfied,  
That love divine may rule my breast,  
And all my actions guide."

These are the seven spirits that are before the throne, and are sent out into all the earth. Wherever God's dear people are, it matters not whether in a lonely prison, or wandering in a dreary desert, these glorious attributes of our God are there to sustain, uphold, comfort and protect them. When realizing their wondrous presence and saving power, surely they in ever-precious faith can with joy cry out, "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?"

May those who read these feeble and rambling thoughts be blessed with that sweet and precious faith that enables the dear saints to behold the ineffable glories that shine forth in that blessed name that is called Wonderful, is the prayer of this little one.

H. COX.

DEAR BROTHER:—I have been greatly comforted in reading some of the letters of the little ones in the SIGNS OF THE TIMES, telling of what the Lord has done for them; and I feel impressed to tell you something of the goodness and mercy of our dear Lord, and of what I hope have been his dealings with a poor, vile sinner like me. Should you deem it worthy of a place in your paper, and for the comfort of those dear children of God whom I have been made to love, you may publish it.

When a boy I was taught that there was a God who sees all things, and that unless I was good and obeyed his commandments I would be lost, and at the end of the world I would be cast into an everlasting fire. To escape this awful punishment I was taught that I must obey him; and when I did anything wrong I must ask him to forgive me. When twelve years old I left my home to live with a family in Sterling, Wayne Co., Pa. This family were very strict Methodists, and were anxious that I should attend their meetings every Sunday, and go to Sunday School, which I did regularly for about two years. The first winter I was there I attended their revival or protracted meetings, and was influenced by the minister and others of the older members, and by seeing my young playmates go forward for prayers, to ask them to pray for me. We went on the so-called anxious seats for several nights, and after they had prayed for us we were asked if we felt any better, or if the Lord had forgiven our sins. I could not answer as some of my young friends did; and after praying for me a long time, I was taken on six months' probation, and was told if I was a good boy during this time I would be baptized and become a member of their church. I felt no different when the time came around; but as they thought I had been a good boy, being advised by a number of the older members, I consented to be sprinkled and become a member of the Methodist Church. They seemed anxious that I should be a good boy, and told me to keep on praying to the Lord to forgive my sins, attend their Sunday School, and read my Testament; and I tried for awhile to do as they told me to. When I was fourteen years old I left this place and came to Scranton to work. They gave me a letter to present to the minister at Scranton, so I might become a member of his church; but as I was among strangers, and did not care any more about going to meeting, I neglected to say anything about my letter to any one. The following summer I came up in the country, and for the first time in my life I heard an Old School Baptist minister preach. I did not understand what he said, but somehow it seemed very different from any sermon I had ever heard, and the people seemed to have a

feeling for each other very different from the people of other churches. This was twenty years ago this summer; and I have always looked on these people as being so much better than others, that I have had a desire during this time to be like them. I have never attended Sunday Schools or other meetings since then. I remained in Scranton and Wilkesbarre until eight years ago, when I came up here, and have attended the Old School Baptist meetings when convenient, having no desire to attend other meetings, and have often felt as though I would like to be worthy of a home with them; but they seem as far above me as the heaven is above the earth. I had given up reading the Bible, as I had plenty of other reading I liked better. Last fall I began to see that I was a great sinner. This feeling seemed to grow stronger each day, and last winter I was reading the Bible most of the time; but instead of making me feel any better, I seemed to grow worse all the time, until I thought I should certainly die. For four months there was no rest for me day nor night. My burden was so great I could not sleep, and many times I wanted to die to get rid of this burden. This feeling was so strong at times that I had serious thoughts of taking my life; and now I can see that it was nothing but the power of God that kept me from it. For some time I would take something to make me sleep; but I had such horrible dreams that I determined to die rather than pass through such feelings. For many nights I did not sleep any, and became so weak that I felt as though I must die. I felt that hell was my portion, but I was perfectly reconciled to such a fate. I had not tried to pray for twenty years; and as it seemed as though I was not permitted to die, I cried to the Lord to have mercy on my soul; but my sins were so great that I could not pray as I had been taught, and all I could say was, "O Lord, have mercy on me." But I sank deeper and deeper, until it seemed that I must certainly die; and though I felt willing to die, I could not; and when it seemed there was no hope for such a vile wretch as I, the Lord in his great mercy took this awful burden from me. On the night of March 19th last, after sitting up until nearly morning, I went to bed, thinking I would die before morning; and as I was lying on my face, crying to the Lord for mercy, I heard these words, as if spoken to me, "Trust in the Lord! Trust in the Lord!" These words were so distinct that after hearing them repeated several times I thought I must ask my wife if she could not hear them; and just as I was going to speak to her the voice ceased speaking, and all at once my burden left me, so suddenly that I felt like a different being, and a feeling of peace and rest came over me, until I fell asleep. The next morning I awoke in a happy state of mind, which lasted for a day or two,

when I began to think of going before the church here, which had seemed so pure to me for twenty years, and tell them my feelings. For several days I was in great trouble of mind, for I could not help thinking about it; and I seemed to be such a miserable, vile sinner, I could not tell these people about my feelings. But this desire grew stronger, and I could not help thinking about it. Then these people would seem so pure, and so much better than myself, I determined I would say nothing to any one on this subject. I tried to get my burden back, but could not. Then these words came to me one day, "We know that we have passed from death unto life, because we love the brethren." O what a love I felt for those people, and how unworthy I was to think of asking for a home with them! Elder Vail preached here in the little school-house the next Sunday, and it seemed the Lord led him to speak of the trials and afflictions of the saints of God, and he told of my doubts and fears in such a way that I thought he must know what I had passed through. For a short time I felt that the Lord in his great goodness had shown mercy to poor, wretched me, and I wanted to tell Elder Vail about it, but felt too unworthy. A few nights after this I had a beautiful dream, which left such an impression on my mind that it seemed I must tell some of those dear people about it. It seemed so pure to me that I felt it must come from the Lord. I dreamed I was with those people in the little school-house, Elder Vail being there with the others, and I heard a lady relate her experience before the church. Her words were very simple, but everything seemed so beautiful, and each one looked so pure, that I felt unworthy to be there. As soon as the lady took her seat she looked so beautiful that I hardly knew her. Then it seemed that if I would tell those people my experience I would look as they did. This feeling was in my mind in the morning when I awoke, and I felt very sad when I realized it was only a dream; still it seemed so beautiful to me that I thought I must tell them about it. But this feeling of unworthiness would come over me at times, and I asked the Lord to lead me to do what was right in his sight about asking a home with those people. I prayed for more evidence from the Lord to tell those people of his dealings with me. A few nights after this I dreamed I was with those same people, and Elder Vail and some of the members were seated in the centre of the room to pass on my experience. I had not told them about it, but it seemed they knew it; and when I realized their purpose I tried to leave the room, but could not, as the doors were locked. So I knelt down in a corner where they could not see me, until one of them spoke and said, "This is a true experience of a child

of God." These words seemed very dear to me, and I arose; and though I felt unworthy to be with those people, I could not leave them. For a day or two I thought I would go before the church at the next meeting and tell them how good the Lord had been to me; but I felt so unworthy that I could not make up my mind to do so. I had felt better for some time, and had been given a little strength so that I could work a little; and while in the field one day, soon after this beautiful dream came to me, these words were spoken to me, "Made white in the blood of the Lamb." I looked around, but saw no person. They were spoken several times, and left such an impression on my mind that I felt I must know what they meant; and somehow it seemed they must be in the Bible. I looked for them that night and the next day, but did not find them. The next morning I thought I must go into the field to work, and just as I commenced my work those words were spoken to me again. At first I thought I would not listen; but they seemed to be spoken louder and more distinct, until I felt compelled to leave my work and go to the house; and as it seemed they must be in the Bible, I searched it until nearly night, without success. Then I looked in the concordance, and was referred to the seventh chapter of Revelation, fourteenth verse. When I opened the Bible to this chapter I was impressed to go into another room, where I could be alone. Then I was led to read from the first verse. I read from the first to the ninth verse, and it seemed very clear to my mind. From the ninth to the fourteenth verse inclusive it seemed like a great revelation, and everything described there seemed to pass before my eyes, and such a feeling came over me that I cannot describe it. I saw the great multitude arrayed in white robes, and before I fully realized my natural surroundings I looked to see if I was arrayed in one of those white robes which I saw. Then these precious words were spoken to me, "Trust in the Lord! Trust in the Lord!" These words seemed very dear to me, and I felt like praising the Lord. The first words that came to my mind were, "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." "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." I cannot express my feelings at that time; but I had received a blessed hope, and I wanted to sing praises to the Lord for his great goodness and mercy, and to trust in him forever and ever. Elder Vail came here the next Saturday. I went to the covenant meeting in the little

school-house; and what seems so strange and beautiful, I heard the same lady I had dreamed about relate her experience to the church, and it seemed exactly as I had dreamed it a month before. I had never said a word to her nor to any one on the subject before this dream, and did not know at the time of my dream that she intended to go before this church. But as I had said nothing in regard to my feelings, I did not expect to have the privilege of stating my mind at that meeting; and when she sat down, I felt sorry I could not tell those people what I hoped the Lord had done for me. When Elder Vail asked me if I had anything to say, I felt so unworthy to speak that I had to ask the Lord for strength before I could say a word. After telling them some of the things I have tried to write, I sat down, when Elder Vail was so kind as to ask me if I had a desire to be baptized. I do not know what my answer was; but I was baptized the next morning, and became a member of this church, which had looked so pure to me for twenty years.

May the Lord keep me from bringing reproach upon this church, is the prayer of a great sinner, who believes that salvation is of the Lord, and of the Lord only.

G. W. GOODRICH.

OZARK, Ala., July 2, 1889.

DEAR BRETHREN BEEBE:—In taking a retrospective view my mind is drawn out in love for the dear readers and contributors of the SIGNS. About ten years ago I saw some old copies of the SIGNS in West Virginia, where I then lived; and after reading them I was made to greatly rejoice, to think that God had a people in New York who were contending for what I had experienced. I wrote brother G. Beebe to send me some copies, and I read them, and O the joy of soul I felt! They bore sweet news from a far country to me. Eventually I found a sketch of dear Elder G. Beebe's trials of life, and of his firmness through the mission schemes. I read of his firmness, that he would fight the whole host of the enemy, having the Bible on his side. One could chase a thousand, and two put ten thousand to flight. He became greatly endeared to me, and the SIGNS. I often thought of the severe trials of the SIGNS. After awhile brother Beebe was taken away, which was sad news to the saints throughout his acquaintance. But God had prepared others to wield "The sword of the Lord and of Gideon," who have and are yet earnestly contending for "the faith once delivered to the saints." I am made to thank God for such gifts as Elders Beebe, Durand, Chick, Purington, Vail, Francis, Lively, Jenkins, and others, who are so firm and steadfast, and will not yield one point of the blessed gospel to suit the carnal notions of men. Many times I had a desire to



see the dear brethren, but on the account of extreme poverty (in which I was reared) I had no idea the brethren would condescend to speak to me. I was brought up in obscure poverty, and deprived of a home, till since I began to keep house, in the year 1885. But experience has shown me that grace humbles. I had the pleasure of meeting dear brother Durand, who is a precious brother. Bless the Lord, grace brings down the high, and exalts the low, and hence brings all upon an equality. The Lord is good, yea, he is gracious, and plenteous in mercy. O that I could speak so as to forcibly impress upon the minds of every saint the importance of living in love, and endeavoring to keep the unity of the Spirit in the bond of peace, that there be no root of bitterness among them; that they be of one mind one toward another; that they strive not about words to no profit; that they bear one another's burdens; that they speak no evil of each other; that each member walk so as to have a good report of them that are without; paying their just debts, telling the truth, wronging no man, living soberly, and staying away from the assembly of the wicked. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I believe that we can say too much on points, and have certain hobbies, until we ride them to death, and the children of God not be comforted. There is a fullness in the gospel. We should not fall out with brethren, even if they preach in a different manner from what we do, just so as they are sound. I have heard brethren say, "I do not believe in the absolute predestination of all things." Yet they say, "God is the Sovereign of the whole universe, and controls all things in heaven, earth and hell, and makes everything subservient to his will." Now, what is the difference? Neither believes anything takes place by chance. Both believe that God works all things after the counsel of his own will. Neither believes that God by his Spirit influences the wicked acts of men. Both believe he is a Sovereign, and holds the keys of death and hell. Then, brethren, let us not cavil over this matter. I am confident the brethren are together on these points, if they could only understand each other's meaning; for those who hold the predestination of all things believe in good works as much as others. I am called an absolute predestinarian; yet I do not use the word "absolute" in speaking, for I do not consider that it makes it any stronger. I have ever tried to use scriptural expressions in speaking on these points, and the brethren all seem to indorse my views where I have spoken on the subject. I love the doctrine preached in its purity, giving all glory to God. I believe if God has chosen me to salvation, that my steps are ordered

of him, my days are set, and I will live until God ordained in eternity that I should die. Demons, cyclones, nor anything else, can take my life until God calls me hence. O that I could write a word of encouragement to the little ones who feel bowed down in spirit! But God will never leave you nor forsake you.

May the Lord bind us all together in love, and give you grace to bear with the imperfections of my poor scribbling. Count it an error of the head, and not of the heart, when you find errors. Pray for poor me in my afflictions. Finally, brethren, farewell.

LEE HANCKS.

LOUVALE, Ga., June 25, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—The SIGNS has so often edified me that I now feel impressed, as much as in me is, in my feeble way to make an effort to write for the edification of the household of faith. To edify, I understand, means to build. Whether it means to build up or not, I do not know. The gifts to the church of God are for the edification of the body, the church; and the ability to write or speak things that comfort the saints and encourage them in every good word and work, is the way this edifying process (if we should so call it) goes on. When one writes his travail of soul, and his deliverance, that comforts another who is under similar trials. When one writes upon some deep doctrine, and uses the light God gave him, in speaking or writing thereon he edifies the church in that point of doctrine. There are diversities of gifts, but all are for edification. When a minister comes with a message of love, and delivers it in the spirit of love, he edifies the church, which is prepared, and does receive it. If I should write some encouraging news to the saints, it would edify them. I have been edified in reading a communication on a call to the ministry, or rather as the writer touches upon his call, and gives good evidence that he is called to the work. When a brother in a defensive way writes in defense of the glorious faith once delivered to the saints, that strengthens me, and builds me up in my faith, and causes me to rejoice in this, another witness to the same glorious truth that has comforted me by the way. Should one write about how vile he feels himself to be, I have another witness: I feel the same. When one says, "O wretched man that I am! who shall deliver me from the body of this death?" I feel that also. Again, another has reached some summit of joy, and speaks of gladness of soul. So do I. Thus we see we are often edified not only by the testimony, but by the witness also. One more has appeared among the number of the redeemed host of God. One tells of a vision or appearance of the Lord to him in a sore ill that has befallen him, and

how the appearance of the Lord drove away his care. We feel then that we are enriched in all things; that even our sorrows end in joy, and afford us evidence needed for our situation and surroundings; and we can truly say, The Lord is good: he is a stronghold in the day of trouble. We read articles from brethren, speaking or writing upon the character of our God; how sublime and glorious is our God, in praises; that he is the mighty God, the great "I Am that I Am;" that he is high and lifted up; that he rideth in his excellency on the sky; that his exceeding highness becomes dreadful; that he is infinitely holy; that he is covered with light as a garment; that he dwells in that light which no man can approach unto. Again, it is written, "The Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "He that hath seen me, hath seen the Father." He was made of a woman, made under the law, that he might redeem them that were under the law.

Have we indeed been with the Lord? Do we know him? If so, then the remembrance of these things gives us strength. Has he appeared unto us as the chief among ten thousand, the one altogether lovely? Is he not more to us than the sons? Is there any on earth or any in heaven to be compared to him? He is our all, our hope, our joy, our sanctification and redemption. We have a right to glory in him, and none can forbid, for he is worthy. David could say, "My soul shall make her boast in the Lord." Does he love us? He spake to Jeremiah of old, saying, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Will that love ever grow less? Will it ever die? Love is compared to fire which dries up all water; and the waters cannot quench it. "And you hath he quickened, who were dead in trespasses and sins." "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." He loved us while we were dead in sin. He loves us, and says he will love us unto the end. What has he prepared? A soul-reviving feast, that we may eat and be full. God grant us the appetite to continually feast upon the glorious things of his kingdom, the fruit, the precious things from the ancient mountains of election, and the precious things from the lasting hills of predestination, and to know assuredly that our God is the God of heaven and earth, the God of Abraham, Isaac and Jacob, the living God of Daniel and Elijah. He is God, and besides him there is none else. He reigns, and does his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, nor say, What doest thou?

W. LIVELY.

NEWARK, Del., July 7, 1889.

DEAR BRETHREN BEEBE:—Inclosed please find a copy of a letter written by sister Sally Truitt, who was afterward married to E. J. Adkins. Her obituary notice appeared in the SIGNS some months ago. She had many warm, devoted friends, who will no doubt be glad to see something from her pen. Those who knew her best loved her most.

Yours, as ever, in hope,  
J. L. STATON.

SNOW HILL, Md., June 11, 1877.

MR. AND MRS. CRAVEN—DEAR BROTHER AND SISTER:—I feel that I cannot forbear writing a few lines to you this afternoon, for my thoughts have been with you ever since I parted with you at your pleasant home. I do not think I have ever met with strangers toward whom I was so drawn out in love as yourselves, and I do feel unworthy of ever being a visitor of yours. I can truly say that being at the meeting on Sunday, and being at your house, was the most pleasant part of my visit. I know that we had good preaching at the Delaware Association, but it was not for me to get hold of it. I enjoyed the meeting at Cow Marsh very much, also at brother Meredith's, and the last day in particular at Southampton. I can never describe my feelings on that day, though I had had the same feelings before. Language fails to express them. I suppose that you, dear brother, have had the same feelings but a short time since. As we came into the church at nearly the same time, there seems to me to be a nearness between us, though you seem to be so far superior to me that I do not feel worthy of your company. If you ever feel as I have described, just think of me, the least of my Father's flock, and say to yourself that you are not alone.

"Such simple soul I fain would be,  
The scorn of man, the joy of thee,  
The parlor guest and friend.  
Do make me, Lord, a little child,  
Bright, simple-hearted, meek and mild,  
And loving to the end."

If I know my own feelings, I want to be just like these last three lines describe. If there is one place more than another that I love to be, it is at the feet of the brethren. When I started from home for the associations I thought, Surely I have no business going to these meetings. Why not stay at home, and let some one go that can feast upon them? My heart (if indeed I had any) seemed a hard stone. I felt that I had no love for myself nor for anybody else. Satan was surely with me, and it seems to me he stays with me nearly all the time; but when I am freed from him, if but for a short season, and can view the Savior's love, O how different it is with me! It is like Elder Chick's subject, or the passage of Scripture that he spoke from on the last day of the meeting. It reads thus, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" What

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 24, 1889.

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.

### IT REPENTED THE LORD.

DEAR BRETHREN BEEBE:—Please give your views through the SIGNS OF THE TIMES on Genesis i. 31, and vi. 6, 7, and oblige many others as well as your brother in Christ, I hope,  
JOHN H. HITCHCOCK.

R E P L Y .

“AND God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”

“And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”—Gen. i. 31; vi. 6, 7.

In endeavoring to comply with the request of our esteemed brethren by giving our views upon the verses above quoted, we wish to be understood as distinctly disavowing any attempt either to explain to the natural mind the mysteries which God has hidden in this record, or to apologize for what God has clearly and explicitly declared concerning his own eternal will and the works which he has wrought. The pride of the carnal mind assumes the right to pass judgment upon what God may do, or what he must not do; and some who claim to believe the Scriptures, will deny what is plainly written therein; because they cannot understand how God can be just in the exercise of his sovereign will in his providential government. With those who take that position we have no occasion to argue. They can only be brought to a knowledge of the true God by the revelation which comes alone from the personal manifestation of the Spirit of truth. That mind which is enlightened by the indwelling of the Spirit of Christ will never presume to sit in judgment upon the works of God. When the dispensations of his providence are dark and mysterious, the Spirit always inspires the confession, “I was dumb, I opened not my mouth; because thou didst it.”—Psa. xxxix. 9. This is the Spirit which was in our Lord Jesus. He said, “Even so, Father; for so it seemed good in thy sight.”—Matt. xi. 26.

In the record given concerning the creation of the heaven and the earth, as it is written in the first chapter of this book of Genesis, nothing appears to the natural mind beyond the wonder of the beginning of the material universe. This is all that reason can grasp, or that the mind of man can comprehend. But it is when the Spirit of truth takes of these same things, and shows the testimony of Jesus in them, that

own vine and fig tree, according to the dictates of their own consciences, where none dare to molest or make them afraid. Dear brethren, we do feel, if we know our own hearts, to bow at the feet of our blessed Lord and Master, in humble obedience to his holy commands, and strive to walk in the order of his house, blameless before him in love, with an eye single to the glory of God and the honor of his cause. The name of our little church is “The Regular Predestinarian Baptist Church of Christ called Salem,” and is situated in Lancaster Co., Nebraska, four miles southeast of Cheney, and two and one-half miles northwest of Bennett. Our meeting days are the third Sunday and Saturday before in each month—on Saturday at two o'clock, and on Sunday at eleven o'clock. And now, brethren and sisters, far and near, we cordially invite you to come and meet with us, and rejoice with us in the hope of our salvation through the atoning blood and righteousness of the Lord Jesus Christ, who is at the right hand of God, interceding for the redeemed, whose names were written in the Lamb's book of life from the foundation of the world. Brethren, pray for us, that the God of all grace may reign in our hearts, and lead and direct us in the way of all truth. May we be enabled to see eye to eye in his kingdom, and ever be found earnestly contending for the faith that was once delivered to the saints, inquiring after the old landmarks, and striving to walk therein. This little church has chosen Elder James H. Ring, one of her members, to serve her as pastor. He is a beloved brother for the truth's sake. He is not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. May we be enabled to realize the sweet promises of our blessed Savior, “These things 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.

For the benefit of those who may desire to write to Elder J. H. Ring, his post-office address is Cheney, Lancaster Co., Nebraska.  
Your unworthy brother in hope,  
JOSEPH BRUCE.

ELMIRA, N. Y., July 1, 1889.

G. BEEBE'S SONS—I wish to ask a small space in your paper to let the many friends know of my whereabouts. I came from the Warwick Association to my home in Elmira a very sick woman, and am now at the Arnot Ogden Hospital. My disease is gastric malarial fever of a very severe type. I think I am slowly recovering. On account of the recent severe floods here, my home is not suitable to live in till repaired some. I shall go, when able to do so, for a time, and board in the country, where I can be nursed back to life again, if it is the Lord's will to spare me.

MRS. C. M. HERRICK.

David said to Saul, Let no man's heart fail because of him. Thy servant will go and fight with this Philistine. And Saul said to David, 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. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.” It has always been a surprise to me that a slender youth would go forth to fight a giant in deadly combat; and in his own strength it would have been madness for him to have attempted it; but he went in the strength of the Lord. To my mind David was a type of our Savior, and Goliath was a type of the adversary, or Satan. Now we know the children of God are in great fear until God delivers them from the power of the evil one; but when our spiritual David slays the lion and the bear, and releases us from their power, then we can go forth singing and praising the Lord. When the Lord speaks to us, we know that we are the one spoken to, and never are left in doubt as to whether the word was meant for us, or for some one else. I have no fellowship with those who say that we are left to choose whether we will be saved or not. To my mind we have no choice about it; but it rests with him who commands, and it is done. He speaks, and it stands fast. For this God is our God forever and ever: he will be our guide even unto death.

The above is at your disposal, brethren; and if you think any of God's people can be comforted by its perusal, you are at liberty to publish it.

Yours in love,  
HORACE BEAKES.  
MIDDLETOWN, N. Y., July 10, 1889.

ROCA, Neb., June 19, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—By request, I will write a few lines in regard to the notice of this little church, which we feel to believe has been planted by that God who rules in heaven and earth, who is everywhere present at all times, and guides and directs his children in paths of righteousness. Yes, our God hath declared that he will keep them as the apple of his eye. He dwells in their hearts, and has declared that he will never leave nor forsake them. He has once more been pleased to remember Zion in her afflictions, and hath heard the crying of his poor little ones who have been separated far from the fold of God, and been deprived of the privilege of meeting with the saints of God to worship him under their

he said about that was good to me. I felt that I knew something about it. O how pleasant such seasons are to me! I am just a little, weak child, and can only take such assurances as are sent to me. I get sometimes to feel very tired of this world, and long to go and be with Jesus and the saints who have been called home, to endure no more pain and suffering forever. Forever! O what a vacancy there seems to be in that word! yet a fullness, to be forever with Jesus. I can only get a glimpse of eternal things once in a long while, and then language fails to express even the least of my thoughts.

I think I must bring my (perhaps) tiresome scribble to a close. I do feel too little to take my pen to address you. I feel, I hope, thankful for your kindness and attention to me while at your house, and also at the association. I feel very sure that whatever may come upon me I shall never forget you. I send love to Elder Durand, with whom I never had much acquaintance until we were together at your house, and whom I love dearly for the truth's sake; and that love everybody does not know about. Surely and truthfully we are a peculiar people. My mother and father join me in sending love to you both, and also to Mary and her husband. If you think this worthy an answer, I would dearly love to hear from you.

I remain your sister and friend,  
SALLIE M. TRUITT.

“WHAT have I now done? Is there not a cause?”—1 Sam. xvii. 29.

I will write some of my meditations concerning these words of David, in answer to his brother Eliab. To me there is much comfort contained in this portion of Scripture, and in these words we can sometimes answer those who rebuke us. “What have I now done? Is there not a cause?” “And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?” “And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?” The occasion of which I write was the time Goliath defied Israel, and also Israel's God. In our case, when we are fulfilling what is manifestly the will of God concerning us, we can answer those that rebuke us, “What have I now done? Is there not a cause?” “And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And

their true meaning is made known. God has not given his inspired revelation merely to instruct the natural mind concerning temporal things. Our Lord says these Scriptures are they which testify of him. To him give all the prophets witness; and John wrote by revelation, saying, "The testimony of Jesus is the Spirit of prophecy." No interpretation of Scripture is correct which fails to bear witness to the doctrine of God as it is revealed in Jesus the exalted Savior of his people from their sins. This testimony is borne by the whole inspired word when seen in the light of the Spirit; and no portion of that word can bear witness to any other doctrine, for it is all one testimony. It is not given to satisfy the profane curiosity of the sinful mind of men; but "that the man of God may be perfect, thoroughly furnished unto all good works." This inspired definition of the use and object of the Scriptures forbids their being regarded as a mere scientific work, whose statements may be subjected to criticism and discussion. As the sun in the natural heaven can be seen only in his own light, so the truth of the inspired Scriptures is the unquestionable test of all other truth, while itself is above all investigation. Its evidence is in itself. As axiomatic truth it is not susceptible of demonstration by any process of reasoning, while there can be no stronger proof of any proposition than the evidence that it is sustained by the testimony of the Scriptures. All our theories must be tried by that perfect rule, while there is no standard given to finite reason whereby to test the truth of that rule. All finite systems and theories may be subjected to examination at the bar of intelligent reason; but the revelation which God has given in the inspired record is infinitely above the power of the most cultivated natural mind. There is no clearer display of the perfection of this testimony of Jesus than that which is manifested in its discriminating effect upon the believer and the unbeliever. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. i. 18. Nothing short of the omnipotent word of God is able to show divine truth to them that perish; therefore, it is not our design to attempt an argument by which to make the blind see, or to change the enmity of the carnal mind into the love of God. All the Scriptures are the preaching of the cross, for all testify of Jesus; that testimony can be received only by the subjects of salvation. They do not believe upon the evidence which is received through their natural reason; but by the indwelling witness of the Spirit they know the truth as it is experimentally written in their own hearts. They do not have to go even to the Scriptures for evidence of the truth, for "He that believeth

on the Son of God hath the witness in himself."—1 John v. 10.

In the first verse cited by our brother, the declaration is written that "God saw everything that he had made, and, behold, it was very good." There is vastly more significance in this record than what may be seen by the mere reading of the letter of the text. As referring to the simple work of creation, it is not wonderful that the power which brought the universe into existence was sufficient to secure the exact manifestation of what he had purposed; so that the elements of air, earth, water and fire were each developed in the proportion which was designed by the almighty Creator. That is a very mean estimate of the omnipotence of God which does not accord to him the ability to produce just such a material universe as he intended to create. Doubtless in this sense everything which God had made was "very good" for the express place to which it was assigned in the infinite wisdom of God; but when the testimony of Jesus is revealed in this wonderful work, the significance of this expression embraces more than thought can grasp; for it expands to the declaration of all the eternal counsel of the will of God. In this view of the text there is no room left for the most infinitesimal variance from that which God had made, without destroying the goodness which God recognized in the six days' work which he had completed. If reptiles had been men, or if man in his natural state had been possessed of ability to remain in his own strength sinless, the purpose of God would not have been fulfilled, and the work would therefore have been a disappointment, so that it could not have been pronounced "very good."

In order to see the full force of this decision of God in looking upon the work of creation, it is necessary to consider what is revealed concerning the object for which this work was done. John says, "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."—John i. 1-3. This was the same "In the beginning" of which the record is given in Genesis. In order that the things which were made should be "very good," they must be just such things as were suited to the purpose for which they were created. That purpose is plainly stated by Paul, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; ALL THINGS WERE CREATED BY HIM, AND FOR HIM. And he is before all things, and by him all things consist."—Col. i. 16, 17. "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."—Heb. ii. 10.

From these declarations of the design of "all things," it is evident that in the language of our text God pronounced the world which he had made, with all that was included in its creation, "very good" for the purpose to which he designed it. So it is said of the light, and of grass, and of the beast of the earth, and cattle, and even of everything that creepeth upon the earth after his kind, "God saw that it was good." It will not be claimed that in this approval of his work God pronounced the reptile a good bird, or the wolf a good lamb, or man a good angel. Each was good "after his kind." So all that God had made was "very good," because it was exactly adapted to the place for which he had designed it, in making all things for the manifestation of his eternal purpose of love and mercy through the exaltation of Jesus as the Savior of his people from their sins. As sin had not yet entered into the world, the expression "very good" could not imply a distinction between that which is righteous and that which is sinful. There was no other sense in which anything could be "very good" but in that it was just as the Creator designed that it should be. In this sense, the rapacious wolf is "very good" as well as the harmless lamb. The crooked and piercing serpent fills his station in the creation just as well as does the gentle dove. In the all embracing purpose of God all are good, each "after his kind." To claim that the will of God was defeated in the smallest jot, is a denial of his omnipotence; and without that perfection he is not God at all. Such a thought is too manifestly blasphemous to be for one moment entertained by one who hopes in the immutable promise of eternal truth.

"And the evening and the morning were the sixth day." Why is this inspired record so specific in the apportionment of each of these days of the work of creation? There is deep and important meaning in this, as in all the words of divine truth. In its literal application it shows the exact order established by the Creator, and the wisdom by which every item in the production of the material universe was fixed precisely as God designed. Man was not formed before the earth was fitted for his abode. The days are not to be understood as merely those divisions of time into twenty-four hours which are designated as days in our portion of the earth; for it must be observed that it was not until the fourth of these days that the sun and moon were made by the commandment of the Creator. Yet the first three days are defined by "the evening and the morning," just as are the days which followed the establishment of the "lights in the firmament of heaven." In the appli-

cation of this record as the testimony of Jesus, these days fitly represent the successive manifestation of the "new heavens and new earth," in the experience of those who are taught of God. In this view of their significance it is very important to the comfort of the saints that they observe the fact that there is no limitation to the day of rest. Each of the first six days was defined by "the evening and the morning," but of the seventh day, which represents that rest into which believers enter, there is neither evening nor morning specified, nor yet is any limitation of that day of rest given in the record. So it is written, "There remaineth therefore a rest to the people of God."—Heb. iv. 9. In the margin this rest is rendered "keeping of a sabbath." This is the true signification of the text. It is not a mere ceremonial observance of one literal day in seven, but an unending rest in the true sabbath of the perfect likeness of Jesus. This rest is not broken by slavish labor under the yoke of legal bondage. It is the perfection of peace in the righteousness of Jesus which satisfies the utmost demand of divine justice. As that righteousness is infinite and everlasting, so there is no limit to the rest and peace pronounced by it.

It will be seen by reference to the Scriptures that there was not anything done up to the time when God commended the works which he had made, but that which was done directly by the omnipotence of his own creating word. Hence, "It was very good." There could be no improvement upon what infinite wisdom had planned and omnipotence had accomplished according to the will of God.

(Concluded next week.)

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## OBITUARY NOTICES.

**Deacon L. T. Rose** was born April 7th, 1834, and died at his home near Jefferson, Marengo Co., Ala., Oct. 12th, 1888.

Our dear departed brother professed a hope in Christ in 1853, and united with the Mt. Pleasant Primitive Baptist Church at Jefferson, Sept. 25th, 1880. He was chosen and ordained to the office of Deacon of said church April 3d, 1881. He was also Clerk of the church, which offices he filled faithfully and well, thereby "purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus." His home and the hospitality there shown will be sweetly remembered by neighbors, friends and members of our church while life lasts. His uniform christian courtesy, kindness and love, as well as the continued encouragement in the discharge of his ministerial duties, extended to the unworthy writer of this notice, will also sweetly linger until memory and reason shall be dethroned.

We could extend this notice to an indefinite length, and yet fail to do the subject justice, as our language is inadequate.

ED. WILLIAMS.

DEPARTED this life, very suddenly, on the morning of July 8th, 1889, in Macomb township, McDonough Co., Ill., **David Runkle**, aged seventy-four years, lacking one month.

Brother Runkle was born in Champaign Co., Ohio, Aug. 8th, 1815, and was united in marriage with Miss Margaret Kiser, Sept. 8th, 1836, who was the mother of twelve children, nine of whom are yet living. She died in 1881. He professed a hope in Christ, and joined the Nettle Creek Church, in Ohio, in 1842 or 1843, and was baptized by Elder Samuel Williams. The deceased came to Morgan Co., Ill., in 1849, and in 1862 removed to McDonough Co. For many years before his death brother R. was a member of New Hope Church, which I have attended as pastor about thirty-two years, and for many years he and I have joined farms, and I have never known a better or more obliging neighbor, nor a more firm and uncompromising and well-established Baptist. He was very well read in the New Testament, and could detect a departure from the faith very readily, and had no sympathy for any form of Arminianism. He was a fine singer; and being the nearest male member to me, we often conversed about the things of the kingdom of God, and sang the songs of Zion together, and hence I miss him much. He had for some years been afflicted with spells of smothering at night, and some other ailments, but nothing serious was apprehended until he was found breathing his last breath early on the morning of the 8th. His disease was pronounced apoplexy.

His sudden demise was a melancholy shock to his family and friends. A large and solemn audience met at the residence on the 9th, and I used on the occasion the language found in First Peter i. 24, 25, which language the deceased often quoted. Elder S. L. Dark also took part in the services. His remains were buried in the Macomb cemetery to await the resurrection. He leaves children, brothers, sisters and friends to mourn their sad loss, to whom I tender my profound sympathy.

ALSO,

DIED—In Christian Co., Ill., Sept. 19th, 1888, **Mr. Francis George**, aged fifty-five years, eight months and nineteen days.

The deceased was born and raised near where he died. In 1854 he joined Fancy Point Church of Regular (Primitive) Baptists, and was baptized by the late Elder Wm. Crow, and up to his death he earnestly contended for the doctrine of God our Savior, and was a faithful and active member of the South Fork Church, where he belonged the latter part of his life. His death was caused by typhoid fever,

from which he suffered seven weeks; and during his sufferings he talked much about eternal and heavenly things, and longed to depart and be with Christ. He left his heart-broken wife, sister Mary L. George, and three daughters, with other relatives, friends and the church, to feel the sad loss of him they loved.

For reasons that I need not name, the memorial services did not take place until the fifth Sunday in June, when I spoke to a large collection of people from Job xiv. 14, Elder E. T. Sanders taking part in the services, and Elder J. Montgomery also being present. May the widow's God support our dear sister under her sad bereavement, and be to the daughters more than an earthly father.

Your brother in hope,

I. N. VANMETER.

MACOMB, Ill., July 11, 1889.

**Nancy Anna Covault** was born in Washington Co., Ky., March 27th, 1820. Her mother dying when she was quite young, she lived with her grandparents until thirteen years of age, in that county. Her father then being again married, she went to him in Hardin Co., Ky., in 1833. In January, 1834, she saw herself a great sinner in the sight of God, and went to work to get religion; but for three weeks she seemed to be sinking down to hell. Instead of getting religion, as she had thought, she was brought to see that none but God could do anything for her; and finally saying, "Lord, take me as I am," gave herself to him, and, as she expressed it, "He calmed me; but I did not feel happy, but resigned to his will." In five days from that time she went before the church, told her experience, was received, and was afterward baptized (in 1834) by Charles Stuvill. After that there was a division in the church, but she stayed on the Old Baptist side, for she saw that her experience opposed the working plan; and she said, "When I had worked up all my works, and then felt that I was sinking down to hell, and could do no more, and God calmed me, and everything looked so pretty, how can I think that I did anything to save myself? If it were left for me to do, or if there were a God that had to be helped, I know that I would be lost; and O how glad I am that there is a God who rules all things after the counsel of his own will."

In 1840 she and the family moved to Mercer Co., Ohio, where they tried the United Baptists; but things proved unsatisfactory, by bringing in things which they could not believe. They then got some brethren of the Old School to come and recognize them as Old School (seventeen of them); but, as is sure to be the final result, they all finally passed away and dissolved, and sister Covault was left alone to bear the testimony of Jesus. She finally related her experience and the order of her baptism; and, it being before the close of the general division, she was received into the Refuge Old School Predestinarian Baptist Church in Spencer-ville, Ohio, where she maintained the order, doctrine and christian walk of a consistent and humble follower of Christ.

She was three times married, three times a widow, and childless; but the Lord provided her with kind friends, a niece and her husband, to care for her in her last sickness, which was cancer in the breast, and with which she endured the most intense suffering. But God was with her to the last, and she always was ready to converse on her hope in Christ. Her life was marked with peculiar firmness of conviction, soundness of faith, charitableness for the needy, humility of mind, and a faithfulness in religious obligations that always was graced with a cheerfulness of joy, rather than as a burdensome task. Her sufferings were received and endured in a sense of God's providential care and instruction, and purified and sweetened all the principles of her worship.

I tried to address a large gathering of relatives and friends at the Quaker meeting-house near her residence, July 1st, 1889 (the day following her death), from whence she was borne to the Hankins grave-yard, where she was laid between her last two husbands, according to her request.

A. B. BREES.

SPENCERVILLE, Ohio, July 3, 1889.

**Sister Martha P. Morris** breathed her last in McGregor, Texas, in early morn, June 9th, 1889, aged sixty-one years, eight months and seven days.

Sister Morris, whose maiden name was Smith, was born in Madison Co., Tenn., removed to Arkansas in 1858, and thence to Texas in 1873. She was baptized in the fellowship of Bethesda Church of the Primitive Baptist faith, in Ouachita Co., Ark., by Elder J. M. C. Robertson. She was married to Riley C. Morris, Nov. 18th, 1857, who died March 11th, 1882, and by whom she had one son and three daughters, three of whom are married. Arka, the youngest but one, had been an invalid for many years, and a heavy charge on the hands of the deceased sister until last December, when God called her from earth. Mother Morris's health began declining some years ago. She went to Laredo, Texas, last winter, to live with her daughter Lilly, hoping to improve her condition; but God willed it otherwise. Hastening home with all possible speed, she arrived at her former home on Thursday evening before her demise on Sunday morning following. She appeared to realize her state, and that her mortal life was fast ebbing away, but rejoiced in the assurance of God's everlasting love and his faithfulness unto the end. She was firmly established in the doctrine of salvation by grace through the atoning sacrifice of Jesus, and was an exemplary christian, ever delighting to meet with the brethren and sisters for the worship of God. She did what she could. O that this great and grand obligation which each and every child rests under may be duly considered by all who have a well-established hope of deliverance from sin. We would say to the son and daughters of the deceased, You have the examples of your beloved parents, and, we trust, the evidences of your acceptance with God through Jesus' precious blood. Walk humbly before God in obedience, and may your last days be like theirs.

J. W. NORTON.

OGLESBY, Texas, July 4, 1889.

**R. E. Hagans**, daughter of Elder A. H. Hagans and Mary his wife, fell asleep on March 19th, 1889, at 6:30 a. m., in Garfield Co., Wash. Ter. She was a pleasant girl, always bright and lovely, a favorite of the writer of this notice, and fair to look upon; but she is gone, I believe, to a better world, where Christ is, the life of his people, in whom alone dwelleth immortality.

ALSO,

DIED—In the same county and place, June 24th, 1889, at 8:10 p. m., sister **Mary Hagans**, consort of Elder A. H. Hagans, aged forty-four years, four months and eight days.

Sister Hagans was a native of Louisiana, and emigrated with her parents to California in 1852. She was married to our brother, Elder A. H. Hagans, in 1865, and joined the Santa Rosa Church of Old School Baptists, of which Thomas H. Owens was pastor, at Green Valley, Sonoma Co., Cal., by whom she was baptized in the fall of 1869. She was a woman of an excellent spirit, kind, patient and enduring. The writer has been intimately acquainted with her since 1866, and can testify to her christian character from that time until her death, except a short interval of time. She was one of the constituent members of the Harmony

Church of Old School Baptists, five miles east of Dayton, Columbia Co., Wash. Ter., of which the writer has been the ministerial servant since its constitution, and our intercourse has been harmonious. There have been no jealousies nor bickerings between us. But our beloved sister is gone; and O how much of sorrow, sadness and desolation is signified by that word "gone." The afflicted husband, our brother, tried to give expression to the sentiments of his heart in the beautiful lines, "Thou art gone to the grave," &c.

The writer tried to comfort the bereaved friends from "the word of his testimony." The text on this last occasion was Revelation i. 18.

I. N. NEWKIRK.

**Benjamin Blackford** died in Brooklyn, N. Y., May 14th, 1889.

Brother Blackford was born in Morris Co., N. J., July 15th, 1813. At the age of eighteen years he was received and baptized in fellowship with the Baptist Church. When the division took place, and error, delusion and apostasy abounded, Deacon Blackford stood firm in the way, to see and ask for the old paths, contending earnestly for the faith once delivered to the saints. When those who had gone in the way of Cain, and ran greedily after the error of Balaam for reward, had obtained possession of the church property and brought in their idolatry, he was compelled to withdraw his membership from among them; thus manifesting, with David, that he had rather be a door-keeper in the house of his God than to dwell in the tents of wickedness. Since then he has had no local membership, but has enjoyed a name and place in the general assembly and church of the First-born which are written in heaven. Elder A. B. Francis has visited him at his former home in New Jersey, and preached there. Elder Francis loved him as a brother. I visited him at his late home with his children, in Brooklyn, and found him fervent in spirit, serving the Lord, and, with Jonah, paying that he had vowed, "Salvation is of the Lord." He was enjoying the fellowship of the saints in reading their testimony in the SIGNS OF THE TIMES. With the assistance of his son, he met with us occasionally at our meetings in New York City. His grandfather was a Baptist minister. His last words were, "Christ is all. Salvation is by —" The remainder of the sentence was inaudible; and with his eyes fixed upon some object, and lips moving, he fell asleep.

He was twice married, and twice a widower, and has left five children and three grandsons. His exemplary life, as husband and father, deserved and received the appreciation of his children, which was manifested by their devoted attention in his last days. With affectionate sorrow they took him home and laid him to rest with his father and grandfather in the Baptist cemetery at Mount Freedom, N. J. The Lord bless the bereaved ones.

W. W. MEREDITH.

DELMAR, Delaware.

DIED—On Wednesday, July 3d, at her late residence in Sussex Co., Del., **Mrs. Sallie Hearn**, lacking a few days of sixty-five years of age.

Sister Hearn has been a sincere and devoted member of Little Creek Church since before my acquaintance there. She prized the meetings, and was never absent unless providentially hindered. For many years that church has had to depend much on week-days for preaching appointments. If sister Hearn was not there, we might all understand that she was sick, or otherwise prevented. She always seemed to prize the visits and spiritual conversation of brethren. I understand from the family that she was sustained in the enjoyment of a comfort-

able hope throughout her sickness, which was long and distressing, and died in the triumphs of faith. The legacy of such a life and death is worthy of many heirs. I feel to hope, in behalf of that church of which she was so long a worthy member, that she has not lived in vain. May the Lord build again the waste places of Zion, and gather together the outcasts of Israel. The family have my sincere sympathy in their bereavement.

Our deceased sister selected the following to be used at her funeral, "And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth."

E. RITTENHOUSE.

STATE ROAD, Del.

### ASSOCIATIONAL.

PURSUANT to the action of a council of churches which met at Pryor Hill, Trimble Co., Ky., on the first and second days of September, 1888, the Mount Pleasant Association of Regular Baptists, of which Elder J. M. Demaree is Moderator, and W. C. Sams Clerk, is appointed to resume its sessions, and will meet (the Lord willing) this year at (this) Providence Church, Trimble Co., commencing on Friday before the first Saturday in September, 1889, and continuing three days.

Brethren and sisters in fellowship with us are cordially invited to attend. Those coming by rail will take the N. & L. R. R. at Cincinnati and way stations and come to Campbellsburg on Thursday p. m. before. Those coming by Louisville can come on Friday a. m. All will be met by conveyances and taken to places of entertainment and to the meeting.

D. T. PYLES.

THE Indian Creek Predestinarian Baptist Association will convene, the Lord willing, with the Mercer's Run Church, in Greene Co., Ohio, on Friday before the first Sunday in September, 1889, at 10 o'clock a. m., and continue three days.

Those coming by rail from the east, west, north or south will take trains so as to arrive at Xenia, Ohio, on Thursday afternoon preceding the meeting, where they will be met by brethren and friends to convey them to places of entertainment.

The association will be held at or near what is called the Eleazer meeting-house, in the vicinity of Lumberton, Ohio, which is about eight miles in a southeasterly direction from Xenia. A cordial invitation is given by the brethren of Mercer's Run Church to all our brethren and friends to visit us at that time and place.

BENJ. MARTIN, Clerk.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the South Fork Church of Mauvaisterre Church, on Wednesday before the third Sunday in August, 1889, ten miles southeast of Jacksonville, Morgan Co., Ill., about two and one-half miles south of Orleans Station, on the Wabash R. R., and about the same distance from Woodlawn Station, on the Jacksonville & Southeastern R. R. All are cordially invited to attend.

GILES REEDER, Clerk.

THE Lebanon Association of Regular Predestinarian or Primitive Baptists will, the Lord willing, convene with the Mt. Gilead Church, Hancock Co., Ind., on Friday before the third Saturday in August (16th), 1889, at 10 o'clock a. m., and continue three days.

Those coming from the east and west will come over the O. I. & W. R. R. to Maxwell, where they will be met and conveyed to places of entertainment. Come on Thursday from the east at 11 o'clock a. m. and 10 o'clock p. m.; from the west at 4 o'clock p. m., or at 5 o'clock a. m. on Friday morning. All Old School Predestinarian Baptists are invited to attend our association, and join with us

in the solemn worship of the Lord our God.

WM. H. CURTIS, Pastor.

THE Lebanon Old School Baptist Association will meet with the Harmony Church, Grant Co., Ind., on Friday, Saturday and Sunday, August 16th, 17th and 18th, 1889.

Those desiring to attend will come by way of the C. W. & M. R. R. to Fairmount, Ind., where they will be met and cared for. All lovers of truth are invited to attend. The association will convene on Friday at 10 o'clock a. m.

JACOB RICHARDS, Mod.

THE Red River Primitive Baptist Association will be held, if the Lord will, with Providence Church, Logan Co., Ky., on Saturday before the second Sunday in August (10th), 1889, and continue in session three days.

A cordial invitation is extended to our brethren, especially ministers. Those coming by rail will be met at Cave Spring Station and Ferguson, on the Memphis branch of the Louisville & Nashville R. R.

THE Des Moines River Association will commence on Saturday before the third Sunday in August, 1889, seven miles southeast of Fairfield, in Jefferson Co., Iowa.

Those coming on the C., B. & Q. and Rock Island Roads will stop at Fairfield on Friday evening. Those coming on the Fort Madison & Northwestern R. R. will stop at Stockport. There will be conveyance.

B. T. WILLIAMS.

THE First Northwestern Predestinarian Baptist Association will be held with the New Hope Church, commencing on Friday before the fourth Sunday in August, 1889, four miles southwest of Warren, Ill., on the I. C. R. R. Those coming by rail will be met at Warren on Friday morning.

BENJ. SALLEE, Mod.

### YEARLY MEETINGS.

It was resolved by our church, the Regular Predestinarian Baptist called Antioch, at Greenwood, Custer Co., Colo., that we hold a yearly meeting commencing on Friday at 2 o'clock p. m. before the first Sunday in August next, and continuing three days. On Sunday communion will be observed. Ministers and brethren of our faith are cordially invited to meet with us.

It was resolved that this notice be given through our periodicals, so that brethren in the east desiring to visit the west can so arrange the time that they can be at our meeting in August. Should any come by railroad they will come to Pueblo, where they will take the D. R. G. Road to Florence. If they will write to brother John Sanders, Wetmore P. O., he will make arrangements to meet them at Florence on Thursday before.

By order of the church.

J. H. YEOMAN, Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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## CORRESPONDENCE.

### FAITH AND THE LAW.

"Do we then make void the law through faith? God forbid: yea, we establish the law."—Romans iii. 31.

DEAR BRETHREN:—The theme embraced in the words above written is in my mind this morning, and I feel like trying to suggest a few thoughts in connection with it for the readers of the SIGNS. I desire to say, first of all, that I am aware that there has been much written upon this theme before, and that there have been some differences of opinion among good brethren upon it, and that I do not wish to enter into controversy with any brother, but to simply present the matter as it has appeared to me. We are all short-sighted, and largely partial in our view of the truth. Indeed, it cannot but be so, for we are finite and limited; while truth, like its Author, is infinite and unlimited. Our mistake is that each of us supposes too often that what we see of the truth is all there is to see; and so we are too prone to ascribe ignorance and folly to the brother who may differ from us, forgetting that we, too, see but in part. I have long believed that most of the differences between brethren were only apparent, and not real differences. The very words which we use convey different ideas to different minds, and so we misunderstand each other often. Especially is this true in the heat of controversy, when our carnal passions are prone to be aroused, and we mistake our statement of the truth for the truth itself. I often accept the view which I know that my brother really holds, while at the same time I cannot accept his way of stating it.

In regard to this subject of the law and faith, much in past years has been said, and of late the theme seems to have occupied the minds of the brethren to some extent again. I think this is well; and the discussion is well, if only the brethren remember the substance of what I have written above. I believe that for our mutual profit God stirs up the minds of his people to the consideration of his word, to the end that their minds may be established in the truth more clearly; and so he causes them to glean in first one portion of the field and then in another. Only, brethren, let us remember in our discussions that "the letter killeth, but the spirit giveth life," and that "the servant of God must not strive."

Now let us first glance at the connection of the words of the text. The substance of the argument in these first three chapters of Romans is that men are altogether vile and lost. To this sweeping declaration Paul makes no exceptions. By his pen God says to us that every man is altogether depraved, and all are enemies to God by wicked works. All men are already condemned, and must perish forever without remedy if judged by the law. As man has sinned against the law of God, the law cuts him off; and the law knows no such name as mercy or forgiveness. Because all men are already transgressors of the law, therefore by the deeds of the law shall no flesh be justified. This will be at once apparent when we remember that the law demands all our service all the time of our lives; and if any gap is made in that service we can never afterward gain any spare moments in which to mend that gap. To the transgressor the law holds forth nothing but eternal death. It is all summed up in the nineteenth verse of the third chapter, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." But now, in verse twenty, Paul changes the scene, and begins to hold forth the way of salvation through faith in the righteousness of another, even our Lord Jesus Christ; and even as he has before proved both Jews and Gentiles that they are all alike sinners and condemned to eternal death, so now he shows that this righteousness of Jesus is unto all that believe, both Jew and Gentile. Neither can in anything boast over the other by nature, for both are lost; and in salvation neither can boast, for both are justified alone by faith. In verse twenty-four he says that we are "justified freely by his grace through the redemption that is in Christ Jesus." In verse twenty-eight he says, "Therefore we conclude that a man is justified by faith without the deeds of the law." This does not mean that faith is a merit in us, because of which we deserve the blessing of salvation; but that by faith we come to see the righteousness of Christ imputed to us, by which we are justified and saved. In verse twenty he says, "By the law is the knowledge of sin." That is, the law, so far from justifying a man, shows him what a sinner he is. So it is evident that salvation and justifica-

tion must come in some other way; and that way he has declared to be through Christ.

Now some one will say, "If this be so, the law is made void; that is, the law is rejected and thrown aside, as being of no account." To this objection, let it come from what source it may, Paul answers in the text, "It is not so. I do not reject the law, nor rob it of any of its power or glory. On the contrary, by this very way of salvation is the law magnified and more effectually established." He would say, "If salvation be by the deeds of the law, and anybody is saved, it must be by bringing the law down to the level of man's weakness and imperfectness." This indeed would be to make void the law; but salvation by faith in Christ says that the law is inflexible, and must be met; and has been met in Christ, and in him is made glorious. Therefore the law is established and settled forever. It is seen in the crucifixion of Christ that its penalty must be met; and in his life of perfect obedience it is seen that not one jot or tittle of its demands can be abated. Now faith receives this and rests upon it; and so in the experience of all who have this faith is the law established. They come to see that the law is not only holy, just and good, but also eternal and immutable, abiding or established forever. This seems to me to be the argument of the apostle in this chapter, and this the conclusion established in the text.

Out of this grow some reflections, of which I wish to speak. First, the law spoken of in this text and its connection is not the ritual law, or the law of forms and ceremonies of the old or Jewish covenant, for that was given to the Jews only, and no Gentile nation ever received it or was commanded to obey it in any way; while the apostle says of this law that both Jew and Gentile and all men were under it and condemned by it. This law is that which is applied by the Holy Spirit to every convicted sinner, and which gives that sinner the knowledge of sin. It is the same law that David felt the power of when he said, "I have sinned," and that aroused the hardened conscience of Saul of Tarsus, the very Paul who wrote these words. The law of types and forms and shadows has passed away. Of this law the apostle said, "He taketh away the first, that he may establish the second." Of this law also the prophet spoke when he said that yet

once more the Lord would shake heaven and earth, that all that could be shaken might be removed, while what could not be shaken might remain. The forms and ceremonies, consisting of offerings of beasts, of tithes, of observances of new moons and feast days and sabbaths, could be and were shaken out; but the essential truth of God, the righteous law, the eternal purpose, the sure gospel, wrapped up there and dimly seen by its light, could not be removed. These things still stand, and they will stand forever. The law of God is not a failure. It was not given as a temporary expedient. Though Moses, the minister of the law, is dead, the law itself is not dead nor made void. The law of God is declared by our Lord to be summed up in these two commandments, which he quotes from Deuteronomy: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself." Upon these, he says, hang all the law and the prophets. This certainly cannot be abrogated or modified or changed. These are eternal principles. It must forever and forever be true that God requires this at the hands of all his creatures. Rituals and forms and ceremonies may change, but this is a record of eternal truth. It is the revelation of an unchangeable will, and therefore must abide.

Obedience to the rituals of the old covenant never gave life nor imparted salvation to a soul. These things only reminded those who came to them of their need of a Savior, who by these things was shadowed forth; and so also no man by his warmest effort to love God and his neighbor ever could fulfill the law and save his soul. Whether we speak of the law of carnal ordinances, or of the law which judges all men, it is equally true that life and salvation come not by them. Under the old covenant or under the new, there never has been but one way of salvation. Then, as now, Jesus was preached; and now, as then, the law of God does nothing but condemn. The gospel was in the world then as well as now, and Abraham and many others saw the day of Christ and were glad; and so the law abides now as well as then. It is still true that every one who journeys to Mount Zion must take his way fast by the flaming mount, where the law still thunders forth its terrors.

Let us remember that the law of God is holy, just and good, and that



it must ever remain, because nothing that is holy can perish. There is no evil in this law. It has no terror, except for transgressors, and against them it always speaks in thunder-tones; but the believer, who is justified and saved in Christ, can say, "O how love I thy law!" To him it is a delight, even while it shows him what a sinner he is. The law demands righteousness, his heart loves righteousness, and his joy is that in Christ he has righteousness, even that very righteousness which the law demands and which he loves. Of each believer it is true that "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 [this very law which condemns the sinner, and which the believer loves] might be fulfilled in us, who walk not after the flesh, but after the Spirit." So can each believer say, as did David, "Great peace have they which love thy law, and nothing shall offend them." The same law of which David sang is fulfilled in Christ, and in every one where Christ dwells, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. This love is the fulfilling of the law. Thus Christ has not made the law void, but has fulfilled it for us, and now fulfills it in us.

Whatever was good and true and right under the old covenant, remains good and true and right now. The things that could not be shaken remain. The New Testament Scriptures have not done away with the Old; on the contrary, the New confirms and establishes the Old. There are in the New Testament about four hundred quotations from the Old. The same great principles of truth are embraced in both. As the golden cherubim in the holy of holies looked eye to eye over the mercy-seat, so do the Scriptures of the Old and New Testaments look eye to eye, and bear united testimony to Christ, the one way of salvation; and Jesus told the disciples that he came not to destroy the law or the prophets, but to fulfill. The righteousness of God was revealed by the law and the prophets. As it was then revealed it was terrible to the convicted sinner, because it condemned and cut him off. Now under the gospel the same righteousness of God is revealed, but it is now revealed in Jesus Christ unto and upon all them that believe; and by the very righteousness which under the law condemned them, now under the gospel are they saved. Once they loved, but trembled at the righteousness of God; now they love and rejoice in it, for they through Jesus Christ are completely clothed in it. The righteousness of God thundered from Sinai once; now this same righteousness is seen on Mount Zion, breathing love and peace and mercy, and all is mild, and pardons are scattered down. But God's law and God's righteousness have not

changed. All this wonderful difference is found in Jesus Christ.

The law of God is eternal. It is the transcript of the divine will, which never began to be. As Jehovah is eternal, so must his will be. As he is unchangeable, so must his will be. The revelation of his will, as of himself, may be made known at different times and in various ways, but the will itself can never change. The righteousness of God, the righteousness which he demands, must ever be the same. Forms and ceremonies may change, the very words by which that law is expressed may change; but the law does not change. What is right once before God is right always; what is wrong once is wrong always. So the very law against which we sinned is the law which Jesus kept for us, and which now Jesus fulfills in us. As the law says we must love God and our neighbor, so love to God and the neighbor is shed abroad in our hearts by the Holy Ghost. Jesus has provided and bestows upon us just the very fullness of righteousness which our God in his law has demanded. As we now have love in our hearts, we love the law of love, and find in it our peace. Having now the law of love in our hearts, we are saved, and can never be condemned. This law now, so far from condemning us, itself is on our side, and forbids that we ever should be condemned. To love God is the fulfilling of the law—is righteousness, is salvation; and so, as the text says, the law by faith is established.

It is a most blessed truth that we are not justified by the deeds of the law; but it is also a blessed truth that the justified sinner is not under the law as a rule of life. In no sense can such an one ever come under the condemnation of the law. Sin cannot have dominion over such an one, because he is not under the law, but is under grace. He is not under the law as a rule of life, because the law is now written in his heart, as say Jeremiah and Paul. He is no longer in bondage, but free; no longer a slave, but a son. He is lifted up from fear to love. The law which he once feared he now loves. His service is the service of the heart, and not of outward constraint. How blessed is his condition! The Lord's free man! Yet the law is not abrogated, nor set aside, nor dishonored; it is magnified and fulfilled in him. It is not a rule of life, for it has become to him life itself, and he exclaims, "O how love I thy law!" From the fountain of love within spring up now all gracious affections and desires, all hatred of sin, all obedience in life. It has come to be with him as with his Master, who said, "It is my meat and my drink to do the will of my Father." He now lives not by bread alone, but by every word that proceeds from the mouth of God. The commandment is not now a yoke, but bread. The commandment is no longer unto death, but unto life. Faith is not

the enemy of the law, but its friend. Faith is the opponent of that false form of righteousness in which men vainly trust, and cuts it down; but it rejoices in the righteousness of God, and reveals in Jesus just what the law demands, and shows us that in him "Mercy and truth are met together; righteousness and peace have kissed each other." So truth springs out of the earth, and righteousness looks down from heaven. There is then no antagonism between the law of God and faith. God forbid! Yea, faith establishes the law.

Brethren, I leave these thoughts with the readers of the SIGNS. They are but poorly expressed, I know. If any brother differs, it is his privilege, and I shall not find fault; only let us remember that the gospel does not tell us of a law abrogated, but of a law fulfilled in Christ and in his people.

I remain your brother in hope of life through Christ,

F. A. CHICK.

REISTERSTOWN, Md., July 19, 1889.

#### ARE THEY CHRISTIANS?

"AND the disciples were called Christians first in Antioch."—Acts xi. 26.

I have long doubted the propriety of calling every one, indiscriminately, who made a profession of religion, no matter what, a christian. I have also noticed a traditional habit among brethren of saying, "I think that this or that man is a christian," even when they are enemies to Baptist faith, which to me is synonymous with Bible faith—christian faith. I feel that it is a delicate matter to oppose prevalent notions, but I feel that it is right to examine them, and, if God so wills, correct them.

First. What is a christian? Webster says: "1. One who professes to believe, or is assumed to believe, in the religion of Christ. 2. One who is born in a christian country or of christian parents." This includes all that applies to personal distinctions in the definition. In applying this definition, every person will occupy his own standpoint. Is he a member of the "Evangelical Alliance," he will include all who bear the common appellation of christian in the popular sense; but to us it is too broad a road and too broad an idea. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven [church militant]; but he that doeth the will of my Father which is in heaven."—Matt. vii. 21. This narrows down the idea to true disciples of Jesus; and he has himself defined his meaning of the word "disciple" in reference to those Jews who believed (at least in the common sense of belief). "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John viii. 31, 32. Again, "By this shall all (men) know that ye are my disciples, if ye have love one to another."—John xiii. 35. Therefore Jesus has defined the word "disciple" (a learner or follower of

Jesus) as synonymous with Webster's word "christian," and therefore we may safely use the two words interchangeably, and do no violence to either of them; but in Christ's definition there is always more positiveness, and not the mere popular and careless application.

"Agrippa said unto Paul, Almost thou persuadest me to be a christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether as I am, except these bonds."—Acts xxvi. 28, 29. Here we see a notable difference between Agrippa's and Paul's understanding of how discipleship or christianity was to be obtained. Agrippa thought it to be by persuasion, but Paul had already related how that it was by God's revelation; and in obedience to that heavenly vision he had acquired the name of christian.—See the whole chapter. Peter also minutely corresponds with this thought in his use of the word "christian," and applies it to the followers of Christ in the unpopular sense and with the same positiveness and discrimination that Jesus used the word "disciple." While he admonishes the brethren to good works, he also speaks of the inevitable sufferings that follow the true saints through life, and carries the lesson home to their consolation that they are only given to prove the reality of their discipleship. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1 Peter iv. 12-19; also iii. 17: "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." I have drawn thus copiously from Peter's use and definition of "christian" to show that the word strictly and in spirit applies to the actual sons of God in obedience, and that they are not to be known to us in any other way; and that the will of God includes their sufferings as well as their joys—their suffering for well doing as well as for evil doing; and that the result will always work for good to them—is for the trial of their faith, and follows as evidence of God's acceptance of them as his disciples, and as marks of their

christianity. I now wish to speak in reference to the various denominations of so-called christians.

2. Who are christians? "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" (the elect—see Eph. i. 3).—Eph. iv. 4-6. This does not admit of churches of every faith, of every baptism, of every god, of every father, that are only in part of his children, leaving the rest to go or come by chance, or perhaps not at all; neither has our Lord left his successor in the person of Peter or any Pope. Paul testifies that Christ is the "Head of the body, the church."—Col. i. 18. Again, "Hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23. Peter also, instead of claiming himself to be the head of the church, joyfully acclaims that Jesus Christ, "the stone which the builders disallowed, the same is become the head of the corner."—1 Peter ii. 5-7. Popery therefore cannot be the head of that "one body," neither can any of her descendants, beginning with Arius, Manes, Luther, Calvin, nor any of their associate "Reformers" so-called; and if these cannot truly be called the body of Christ, the church, how can they with propriety be called christians or disciples of Christ? I can prove by Catholic history itself that the year 400 was the first that the Pope of Rome was universally received as the head of the Roman Catholic Church; and that about that time, and before, the Baptists repudiated his authority, and separated entirely from all affinity thereto, and have stood separated ever since. I now ask, If the mother cannot be the church, and is disowned, how can any of her daughters or successors in her line be received as such? Therefore we feel that all Protestants are only daughters of Romanism, and follow the condition of their mother. Protestantism includes Lutherans, Reformed Churches of the various branches of Lutheranism, Calvinists of various orders, the Church of England, and all her offshoots as Methodists, and many mingling types of United Brethren so-called. These all originated either directly or indirectly with the usurping power of Papacy, and all stand separate from the church of the true and living God, not only as to their succession, but also in their faiths, which are many. They all have neither one god, nor one father, nor one faith, nor one baptism. Can they then be christian? I answer emphatically, No, not in the scriptural sense. It may seem unfeeling, but I go further, and assert that all who cannot show a "Thus saith the Lord" for those essential doctrines of faith which characterize them as distinct organizations, such as the New School and

Free Will Baptists, Campbellites, or so-called Disciples, and I come closer home and include the Means or Middle Ground Baptists, cannot be christians. Let me be understood. I follow the definition of Webster in relation to the definition of Christ as applied to "christian" and "disciple," and not the popular use. My reasons, as applied to the present time, are these. I believe there is too little discrimination in the preaching of the day, so that many of the dear saints who are in these various organizations are left to believe that almost any place is good enough for them if they are only christians; and they feel that it is hard if we cannot recognize them as such, and commune with them where they are. They forget that the Bible only uses the words "disciple" and "christian" as applicable to obedient saints. They may be born again, as Cornelius was, before baptism; but he was not recognized as a disciple or christian until after obedience. Paul was called "Brother" by Ananias before obedience to baptism, but he saw other evidences of obedience as a candidate on his way to the ordinance; and I know of no other example of calling an unbaptized person "Brother." I feel that certain Baptists have not been as particular in this as they ought, no doubt fearing that they might lose some feeble ones if they acted faithfully.

It is sometimes said, "I was baptized twenty-five years ago by the Baptists, and you should not unchristianize them. They did not have Sunday Schools, and so on." I wish to ask, Where did they get all their ministry, from the New School or the Old School? They confess it was all from the New School, "but they were not so unsound as now. I believe they were christians, and I cannot throw them away." I cannot help asking such, Why then did you leave them, if they are christians? I must say that I cannot recognize any man as a christian only as I see the fruits of christianity in his obedience. So it was also with Paul at Corinth (Acts xix. 1-6), where he found certain disciples (twelve men who had doubtless thought that they had obeyed, and were willing to obey when properly instructed in the order) who knew only the baptism of John; and no doubt Paul had information that they were disciples, or willing and obedient believers, but (as I have also found some in like circumstances) he was led to question their order, and found that it was not according to their faith. John preached a coming Savior, which in his day was gospel; but Paul preached a Savior already come, and so the baptism did not correspond with their faith. So it is with the New and Old School Baptists. The New Schools have a coming Savior still, and their baptism is no better than their faith. They do not preach the gospel of a finished salvation through Christ, and therefore are not entitled to the name of chris-

tian, nor to any of the holy ordinances. John's day of officiating passed away, but the New School Baptists never had a gospel right since they went out from us; so they are not as much entitled to baptize in a gospel sense as John the Baptist or Apollos.—See Article viii. of the New School Baptist Confession of Faith. I wish to call the attention of the churches to these sacred truths, for my heart is still praying for the peace of Jerusalem; and let me humbly ask every one whom God has quickened to a sense of pardoned sins through Jesus Christ, Can you not see that the true christian church is only that church which holds the authority of God in her own borders, and which has no right to surrender it for the favors or advantages of this world? That church is composed of sinners saved by grace, and given faith in their Savior, and to such the command is, "Arise, and be baptized;" but "Seek first the kingdom of God," &c. See that you find his kingdom before all else. In seeking first the kingdom of God it becomes us to adhere to all that Jesus commanded; the ordinances first in order, followed by every good word and work. Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." I understand that "his righteousness" not only includes all that faith presents in the suffering of Christ for sin, but also all that that faith presents to quickened souls of obligations resting upon them in honor to that faith, and therefore includes acts of obedience or righteousness to be fulfilled in them, as Jesus said when baptized, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."—Matthew iii. 15. I have spoken of these twelve at Corinth to show why I do not receive all immersions as baptism, even though they had doubtless for a time been recognized as baptized believers, and to appeal to the holy desires of the truly humble, who are in their condition, to take the Corinthian twelve as an example of obedience.

It has been urged by one man at least that he would not mind to be baptized again (I use the word "again" as only a quotation, for I never use it in serious relation to the ordinance) if it were not for those whom he had baptized, and casting it all away. I wish to ask why we should prize our work so highly when we do anything that we were never authorized to do? If baptism were performed by an unbaptized man, or an illegally baptized man, and he should see that it was in order to be baptized (I do not say again), why not show a spirit of obedience worthy of their following, and set an example for them, and thus remove the bar that breaks the peace of God's people? It is indeed humiliating at this late day, after the division of 1833 to 1838, to realize the need of this subject now; but it seems from various papers (not the SIGNS), as well as

from my own knowledge, that there is still cause for faithfulness to the order of God's house. It has in years gone by been said that we will receive no more illegal baptisms, and this saying of Paul was used, "Let him that stole steal no more;" as much as to acknowledge the crime, but holding to the stolen order or ordinances casting reproach upon the candidate. Again, it is only calculated to cast reflections back upon every one thus received whenever a like candidate comes to the church and is rejected for the same cause. I know of no true repentance only as the thief returns the stolen goods. So if we have any whose baptism is known to be illegal, we cannot rid ourselves of the crime until that ordinance is returned to its original owner, and the ordinance of Christ is fulfilled in gospel simplicity in the christian church (Old Predestinarian Baptist Church).

I now desire to appeal to every lover of Jesus in this final application of the subject. How does the title of christian apply to us, remembering that judgment must begin at the house of God? Are we following Jesus as true disciples, walking in all the ordinances of the Lord's house blameless? Do we walk worthy of the vocation wherewith we are called? I believe that every one will say, "I find that in me, that is, in my flesh, dwells no good thing; therefore if I am a christian, it is only as the Spirit of Christ, which dwelleth in me, worketh obedience, and subdues this old and carnal nature to the performance of all that can please my Master. Therefore I desire to praise his matchless grace, and render the more obedience for obedience given, and so return him grace for grace."

In humble hope,

A. B. BREES.

SPENCERVILLE, Ohio, July 14, 1889.

SUTHERLAND'S CORNERS, Ontario, }  
Feb. 22, 1889. }

DEAR SISTER IN CHRIST:—I read and re-read your letter; and its contents, declaring the grace of God to your soul, were precious to me. The Lord has been feasting and cherishing your heart with gracious revelations of his loving-kindness, and beneath the soul-reviving smiles of his face you have been favored to enter into the joy of our Lord Jesus Christ. "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. After reading your epistle the first time, feeling a gladness in my heart in the thought that the dear Lord was in his tender love making the heart of one of his loved ones glad, I could envy you your sunshine and feasting, and wearing of royal apparel. It seemed to me that your lot, at the time when you penned your letter, was at least a taste, an earnest, of what is recorded in Psalm xlv. 13-15, "The King's daughter is all glorious with-

in: 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." While thinking over the contents of your letter, the following Scripture came into my mind, and afforded me, I trust, some profitable meditation, "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."—Ecc. vii. 14. It has been a day of prosperity with you, dear sister, and it is meet that you should be joyful. The day of adversity, which the Lord has set, will roll round in the set time, and the one will be as much for your good as the other.

The world has its days of worldly prosperity, and also times of adversity. In this respect the Lord's people, in common with their fellow-creatures, have their ups and downs. But those who are the subjects of Jehovah's eternal love, and are his delight, and who are partakers of his tuition, in things in providence as well as in grace, are brought to see and acknowledge the hand of their God. When we give thanks to our God for his kindness in giving us our daily food, we thereby acknowledge our indebtedness and our dependence upon his bountiful hand, from whom all blessings flow. It is not every one of God's elect whom the Lord calls to experience vicissitudes in providence; but when God appoints for his children to fall into sore temporal trials, they in some measure can say with the apostle Paul, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place." They will learn even in all these things to bless the name of the Lord for his gracious dealings with them in these trials. He will so hush their repinings, and they shall be led to see his tender, fatherly hand, and adore the Lord for the very crust of bread they eat, the clothing they wear, and for all the earthly mercies that surround them. Some, therefore, of God's chosen ones know what it is, even in temporal matters, to be joyful in the Lord in prosperity, and in the day of adversity to consider who they are, what they are, what are their dependencies, to whom they must look to supply their needs, to consider the faithfulness, the constancy, of the gracious Lord their God, and even in the midst of such difficulties to rejoice in the Lord.—Heb. iii. 17-19. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."—James i. 2, 3. It was the day of prosperity when the Lord made our wilderness like Eden, and our desert like the garden of the Lord: Then the wilderness rejoiced, and blos-

somed like the rose; streams of living water flowed to slake our thirst; our sighs and moans and tears gave place to songs of gladness; out of weakness we were made strong; and though our hearts had been filled with fearfulness, and our steps were limping and tottering, we now were strong, and feared no evil, and in joyfulness we journeyed on; for sorrow and sighing had fled away. What was the cause that effected all this? It was God's salvation; for the gospel of our God had proclaimed the welcome, glad tidings, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. xxxv. 3, 4. When it pleased God to call us by his grace, and he placed us under the law as our school-master, many and painful were our adversities. We were stripped of all our home-made garments; for they could not cover us.—Gen. iii. 7-11; Isa. lix. 5, 6. We discovered that they were filthy rags.—Isa. lxiv. 6. The arrows of the Almighty wounded us; they stuck fast, and no creature could remove them.—Job vi. 4; Psalm xxxviii. 2; xlv. 5. We hungered and thirsted after righteousness, but none of such food could we find in our flesh. We were deeply in debt, but had nothing to pay. We found to our bitter grief that we had sold ourselves into the most horrible and cruel slavery; and in our galling bondage to the reigning monster, sin, being unwilling to serve any longer such a monster, we cried out, "O wretched man that I am! who shall deliver me from the body of this death?" Being bound in affliction and iron, shut up under the curse of God, our earthly prospects were blighted, our carnal hopes and schemes of salvation were withered, frustrated and brought to naught; our fancied native strength, and what we termed free will to get religion when we pleased, to perform what the lying self-styled ambassadors of Christ had told us were the conditions of salvation, all our labor and strength were utterly wasted; the fetters of sin held us fast; from sin's terrible grip we could not break away; we languished, and our soul fainted within us; our beauty was turned to corruption; we were brought to see, and owned we were vile, hell-deserving sinners. Over our sins we mourned before God, we longed for salvation, and cried for mercy. Yes, during the daytime and in the darkness of the night we prayed to God to deliver our souls from death, to rid us of our enemies, to save us from our sins. Though we daily confessed we were unworthy, vile transgressors, yet we panted after the living God; we wanted to find communion with the Holy One of Israel; we desired to know and to love God; we hungered and thirsted to partake of his com-

passion, his grace, his love, his tender mercy and his salvation, and to spend our days in adoring gratitude to the everlasting God. But O! we could not see how this could ever be so with us. I am such an ungodly sinner, how can I be just with God? Will the Lord have mercy upon me, the chief of sinners?

"Not the labor of my hands  
Can fulfill the law's demands.  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and thou alone."

Though the servants of antichrist proclaim that God has made the way of salvation possible, and that in doing his part the sinner will save his never-dying soul; and though they and their proselytes may sing,

"A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky,"

we, poor, guilty sinners, could find no ease and comfort in such doctrine. The Lord brought us into such deeps, the sorrows of death compassed us, we were cut off from such blasphemous folly, and through divine teaching learned what Jesus saith to be true concerning salvation, "With men this is impossible; but with God all things are possible."—Matt. xix. 25, 26. Yes, it was God who declared our salvation. We were weaned from saying "to the work of our hands, Ye are our god's" (Hosea xiv. 3), or to "co-operate, to be co-workers with God" in the salvation of our souls. There were no strange gods, but God himself alone was our salvation. Everything was prosperous then; for in our dear Redeemer all our needs were supplied, his precious atoning blood cleansed us from all our sins, redeemed us from the curse of the law, reconciled us unto God, and made everlasting peace for us. All our enemies fled, our iniquities were vanquished, and made an end of. Yes, in the cross of Christ we triumphed over sin and Satan, death and hell. His righteousness fed us, clothed us, and beautified us. O the unsearchable riches of Christ! In him are hid all the treasures of wisdom and knowledge. It pleased our heavenly Father that of his fullness we should receive, and grace for grace. Then in our prosperity we said we should never be moved. "Lord, by thy favor thou hast made my mountain to stand strong."—Psa. xxx. 6. We were joyful then, and well we might be; for God had revealed his mercy, and shed it upon us abundantly through Jesus Christ our Savior, and we could say, Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness: thou hast raised me, a poor, vile sinner, out of the dust: thou hast lifted me, a poor beggar, from the dunghill, and set me among princes, in heavenly places in Christ Jesus, and I hope by the grace of God to inherit the throne of glory. "In the day of prosperity be joyful,

but in the day of adversity consider: God also has set the one over against the other, to the end that man should find nothing after him." Then if God hath set it thus, it cannot be upset; for he saith, "My counsel shall stand, and I will do all my pleasure." Saith Job, "He performeth the thing that is appointed for me; and many such things are with him." Well, when the "set time" for the dawning of "the day of adversity" is come, we may try to evade it, to fortify ourselves against it; but all will be of no avail: it will overtake us, because God hath predestinated it as our portion. "God is the Lord; and the Lord God omnipotent reigneth." He is our Teacher, and we are to learn, dear sister; and all his teaching is for our profit, and his wisdom and love hath devised and appointed the way in which we shall grow in grace and in the knowledge of our Lord and Savior Jesus Christ—summer and winter, day and night, times of sorrow and of joy. But this is our consolation, to know "My times are in thy hand."—Psalm xxxi. 15; 1 Chron. xxix. 30; Acts i. 7. We little thought in our first season of spiritual prosperity, when in the abundance of the good things of the kingdom we delighted ourselves, when to overflowing a profusion of spiritual blessings were strewn in our pathway, that we would ever come into such a land wherein we should cry out, "My leanness! My leanness! Woe unto me!"—Isaiah xxiv. 16. But though, like Job, we could say, "I was not in safety, neither had I rest, neither was I quiet; yet trouble came."—Job iii. 26. We thought we were removed from self-dependence; that we were looking alone unto the Lord; that we were watching unto prayer; "yet trouble came." I well remember a time like this, when I had been dandled on the knees, and suckled and delighted at the breasts of the consolations of Zion.—Isa. lxvi. 11, 12. Then I thought, How can any trouble reach me? If temptations, affliction and conflicts should come, I thought, I was well versed in the Scriptures; in all emergencies that might arise, I thought, I was well provisioned; the directions were plain; the mistakes and shortcomings of the saints of old times I could see; and I intended to profit by what is recorded concerning them. Thus I thought, in my knowledge of the contents of the Scripture, that my place of defense was the munitions of rocks. I thought I had everything ready, and would evade the errors that others have been ensnared into, or manfully fight my way through all difficulties; "yet trouble came." God had set the day of adversity as my portion, as well as the day of prosperity. I was so foolish at the time of which I am now writing (and more than once since then I have been just as big a fool), I was like one who said, "Saul, thou hast much goods laid up for many



years; take thine ease, eat, drink and be merry." O! my dear sister in the Lord, the mere knowledge in the letter of what is in the Scriptures, to have the language of the Bible readily upon the tip of our tongue, is no bulwark against the wiles of the devil; and when we are brought into actual wrestlings, and bitter conflicts with sin and Satan, our natural knowledge of the contents of the Scriptures of truth will prove valueless. It is in adversity that we learn that God is our Rock and Fortress, our Refuge, our Strength, our All. Upon the occasion I have alluded to, I arose in the morning, and having dressed myself I fell upon my knees to pray to the Lord. I uttered words, but felt I had no access at the throne of grace. All the time I was eating my breakfast a gloom seemed to settle down upon me. As soon as I had eaten a few mouthfuls I returned to my room, fell upon my knees, and tried to unbosom my trouble to the Lord. But horror and darkness was my portion; no sweet communion with my God did I find that day, nor for many days after. I thought, What can this mean? Why am I excluded? Why am I shut out? Why does the Lord hide himself, and cast me away from his presence? I could not pray; and if I uttered words, they seemed meaningless and a mockery, for there was no God that was mine to hear my cry. I threw myself upon my bed, tossed about, wept and moaned in anguish of heart. Days passed by, but no relief could I find. I began to have hard thoughts of God. The adversary whispered in my ear that God was dealing very unkindly with me; that if he loved me he would not treat me in such a way. Would you treat any one that you loved, and had power to help, in such a manner? I said, "No; indeed, I would not." O what a rebellious state of mind I got into! and as it is written, "The rebellious dwell in a dry land" (Psa. lxxviii. 6), so I found it. Everything was parched up. All the graces of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, all seemed to be so blighted that I feared they were clean gone forever, that they would never be restored, revived, and my soul cheered with these precious fruits again. My soul desired the first ripe fruit, but none could I find. The adversary, the devil, so besieged me with temptations, and doubts and fears harassed my soul.

"I ask'd the Lord that I might grow  
In faith, and love, and every grace;  
Might more of his salvation know,  
And seek more earnestly his face.  
'Twas he who taught me thus to pray,  
And he, I trust, has answered prayer;  
But it has been in such a way  
As almost drove me to despair."

I trust I learned many things under the hidings of Jehovah's face. The beasts of the forest crept forth, and I was their prey. I felt most painfully the plague of my own heart.

When at length my God smiled upon me again, O how bitterly I reproached myself for my base and shameful behavior! But our God deals in a most sovereign way with his children. He saith, "I will have mercy upon whom I will have mercy." It is he who giveth to his flock to sing, "He restoreth my soul." The Lord grants us times when we are brought into his banqueting-house, and then there are times when we go about the city lamenting the withdrawal of our beloved Savior. We mourn over his absence, and cry out, "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?" When we are sailing in fair weather, our sails set, and the smiling heavens overhead, we make cheerful sailors, and can speak of the pleasantness of the voyage, and of our bright anticipations of entering the desired haven. But the Lord has ordained the day of adversity; then adverse winds begin to blow; we are tossed to and fro, and are soon brought at our wits' end.—Psa. cvii. 23-30. In the day of prosperity we triumph, through the excellency of the knowledge of Christ Jesus our Lord, over all our foes; we see sin made an end of, the curse removed, because Jesus was made a curse for us; and in joyful, triumphant strains we can sing, "Who shall separate us from the love of Christ?" But when the day of adversity is our lot, Satan rages, sin abounds, fiery darts assail, the mountains no longer drop new wine, neither can we see that the land we dwell in is a land that floweth with milk and honey, the glory of all lands. "Again, they are minished and brought low through oppression, affliction and sorrow."—Psa. cvii. 39.

"Few minutes in praise I enjoy,  
And they are succeeded by pain;  
If a moment in praising of God I employ,  
I have hours again to complain."

My life, dear sister, is full of such "changes."—Psa. lv. 19. When we read the lives of God's people (recorded in the Scriptures for our comfort and learning), what abundant illustrations we have that God has set the day of adversity over against the day of prosperity. This is God's order, his divine and infallible rule, and those who love God and are the called according to his purpose will find it work for their good; for our God is he who worketh all things after the counsel of his own will. "In the day of adversity consider." There is one most precious and comforting consideration, that is, that Christ Jesus is our Brother born for adversity; and I am sure we shall prove that he is the Friend that loveth at all times.—Prov. xvii. 17. Ah, it is while with us it is the day of adversity that the preciousness of his love, his undying friendship, is felt, and our dear Redeemer becomes more and more endeared to our souls. Though our

God sees it needful that we be sorely chastened, though we smart under the rod, though darkness and night and no small tempest be upon us, Jesus is with us, and there will come the time when we shall be able to say, "Thou hast known my soul in adversities."—Psa. xxxi. 7. All our peculiar adversities are known to him; and though we cannot, it may be, confide them to any creature, yet our dear Lord will so draw us to his bosom that there we shall pour out our hearts before him.—Psalm lxii. 8; cxlii. 2. Jesus, our great High Priest, came into all our adversities.—Isa. lxiii. 9. "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. ii. 18; iv. 15. We must have our seasons of tribulation as well as our times when by his marvelous loving-kindness we are favored "to go forth in the dances of them that make merry." Oft have I murmured over my lot; and then again, I trust, I have been brought into sweet acquiescence to the sovereign good pleasure of our heavenly Father, so that in reviewing my pathway I am led to see the goodness and mercy of God that has followed me.

"And can he have taught me to trust in  
his name,  
And thus far have brought me to put me  
to shame?"

"His love in times past forbids me to  
think  
He will leave me at last in trouble to  
sink:  
Each sweet Ebenezer I have in review,  
Confirms his good pleasure to help me  
quite through."

It is God who is our Redeemer from all adversity.

"Cisterns are broken, and creatures all  
fail;  
But the word he has spoken will surely  
prevail."

O that I might ever be kept in submission to the will of God, and favored by his grace to live to his praise.

With love to you in our Lord Jesus Christ, I am, I hope, your brother in the fellowship of the gospel,

FRED. W. KEENE.

FORT SCOTT, Kansas, July 11, 1889.

G. BEEBE'S SONS:—I have begun to write several times, and thought I would have my paper discontinued. I have for some years past been so bowed down by an affliction of one of my dear children, who has for some time been in the Insane Asylum, that there has been very little enjoyment of anything for me. My mind has been so terribly disturbed that my hope in God's mercy and goodness has about gone (if ever I had any). No one who has never experienced such an ordeal can form anything like an idea of the mental agony of a parent thus afflicted. My mind has wandered to the circumstance referred to in Mark, and also by some

other writers, where a father took his son, who was afflicted, to one he called Master (Jesus), to have him cured. Jesus said to the parent, "If thou canst believe, all things are possible to him that believeth." The father then said, with tears, "Lord, I believe; help thou mine unbelief." I would be glad if Elder Wm. J. Purington would write on this circumstance, if he should feel inclined. Perhaps some others may need some light on this as well as myself. The father seemed only to have that concern which a parent would have under such circumstances. It was not on his own account, but that of his child. I feel very sensibly the need of my unbelief being helped. I conclude that I know nothing about the spiritual application of this; indeed, I fail to get a natural understanding. I wish I could be referred to the Scripture when miracles or healings of this sort should cease. The disciples inquired of Jesus why they could not cast out the dumb or foul spirit, and were told that it was on account of their unbelief. I hope if brother Purington should conclude to write, he will try to explain this subject in all its bearings.

I have found no one here disposed to take your paper. It surely cannot be on account of an insufficiency of good reading matter for those who can appreciate it.

Yours in sorrow and affliction,  
M. B. WEEDON.

GAYLORD, Kan., March 29, 1889.

BRETHREN BEEBE:—Having seen the question asked in the SIGNS OF THE TIMES, if there were any Old Baptists in Kansas, I will say that there are a few scattered over the state. There is a small church located in Smith and Osborn Counties, meeting alternately, four and one-half miles northeast of Gaylord, Smith Co., and eight miles south of Gaylord, in Osborn Co., of thirteen members. Of late we have had no regular preacher. There are a few living near Beloit and Glen Elder; also at Roscoe, Graham Co., and Alexander, Rush Co. You will observe that they are much scattered; but I suppose that it is all right. But O how lonesome! We take great pleasure in reading the SIGNS. I took it during the year 1865, but since that time have seen but few copies, until the beginning of the present year, since which time I have been reading it regularly. There have been a great many changes in this time world. A great many of the standard-bearers of that time have passed from the stage of action, and new ones have been raised up to take their places. Still, by comparing the matter published then and now in the SIGNS OF THE TIMES, it appears that publishers and contributors have all been taught by the same School-master. Our regular meeting day is the first Sunday of each month, the April meeting being in Osborn County.

Pray that the Master may send more laborers into this part of his vineyard.

Yours in hope,  
J. P. AYDELOTT.

### INFORMATION WANTED.

LITTLE ROCK, Ark., July 19, 1889.

G. BEEBE'S SONS:—Having seen in the *Gospel Standard* for February, 1889, that information respecting Strict Baptist Churches could be obtained from you, I shall be much obliged if you will inform me. We left the old country nearly seven years ago, and find that all the churches down here are Missionary Baptists, or what we call at home General Baptists, and the kind of food we get does not satisfy our spiritual hunger. The doctrine of God's electing love and sovereign grace is what we desire.

Yours truly,  
A. G. MOORE.

[Any of our subscribers able to give the desired information will please communicate with A. G. Moore, 612 Main St., Little Rock, Ark.—Ed.]

BOONEVILLE, Miss., July 15, 1889.

EDITORS SIGNS:—Can you or any of your subscribers furnish me with a history of the Primitive Baptists of Mississippi, by Griffin?

Respectfully yours,  
J. S. BURNS.

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

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## EDITORIAL.

MIDDLETOWN, N. Y., JULY 31, 1889.

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.

### IT REPENTED THE LORD.

(Concluded from last number.)

DEAR BRETHREN BEEBE:—Please give your views through the SIGNS OF THE TIMES on Genesis i. 31, and vi. 6, 7, and oblige many others as well as your brother in Christ, I hope,

JOHN H. HITCHCOCK.

#### REPLY.

"AND God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."—Gen. i. 31; vi. 6, 7.

In the record intervening between the verse upon which we have been treating, and the next portion submitted by our brother, there is more really important history than in all the libraries which have been written by uninspired men since time began. Instead of finding the "very good" creation which had been commended by the approbation of God, in the text the judgment of God records the sentence of condemnation and destruction against "man, and beast, and the creeping thing, and the fowls of the air." The cause of this dreadful change in the declaration of divine justice in relation to the creatures which God had made, will be found in the account given in the third chapter of this book of Genesis. Paul briefly expresses the whole terrible truth when he says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans v. 12. Solomon, under the guidance of direct inspiration, carefully examined the subject in all its depth, and recorded the result of his investigation, saying, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Ecc. vii. 29. While sin is thus clearly the expression of the rebellion of the creature against the law of his Creator, it is certainly included in the eternal purpose of God that such development should come to pass in the world. Neither in the first transgression in the garden, nor in any sinful action since that time, has the sinner sought to glorify God by his sin; yet God has declared the limitation of all wickedness to just that point which shall manifest his glory. In the enmity of the carnal mind against God, man seeks to defeat the purpose which God has set; but that very enmity

is made to contribute to the fulfillment of the end which the wicked sought to overthrow. Thus the Scripture is fulfilled, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psa. lxxvi. 10. It is one of the favorite ways of opposing the truth of God, for the enemy to pursue the same course which he adopted in the temptation of our mother in the beginning of his work; he professed to accept the word of God as truth, but denied the very fact which God had declared. So, in tempting the saints, he still professes reverence for the Scriptures only that he may pervert them to the distress of the tried subject of his wiles. Whenever any saint is so vainly puffed up in his own strength as to feel competent to meet these assaults of the tempter in the field of natural reason, he is already a captive in the snare of the fowler. So it is written, "He that trusteth in his own heart is a fool; but whoso walketh wisely shall be delivered."—Prov. xxviii. 26. The truth on which the hope of salvation is founded, is not based in the wisdom of men, but in the power of God.—1 Cor. ii. 4. This must be learned by repeated lessons in the experience of the saints. Such is the deceitfulness of sin that they have need of the continual presence of their great Teacher, whose Spirit alone will guide them into all truth. They can neither safely trust their reason nor their natural memory; they must have the ever present light of the countenance of their Redeemer. Their life is in him alone.

The sentence of destruction in our text includes with man and beast and the fowls of the air, also "the creeping thing," which seems definitely to signify the serpent by whose subtlety the woman was beguiled, who was doomed thenceforth to creep and eat dust.—Gen. iii. 14. All were created by the eternal Word of God, and all were subject to the decree of that Word by which they were consigned to destruction. While sin was the immediate cause of the curse by which death passed upon all men, that sentence was pronounced by the sovereign judgment of God. Moses says, "Thou turnest man to destruction, and sayest, Return, ye children of men."—Psa. xc. 3. As the good creature of his hand, God had blessed man with all the works which he had made, and had given him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This was a temporal and earthly blessing, and secured to the sinless man every earthly favor of which he could have need. Under the protection of this divine blessing man could never want for any good thing. The garden of God was his abode. But when by his disobedience man became a sinner against God, he received the wages of sin in the death by which he lost all claim

upon the goodness and mercy of his Creator. There was no change in the immutable God, but man was changed from the very good creature of God, and had now become dead in sin, and the embodiment of enmity against God. For his sake the earth was cursed; not as an expression of divine indignation, but that the sinner might abide upon the earth. A sinner could no more dwell upon an uncursed earth than fish can live in the air, or birds can enjoy being confined under the water. Thus it is written, as the first expression of the condemnation pronounced upon the sinner, "Cursed is the ground for thy sake." The sentence of condemnation was not an afterthought with God. When he took the man and put him into the garden of Eden, "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." There is no time intervening between the transgression of the commandment given to the man, and the certain death which was divinely decreed as the inseparable result of that transgression. Before sin entered into the world man was not under death; but his life was forfeited when he went into sin. Nothing which could be done by any created power could deliver the sinner from that death, or restore that innocence which he had lost. In fulfillment of the just sentence of God the man did die in the day that he did eat of the forbidden tree. By the omnipotent mercy of God the cursed ground was adapted to his abode as a sinner who could no longer dwell in the garden of Eden. Yet his existence is not recognized by inspiration as life. "In Adam all die." Life is only manifest in Christ Jesus. Scripturally all else is death.

Much caviling has been based upon the letter of the declaration of our text, that "It repented the Lord that he had made man on the earth, and it grieved him at his heart." Avowed infidels alone could find advantage in perverting the evident meaning of this language, even if it were left by inspiration without explanation. If God is deficient in wisdom or power, he ceases to be the God revealed in the Scriptures and in the experience of the saints. Those who construe this text as signifying a change in the eternal purpose of God, not only directly dispute the plain testimony of the inspired Scriptures, but deny the essential perfection of Jehovah. Surely this is far from the design of every one who loves the truth of God. It is not necessary to read further than the last verse of our text to see in the very letter of the declaration that it repented the Lord. When God created man in

his own image, he blessed them and commanded them to be fruitful, and multiply, and replenish the earth, and subdue it.—Gen. i. 26-31. That blessing secured every requisite to the fulfillment of the command which God had given to his creature in this particular as well as in every other point. After sin had brought death upon the man, the goodness and mercy of God still sustained him with supplies for the demands of his earthly nature. The race did begin to multiply upon the face of the earth; and the result was the manifestation of the great wickedness of man, in that "Every imagination of the thoughts of his heart was only evil continually." Then the Lord pronounced the sentence of destruction against the man whom he had created. In taking the statement of this text in connection with the declaration of the Lord God when he gave the law to Adam, it is plainly evident that the sentence first declared with that law was shown to be just and righteous by the wickedness developed by man through the sinful abuse of the long forbearance of God. In the execution of the penalty of sin by destroying the whole family of man from the face of the earth, is the expression of the repentance ascribed in our text to the Lord. As it was the very result which was declared in the beginning as the inevitable consequence of sin, it cannot be regarded as signifying a change in the mind and purpose of God. Therefore it cannot be understood as contradicting the inspired testimony that immutability is an essential attribute of the self-existing Jehovah. The literal record shows what is meant by the language of our text. What the Lord did was the fulfillment and the unquestionable explanation of what he said he would do. The general destruction of the living creatures which were upon the earth by the flood, was the expression of the grief of the Lord that he had made them.

It is needful to observe in reading the Scriptures that they are not to be so construed as to make one expression conflict with another. Even in earthly courts a witness must be understood as meaning to say what his testimony expresses when taken all together. Much more must the inspired testimony which God has given be received as its own expositor. Detached phrases may be distorted not only to contradict the whole truth of revelation, but to deny the existence of God himself. It has been well said by an eminent writer concerning the letter of the Scriptures, that "Human feelings, actions and parts are ascribed to God, not that they are really in him, but because such effects proceed from him as are like those that flow from such things in men." In illustration of this remark our text is one of many passages cited. In the destruction of the guilty world the Lord practically

said it repented him that he had made man on the earth, and it grieved him at his heart. Yet it is contrary to the whole revelation which God has given of himself to understand that he is subject to the passions, infirmities and changes which would be implied in the use of such language concerning created beings. It is only in the manifestation of his providential dispensations toward men that the Lord is said to be angry with the wicked every day.—Psa. vii. 11. Again, it is said, "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine."—Psa. lxxviii. 65. No candid mind would construe this as conflicting with the declaration, "Behold, he that keepeth Israel shall neither slumber nor sleep."—Psa. cxxi. 4. So, it is not a fair construction of the language of our text to make it contradict the plainly declared word of God, who says, "I am the Lord, I CHANGE NOT; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. Whatever may be the conclusion of finite reason as to the signification of the words under consideration, it is clear to every one who is taught of God that all inspired Scripture is truth; and consequently when rightly understood every portion of the sacred word perfectly harmonizes with all other portions. Truth cannot contradict itself.

The language of our text is so evidently adapted to the finite comprehension of the afflicted and poor people to whom the Scriptures are given, that learned infidels do not pretend to urge this text as being at variance with the great truth which is the burden of all scriptural testimony. They will not confess themselves so stupid as to misunderstand the letter of the text, the meaning of which so fully appears from the immediate context. It is left for the advocates of a conditional system of salvation to stultify themselves by claiming to find in this text evidence that God is neither infinite in knowledge nor in power. Yet they profess to trust in his word as truth, and to hope in his grace for salvation; though they hold that he cannot save them without their own assistance. Such a weak and fallible refuge could afford no hope to those who know themselves as utterly lost sinners. They can trust alone in the immutability of that God who declares the end from the beginning; who is able to do his will in all things; and who does "work all things after the counsel of his own will."—Eph. i. 11. They know that it is not possible for God to lie, and that his love is everlasting. This is the solid basis on which their whole hope is founded. Those who feel their need of a Savior whose love is eternal and unchangeable, will find in their own experience the witness that God does not repent in the sense of changing his purpose. So Samuel said, "The Strength of Israel will not lie nor repent; for he is

not a man, that he should repent."—1 Sam. xv. 29. There can be no stronger evidence than that witness of the truth of God which every believer has in himself. That witness always agrees with the written word of inspiration when that word is rightly understood. The things of God are hidden from the natural man even of those who are by faith led into the knowledge of all the deep mystery of godliness. Nothing less than the power of God can show them to any creature.

May the Spirit of truth lead every inquiring saint into the clear light of gospel liberty, and dispel all the mists of error and delusion which arise from carnal reasoning upon the truth which God has revealed.

#### OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—By request of Mr. Howard J. Herrick, I send you the obituary notice of his mother, Mrs. Caroline M. Herrick, who departed this life July 8th, in the fifty-third year of her age, at her home in Elmira, N. Y.

She became a member of the New School Baptist Church on New Year's Day, 1852. In August, 1879, I baptized her in the fellowship of the Old School Baptist Church at Burdett, N. Y., where she remained a member to the last. Her experience was published in the SIGNS, Vol. xlviii., No. 5, 1880. She had many peculiar trials, but she was strong in the faith, and in her trust that the Lord was working all things for her good. Her only son has been for some time attending the school of Elder Sylvester Hassell, at Williamston, N. C. She spent three weeks with him there this last spring, and on her return attended the Delaware, Delaware River and Warwick Associations, and spoke of having enjoyed the meetings with the brethren and the preaching unusually well.

She was the daughter of sister Eunice Shephard, well known to many brethren and sisters, who died a few years ago in Elmira. She leaves two sisters. To her son this bereavement is a very great affliction. He is a firm believer in the doctrine of salvation by grace, and says that the understanding of it came to him not by study, but at once by revelation; and yet he thinks it is a belief of the head, and not of the heart. May the Lord comfort him under this great trial, and also in his own time show him that the knowledge of the truth is never revealed to the head or natural mind, but to the faith of God's elect.

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 17, 1889.

William P. Haviland was born in Schoharie County, N. Y., Feb. 28th, 1824, and departed this life at his residence in Rutherford, N. J., June 1st, 1889, in his sixty-sixth year.

The subject of this notice was a descendant of the Quaker stock of Havilands, who settled in Dutchess Co., N. Y., in the early days of America's colonization. He removed with his parents to Hunter, Greene Co., N. Y., where he lived till early manhood. His parents were members of the Lexington Old School Baptist Church. He was first married to Chloe Ingraham, of Hunter, N. Y., Dec. 23d, 1846. She died June 21st, 1850, leaving two children. On August 1st, 1852, he was united in marriage to Sophia Davis, of Ulster Co., N. Y., unto whom eight children were born, two having died in early childhood. His second wife died Dec. 29th, 1887. He is survived by eight children, also one sister, the oldest member of his father's family. He was a loving father, a friend to the poor, and a

dear lover of the truth as it is in Jesus. He experienced a hope in the mercy of God when about twenty-one years of age; and in March, 1863, at a special church meeting, he related his experience to the Old School Baptist Church of Middletown & Wallkill, and was baptized in the afternoon of the same day by the late Elder Gilbert Beebe. He was possessed of more than ordinary natural ability, as well as spiritual; and the church gave him license to exercise his gift in a public way in the year 1868, which he did for several years, until he became so absorbed in the business of the world that he told the church he thought they ought to cut him off. The power of divine grace was wonderfully manifested in him in his latter days, and he passed away in the triumph of living faith in the God of salvation.

His funeral occurred on the evening of June 3d, from his late residence, Elder W. Housel and the writer officiating. On the following morning his remains were taken to Warwick, N. Y., and buried by the side of his last companion, who was at the time of her death a member of the Middletown & Wallkill Old School Baptist Church.

May the Lord comfort the sorely bereaved and mourning relatives.

BENTON JENKINS.

#### ASSOCIATIONAL.

THE annual session of the Virginia Corresponding Meeting will be held, by divine permission, with the Quantico Church, Prince William Co., Va., August 14th, 15th and 16th, 1889.

Those who come by public conveyance will take the train over the Virginia and Midland R. R. in Washington, D. C., on Tuesday, Aug. 13th, for Bristoe Station, where they will be met and conveyed to the neighborhood of the meeting. The train leaves the Pennsylvania depot, corner Sixth and B Sts., at 8:30 a. m., and Alexandria at 8:55 a. m. An invitation is extended to all who desire to attend.

WM. M. SMOOT.

THE Salem Association of Predestinarian Baptists will meet on Wednesday before the fourth Friday in August, 1889, and continue three days, with the Salem Church, near Walton, Boone Co., Ky.

Brethren from the north and east will come to Cincinnati, and there take the train on the Southern or L. & W. R. R. to Walton, where they will be met by brethren B. S. Johnson and H. Eades. Those from the south, on the Southern R. R., will stop at Crittendon, where they will be met by brethren A. S. McClure and J. S. Ransom. Those from the south and west, on the Short Line, will stop at Verona, where they will be met by J. E. Ransom and J. R. Johnson, on the day before the meeting. Should any fail to get to Verona the day before, they must go on to Walton, where they will be met. A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry.

J. R. JOHNSON.

PURSUANT to the action of a council of churches which met at Pryor Hill, Trimble Co., Ky., on the first and second days of September, 1888, the Mount Pleasant Association of Regular Baptists, of which Elder J. M. Demaree is Moderator, and W. C. Sams Clerk, is appointed to resume its sessions, and will meet (the Lord willing) this year at (this) Providence Church, Trimble Co., commencing on Friday before the first Saturday in September, 1889, and continuing three days.

Brethren and sisters in fellowship with us are cordially invited to attend. Those coming by rail will take the N. & L. R. R. at Cincinnati and way stations and come to Campbellsburgh on Thursday p. m. before. Those coming by Louisville can come on Friday a. m. All will be



met by conveyances and taken to places of entertainment and to the meeting.

D. T. PYLES.

THE Indian Creek Predestinarian Baptist Association will convene, the Lord willing, with the Mercer's Run Church, in Greene Co., Ohio, on Friday before the first Sunday in September, 1889, at 10 o'clock a. m., and continue three days.

Those coming by rail from the east, west, north or south will take trains so as to arrive at Xenia, Ohio, on Thursday afternoon preceding the meeting, where they will be met by brethren and friends to convey them to places of entertainment.

The association will be held at or near what is called the Eleazer meeting-house, in the vicinity of Lumberton, Ohio, which is about eight miles in a southeasterly direction from Xenia. A cordial invitation is given by the brethren of Mercer's Run Church to all our brethren and friends to visit us at that time and place.

BENJ. MARTIN, Clerk.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the South Fork Church of Mauvaisterre Church, on Wednesday before the third Sunday in August, 1889, ten miles south-east of Jacksonville, Morgan Co., Ill., about two and one-half miles south of Orleans Station, on the Wabash R. R., and about the same distance from Woodlawn Station, on the Jacksonville & Southeastern R. R. All are cordially invited to attend.

GILES REEDER, Clerk.

THE Lebanon Association of Regular Predestinarian or Primitive Baptists will, the Lord willing, convene with the Mt. Gilead Church, Hancock Co., Ind., on Friday before the third Saturday in August (16th), 1889, at 10 o'clock a. m., and continue three days.

Those coming from the east and west will come over the O. I. & W. R. R. to Maxwell, where they will be met and conveyed to places of entertainment. Come on Thursday from the east at 11 o'clock a. m. and 10 o'clock p. m.; from the west at 4 o'clock p. m., or at 5 o'clock a. m. on Friday morning. All Old School Predestinarian Baptists are invited to attend our association, and join with us in the solemn worship of the Lord our God.

WM. H. CURTIS, Pastor.

THE Lebanon Old School Baptist Association will meet with the Harmony Church, Grant Co., Ind., on Friday, Saturday and Sunday, August 16th, 17th and 18th, 1889.

Those desiring to attend will come by way of the C. W. & M. R. R. to Fairmount, Ind., where they will be met and cared for. All lovers of truth are invited to attend. The association will convene on Friday at 10 o'clock a. m.

JACOB RICHARDS, Mod.

THE Red River Primitive Baptist Association will be held, if the Lord will, with Providence Church, Logan Co., Ky., on Saturday before the second Sunday in August (10th), 1889, and continue in session three days.

A cordial invitation is extended to our brethren, especially ministers. Those coming by rail will be met at Cave Spring Station and Ferguson, on the Memphis branch of the Louisville & Nashville R. R.

THE Des Moines River Association will commence on Saturday before the third Sunday in August, 1889, seven miles southeast of Fairfield, in Jefferson Co., Iowa.

Those coming on the C., B. & Q. and Rock Island Roads will stop at Fairfield on Friday evening. Those coming on the Fort Madison & Northwestern R. R. will stop at Stockport. There will be conveyance.

B. T. WILLIAMS.

THE First Northwestern Predestinarian Baptist Association will be held with the New Hope Church, commencing on Friday before the fourth Sunday in August, 1889, four miles southwest of Warren, Ill., on the I. C. R. R. Those coming by rail will be met at Warren on Friday morning.

BENJ. SALLEE, Mod.

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Fall Session ends Friday, January 17th, 1890.

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# Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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## CORRESPONDENCE.

### SO GREAT A CLOUD OF WITNESSES.

(Hebrews xii. 1.)

MANY may be in attendance while a witness is giving his testimony, and may feel much interest in it. To the judge, the jurors, the advocate, his words may be of special importance, and may command for the time their closest attention; while others who have no part in the trial may be much interested as observers. But how different from any of these are the feelings of the one whose personal interests are involved. No one can listen as he does whose estate is in question, or whose life is at stake. The interest of others, however great at the time, is but temporary, ending with the trial, while his interest is vital. The words of the witness are to him important as his happiness, as his life.

The Scriptures are witnesses, and their real importance and vital power can be felt and understood only by those concerning whose eternal interests they testify. Many have an interest in them of varying kinds and degrees, as students, as theologians, as seekers for salvation from punishment, as workers for heavenly reward. The interest of some of these may be very deep and absorbing, so that other books and other work may be almost forsaken in this devotion to the study of the Scriptures. Yet the interests of all these are as different from that of him to whom the Scriptures are a witness, as are the interests of all others in a court-room from that of the one who is to lose or gain all he cares for by the testimony. However much of honors or rewards for any of them may depend upon the result of the trial, yet, after all, the words of the witness do not vitally concern them. Students of the Bible may have a great thirst for religious knowledge to gratify, and a character for acuteness and learning and zeal, as theologians, to get and maintain, and may feel great enthusiasm as workers, believing that they are advancing towards God and his rewards by the work they do. But these do not regard the Scriptures as a witness giving testimony. They look upon them as making propositions, containing offers, giving directions to all in the world, and that any one, by attending properly to them, may advance his interests in heavenly things, and secure his eternal happiness.

A witness in the proper line of his duty makes no proposition or offer, and gives no direction. His work is not to tell the one concerning whom he testifies what to do, nor to increase his store of knowledge. His proper work is simply to state facts, to make a report, to tell what he has seen and heard. It is not by instructing the one who is principally interested in his testimony that the witness benefits him, but by confirming him in the knowledge he already has, and making its value appear. The title to one's estate has been denied, and the trial is going on in court. A witness is called to state certain facts for the instruction of the court and jury which the one whose title is questioned already knew and asserted. By this testimony proof of the title is made, and the enjoyment of his rights secured; and the testimony is therefore very refreshing to him who was in danger of being deprived of his inheritance. One is charged with a crime. The witnesses one after another state what they saw and heard. Their testimony convinces judge and jury of the falseness of the charge, while it tells the one whose life is at stake only what he already knew. In proportion as the testimony answers to what he knows it comes as the refreshing rain upon his spirit.

In regard to the Scriptures, the court-room where the testimony of this witness is given is the soul of a poor sinner. All the parties connected with the trial are gathered there. Satan, "the accuser of the brethren," who accuses them day and night before God (Rev. xii. 10), is there. Whenever the sons of God come to present themselves before the Lord, Satan comes also among them, accusing them, and raising questions in their souls as to the validity of their hope. The Judge is there, before whom all appear, and from whom comes every just direction and command and all true knowledge. There the witnesses appear and give their testimony. Within this poor soul is the knowledge of all that is to be testified about, the wonderful things that have been seen and heard, the experiences of condemnation and of deliverance from guilt, the felt power of faith and love and thankfulness; and there also within the same soul is the ignorance concerning the meaning and power and value of all these things, and the doubts and fears concerning his interest in the

heavenly inheritance. There are the fierce charges and "fiery darts of the enemy," and the faint efforts at defense. There is our Advocate, who in his own time appears and takes charge of the defense, and brings forward the witnesses, and causes their testimony to be presented in order, and makes it convincing, so that the ignorance is enlightened, and the accusations of the enemy successfully resisted, and the poor soul made to rejoice as he reads his title clear to mansions in the skies.

In this trial the witnesses which the enemy brings, compared with those who testify in behalf of the sinner's hopes, are as a thousand to one. Yet the one is believed whenever we are enabled to hear his testimony, and the others are rejected. To illustrate this, suppose you have once had a glimpse of a most remarkable and lovely landscape, a momentary view revealed by a light as strong and bright as a flash of lightning, which sharply and clearly defined every feature of the vast and varied scene, and vividly impressed it upon your mind so that you can never forget it. In this glorious vision, which memory keeps always in unfading clearness and beauty before you, there was a wonderful mountain of amazing height and grandeur, clothed with luxuriant verdure and all manner of fruits to the very summit. A river of the purest water, clear as crystal, flowed from the throne of infinite glory that radiated all the vast extent of the mountain, and its unnumbered branches ran among all the fields and groves, and carried the refreshing water to all the lovely dwellings and gorgeous palaces, making glad the vast throngs of beautiful and happy people who filled this new and heavenly world which was thus strangely revealed to your enraptured sight. For a long time your soul was lost to other things in the contemplation of this vision of surpassing loveliness. It filled you with joy and peace. It satisfied you. It was as though it were all yours, and yet you had no selfish or sordid thought of ownership. It was all your desire, and you felt that there amid those scenes of never-fading beauty and delight was to be your home, where every longing would be satisfied, every want supplied, and all your being brought into sweet and everlasting content. While you are thus filled with joy and thanksgiving and praise, one asks you the reason of your gladness and

hope. You try to tell him what you have seen and felt, but he looks at you with amazement, incredulity and derision. He sees no reason in all you are saying, and as for your vision, he is sure it is all a mere delusion. He asks you to point out the wonderful things you say you have seen. You cannot, for they have all gone from your view. He declares that it was all in your imagination—no reality in it. He has been in a position to see all that you could have seen, and no such scene has ever appeared to him, and he knows it does not exist. He exhorts you to turn away from such false dreams, and give up such vain and foolish hopes, and set about some work which will bring you a good reward, and so provide for yourself in the future. You try to show him that you are poor and lame and sick unto death, and that in what you have seen was the only prospect of comfort and happiness that ever came to you, for one in your condition could not make any provision for himself; and that this prospect came so opportunely, and so unexpectedly, "as the lightning lighteneth out of the east and shineth even unto the west," and was so miraculous in its appearance to you, and so infinitely good, that you cannot give up that it was a blessed reality, and must still rejoice in it, notwithstanding his unbelief. But even as you thus speak the expression of his cold, unsympathizing face and the sound of his scornful laugh strikes a chill to your heart, as you feel the shadow of a rising doubt as to whether you may not after all have been deceived. Others come one after another, learned men and wise, who unite in firmly denying the existence of any such mountain or river as you say you have seen. There are hundreds of them. They all give unhesitating testimony against your belief, some kindly, and with grave and solemn manner, and others angrily and with contempt and ridicule, all insisting that you can have seen nothing which they have not seen, and that you are foolish and to be blamed for yielding to so absurd a fancy. You have about concluded that they are right, and that what you saw was only an hallucination. You cannot forget the scene. In all its parts and in all its beauty it stays with you; and you keep in remembrance also the joy which it brought to your soul, and the delight with which you received in some mysterious manner the conviction

that it was your own rich inheritance and everlasting resting place. But the fear is now in your heart that it was all a dream, a thought of what you desired rather than a glad reality. While you are in this state of gloom and desolation on account of the bitter disappointment, a stranger to you begins to speak in the presence of those who have witnessed against you, describing a vision he has had. As he goes on you are filled with amazement and delight to hear him describing the very things that appeared in your own wonderful vision—the great and high mountain, the beautiful river, the glorious high throne, the pleasant plants and majestic trees, the palaces and the multitudes of people, all appear as he tells his vision. He does not describe it as you did, nor mention the particulars that you spoke of. Other features are presented which you had not mentioned, but which you will remember, and which make it doubly sure to you that he has looked upon the very things which were revealed to you. He does not declare that there is such a scene as you have spoken of. He does not appear to allude to you at all, nor even to know that you have spoken of a vision. He merely goes on in the speech of an unlearned man talking, very sweetly as it seems to you, about what he saw and heard and felt perhaps years before; and as he talks every word finds a glad response within you, for memory furnishes an exact counterpart of what he describes. You have seen and felt it all, and your heart leaps for joy, and with zeal and boldness you cry, "This is a true witness! His are words of truth." You can now stand before all the hundreds of men who have denounced your vision as a delusion, and say, "This man is right, and you are all wrong." You know he has spoken truth, and your soul is knit closely in love and fellowship with his.

Why do you believe one man, and he perhaps poor and ignorant, rather than a hundred of the wise and learned? Because his testimony corresponds with what you have seen. It is impossible that two should imagine things so exactly alike. "In the mouth of two or three witnesses every word shall be established." He is a witness to you. He knows, and by his knowledge you are confirmed in what you also know; and no cloud filled with refreshing rain was ever more welcome and grateful to a thirsty field than this witness to your famishing soul. His testimony is indeed as the rain and the dew upon your drooping spirit.

You now remain quite firmly fixed in your pleasant belief and sweet hopes for many days, notwithstanding all the opposition of unbelieving men. But as the crowds surge around you with their oppositions of science and philosophy and worldly wisdom, steadily and persistently assailing your belief, and showing

how impossible such a thing is, and for a long and weary time no witness in your favor appears, you begin to faint in your mind, and to give place again to doubts and fears. Now just as you are ready again to conclude that you have been the subject of a delusive fancy, a man of another nation, whom you have never before seen, begins to speak, and lo, in his speech again the glorious vision appears which has been the joy and rejoicing of your soul. How precious and comforting are his words to you. He does not mention the particular things which the other described, nor those of which you have spoken; but as soon as he opens his mouth in speech you know that he has seen the very mountain and river and fruits and palaces and people that appeared to you. All the special features and beauties of that wide scene could not be told by ten thousand men; yet all appear to you as he tells his story. As you hear his testimony you are built up in your faith, and strengthened, and made patient to wait. You have all joy and peace again in believing, and abound in hope.

All knowledge of spiritual things is by revelation. The Lord speaks in vision to all his people, as he did to his Holy One, in communicating the way of salvation and glory and blessedness of heavenly things.—Psa. lxxxix. 19. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. In that vision the mountain of God's holiness is shown us as the only hope and resting place for a poor sinner. That mountain appears indescribably glorious. There we see the "great, white throne," the infinite and holy power of God, which is revealed through Jesus Christ, who "is the power of God and the wisdom of God;" and from that throne, from that power, flows the pure river of the water of life, "whose streams make glad the city of God, the holy place of the tabernacles of the Most High." There, upon this mountain of God's righteousness, we see the "trees of righteousness" which the Lord has planted for his glory. There is his garden, the place of his especial delight, where we see all his pleasant plants, where the loveliest of flowers bloom, and all fragrant things abound and give forth heavenly perfume. In this holy mountain, the righteousness of God, is the feast of fat things for the poor sinner—things that nourish and strengthen and comfort the soul. The truth of salvation by grace through the atoning sacrifice and justifying righteousness of our Lord Jesus Christ is the sweetest and richest of food. "Not of works, lest any man should boast." This is a precious morsel. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should

walk in them." "He hath wrought all our works in us." "I lay down my life for the sheep." "I give unto them eternal life, and they shall never perish." What a feast is this! It is spread nowhere but on this mountain of God's holiness. It is never found upon the hills of human merit or righteousness. Here is "bread that strengtheneth man's heart," "whereof if a man eat he shall never die," "and wine that maketh glad the heart of God and man," and meat to eat which the world knows not of.

Who that has ever seen this mountain, and tasted the riches of the heavenly fare, and felt the firmness of the foundation of God which standeth sure, would ever wish to return to the desolate and sandy hills of legal righteousness and try to build and live there? Yet the whole world is opposed to the very idea of such a mountain as the Lord's people now trust and rejoice in, and deny that there is any such in existence. When asked by the wise of this world for your evidences and proofs of title, what can you say, poor soul? The evidences that have satisfied you cannot be exhibited to any who have not themselves received them. Therefore your claim is held in contempt by the wisdom of the world. It is a stumbling-block to the Jew and foolishness to the Greek. But the Lord sends his witnesses to you just when he sees they are needed to confirm you, and keep you from being overcome and your faith overthrown by the world, the flesh and the devil, and how sure and timely and sweet their testimony appears to you. Each of these witnesses is as "one among a thousand," for Jesus, the Interpreter of his work, the "faithful and true Witness," is with each of them, enabling them "to show unto man his uprightness."—Job xxxiii. 23. Every witness speaks of the same vision in which the truth of God is revealed to all of his children, and therefore they are believed, though opposed by all the world. The Scriptures are full of this blessed testimony; and when our Advocate brings it forth to us we are strengthened, and are ready to stand boldly against all the oppositions of the world, and all the fiery darts of the enemy. But we cannot of ourselves call one witness in our behalf, nor receive one word of testimony in our favor. We must wait for our "Advocate with the Father," who alone can bring one of the great cloud of witnesses to our help.

The apostle in the eleventh chapter has named many prominent witnesses whose testimony is recorded in the Scriptures, and has alluded to many more, who being dead yet speak. They all testify of that same righteousness and salvation through Jesus Christ which every child of God has seen by faith, and has been made to hope for, but which the world does not understand nor love. What reason can you give to the

natural man for the hope that is in you which will not appear as foolishness to him? You tell him your hope of righteousness is the gift of God, who has told you that he has loved you with an everlasting love, and therefore with loving-kindness has drawn you to himself, and has revealed to you this glorious mountain of his holiness as yours, and has assured you that upon that mountain you shall stand holy and unblamable before him in love, and shall inherit all its blessedness and glory, and dwell forever in his presence. To him this is only foolishness, and he denies that you have shown any real ground of hope. But here is a witness. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Abel could not know that he was righteous until he obtained witness of it from God. His work then was not the cause of his righteousness, but the manifestation of it. He had faith before he offered the sacrifice. It was that faith which caused him to see the need of that particular kind of sacrifice. By that work of faith he obtained the witness that he was righteous. Did God testify to his faith of his works as that in which his righteousness consisted? No; but of his gifts. To the gifts which God had bestowed upon him the divine testimony unvaryingly pointed as constituting his righteousness. This witness exactly answers to our own experience. This is just our hope. There is nothing of value in us but what the dear Lord has given us of his own sovereign will, and we cannot know of the value of even that as a garment of righteousness and salvation for us until the same God who gave it testifies of it. Abel's faith beheld his righteousness all in Jesus, and his work is his testimony of this. So all of the great cloud of witnesses which the apostle names, and which compass us about, testify by word or act of the same righteousness which is of God by faith. This faith, which is in Jesus, and is by him, is presented as the righteousness and strength and wisdom of every one of them. Therefore their testimony is to our confirmation and comfort.

In comparison with the number of false witnesses that are in the world these witnesses of our dear Redeemer are very few; and yet they constitute so great a company, and come so compactly over and around us, that they are called a great cloud of witnesses. But not alone on account of the great multitude of them are they thus called, but on account of the power of their testimony to cheer and refresh the fainting soul. They are as clouds full of rain to the poor, harassed, doubting soul. In their testimony the Lord comes down upon his thirsty people "like rain upon the mown grass." Their doctrine drops like the rain, and their speech



distills like the dew; as the small rain upon the tender herb, and as showers upon the grass, because they publish the name of the Lord (Deut. xxxii. 2); while all who publish the names of men as having any power are "clouds without rain."

SILAS H. DURAND.

SOUTHAMPTON, Pa., July 24, 1889.

LOUVALE, Ga., June 26, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—It is with fear and trembling I would again communicate with you and the household of faith, although I have written so much and my name appears so often that I feel perhaps I am occupying space that would be better filled by abler pens who write for the comfort of the household of faith; but as I have freely received, I feel willing to freely give the brethren the benefit of all the Lord in his mercy and grace has given to me. I saw in the Circular Letter (written by brother Purington) of the Delaware River Association, in the SIGNS of June 12th, the quotation, "And I 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."—Lam. iii. 18-21. These words are the expressions of Jeremiah; and experience with Christ, and the Spirit of Christ in him, enabled him to thus speak. They are words that are appropriate also to the saints in this our day who undergo the same conflict, being led in the same way in the house of our Master's brethren. Unless we were thus led, how could we possibly have any comfort therein? What a variety there is in the travel of the children of God in this vale of sorrow. I have thought this is one of the reasons why no man taketh this honor to himself. No man looking into this would choose naturally to pass through this, as is clearly evinced by the Savior's expression, "I came down from heaven, not to do mine own will, but the will of him that sent me." Paul was an apostle, not by the will of man, nor by his own will, but by the will of God. He was made an apostle, for he was separated from his mother's womb by the Lord, to preach the gospel to the Gentiles. A dispensation of the gospel was committed unto him. The mother of Zebedee's children asked that her two sons might sit one on the right hand and the other on the left of the Savior in the kingdom of Jesus. Some people, like Balaam, say, "Let me die the death of the righteous, and let my last end be like his." But they do not think of the sorrow that accompanies, and the sorrowful meat, and the tears, and the afflictions, that they are to endure. Paul would encourage Timothy, not with a picture of glory alone, and a crown of stars, and a diadem, but says, "Be not thou

therefore ashamed of the testimony of the Lord, nor of me his prisoner; but be thou a partaker of the afflictions of the gospel." There are afflictions connected with the gospel. Jesus, the great author of it, and the soul of it, and the substance thereof, was called a man of sorrow, and was acquainted with grief. He testified that his soul was exceedingly sorrowful, even unto death. As he was, so are we to be in this world. What was it that caused this sorrow, but sin, rebellion against the law of God? He was persecuted and hated, and told his followers it would be the same with them; that they hated him, and they would hate them also. When I see the called disciples of Jesus courting the favor and approbation of the world, I am obliged to think they are going astray from Christ, and are shrinking from the plain way which Jesus has shown us to walk in. It requires faith and grace to meet the world, who opposes the Son of God's delight. I would admonish the brethren to follow him in persecutions, and to endure hardness as good soldiers of Christ. If we seek our life, we shall lose it; but if we lose our life for his sake, we shall find it. He says, "Fear not." Follow him through evil as well as good report. Some may object to the doctrine, and the true doctrine of Christ is hated by the world. It is not in harmony with the reason of this world, nor the wisdom of this world; and I have known people to be set at naught for believing and preaching God's absolute will and predestination, and have heard that opposers say it is the doctrine of the devil, and that it is enough to make devils in hell blush to think it was true. It does make devils in hell tremble, for they well know it is true; and they have no power only what God has given them, and no device that they can devise can be done, only as the Lord of heaven and earth sees fit. This is my joy, and the tree thrown into the bitter water, that makes it palatable to the saints of God. "I will," and "you shall," applies as much to demons as it does to the subjects of grace, or I am wrongly taught, and am willing to be set right if I am wrong. The doctrine so ably set forth by Paul to the Romans, and by Isaiah, and by Jeremiah, and by Christ, and by the apostles, should close the mouths of those who seem to oppose God's sovereign will in the armies of heaven and among the inhabitants of the earth. He hath declared 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. Truly it is while God's Joseph sits or stands in his watch-tower whole nights, and cries aloud, and spares not, that the archers sorely grieve him; but, like the burning bush, he is not consumed. If God be for him, who can be against him? How is it possible that any

of the dear saints, who are truly taught of God, can be offended when afflictions arise for the word's sake? But such seems to be the case. Yet I must say that I feel so established in the doctrine that I have no fears about it ever being overthrown; but, stronger and deeper than the rock of Gibraltar, it will stand forever. Why the Lord does as he does is not mine to answer, nor do I feel called upon to do so; but the Lord gave the word, and great was the company of them that published it. I have passed through much affliction therefor; but God, who is rich in mercy, has thus far enabled me to be steadfast in this precious truth, which brings me comfort by day and by night. I do not believe it to be contrary, as some might think, but because I believe it to be the truth of God. My soul hath them in remembrance still. But God has given me patience to endure, amidst all my sorrows. I have hoped that the Lord would reconcile his children; and we see the great need of the word of reconciliation being preached among the saints. We would say, as did Paul, "Be ye reconciled to God," bearing in mind that he is not as man. "For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." The doctrine of the cross is herein exemplified, in that the doctrine of God in his highness is a cross to the human mind, and contrary to it. Why God created all things was because it was his pleasure; and if he did create all things, I do not see why he should not predestinate all things. His purpose is equal to his wisdom, and his wisdom to his power, and all the perfections of God are of equal length and size. If not, I cannot understand it. Who can oppose that idea, and yet preach the perfection of God? I wish to call attention to a few passages of Scripture, and connect them, and see what they teach. "All things were made by him, and without him was not anything made that was made." "I have created the waster to destroy."—Isa. liv. 16. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. xxvii. 1. "By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent."—Job xxvi. 13. Again, in the forty-first chapter of Job, leviathan is referred to, and is called "a king over all the children of pride." "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things."—Isa. xlv. 7. Again, I read in Revelation, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. Are we not made to say, like Jacob, "It is enough?" We believe the

word of the Lord. Upon this we stand, in this we take comfort, and by this we hope to be established forever.

O how the Arminian wrangles with the truth that makes the saints rejoice. "Hath not the potter power over the clay, of the same lump to make one vessel to honor, and another to dishonor?" The Arminian says, "No. He had no right to make me, and send me to hell without a chance. He had no right to love Jacob, and hate Esau, before they were born, when they were both children of the same mother and father. But he saved Jacob because he was a good boy, and Esau was a bad boy. He knew Jacob would accept the overtures of mercy, and be saved, and that Esau would not. Hence when Jacob repented, he had mercy on him." If I were allowed to judge, and if there were any difference in the boys, I think Esau was as good a boy as Jacob naturally, and it may be he was better. But God's purposes are not according to the actions of creatures, but according to his wisdom and glory. This Scripture shows that it is according to election, that hated doctrine which the Arminians cannot bear. It is also a notorious fact that those who are elected believe, and those who are not are the ones who object: like it is in our day when a man is elected, he says it is all right; but if not, he declares the whole thing was wrong. I am also aware that if Paul and the prophets and Christ do not stop men's mouths from the malicious prating against the doctrine most surely written and believed by the saints of God, I cannot do it. But it affords me much delight to be able to believe it, and to write it, and preach it when the Lord so impresses me. Who can resist it without fighting against God in his eternal counsel which he purposed in himself before the world began, and is manifesting continually to the saints in this world of woe and misery? While we have our most sorrowful meat, how much more affliction is to come upon us for the word's sake no one knows; but if we can ask the Father of spirits for grace to help in time of need, and he is with us in the furnace, and knows how to succor us, we can feel the Lord is ours, and he will heal our sorrows, and dry up our tears, and console our grief-stricken hearts. Each one has his peculiar trials and sorrows to endure for the elect's sake. How it drives us constantly to him. Even the opposition to this heart-consoling doctrine turns out comfort to us, as the Lord directs. Hence how appropriately the words of the Lord, "Be still, and know that I am God." "All things are yours, and ye are Christ's, and Christ is God's." This is calculated to inspire us, and enable us, like our great Captain, to bear the cross, despise the shame, with the humble hope that "If we suffer with him, we shall also reign with him." If we

deny him, he also will deny us. In all our afflictions he was afflicted. He loved us, and pitied us, and redeemed us from under the curse of the law, having been made a curse for us. Again, our light afflictions here, which are but for a moment, are working for us a far more exceeding and eternal weight of glory, as we look upon the things not seen; for the things which are seen are temporal; but the things which are not seen are eternal. This is one of the unseen things, even the doctrine of his unlimited purpose and power and wisdom.

We cannot behold it with the eyes of natural reason; but the eye of faith beholds things afar off. It looks into the eternal covenant of God, his eternal counsel before earth or the world were. How sorrowful we become when we are made to lament our vileness, that we are but worms of the dust, and that by reason of sin we daily deplore our condition, and groan, being burdened. We are distressed and grieved, and are made to say, like Paul, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ." I with my mind serve the law of Christ, but with my flesh the law of sin. In the world we shall have tribulation, but in Jesus we shall have peace—that blessed peace promised those whose mind is stayed on the Lord. This is perfect peace, a blessing indeed, riches which add no sorrow.

I have not written as I thought I would when I first started, but I hope it is the truth which I have written.

Yours in hope,

W. LIVELY.

FEBRUARY 9, 1877.

IT IS with fear and trembling that I attempt to write a few lines of what I hope have been the Lord's dealings with me in bringing me out of nature's night into the marvelous light and liberty of his dear children.

I was born July 9th, 1846, but, according to nature, was blind to the plan of salvation by grace. As I grew up I was not much concerned about religion, for I thought I could get that at any time, as I thought that all I had to do was to leave off my wild or lively ways, be sober, read the Bible, say prayers, and God would then be under obligations to favor me with his blessing. I thought I did not have as much to do as a great many others, who attended dances and other places of amusement; for my parents did not believe in such things, nor even in Sunday Schools. This I thought was very strange, for I thought that this was one way to be good. I knew very many who went to Sunday School, and they would ask me why I did not go too. I would tell them that I was not ready to get religion yet. I was young, and thought I must enjoy more of the world's pleasure before settling down and being re-

ligious, for I thought it a very serious matter. I thought that when I should have reached thirty or forty years of age it would be time enough to get religion. I thought that about that age I would join some popular church, the Methodist, perhaps, as I wanted to be different from any of my folks, for some of them had joined the Campbellites. When in my sixteenth year my father told me and my sisters that he would take us to an association that fall, as it was only about thirty miles from us. According to promise, we went to the meeting. I never shall forget that meeting. Although I did not understand the preaching, I was made to stop and wonder at the brethren and sisters, as they called each other. I did not know at that time the love they had for each other, but I hope I have learned it since. They seemed to enjoy each other's company, and were so much like one family; and I do believe they are. During the fall of 1862 I began to have trouble. I was not satisfied with the way I was living, nor was I ready to get religion. I would make promises and break them. I now thought it not so easy to be good. I was so troubled that I would look back over my past life and try to think that I was not so bad as some people, for I did not go to dances, and always tried to keep good company; but all this did not help me, for I could see nothing good that I had done in all my life, but that I was a sink of sin. I could not think a good thought. I would go to some lonely place and try to pray, but could not utter a word. I then thought prayer a form of words, not knowing that it is the desire of the heart. All that I could think was, "God, be merciful to me, a sinner." I passed the time in this way until late in the winter. One night I went to a Methodist protracted meeting. Up to this time I do not remember of reading the Bible with any understanding. The minister took for his text Revelation xxii. 17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He said a great deal about sinners coming to God and taking of the water of life freely, urging them to come to the mourners' bench. He told them that it was for them to choose; that if they did not come to Christ it was their fault, for he had done all he could for them. After the preaching he gave an invitation for mourners, and for all who wanted to be prayed for. I thought if there ever was a poor, helpless sinner that needed prayer, I was that one; so I went and knelt down with the rest, for I felt that I was condemned to die before a just and holy God. I could do nothing but sob and cry. Some wanted to know who I was and where I lived, and some wanted to know what made me cry. I thought if they knew the heavy load of sin and guilt that bore me down they would not wonder at my

sobs; for it seemed to me that if God in his mercy did not raise me from there I would never be raised, for I could see that both my natural and spiritual life were in his hands. It seemed to me that I had done wrong in going there. I felt that I was no more than the leaves of the forest. All I could say seemed to fall to the ground. Though I had knelt at their bench, and they had said that this was the place to get religion, I could not agree with them, but felt certain that if ever I enjoyed religion it would be a free gift of the Lord, who had given his only Son for his people. I had seen my inability to do anything to merit eternal salvation; that if it depended upon anything good that I must do, I must be forever lost. I was staying at my brother's home at this time. I did not tell them I had gone to the mourners' bench, nor did I intend for them to know it, for I was a little ashamed for them to know it; but they found it out from others. One of my sisters was very much hurt at me for it, and asked if I did not know any better than that. I told her I felt so bad that I did not know what else to do, but that she need not be uneasy about my going there again; yet I had not given up the idea of joining the Methodist Church, but thought I would not join it unless I was immersed, for that was the way the Savior was baptized. Time passed until the first of March, the usual time of the Baptist meeting. There was to be a funeral preached at the meeting-house by the Baptist minister. He came to our house and stopped a short time. I never shall forget how I wanted to go to that meeting. It was so very muddy that it was almost impossible to go. The minister came back past our house on Sunday evening, and talked of the meeting, and said he had promised to come again on the first of April. It seemed to me as plain as though some one had spoken it, that I must go and be baptized. I was leaning against the mantel-piece, and looked around to see if any one was looking at me, for I began to tremble. I left the room to keep them from noticing me, and those words kept ringing in my ears for some time, it was such a shock to me, for I had not thought of joining the Old School Baptists. I was acquainted with several, but they were all old folks, and were good enough, but were too far from home; but the more I heard them talk, and the more I read their experiences, the more I began to think they were the people I loved. When the first of April came I had given up going to the meeting until about time to start; then I thought I would go, but resolved that none should know what I had been thinking about. I had not got seated until I would have given worlds, had they been mine, if I had not been there; but to go away without any excuse I could not, for I felt so guilty that I thought they could see it. I resolved to sit there

and not let any one know my feelings. It seemed to me that every word the preacher spoke was right to me; and more than all, he had told all my faults so plainly that I thought the others who were there knew what a sinner I was. There I was, bowed down, and knew not what to do; for I felt too unworthy to occupy a seat in the house, let alone to offer myself to the church. They opened the door for the reception of members. I wanted to go, but felt too unworthy to raise my head. At last, while they were singing hymn 991 of Beebe's Collection, I thought they all knew how bad I was. I asked one of the sisters if I must go. She did not understand me, but took me by the hand and went with me. I was received, and baptized the next day. I often wonder yet why they did receive me, for I do not remember of relating any of my experience, nor did they ask me many questions. Previous to this I had thought I should regret to leave my associates and to join the church; but that was no cross for me now. When I went down into the water it looked so beautiful that I would not have cared had all the world been there. They could not see it in its beauty as it appeared to me. The preaching that evening was from these words, "Bless the Lord, O my soul; and all that is within me, bless his holy name." These words were so fully appreciated that my soul was overflowing with love, when I thought of the glorious plan of salvation by grace alone. Who could claim the glory and honor but Jesus Christ? Everything seemed so very pleasant for several days that I thought I should never have any more trouble; but I found this a sad mistake. One night I began to study over what I had done. I feared that I had done wrong, and had been in too much of a hurry. There were my old father and mother, who had not joined any church, and some of my brothers and sisters, who were much better than myself, and I the youngest of the family. It looked to me that I was trying to be a pattern for the older ones. I could not see it as I had a year before. I came to the conclusion that I had been deceived, and what was worse, I had deceived the church. I went into the bed-room, threw myself across the bed, and wept bitterly. It seemed to me that if I had not gone to the church I would not have felt so bad. It seemed too bad to bring a reproach upon the people I thought so much of; for I had often thought if I could be as good as I thought they were I would have no reason to doubt. While weeping and thinking over these things there was a light or white object appeared to me in the darkness, such as I had never beheld before. It seemed to be between heaven and earth. I gazed for a moment, my tears were dried, and immediately the hymn, "Am I a soldier of the cross?" &c., came to my mind so forcibly and

clearly that I thought if I was a soldier of the cross, a follower of the Lamb, I need not expect to

" \* \* \* Be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sail'd through bloody seas."

Since that time I have often found myself groping in the dark, but my beautiful light has not gone out. I do not realize its presence at all times as I did that night, but I hope it will be sufficient for me. There have been many changes since that time, but that is something I cannot forget. There have been times when I have had impressions to write what I hope have been the Lord's dealings with me, but when I attempt it I think it is of no use. If I could write to edification I would not mind it. Then I look at my inability to write, and stop, thinking it is not for me to do. I never attempted it but once before, about twelve years ago. I wrote it down, and upon looking it over I saw such a resemblance to myself, so full of faults and so imperfect, that I committed it to the flames, and thought I never would try it again; but for the last two or three years it seems that I cannot get clear of the impression to write. It has bothered me so that I could not sleep at night. Last January I made a promise that during the winter I would try again; and now the winter is almost gone. I have written to relieve my mind. To write to edification could not be expected of such a poor worm of the dust as myself; and yet I hope to be remembered at the throne of grace. My earnest desire is to be kept humble at the feet of Jesus, and there learn of him. There are many precious promises for the children of God; and now comes the great question, Am I one of that number? It sometimes seems to me that if I were one of them I would not be found so often in by and forbidden paths. I have confidence in you that you will pity me, rather than blame me. If this is not the leading and teaching of my heavenly Father, do not receive it, for I want to know nothing save Jesus Christ and him crucified.

EUPHAMIA E. BLOOMFIELD.

(See obituary on page 255.)

ELLISVILLE, Miss., April 21, 1884.

DEAR SISTER:—It seems that I cannot be satisfied this morning without writing you a little more. It seems that I told so little before the church, if I cannot talk I must write. I remember that when I was quite a little child I had at times a great desire to do right; but it seemed that I could not do all that I ought to do. I thought that when I grew older I would then do exactly right; but as I grew older it seemed I was worse than ever before, and that it would have been better if I had died before I became old enough to give account for my sins. I feared to die, lest I should be lost. It seemed to me that I did my best to do right, but O how

I failed in this! When I was about twelve years old it seemed to me that all I could do would avail me nothing, and that it would be a still greater sin for me to be praying and asking God to forgive me, while I was going on and sinning more and more. It seemed to me that I was so bad there would never be any hope for me to be saved. I felt that I could not live long, and that I would die and go to that awful place of torment that I had heard of. I felt that all the enjoyment I ever would know would be here before I died. But while I would be trying to enjoy myself, I would be troubled, and could not help it. I came to be in very great trouble, could find no comfort, and could not help thinking what a sinner I was. There I was, feeling that I could not live as I ought, nor could I die, and what must I do? O what an awful condition I was in! It seemed to me that no one else was as I was. After awhile it seemed to me it was my duty to go and hear a preacher, and listen to what he said, and then if I thought it would be of any use I would try to pray. Well, I went to hear what was then called preaching, but it did not relieve or cure me. I tried to pray for forgiveness, but did not know whether it was of any use, so I could not help doubting. It seemed to me to be my duty to do the best I could, and then if I was lost I could not help it. But I felt that if I was lost I deserved it, as my sins were so great. I would read the Bible, and looked for relief, until as time passed it seemed that I grew very forgetful about trying to do right. After some time had passed, I remember that one Sunday you and I were reading in the New Testament, when it seemed to me that I had sinned or blasphemed against the Holy Ghost. O how I was again troubled! But I read on and came to the place where it is written that Abraham believed God, and it was accounted to him for righteousness, &c. It then seemed to me that I believed God's words were true, yet I was not exactly satisfied with myself. I had dreams that seemed comfortable to me, and were very precious to me. I got to thinking about the church. It seemed that the churches here did not suit me, but I did not know where I could find one that would suit me, and so I became a little contented. I now felt that I had some hope. At length I became dissatisfied to remain as I was, and began thinking that perhaps the wrong was in me instead of the church. I thought that God had a people on the earth, and also thought that the Missionary Baptists were the nearest right of any that I knew of. I became willing to join them, as it seemed to be my duty. I think it was in September, 1878, that I joined them. But on the 21st of September, 1881, I became willing to come out from them, and it seems to me that I never had seen the goodness and mercy of God as I saw it about the time I came out

from among them, and as I have since that time.

Yours in hope of eternal life,  
E. R. GEDDIE.

(See obituary on page 255.)

MAPLE WORKS, Wis., June 30, 1889.

DEAR BRETHREN BEEBE:—Inclosed you will find two dollars for my paper, the SIGNS. I know I am late in renewing, on account of sickness; but the good Lord has seen fit in his mercy to raise me from death, for his own good pleasure; for there is nothing in me to merit esteem, or give the Creator delight. I feel my sinfulness and short-comings more as I grow older, and feel more weaned from the world. Once I admired its trifles too, but I trust that grace has set me free. Were it not for that hope, I should be of all creatures most miserable. I often go back to my early experience, and remember how I felt after I believed the Lord pardoned my sins. How beautiful everything looked, and how sweetly the birds sang! I thought my troubles were all over, and never would return. But how mistaken! I feel that I have always been a stumbling-block in the way of others. I see so much in myself to abhor, I think, O is there any one like me? Then when I read of others that are led in the same way, I take courage. I hail the SIGNS as a precious bundle of letters from very dear friends every Saturday night, and as long as I can raise the money I shall patronize that paper in preference to any other. I believe we all ought to make an extra effort to keep it up. I would willingly pay five dollars yearly than see it go down.

With much love for my people, I remain yours in fellowship,  
SYBIL ALLEN.

ELLISVILLE, Miss., June, 1889.

BRETHREN BEEBE:—I must state to you how the Lord has blessed us, whereof we are glad. On Saturday before the third Sunday in May we received into the fellowship of Zoar Church four members. One of the brethren had been a preacher among the Missionaries fifteen or sixteen years. The other was, or had been, a Deacon among them for several years. The brother that was a preacher among the Missionaries, this church set apart for ordination at the same meeting she received him, having heard him preach before, and was satisfied of his call to the ministry. She called for a presbytery to assist in his ordination, which took place at our last meeting in June. The presbytery consisted of brethren J. D. Harrison, N. C. Peterson and myself. May God have all the glory.

Your brother in hope of eternal life,

S. BUSBY.

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 7, 1889.

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.

### GROW IN GRACE.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—2 Peter iii. 17, 18.

With this earnest and affectionate admonition the apostle Peter closes the second epistle written by inspiration of God to "them that have obtained like precious faith with us [the apostles] through the righteousness of God and our Savior Jesus Christ." So far as we can know, this appears as the last recorded expression of the solicitude of this apostle for the welfare of those whose fellowship he claims in the gospel of Christ. The affectionate language here used is not to be limited to mere personal feeling such as is known among earthly friends. The love of created beings can no more compare with the heavenly principle here designated than artificial light can bear comparison with the radiance of the noonday sun. It is very important that this address be observed, as there is no other character but such as here described to whom the admonition can be correctly applied. The beloved ones addressed include all who have the knowledge specified. Therefore, it is necessary to consider what these things are, to which our text refers.

Throughout this whole epistle the things presented are such as are known only by that revelation which comes exclusively from the Spirit of God. Hence none but such as are taught of God can be addressed in the text. They have not learned the things by dint of study, nor yet by the instruction which could be imparted even by inspired apostles; for Peter could do no more than call the attention of the saints to the things which they had been taught of God. So he says that in writing to them his object was to "stir up your pure minds by way of remembrance." The Lord is not slack concerning his promise, and he has recorded the assurance to his chosen Zion, that "All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. liv. 13. This peculiarity marks all divine instruction, and it cannot be imitated by any of the false teachers who seek to deceive the saints. However new and wonderful may be the presentation of any subject in the testimony of Jesus, it will always be found that they have learned it in personal experience by the teaching of that Comforter, the Holy Ghost, who



teaches his children all things. Jesus says that when the Spirit of truth is come, he will guide you into all truth. "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. 15. Each individual saint has a peculiar form of expression for declaring the truth, but the truth itself is known to every saint by that divine teaching. So it is written, "Ye have an unction from the Holy One, and ye know all things."—1 John ii. 20. While they painfully feel their ignorance and destitution of understanding in the things of the kingdom of God, it is still true that they have the witness in themselves which is the only safe test by which to try all the suggestions presented for their acceptance. This witness will always perfectly harmonize with the inspired record; so that it is certain that any sentiment or principle is not taught by that Spirit when it is found to be at variance with the infallible standard of revealed truth. It is a common device of the tempter to suggest that some favorite notion of the carnal mind is valuable truth, and the deception is so flattering to the weak vanity of his deluded victim that nothing but the light of the Spirit can deliver such deceived ones from their delusion. In vain may the letter of the Scriptures be presented to those who are thus captivated. They cannot be delivered by their most esteemed brethren. Darkness is light, and light is darkness, to their bewildered vision.

None of the subjects of divine instruction are so firmly established in the doctrine of God our Savior as to have no need of the serious warning here given. To every one of the beloved saints the caution is addressed. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." The particular error of the wicked here specified has peculiar power for leading away those who are unwary. When the saints are enraptured with the revelation of divine grace in their salvation, they are not likely to be willingly involved in those forms of wickedness which are manifestly revolting to their view; at such a time they would feel shocked at the mere suggestion that they ever could forget their allegiance to their dear Redeemer. They cannot then think there is danger of their being led away from their devotion to Jesus by any allurements which can be presented, much less can they apprehend danger of being deceived with so repulsive a thing as "the error of the wicked." Yet it is the experience of every one who has long walked in the way of truth, that this error of the wicked has been suggested to them, and few if any have failed to learn the bitterness of being led away with its deceitful attractions. The wily tempter does not suggest any im-

moral or gross iniquity when he would deceive the simple follower of Jesus. With the insinuating guile of the serpent he infuses the poison of his malicious falsehood through the pretense of anxiety for clearer knowledge of the salvation of God. Calling upon the carnal reason of the tempted one for proof of the truth of revelation, he leads his victim away from the stronghold of implicit faith in the word of the Lord into the treacherous quicksands of unbelieving doubt and self-reliance. It is against this error that the word of inspiration warns the beloved ones. The need of such warning is clearly manifest to all who have fallen from their own steadfastness through the "error of the wicked," as stated in our text. This "error of the wicked" is confined to the unbelieving subjects of divine grace. As none of the heathen world could transgress the law which God gave exclusively to the nation of Israel, so none but the redeemed people of God can be led away with this "error of the wicked." On the other hand, the belief of that which is abstractly true does not constitute any merit in those who are not taught of the Lord. Even devils believe there is one God, and tremble at that truth; yet they are not the less subjects of eternal condemnation. The faith which is the fruit of the Spirit is inseparable from that love by which it works.—Gal. v. 6. The wickedness of unbelief in the saints is in the transgression of the law of Christ their King. In their wickedness they are visited with the rod of his just chastisement, not for their destruction, but for their deliverance from that wickedness. So the psalmist says, "It is good for me that I have been afflicted; that I might learn thy statutes."—Psa. cxix. 71. It is to the saints that it is written, "We know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 30, 31. The saints are not allowed to use their liberty for an occasion to the flesh. There is no clearer evidence that a man is destitute of the love of the truth than the fact that he can presume upon the infinite grace of God as giving license for him to continue in sin. Those who have been born of the Spirit must love righteousness; and that love includes the hatred of sin. Every one in whom dwells the love of God must feel the service of sin as a heavy bondage, from which he groans for deliverance. This truth marks the distinction between those who are truly led by the Spirit and such as are still in the love of sin. There is no desire to be delivered from the power of sin without the indwelling of the Spirit of holiness. Sin is the element of all who have not been delivered from the power of darkness, and translated into the

kingdom of Jesus. They can no more desire to be freed from sin than the fish can long for deliverance from water, or the bird can wish to be freed from the air.

The apostle does not warn his brethren to beware lest they should be finally cast off from the enjoyment of eternal bliss in heaven; but lest ye "fall from your own steadfastness." To such as have no desire for holiness there is nothing distressing in such a fall as is here specified; but to those who hunger and thirst after righteousness such falling is indeed dreadful. Under its agony the groaning of David and Jeremiah is still heard, and the bitter tears of Peter bear witness to all ages of the distress which is felt by the true lover of Jesus when he has thus fallen. If any saint has been long following the Lord without personally experiencing this painful affliction, he has great reason for thanksgiving to the only wise God our Savior, who alone is able to keep his chosen ones from falling, and to present them faultless before the presence of his glory with exceeding joy. No other power is sufficient to save the weak and tried pilgrims in their sojourn in the midst of sin and temptation. Left to their own strength and watchfulness they could not stand against these enemies one moment.

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." So different is the growth in grace from that which is in nature that the saints themselves can never understand that they are obeying the direction of the inspired word. They are constantly becoming more conscious of their destitution of evidence that the grace of God dwells in them. Under such realization of their bondage in subjection to vanity, they are compelled to cry for deliverance from its dreadful power; and this necessity is more deeply and more constantly felt as they pass on their journey of weariness in this world of sin. They cannot understand that this is growing in grace. Reason accepts the suggestion of the accuser, who says that every indication proves they are not led by the Spirit of God, and all their hope is a delusion. If it were possible, they would be deceived so effectually as to sink in despair, and their hope would be cut off. But they are still kept by the power of God through faith unto salvation. This severe and dark trial appears to them as tending to destroy their hope in the grace of God; and they consider it an evidence that they are not regarded as subjects of the love of God. With Jacob, they are ready to say, "All these things are against me." Every step of their pilgrimage is contrary to the way which seems right to them. Thus the Lord brings the blind by a way that they knew not, and leads them in paths that they have not known; he makes darkness light before them, and crooked things straight.—Isa. xiii.

16. It is not by dispelling the darkness that the Lord gives light to his chosen people, as a lighted lamp might dispel the darkness of a room in nature. He makes the very darkness itself bear testimony by which they are assured of the fact that they are indeed the chosen vessels of his mercy. The afflictions which they endure witness that they are partakers of the fellowship of the sufferings of Christ. Thereby they are assured of their unity with him in his glorious victory over sin, and in his triumphant resurrection and exaltation in eternal glory. They are comforted not less by the rod of his chastisement than by the staff of his immutable word of promise. Their groaning in the pit of conscious vileness and pollution clearly manifests their earnest desire for holiness. Their mourning because of the hiding of their Redeemer's face is positive demonstration that they love his appearing. They often doubt the reality of their brief seasons of light and joy in his manifest presence; but they cannot deny the painful experience of darkness in which they are made to mourn his absence. While they must feel that chastening for the present is not joyous, but grievous, yet even such grievous experience afterward yields the peaceable fruit of righteousness unto them which are exercised thereby. So every bitter trial which is given them to endure is made to contribute to the development of their strength in that trust in the Lord which is their only sure support in the depth of affliction. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." It is surely genuine growth in grace when such stability in the truth is developed in one of the little children of God. The trial of their faith must be wrought through much tribulation, but it is afterward shown to them that the way in which the Lord led them was "the right way, that they might go to a city of habitation." This city is the perfect rest into which those who have believed do enter in their present experience. Instead of such growth being productive of a disposition to glory in their own strength, and to despise those who have not yet attained such growth, the more fully this grace is developed in any saint the more he is prepared to bear the infirmity of the weak, and the greater will be his willingness to endure patiently even the revilings of such as oppose themselves in withstanding the truth. The pity of affectionate sympathy will flow out toward such mistaken ones, and not the proud indifference of scorn. True humility is an invariable manifestation of real growth in grace. This excludes the possibility of that self-confidence which is a necessary principle in all hatred toward others. "He that saith he is in the light, and hateth his brother, is in darkness even until now."—1 John ii. 9.

Growth in grace is inseparable from growth "in the knowledge of our Lord and Savior Jesus Christ." As the light of divine life reveals more clearly the depth of our own sinfulness, we are enabled more fully to know the infinite grace which is revealed in our Lord Jesus in giving himself for our sins, and thus redeeming us from their pollution and the death which was our just desert. This knowledge is too deep for finite intelligence ever to grasp its fullness; but it is given to his saints to grow in the apprehension of its wonderful mystery. This growth will never be fully attained until we awake with his likeness in the world of perfect glory. In this finite state we shall never get beyond the need of this exhortation. It is not an injunction which requires to be fulfilled by the efforts of the saints, but it is the expression of that desire which characterizes all who are animated by the Spirit of Christ. The law of Christ is perfect liberty to all who have his Spirit, not to authorize them to live after the flesh, but to warrant them in continual aspiration after conformity to the mind of Christ. This is the prayer which ascribes all glory to him both now and forever; and to this prayer every one who is led by his Spirit does more earnestly and from the heart respond, Amen.

## SERIOUS ILLNESS OF ELDER WM. QUINT.

JUST as we are going to press we are in receipt of the sad news that our beloved brother, Elder William Quint, is dangerously sick with pneumonia and other bodily ailments. Few of our brethren in the ministry are more widely known than Elder Quint; and it is our prayer, if it is the Lord's will, that he may speedily be restored to health. He has fought a good fight and kept the faith; and if his work is finished, we feel assured that there is a crown laid up for him, and may God give us grace to bow in humble submission to his will.

## OBITUARY NOTICES.

SISTER Euphemia E. Bloomfield was born July 9th, 1846, in the state of Illinois, and was the daughter of Jonathan and Polly Reed. She obtained a hope in Christ at the age of sixteen years, and was baptized in the fellowship of the Henderson Church of Old School Baptists, by Elder R. M. Simmons. She was married to brother Wm. Bloomfield, Oct. 12th, 1865, who was also a member of the same church. They continued faithful members until the fall of 1884, when they moved to Nodaway Co., Mo., where they united with the West Union Church of the same faith and order, where she continued a faithful and devoted member until her death, which occurred July 7th, 1889, after a protracted illness of five months, though she had been feeble for the last two years. Although her sufferings were intense, she bore them with patience and christian fortitude, often expressing a desire to bear patiently any affliction that her heavenly Father might send upon her. Salvation by grace was her theme; and truly the good Lord was gracious to give her sweet tokens of his love. She tried to sing his precious

praise, and talk to those around her of his loving-kindness, and of her bright prospects beyond. The last hymn she tried to sing was,

"A few more days on earth to spend,  
And all my toils and cares shall end,  
And I shall see my God and Friend,  
And praise his name on high;  
No more to sigh or shed a tear,  
No more to suffer pain or fear,  
But God and Christ and heaven appear  
Unto my raptured eye."

Truly all that could be done to alleviate her sufferings was done for her; but her time had come. The Lord called for her and took her; blessed be the name of the Lord. She leaves two sisters, one brother, two sons, three daughters, and a dear and faithful husband, whose unceasing faithfulness to his wife through her long afflictions has never been excelled in my knowledge, to mourn their heavy loss. The dear family, as they stood looking upon the dying mother, while many fond recollections of the past, expressive of the undying devotion of a mother and companion, crowded upon their minds, shed bitter tears of sorrow. As I stood in their midst and beheld their grief, I felt like saying, "O husband, children, weep not! She is not lost, but gone before." May God in his mercy bless them.

In this dispensation of God's providence the neighborhood feels that it has sustained a heavy loss, and the church feels it more sharply, in that she has lost one of her best members. Sister Euphemia was faithful in the house of God, always at her post when able. As we contemplate her vacant seat we pray God to fill it with the faithful. Her house was a welcome home for the dear saints; and while dear brother Bloomfield and family have the sympathies of all in this sore affliction, we would commend them to the Lord and his precious promises, while we would sing,

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

Her funeral was attended by a large concourse of relatives and friends. The writer of this notice tried to preach a discourse to the memory of the deceased from Job xiv. 14; after which her remains were peacefully laid away to await the great resurrection day.

R. A. OLIPHANT.

(See communication on page 252.)

DIED—Suddenly, on the morning of June 26th, Mrs. Sarah Phillips, widow of John W. Phillips, aged seventy-eight years and three months.

Mrs. Phillips was the daughter of John and Margret Griffith, and was born in Welch Tract, New Castle Co., Del. At the age of eighteen years she removed to Philadelphia, where she resided until about twelve years ago, when she came back to Delaware, her native place. In many respects Mrs. P. was a remarkable woman, useful in her day and generation, never turning aside from what she considered to be her duty. With great patience and submission she met the various ills and dark vicissitudes of life. Death bore her gently away from life's loved friends and earth's dear scenes. We shall miss her from our home, and from the quiet fireside group. Her room is silent and her chair vacant.

"She hath passed away  
From every sorrow and wearisome pain,  
And her soul shall know no fetter again.  
Care shall not darken her cloudless brow;  
It gleameth in light with the angels now.  
Nor time in its onward march e'er shed  
A changing trace o'er that hoary head.  
To the light and life of a cloudless day  
She hath passed away—she hath passed away."

ONE WHO LOVED HER.

NEWARK, Del., July 25, 1889.

G. BEEBE'S SONS:—It becomes my painful duty to send for publication in the SIGNS OF THE TIMES the obituary notice of my father, John R. Miller, who departed this life at his residence in Spencer-ville, Ohio, June 25th, 1889, aged eighty-two years, two months and seventeen days.

The deceased was born in Warren Co., near Lebanon, Ohio, April 8th, 1807, and moved with his parents to Miami Co., Ohio, in 1808. He was united in marriage on Jan. 30th, 1829, to Mary Miller, by whom he had ten children. His wife died in August, 1852. On October 30th, 1853, he was married to Nancy Hammond, the widow of Andrew Hammond, to whom were born four children. He united with the Old School Baptists at Concord Church, in Miami Co., Ohio, in 1837, and was baptized by Elder Buckles. In 1860 he moved from Miami Co. to Allen Co., Ohio, where he united by letter with the Jennings Creek Church, Van Wert Co., Ohio, of which he was a faithful member until his death. His house was always open to the saints of God.

There was no funeral sermon preached, but Elder Seitz talked to his family and friends at his residence. He was then taken to the Spencer-ville cemetery for burial.

WILSON MILLER.

SPENCERVILLE, Ohio.

DIED—At her home in Perry Co., Miss., sister E. R. Shows.

She was taken sick Dec. 21st, 1888, and died on the 28th of the same month. Sister Emma was born in Jones Co., Miss., Jan. 22d, 1861, and was married to brother M. G. Shows on Jan. 5th, 1888. She gave birth to a daughter a few days prior to her death, which still lives. She was baptized in the fellowship of Zoar Church on April 20th, 1881, by the writer, and lived a worthy and consistent member until her death. Her seat was never vacant when she was able to get there. She leaves a husband, father, mother, three brothers and three sisters to mourn their loss, besides the brotherhood and a host of friends. To know her was to love her. Her maiden name was Geddle.

I will add that I have been personally acquainted with her for eleven years, and she always manifested a meek and quiet spirit, always ready to encourage and instruct the weak, and striving for peace. We mourn not as those who have no hope, for we believe that she is gone to her eternal rest. May God bless the dear husband and all her relatives, is my prayer, for Jesus' sake.

S. BUSBY.

(See communication on page 253.)

## RECEIVED FOR CHURCH HISTORY.

E. Whatley 2, Seitz Brothers 5, John Cox 2.50, W. W. Mooney 2.50, S. D. Burnett 2, Miss Mary Welch 2, Ruben McWilliams 2, James Register 2, Bruin Overeem 2, Elizabeth J. Stewart 2, J. J. Eason 2, J. R. Respass 29.50.—Total, \$55.50.

## TWO DAYS MEETINGS.

THE Old School Baptist Church of Clovesville, Delaware Co., N. Y., will hold a two days meeting, at her newly-prepared house, on the first Saturday and Sunday following in September, commencing at half-past ten o'clock on Saturday.

Trains will be met at Griffin's Corners on Friday evening before, to convey such as may come to places of entertainment. Brethren, sisters and friends are cordially solicited to attend, especially ministers.

By order of the church.

A. J. GREEN, Clerk.

## ASSOCIATIONAL.

THE Spoon River Association of Regular Predestinarian Baptists will hold her fifty-eighth annual session, if the Lord will, with Waterford Church, three and one-half miles southeast of Lewistown, Fulton Co., Ill., on Friday before the first Sunday in September (Aug. 30th), and continue three days.

Those coming from south of Illinois River should come by way of Havana, and then on the Narrow Gauge, or by way of Beardstown and Vermont, on the C., B. & Q. R. R. Those from the north and northwest by way of Yates City and Canton, or by the Narrow Gauge from Galesburg and Cuba. All should come to Lewistown on Thursday evening or Friday morning. All who love the good old way are cordially invited.

I. N. VANMETER, Clerk.

THE Sandy Creek Association of Predestinarian Baptists will meet on Friday before the second Sunday in September, at Hope, in La Salle Co., Ill.

Those coming from the south, on the Illinois Central R. R., will stop at Lonest, and those from the north at Tonica, where they will be met and cared for. A cordial invitation is given to brethren and sisters of our faith, and all lovers of the truth, to meet with us.

JOHN DOWNEY, Clerk.

THE annual session of the Virginia Corresponding Meeting will be held, by divine permission, with the Quantico Church, Prince William Co., Va., August 14th, 15th and 16th, 1889.

Those who come by public conveyance will take the train over the Virginia and Midland R. R. in Washington, D. C., on Tuesday, Aug. 13th, for Bristoe Station, where they will be met and conveyed to the neighborhood of the meeting. The train leaves the Pennsylvania depot, corner Sixth and B Sts., at 8:30 a. m., and Alexandria at 8:55 a. m. An invitation is extended to all who desire to attend.

WM. M. SMOOT.

THE Salem Association of Predestinarian Baptists will meet on Wednesday before the fourth Friday in August, 1889, and continue three days, with the Salem Church, near Walton, Boone Co., Ky.

Brethren from the north and east will come to Cincinnati, and there take the train on the Southern or L. & W. R. R. to Walton, where they will be met by brethren B. S. Johnson and H. Eades. Those from the south, on the Southern R. R., will stop at Crittendon, where they will be met by brethren A. S. McClure and J. S. Ransom. Those from the south and west, on the Short Line, will stop at Verona, where they will be met by J. E. Ransom and J. R. Johnson, on the day before the meeting. Should any fail to get to Verona the day before, they must go on to Walton, where they will be met. A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry.

J. R. JOHNSON.

PURSUANT to the action of a council of churches which met at Pryor Hill, Trimble Co., Ky., on the first and second days of September, 1888, the Mount Pleasant Association of Regular Baptists, of which Elder J. M. Demaree is Moderator, and W. C. Sams Clerk, is appointed to resume its sessions, and will meet (the Lord willing) this year at (this) Providence Church, Trimble Co., commencing on Friday before the first Saturday in September, 1889, and continuing three days.

Brethren and sisters in fellowship with us are cordially invited to attend. Those coming by rail will take the N. & L. R. R. at Cincinnati and way stations and come to Campbellsburgh on Thursday p. m. before. Those coming by Louisville can come on Friday a. m. All will be

met by conveyances and taken to places of entertainment and to the meeting.

D. T. PYLES.

THE Indian Creek Predestinarian Baptist Association will convene, the Lord willing, with the Mercer's Run Church, in Greene Co., Ohio, on Friday before the first Sunday in September, 1889, at 10 o'clock a. m., and continue three days.

Those coming by rail from the east, west, north or south will take trains so as to arrive at Xenia, Ohio, on Thursday afternoon preceding the meeting, where they will be met by brethren and friends to convey them to places of entertainment.

The association will be held at or near what is called the Eleazer meeting-house, in the vicinity of Lumberton, Ohio, which is about eight miles in a southeasterly direction from Xenia. A cordial invitation is given by the brethren of Mercer's Run Church to all our brethren and friends to visit us at that time and place.

BENJ. MARTIN, Clerk.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the South Fork Church of Mauvaisterre Church, on Wednesday before the third Sunday in August, 1889, ten miles south-east of Jacksonville, Morgan Co., Ill., about two and one-half miles south of Orleans Station, on the Wabash R. R., and about the same distance from Woodlawn Station, on the Jacksonville & Southeastern R. R. All are cordially invited to attend.

GILES REEDER, Clerk.

THE Lebanon Association of Regular Predestinarian or Primitive Baptists will, the Lord willing, convene with the Mt. Gilead Church, Hancock Co., Ind., on Friday before the third Saturday in August (16th), 1889, at 10 o'clock a. m., and continue three days.

Those coming from the east and west will come over the O. I. & W. R. R. to Maxwell, where they will be met and conveyed to places of entertainment. Come on Thursday from the east at 11 o'clock a. m. and 10 o'clock p. m.; from the west at 4 o'clock p. m., or at 5 o'clock a. m. on Friday morning. All Old School Predestinarian Baptists are invited to attend our association, and join with us in the solemn worship of the Lord our God.

WM. H. CURTIS, Pastor.

THE Lebanon Old School Baptist Association will meet with the Harmony Church, Grant Co., Ind., on Friday, Saturday and Sunday, August 16th, 17th and 18th, 1889.

Those desiring to attend will come by way of the C. W. & M. R. R. to Fairmount, Ind., where they will be met and cared for. All lovers of truth are invited to attend. The association will convene on Friday at 10 o'clock a. m.

JACOB RICHARDS, Mod.

THE Red River Primitive Baptist Association will be held, if the Lord will, with Providence Church, Logan Co., Ky., on Saturday before the second Sunday in August (10th), 1889, and continue in session three days.

A cordial invitation is extended to our brethren, especially ministers. Those coming by rail will be met at Cave Spring Station and Ferguson, on the Memphis branch of the Louisville & Nashville R. R.

THE Des Moines River Association will commence on Saturday before the third Sunday in August, 1889, seven miles southeast of Fairfield, in Jefferson Co., Iowa.

Those coming on the C., B. & Q. and Rock Island Roads will stop at Fairfield on Friday evening. Those coming on the Fort Madison & Northwestern R. R. will stop at Stockport. There will be conveyance.

B. T. WILLIAMS.

THE First Northwestern Predestinarian Baptist Association will be held with the New Hope Church, commencing on Friday before the fourth Sunday in August, 1889, four miles southwest of Warren, Ill., on the I. C. R. R. Those coming by rail will be met at Warren on Friday morning.

BENJ. SALLEE, Mod.

## Williamston Academy.

The Fall Session begins Monday, September 2d, 1889, and continues twenty weeks. The Academy is situated in a grove of large oaks, and has a well of excellent water. The location is about a mile from Roanoke River, and ninety feet above its level.

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### CALENDAR.

Fall Session begins Monday, September 2d, 1889.

Fall Session ends Friday, January 17th, 1890.

Spring Session begins Monday, January 20th, 1890.

Spring Session ends Friday, June 6th, 1890.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 14, 1889.

NO. 33

## CORRESPONDENCE.

"FOR when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 6-8.

The apostle, in dwelling upon this wonderful and glorious theme, the salvation and complete redemption of the sinner, being endued with wisdom from on high, has presented the subject so plainly, in an experimental way, it would seem that surely he that runneth might read. It is lettered, as it were, in characters of gold that cannot be erased. And how discriminating the preaching of the apostle is, as he rightly divides the word of truth, discriminating between the law service in the letter, the old covenant, and that of the new covenant, in the spirit; between the circumcision which was outward in the flesh, and that which is of the heart, in the Spirit. And as to the subject of this great and marvelous work, it needs no stronger argument than that presented by the apostles and our Lord himself. A comparison of every experience with the standard of truth, by which they are to be tried, will attest the same. By reference to Genesis you will find what man was as he came from the hand of his Creator. It is this man that we wish you to keep in view for the present. God gave this man a law, and the transgression was death. I simply state the facts in the case, that this man that was created upright, and could commune with God, and had free intercourse in all he surveyed as given him there in the paradise of Eden, violated the law, became a transgressor, a sinner, was driven out, and dead to all he there possessed.

It is not my purpose to theorize as to what man might have been if he had kept the law, nor to discuss what he lost in the fall, but in the light of holy writ to consider what man is now. God said unto Adam, "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."—Gen. iii. 17, 18. This is what God said should be. Now hear what Paul says of man as he is: "By one man sin entered into the world, and death

by sin; and so death passed upon all men, for that all have sinned." Read what Paul says in the third chapter of Romans. Here we find a minute description of man. "For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God," &c. Read the long catalogue of crimes as the apostle continues his description. See man in his fallen and depraved state, without hope and without God in the world; aliens from the commonwealth of Israel, and strangers from the covenants of promise.

Now let us leave this man, this sinner, for a time, while we notice another man. The apostle has not only spoken of the two men in a figure, but as actual and real. The man that we now propose to notice is the man Christ Jesus, who was and is from everlasting to everlasting, or ever the earth was. God said, "Let us make man." Evidently the I AM was there, actual and real, not in flesh and bones. "A body hast thou prepared me." "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."—Prov. viii. 22-31. Hence there was no period, from the first day's dawn in the creation of the world, or that man (sinful man) existed, but that there was a Mediator, a Savior. For what? He appeared unto Manoah, Abraham and Jacob. This is he who was in the church in the wilderness. And now hear an inspired prophet: "Behold, the Lord God

will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." What work? The work of salvation, redemption. This man, Mediator, was clearly set forth in all the offerings and sacrifices, from that of Abel to the last that was made under and according to the law. In all those offerings something was had in view; yet they could not make the comers thereunto perfect. The blood taken and offered by the high priests yearly could not atone for sin, but was a remembrance of sin, and pointed to the man Christ Jesus. Therefore Jesus says, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." This is undoubtedly him of whom the angel spake when he said, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." The angel that announced his coming and birth to the shepherds who were attending their flocks during that night of legal darkness, said, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Now let us follow this Jesus in his manhood; for he is the Son of God according to the Spirit, and the son of David according to the flesh. He said, "I am the offspring of David." Said this Redeemer, "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." He enters upon the work that he came to do; for he said, "Wist ye not that I must be about my Father's business?" Wise and learned rabbies are confounded at his wisdom, for he spake as never man spake. The Jewish rulers look upon him with jealous eye, and conspire against him. They bring him before men to be condemned, and accuse him falsely. They gather around him to take him; but not till he said to them, "Now is your hour and the power of darkness," could they lay hands on him to crucify him. See him in Gethsemane's garden, pressed down under the terrible weight of the sins of his people, to

save sinners. Hear him agonizing: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." See him led to Calvary. Darkness veils the skies, the rocks are rent, the earth is shaken, while Jesus, the man Christ Jesus, suffers there, yea, dies. "He dies, the friend of sinners dies." He cries, "It is finished." The debt is paid, justice is satisfied. The body is taken down, is laid in the tomb, and comes forth on the third and appointed morn. Now may we pause and inquire, Why all this?

"Was it for crimes that I have done He groaned upon the tree?"

Yes, he died for sinners. His people, his chosen, are sinners, transgressors, and must be redeemed. The man that we left a while is totally depraved, and cannot redeem himself. The stream cannot rise above the fountain. The wisdom of man says that he can; that he is not quite dead. God said that he should die. Paul says he is dead. How shall man be justified before God? Ah, let us look to him who said, "The Son of man is come to seek and to save that which was lost." We see him 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—every one of his chosen. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who through fear of death were all their lifetime subject to bondage." Said Jesus, "Thine they were, and thou gavest them me." But they are dead, and how shall they come? Jesus says, "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." Here is the life-giving power. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life." "No man can come to me, except the Father which hath sent me draw him." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." We find this wonderful work first manifested among the Jews, in his calling them from darkness to light, and from the kingdom of Satan into the kingdom of God's dear Son. Gentile sinners as well as Jews receive of his grace. "Even us, whom he hath called, not

of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not my beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."—Rom. ix. 24-26. Surely the apostle was speaking of Gentile sinners as embraced in the election of grace, as they are chosen out of every nation; for Peter says, "In every nation, he that feareth God and worketh righteousness is accepted with him." I must conclude that these are the elect children whom God hath given to Christ Jesus, and to whom he gives eternal life. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. "But ye have received the Spirit of adoption, whereby we cry, Abba, Father." When therefore Gentile sinners, or Jews, are brought to a knowledge of this great and marvelous work, is it not with wonder that they cry out, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God?"

"Sons we are through God's election,  
Who in Jesus Christ believe;  
By eternal destination,  
Sovereign grace we here receive."

"Pause, my soul, adore and wonder!  
Ask, O why such love to me?  
Grace hath put me in the number  
Of the Savior's family."

Why should we be singled out? Why should I, who am chief of sinners, be embraced in the election of grace? It is because the Father, our God, hath so appointed. "As many as were ordained to eternal life believed." Here is the manifestation of that love which he hath bestowed on us, "in that, while we were yet sinners, Christ died for us." O what comfort there is in this to us, that it was sinners he died for. I want to be understood as saying that it is to that sinner who is conceived in sin and brought forth in iniquity, the Lord appears in this wonderful and glorious revelation, and that it is alone by the Spirit, or this divine light, that the man is enabled to see and know that he is a poor sinner, and needs the atoning sacrifice of Jesus. By that divine light alone he can and does rejoice in this finished salvation, and in time is made a partaker of the divine nature. He receives the Spirit which is of God, whereby he knows the things that are freely given us of God.

Thirty years ago the unworthy writer was enabled to rejoice in the complete salvation and redemption through our Lord Jesus Christ. I had thought before this he would save the righteous; and to be such I labored. But I failed. I was a sinner, without strength. O the great and exceeding joy I felt when the dear Lord made known to me, a poor, weak, sinful boy of thirteen years, that more than eighteen hundred years before this he had borne

all for me. His voice came to me with sweetness and assurance, "Thy sins are all forgiven thee." He that once did not believe, now believes and rejoices. Then I first rejoiced in the truth of our text. "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." This is the poor, way-worn pilgrim's hope as he travels onward in the journey of the life here below. He now desires to live to him that loved him and gave himself for him. But many things come in his way. The flesh lusteth against the Spirit. He finds it hard indeed to keep under his body. Surely, says the tried one, I will become a castaway. He finds he is subject to vanity, not willingly.

"O could I find some peaceful bower,  
Where sin hath neither place nor power!" He hates and abhors sin, and chides himself because he cannot rid himself of it. The Pharisee would say, If I believed as you believe, I would go on and take my fill of sin. But he knows not the way this poor soul goes, nor how he mourns. There is no joy nor comfort in sin to this poor soul. He longs for and desires the Father to call him home. "How shall we that are dead to sin live any longer therein?" May the Lord grant unto us that living faith to feel that he that hath delivered, and doth deliver, will yet deliver us from this bondage of corruption, into the fullness of his glory, where hope in fruition shall be swallowed up. Stand fast in the liberty wherewith Christ has made you free, and be not again entangled with the yoke of bondage. Go not back to the world, the law, or circumcision which is outward in the flesh. Christ hath redeemed you, being made a curse for you. If the Son shall make you free, ye shall be free indeed. Yes, ye are justified from all things from which ye could not be justified by the law of Moses. "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."

In conclusion, let me say that it is this Spirit, this grace, that leads men and women to a higher and holier life here on earth, to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. It teaches us that drunkenness, witchcraft, adultery, covetousness, and all their kindred evils, are sins, and leads us to abhor them, and to abstain from them, and to shun the very appearance of evil. It teaches us to love God, and to love his people, who are begotten of him, and thereby giving evidence that we have passed from death unto life.

"Now may 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. Amen."

Dear brethren Beebe, I submit the above to you, and if thought worthy a place in our paper, to the household of faith. As I look it over I find that it is much like my preaching—many words to tell a little. But I do love to dwell upon this wonderful and glorious theme, and upon the truth of it I rest my all.

As ever, yours in love and fellowship, a sinner saved by grace,

P. W. SAWIN.

DAYTON, Ohio, July 16, 1889.

FARMDALE, Ky., May, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I hope we are spiritually minded enough not to attempt to instruct the Lord; "But we have the mind of Christ." We may apprehend a few things, keep his commandments, and abide in his love. "That ye love one another, as I have loved you," says Jesus. If we obey him, we are his friends, and know all things; for he said, "All things that I have heard of my Father I have made known unto you." Many times we feel poor, helpless and undone, feeling like the axe and hammer have been used against the carved work; that the lilies of the garden have been trampled upon; that many lovely fruits of the valley are bruised and bitten, and the vine not flourishing. Yet we gather the myrrh with the spice, and eat the honeycomb with the honey. Like the psalmist, after complaint upon complaint, and many questions, we are made to say, "This is my infirmity: but I will remember the years of the right hand of the Most High." I feel to hope that I love all God's work, and at times am glad to talk of his doings.

I had some very restful moments and pleasurable emotions at our meeting one month ago. Brother Durand was with us, and the Lord was with him, as I was made to feel in my poor heart. Also at our last meeting brother John G. Sawin was with us. He had been warmly and cordially invited by Elder Johnson, while living, to preach for him. But as he could not meet with him on earth, he felt a desire to visit the churches served by him, realizing him to have been a father to him in the ministry, and for whom he felt an unalterable love in the bond of the gospel. Brother Sawin's preaching was to me wonderful, and in great fullness. "Thy way, O God, is in the sanctuary: who is so great a God as our God?" My feelings were much the same at each of these meetings. I felt cleansed, clothed upon, in my right mind, sitting at the feet of Jesus, forgetful of the

whirling wheels that make the music of the busy, bustling world about me, and lost sight of the part I was playing in it. I was not thinking much about cause and effect. I was no longer mindful of the little I am claiming ownership over. Things were folded up. My note of the flight of time was lost. All was swallowed up in the eternal now. I thought, Is this the river of life? Is this the border-land of eternity? Is it thus to be shut up in immensity? Is this a haven of eternal rest? No, it cannot be. But Paul says it is a foretaste, a moment unspeakable and full of glory. We know this by following in the footsteps of the Master, learning more and more of his fullness, growing in grace and in the knowledge of the truth. It is forsaking all, father and mother, and having all things in common. To whom did they sell in the days of the apostles? How did they subsist? What was it that they had in common? Was it exchange for their effects sold? I think it must have been then, and must be so now, the kingdom of God and his righteousness, his goodness and his mercy. I think it must have been of the risen and ascended Lord; of the outpouring of the Holy Ghost; of the memories of the life of Jesus in the flesh; of his calling them out of the world; of his healing the sick, opening the eyes of the blind, healing the lepers, making the lame to walk, raising the dead, casting out devils, stilling the waves and walking upon the water; of his wonderful teaching by parables; of the driving of the money-changers from the temple; of his confounding the wise; of the glorious memories of Genesareth; of the sacred seclusion of the Bethany home; of the crowning loveliness of mount Olivet; of the watchless sufferings in the garden of Gethsemane, and of his superabounding triumph. These, and more than these, unfolded as they could bear them. Thus is the pentecostal feast crowned to fullness. What a cloud of witnesses! What priceless gems! What an odor of memories! What saint will not value them? Where, O where, can one be found willing to part with them? Who in the universe is rich enough to buy them? Where could he store them, and hide his own misery and insignificance? My Father's children, do we at all times behold these wondrous things in the light of his countenance? Clouds come between; yea, at times we are fleshly minded. At times we are like Thomas, not filling our places at the meetings of the church. The brethren begin to tell what they have witnessed and heard, but we cannot believe it. We must behold the nail prints; we must thrust our hand into his side. We muddy the little streams, and confuse the saints. At times, like Job, we find that snow water and alkali will not cleanse us, but even our very clothes abhor us. We draw some intricate and delicate lines, and boldly cross over little channels to a new

land, having had no previous vision in the night, as did Paul. I thought, How far is that land away? Can it be farther than the ends of the earth? I thought, Can it be some land David had not known, had not dwelt in, beyond heaven? "Thou art there." Below the bed of hell? "Behold, thou art there." Beyond the sea? "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." Away from night? Away from day? "The darkness and the light are both alike to thee." I thought, Where now are we? Did any one go with us? Are any with us now? Will we, will they, return evermore? We grow oblivious at times of precious, good brethren, and in an obsequious way yield to the will or desire of such as have no right to control, lost for a time to the unity and sincerity of true brotherhood; yea, shut ourselves from the still more overpowering fact that Jesus is "the door." Have we not experienced it? Again, "I am the way, and the truth, and the life." Again, "And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open."

We have a brother who calmly falls asleep in Jesus, passing hence to the larger view of eternity, to know as he is known. Almost at the same moment we grasp the hand of a little, trembling sinner, manifesting a desire to be among the people of God, and to obey his commands, and to enjoy the privileges and blessings of his house. Now we behold no longer the face of the one trying the eternal verity; but we do behold the other, and sweetly our souls are filled as we hear him talk of the goodness and mercy of our God. I am persuaded that when we do sit down together in the kingdom of heaven with Abraham, Isaac and Jacob, we do in the same sense sit down with our departed brother. These are marvelous things, "Yet he hath opened mine eyes." Thus are we brought to realize "that Jesus is come in the flesh;" and like the man born blind, we are told by him, "Thou hast both seen him, and it is he that talketh with thee." We cry out, "Lord, I believe." These are some of the "all things," and now I believe and accept them; but I cannot, you cannot, my brother, my sister, at all times do so. The paschal lamb had to be eaten with the bitter herbs. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." John said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains

of waters." "Lord, I believe; help thou mine unbelief," is the priceless and melodious confession welling up in sweetest strains from the broken and contrite heart. Humbly we should bow our head as the rich incense rises to the God of heaven from the altar fires of these pent-up souls. May my hungering soul be filled with such bliss as the blessed know.

Yours in hope,

J. T. McCOWN.

SADIEVILLE, Ky., June 3, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Through the tender mercy of him who binds up the broken-hearted and wipes away the sorrowing tear, I am permitted to address you, and still thank you for your continued kindness in sending me our much loved paper, the SIGNS OF THE TIMES, which is ever received with gladness of heart by one so unworthy of the least blessing. I inclose a letter from our dear venerable brother Cox. If it should meet your approbation, I would love to re-read it in the SIGNS, as all his writings are very comforting to me, and I presume they are to many others of the Lord's dear children.

May you all be kept by divine grace, and the sweet presence of Jesus daily be your supply, in publishing the many messages of love from the dear saints, is the prayer of the least of all,

E. THEOBALD.

GHEENT, Ky., May 22, 1889.

DEAR SISTER THEOBALD:—We were glad to receive your letter of the 15th inst., but sorry to learn that afflictions kept you from enjoying the pleasures of meeting and mingling with God's dear people at Little Flock. But to be reconciled to all the dispensations of God with us is one of the highest points to be obtained by the saints while clothed with mortality. How often do we murmur at the dispensations of providence, when the very things about which we are disposed to complain are working for our good. Surely, my sister, that which leads us down into the valley of humility should ever be regarded by the saints as a great blessing. Our Lord by the mouth of the prophet has said, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." The psalmist says, "The eyes of the Lord are upon the righteous, and his ears are open to their cries." It is those who realize and know their poverty and their entire dependence upon the goodness and mercy of God, to whom he looks, and to whom he has said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The psalmist says, "Before I was afflicted I went astray; but now have I kept thy word." He trembled at the word of his Lord, because in that word was presented to his spiritual vision the goodness and mercy of God in afflicting him.

Hence he could say, "It is good for me that I have been afflicted, that I might learn thy statutes." "The law of thy mouth is better unto me than thousands of gold and silver." It is thus the afflicted of ancient days speak to us and tell us that "It is good for me that I have been afflicted." Ah, my sister, what are the pains, sorrows and afflictions that fall to the lot of the saints in this short life, when compared to the glory that will be revealed in them when disrobed of mortality? Here below they are strangers and pilgrims, and have no abiding place; but, like Abraham, they seek a city which hath foundations, whose builder and maker is God. While seeking that city, and traveling onward in that pilgrimage, O what joy it gives them to meet and talk about that great city, and the glories that shine forth resplendently in the character of its great Builder! It is then that they behold by faith and see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. They behold that quiet habitation while here below; for they are in that great city, the New Jerusalem, and by faith they are made to rejoice when beholding its superlative beauties. Then they cry out, "Beautiful for situation is Mount Zion." While the saints are clad in mortality, their home is in that beautiful city, and it is a quiet habitation. While in that city, while sojourning here below, they are often surrounded with cares, sorrows and afflictions. When they hear the saints complaining of each other, and murmuring because some that belong to that household do not preach and talk just to suit those complaining ones, they are ready to cast them off. This is, and ever will be, a source of deep sorrow. The loving disciple John has said to them, "We know that we have passed from death unto life, because we love the brethren." Those murmurings and complainings are strong evidences of the absence of that love which is the bond that has ever bound in sweet and precious harmony the household of faith, and enabled all the members of that household to rejoice in Jerusalem as a quiet habitation. Those murmurings impair that quietude, and overshadow Mount Zion with clouds that obscure its beauty. But when the dear saints meet, and in sweet and heavenly converse talk of the preciousness of redeeming love and the beauties and glories which shine forth in the countenance of their dear Redeemer, they forget the sorrows and afflictions of earth. It is then they can say with the apostle, "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." But our bodily afflictions are light when compared with the deep sorrows and afflictions caused by persecutions

which come from those with whom in days that are past the saints have taken sweet counsel. Those persecutions are a part of the inheritance of the saints while here below. The apostle says, "All that will live godly in Christ Jesus shall suffer persecution." "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Then, dear sister, let us, like Moses, choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Ah, how precious is that faith of which Jesus is the author and finisher! When the dear saints are in the sweet exercise of that faith, they can turn to their persecutors, and from the depth of their hearts say, "Lord, forgive them; for they know not what they do." The apostle said to the Elders at Ephesus, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 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." That man of God, who in days then past had persecuted the saints, was now made by the power of God's regenerating grace the apostle to the Gentiles; and speaking of the afflictions and persecutions that awaited him, he said, in the full assurance of faith, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." In that ever precious faith he had said to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Persecutions and afflictions did not move, did not disturb him; but he, in holy and ever abiding faith, when standing on the verge of the tomb, could in holy triumph say, "I am now ready to be offered, and the time of my departure is at hand." The dear saints, having this pattern before them, should cease to murmur because of persecution and afflictions, and pray for them that persecute them, and so finish their course with joy; that joy which is a foretaste of the joys that await them when mortality shall be swallowed up of life. May you, my dear sister, when



you are approaching the darkness of the tomb, be blessed with that triumphant faith, and in the ecstasy of joy sweetly sing,

"Farewell, vain world, I'm going home,  
My Savior smiles, and bids me come;  
Bright angels beckon me away,  
To sing God's praise in endless day."

H. COX.

ODESSA, Ind., July 3, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Inasmuch as it is needful for me to write to you, I thought I would write a few lines for publication, for the relief of my mind, and for the sake of my brethren here who so often have expressed a wish to see something in the SIGNS from their near-by brethren; and this is the burden of my mind.

"Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men." The gifts are what I desire to speak of; because the apostle says, concerning spiritual gifts, "I would not have you ignorant." Then he says, "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." It is often asked, What is the Holy Ghost? I think it is the Spirit of God as bestowed on the saints in the gifts which prepare them for the service of God. I refer to Acts xix. 2. "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." These were baptized by Apollos (that eloquent man, and mighty in the Scriptures; that is, the letter of them), unto John's baptism. Now they were believers, yet were not set apart by the Lord in those gifts which the Holy Ghost would bestow upon them. "And when Paul had laid hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." I refer to Acts viii. 5, 16. Here we find characters which were baptized by Philip, and were believers; and yet when Peter and John came down there, the Holy Ghost had fallen on none of them, only they were baptized in the name of the Lord Jesus. But when they did receive the Holy Ghost, I think they were ready for the work of the ministry, and for the edifying of the church. But a certain man called Simon wanted to buy this gift; and there seems to be a great many whose hearts are not right, judging from the number of theological seminaries in our day.

I will refer next to Acts vi. 6. Here we find seven men of honest report, full of the Holy Ghost and wisdom; hence the need of the laying on of hands of the presbytery. I want it understood that I am not arguing that laying on of hands gave the Holy Ghost, but the Lord gave it, as in the case of Cornelius; for the Holy Ghost was poured out on them even before they were bap-

tized. Hence Peter said, "Can any man forbid water, that these should not be baptized?" for they already had the gifts, having seen visions, and prophesied, and magnified God. Again, in Acts i. 4, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Now Jesus had told them before that it was expedient for him to go away. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." Again, he said, "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." Thus we see that the office of the Holy Ghost is to teach them in the Spirit, and bring to their minds afresh all that he had taught them. Though they had been with him for three years, I believe that they only knew his teaching in the letter of it; but just before he ascended to the Father, and after his passion, he said to them, "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."—John xx. 21, 22. Thus they were made able ministers of the New Testament, not of the letter, but of the spirit; for he had said unto them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." "And when the day of Pentecost was fully come, they were all with one accord in one place;" for they had tarried in Jerusalem, as they were bidden. The number of names together were about an hundred and twenty. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Peter preached to the people, manifesting the gift that he had before received when our Savior breathed on them, that is, the apostles, saying, "Receive ye the Holy Ghost." Peter said, "This is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-

maidens I will pour out in those days of my Spirit, and they shall prophesy." Now it appears to me the whole church there present received their gifts, as filled with the Holy Ghost; for we learn that they did speak with tongues, and did prophesy. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."—1 Cor. xii. 4-14. "In my Father's house are many mansions [or gifts]: if it were not so, I would have told you." "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments," &c.—1 Cor. xii. 27, 28. The apostle Paul argues that they all have their places in the body, or church, and ought to be there, and not covet other gifts, but have charity toward each other; for this is more excellent than to covet even the best gifts. I think that none need be afraid their gift will not be seen, for Solomon says that every gift shall make room for itself; and it will be made manifest, as in the case of Aaron. Korah and two hundred princes stood up against him: but when their rods were laid up, it was found that Aaron's rod had budded, blossomed and brought forth (fruit) almonds; but the others did not even so much as bud. Again, some mothers may be ambitious to see their sons "big preachers," as in the case of the mother of Zebedee's children, saying to our Lord, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." But what was the answer unto her? "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink

indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."—Matt. xx. 22, 23. Likewise the apostles disputed about who should be the greatest in the kingdom of heaven. But Jesus rebuked them, saying, "Whosoever will be chief among you, let him be your servant." O that all may be found of him in peace, and that each gift may be in its own place. "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. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."—Eph. iv. 4-8.

The burden of my mind is gone; yet there is a great temptation never to send this to you. Do with it as you think best, and all will be right with me.

Yours in hope of a glorious resurrection,

WM. E. BLUE.

ALBION, Ind., July 26, 1889.

BRETHREN BEEBE:—I have just received the late number of the SIGNS, and while reading it my mind is carried back to when I first became interested in it. I was then a child of seventeen summers. About that time the imperfections of my depraved nature became apparent to myself. Often I had heard the doctrine of man's inability to save himself from sin and death, but now, like a thunderbolt, the demands of justice awakened me to know that I was lost. In the SIGNS I read the feelings of those who had been like troubled. During this time of deep heartfelt conviction I heard a number of ministers preach the glorious plan of redemption. I was nearly nineteen years old when the loving Master came so kindly to me and whispered peace. That is almost ten years ago; but O how sweet the memory of that blissful evening when I thought my troubles were all over! Tongue cannot express the joy of my enraptured soul at that time. Very soon I was led to the church, to tell of the goodness of my God, and to ask the dear ones for a place among them, that I might journey on with them through this time state to the city above. They received me. Then I knew but little of the doctrinal points of the "doctrine of God our Savior." I soon learned, however, that I knew very little, and that even those that were older did not know it all. They differed in their views on certain things. I have beheld some of these things with sadness, and I feel sure that many of the differences among brethren are for want of proper understanding of each other. Since

I have been trying to preach the wonders of God's grace, I have found brethren living in the same section that hold each other "at arm's length;" and if they were to come together and compare notes, they would be ashamed to think of their childish actions. Sometimes we hear the cry of heresy, Arminian, antinomian, when there is no ground for anything of the kind. I do think that our brethren should be careful how they handle the truths of God. In my own feeble efforts I have always desired to tell what I trust I know, in such a way as to bring doctrinal points and the experience of God's dear ones together. When any doctrinal point does not harmonize with the Bible, it is not in harmony with christian experience; for what God reveals to his people now, is the same as recorded in the Bible. Gospel preaching is for the comforting of the dear ones of the household of faith. When a man preaches something that none of God's people can understand, it is good evidence that he is not preaching the truth. I knew of a talented man among the Baptists at one time. He never lacked for words, and presented a good appearance in the pulpit, but brethren could never understand him. It was not long until he was cast out among those whose language is confounded. The best evidence that the church can have of a man's call to the gospel ministry is that he preaches Christ, the way, the truth and the life. When he preaches that way, his ministry will be blessed to the comfort and consolation of the flock.

I will close. I have written just as my mind ran. May God's grace still keep our beloved Zion.

Yours in hope of life beyond,  
GEO. A. BRETZ.

RIDGEWOOD, N. J., July 1, 1889.

BRETHREN BEEBE:—With my remittance I would send a few thoughts. I trust I have, for the past few days, enjoyed somewhat of a thankful spirit for having been shown that there is yet a church upon earth in gospel order, and preachers who have been taught the difference between a calling and a profession. I lately attended a funeral in the neighborhood. The text was, "For he was a good man."—Acts xi. 24. Not another word was mentioned from the Scriptures, but that he who had left this world was a good man, who believed the Creator intended all to live to old age. (He was eighty-one years old.) He was careful and systematic, a strong man physically and mentally. He was not lost, as the speaker had formerly felt when his friends died. No, all were only gone before. I had not heard fashionable preaching in some time. I wonder if it is getting customary to ignore the Word altogether. It is true that he began by reading scattered verses. But again I would say, I trust I am thankful that I can

believe there are those whom I can hear declare the whole counsel of God; those who are not puffed up by the wisdom of this world; those who love the old landmarks, and desire to follow in the footsteps of their Leader; those who would not plaster with untempered mortar, nor hew for themselves cisterns holding no water.

May those who have been taught the truth love and obey its precepts. May we delight in the law of the Lord.

Will not some one give their views on the passage, "In my Father's house are many mansions?" These words have been sadly burlesqued by one who has been styled a "great preacher." The SIGNS is very acceptable to me. Please excuse my delay in sending the money.

With love to the household of faith, and a desire for Zion's prosperity, I am, I trust, yours in fellowship,

M. HELLINGS.

MIAMI, Mo., July 14, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed find the amount due you for the SIGNS OF THE TIMES. I prize it far above all other papers that I have read. It sets forth the doctrine of God our Savior. It always comes as a welcome messenger, to the comfort of a poor, unworthy mortal. I feel to praise the Giver of all good that he puts it into the hearts of his children to write for the comfort of his chosen ones while traveling here on these low grounds of sorrow.

Write on, brethren and sisters. I love to read your experiences. May our God sustain you, brethren Beebe, in your arduous task of publishing the SIGNS. May the Lord bless all the dear saints, is the desire of one who feels to be less than the least of all saints.

I subscribe myself, unworthily your sister in hope of eternal life,

R. A. CHISWELL.

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## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 14, 1889.

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

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### THE RESURRECTION OF THE DEAD.

"FOR our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21.

In compliance with several requests, we submit the following brief expressions upon this important and deeply mysterious subject. It must be distinctly understood, however, that we neither claim infallibility for our manner of expression, nor yet do we profess to know anything of this glorious and crowning mystery of the gospel of Christ beyond what is revealed in the inspired Scriptures, which we regard as the perfect standard of divine truth.

Even before the apostles had fallen asleep there where those among the disciples who sought to comprehend the manner of the resurrection, and to understand "How are the dead raised up? and with what body do they come?" Although favored with the gift of direct inspiration as one of the chosen apostles of our Lord Jesus, Paul does not attempt to explain the subject involved in these questions, but characterizes them as the manifestation of the folly of those with whom they originate. In the eleventh verse of the chapter of which our text is the close, he confesses that he had not yet attained unto the understanding of this mystery, which he desired to apprehend. According to the best chronology of the inspired record it was twenty-six years after Paul wrote this epistle when John recorded that it was still hidden from him, saying, "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. It is clearly revealed that the subjects of divine grace are now "the sons of God;" and this truth includes the certainty of their ultimate perfect conformity to the likeness of our glorified Redeemer; beyond this we are incapable of being informed while clothed in the veil of the body of this death. Natural reason has devised speculative theories on the subject, by which men claim to have reduced this mystery to the understanding of finite minds; but all such theories are without the support of inspired testimony. The popularly received notion of the resurrection represents that there is

to be a day when all mankind shall be restored to the same state of existence in which they are in this world, and that then there shall be a court of investigation held, in which the final destiny of each individual will be determined according to their conduct in this life. This is the basis of all natural religion. The joys of everlasting felicity are presented as the reward of good deeds in time; and the terror of everlasting misery is invoked to frighten those who do evil. In the effort to sustain this doctrine, some scriptural expressions are wrested to make them seem to teach that the present existence of all men is a probationary period, in which they have the opportunity to fix their own eternal state in the infinite joy of heaven, or in the inconceivable misery of endless death. In order to complete this theory it is necessary to hold the idea of the restoration of each individual in his own person, just as he was when he fell in the dissolution of this natural existence, so that he may be judged in his earthly body. This seems so consistent to reason that many even of the believing children of God are captivated by its delusive semblance of truth. On this ground some have concluded that they have solved the mystery of the resurrection, so that they can teach it even to the comprehension of natural children, in the same manner as they may be educated in worldly sciences. This is not the doctrine of the resurrection of the dead, as it is testified in the gospel of the grace of God as revealed in Christ Jesus. By this theory the whole mystery of the doctrine is explained, and the hope of the resurrection is simply a matter for the study of scientific minds.

"For our conversation is in heaven." This conversation is not merely that interchange of thought which is ordinarily regarded as conversation among men. The apostle in the seventeenth verse exhorts the saints to be followers together of him, and presents himself with the other apostles as the example by which the saints were to be guided. In this expression he assigns the reason for this exhortation. Not that as a man he would claim any superiority over his brethren; but that by the will of God the apostles are set for a pattern for the guidance of the saints, and in following them the disciples in all ages have a reliable example in all things. It is not to be understood that the apostles as men confined all their words to spiritual discourse. In their official character, as the princes whom God has appointed to rule in judgment in his kingdom, their words are spoken by the authority of Jesus Christ, whose Spirit endues them with the ability to speak in righteousness. By the will of God alone, even the apostles were made sufficient for the responsibility of their official station in the church. In presenting the injunctions of the gospel for the

guidance of the saints in all ages, all their conversation, whether in words or in examples, is directed by the Spirit of truth; so that it is the perfect rule which is ever to be held over the disciples of Christ to the end of time. This is the only conversation which is in heaven, in the sense of the text. Even the apostles could claim no right in themselves to rule over the church of Christ. They confessed that their sufficiency was of God, who made them able ministers of the new testament, not of the letter, but of the spirit. All the conversation which was dictated by that Spirit was certainly "in heaven." It was according to the will of God, and could not be condemned. It is not necessary to say that we do not understand this expression to signify that the apostle claimed to be so exalted above his brethren that he never spoke of earthly things. If that had been true, he could have been of no comfort to those who are burdened with the vanity of the body of this death. It is only in his inspired action and words that his "conversation is in heaven."

"From whence also we look for the Savior, the Lord Jesus Christ." The saints always look for the Savior in their continual tribulations and distresses, not as carnal reason pictures his coming, through the rending of the natural firmament, but from his own infinite glory which makes his presence to them the "fullness of joy." This may be revealed experimentally to them in the gloom of a dungeon at midnight, as it came to Paul and Silas in the prison at Philippi, as easily as when in the assembly of the saints, as on the day of Pentecost. It is a peculiar mark of the children of God that they are never satisfied without the manifest presence of their Lord. Hence, they are ever looking for his appearing; and it is always with the assurance that his coming is from heaven. He is the Savior, not alone as he is our only hope for final deliverance from the condemnation due to our sins, but in all our affliction and trials he alone saves us. Therefore we look for him as our present Savior at all times. He is unto all those who thus look for him, in a peculiar and exclusive sense, "the Lord Jesus Christ." No other power but his can deliver us, and there is no other name under heaven given among men whereby we must be saved, even in our daily conflicts and distresses. It is an abiding witness that he is to us "the Savior," when we thus look for him, and feel our need of his appearing.

"Who shall change our vile body, that it may be fashioned like unto his glorious body." Here is the revealed truth of this unsearchable mystery. Our Lord Jesus Christ shall change our vile body. To finite minds this involves an impossibility. The power of reason cannot comprehend such a change. Not even the most favored apostles could understand

how this change is wrought, much less could they explain the mystery. Yet the revelation is clearly manifested in the Scriptures of truth that all those who are now "the sons of God," shall be the subjects of this inconceivably glorious change. It is not some other character or being who shall be fashioned like unto the glorious body of our risen Lord, but it is "our vile body" which shall be thus changed. Not only is reason incapable of comprehending this consummation of the hope of the saints in Christ Jesus, but it is beyond the power of created intelligence even to investigate it. The "unsearchable riches of Christ" are all included in this "mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Eph. iii. 8, 9. No power less than the omnipotence of God is capable of accomplishing this wonderful change; and in the estimation of men it is impossible even that God should do a thing so far beyond the conception of the mind of man. The great and learned teachers of worldly religion have devised what they consider the doctrine of the resurrection, and it has received the sanction of earthly popes and kings, as well as the indorsement of religious councils; but it is not consistent with the revelation which God has given in the Scriptures, nor with the experience of the saints. It is understood by the mind of the natural man, and is flattering to carnal pride. This is not the mystery of the resurrection which is made manifest in the revelation of Jesus Christ. Every one who has been taught of God to hope in his salvation must know that all he has learned is by revelation, without the aid of the natural mind; and that it is vain to attempt to teach the most intelligent natural mind even that salvation is by grace. Is it not evident that the truth which we have already experienced might be communicated to another as easily as the fathomless mystery of the final resurrection, which we have as yet received only by the revelation of the Spirit through faith? So far as it has been declared by inspiration in the Scriptures, the faith of the saints is able to apprehend this glorious truth; in this revelation is the assurance of the inconceivable glory of the hope of our calling of God in Christ Jesus. Without that hope we are of all men most miserable, while in its sweet assurance is joy beyond all that earth and time can give. The greatest distress of the saints now is found in the bondage of corruption under which they are compelled to war continually against the law of sin which is in their members. They can never expect to be satisfied until they awake with the likeness of their beloved Redeemer. That blessed hope will be fulfilled only when our Savior "shall change our vile body, that it may be fashioned like unto his glorious

body." This is the consummation of the hope of life in the resurrection. Without this ultimate fulfillment of all the holy aspirations of the saints there could be no comfort to them in believing in Jesus. They have the testimony of the Lord himself that "In the world ye shall have tribulation." Their only peace is in him. Then how can the believer live without the support of assured faith in the resurrection, when we shall be perfectly conformed unto the likeness of his glorious body? This is the vitality of all the consolation of the gospel of the grace of God in Christ Jesus. We cannot comprehend how any one who believes in that gospel at all can doubt the personal and individual resurrection of all his redeemed people. While they can never comprehend the manner of that resurrection so long as they remain in this land of death, yet by faith every one must know that it is the very essential truth upon which rests all hope in Christ; "For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins."—1 Cor. xv. 16, 17. Christians cannot afford to parley with the adversary over such questions as, "How are the dead raised up? and with what body do they come?" The very fact that it is hidden from our comprehension by the wisdom of God is a reproof to our carnal curiosity, which would seek to penetrate the mystery which God has not given to us ability to comprehend.

"According to the working whereby he is able even to subdue all things unto himself." No further explanation of this wonderful doctrine is given by the Spirit of truth. Indeed, nothing more is needful for the instruction of the subjects of the salvation which is in Christ Jesus. They have experienced the working of that mighty power in their deliverance from the power of sin and condemnation. They cannot doubt the sufficiency of that power to subdue all things unto himself. Reason has never understood how they were delivered from wrath in their first being led to hope in Christ; much less can they expect to comprehend the manner in which that same infinite power of God shall effect their final change into the perfect likeness of their exalted Savior. It becomes us to be satisfied with what God has been pleased to reveal of this divine mystery. Since it is "according to the working whereby he is able even to subdue all things unto himself," it is not according to any of the systems or devices of natural men, nor the theories which have been agreed upon by antichristian teachers and councils. Let the saints be satisfied with the word of the Lord, and avoid the doctrines and commandments of men.

## MARRIAGES.

AUGUST 4th, 1889, at the residence of the bride's parents, by Elder G. N. Tusing, Elder George Waddle, of Fayette Co., Ohio, and Miss Jennie Blue, of Fairfield Co., Ohio.

At the same time and place, by the same, Mr. Charles E. Blue, of Fairfield Co., Ohio, and Miss Mary E. Waddle, of Fayette Co., Ohio.

## OBITUARY NOTICES.

It becomes my sad duty to record the death of my sister, **Mary Catharine Money**, who died June 7th, 1889, in the thirty-seventh year of her age.

She was the daughter of James A. and Sallie E. Money. She was born and reared in Shelby Co., Ky., and died at her father's home near Finchville, Shelby County. She had been an invalid for about two years with some chronic trouble, which never yielded to medical treatment. She grew gradually worse, yet at times was apparently better. She never despaired, however, even to the last, and went into a state of unconsciousness about thirty-six hours before death, without ever expressing a thought that she was near the end. Such patient bearing is rarely displayed in mortals as was in her case, which was due, we hope, to the same spirit which was manifested in our Lord and Master when he was led like a lamb to the slaughter, and opened not his mouth. She never connected herself with the church, and, as far as I know, never expressed a hope in Christ to any one, verbally, but was very reticent and modest. Her conduct and actions, which speak louder than words, make me believe that she had experienced a hope in her Savior many years ago. No religious excitement which prevails at protracted meetings among the churches of the world ever affected her a particle, but rather provoked her to scorn their foolish devices to bring unthinking people into their organizations. Her home was always the home and stopping place of Old Baptist people, and she took great pride in seeing the brethren well cared for. Her delight was to be with them and visit among them; and, like Ruth, she demonstrated that their people were her people, and their God her God. She certainly kissed the rod that smote her; and if she was a disobedient child she was surely "beaten with many stripes." So her father and mother, one sister and seven brothers, who survive her, will not mourn and weep as those who have no hope. It was her disposition to weep with those who weep, and rejoice with those who rejoice; and when there was sickness, either in the family or in the neighborhood, she was always found at the bedside. Very few could excel her in nursing, and she never seemed to tire. She had a wonderful tact for keeping her own counsel, and never made an enemy save for the truth's sake.

Elder Hardesty, of Missouri, was present at her funeral, and spoke from the following, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (which was a very appropriate subject), in a feeling and comforting discourse, to a large audience of neighbors, relatives and friends at the family residence. Her remains were interred in the family burying-ground, where her infant sister has been sleeping for about twenty-six years, and her grandmother (who was ninety-three when she died) for about eleven years, which represent youth, middle age and old age in one family.

J. R. MONEY.

LOUISVILLE, Ky., July 28, 1889.

DIED—In Sanford, Maine, July 4th, 1889, **Levi W. Chadbourn**, aged twenty-nine years and some months.



He was the only son of sister Ruth M. and the late James Chadbourn. His disease was of the stomach, from which he had suffered some two years; but death came suddenly and unexpectedly, and opened the way for him to endless rest beyond the grave. About one year ago the husband and father was removed by death, leaving mother and son to toil and bear the burdens of life together; but she now feels that all earthly help and support is gone. She is left alone, with blighted hopes and a sad, aching heart. It seems that her son was all that she wished him to be in every respect; and in speaking of him she would often call him her darling boy. There was sympathy for her, but no surprise to me, when she said, "O sister, how can I ever be reconciled to this?" Her son had ever borne an unblemished character, and was truthful and kind to all. He had never professed a hope in Christ, but the mother is fully satisfied that he had experienced a heavenly birth some time since. He was reconciled and conscious to the last, and said, "Mother, I must soon leave you, and that is the only thought that grieves me now. You will have to do the best you can; but try not to mourn for me. I know you would not, could you know how beautiful it all looks and seems to me now; so different from what I once thought it could be if death were near. There is a good home prepared for me, and I am not afraid to die." She asked if her weeping then distressed him. He replied, "No, mother; I know you cannot help it." He then sang the first verse of the hymn, "Why do we mourn departing friends?" and gently passed away. He has left an only sister, who is married, and resides a few miles away. She too will miss her kind brother and childhood mate; but we know that he who has smitten again at this time is able to soothe each sorrowing heart. May he reconcile the broken-hearted mother, and lead her more gently, if his will, as she goes down the steep of age, and enable her to say, "It is good for me that I have been afflicted."

A FRIEND.

NORTH BERWICK, Maine, Aug. 1, 1889.

**Ardalas Carter** was born in Loudoun Co., Va., March 22d, 1805, and died June 30th, 1889, aged eighty-four years, three months and eight days. He moved with his parents to Licking Co., Ohio, and was married to Hannah Gulick in 1833. There were born to them fourteen children, six sons and eight daughters. One daughter died in infancy; the rest were all present at his death except two daughters who live in Arkansas. He leaves an aged companion, sixty-three grandchildren, fourteen great-grandchildren, a great many friends and relatives, together with the church, to mourn their loss; but we are confident that our loss is his eternal gain.

The subject of this notice received a hope and was baptized by Elder Anthony Wayne Taylor in 1843. He moved from Ohio to Adams Co., Ind., in 1845. Some time after that he united with the Bluffton Church of Predestinarian Baptists, of which he remained a consistent member until his death. He loved to converse on the subject of the christian's hope, the absolute sovereignty and predestination of God, and the glorious hope of the resurrection. The writer of this notice tried to preach on the occasion from Job xiv. 1 and 1 John iii. 9, to a large and attentive audience. He was then laid away to await the final resurrection.

J. G. FORD.

RUSHMORE, Ohio, Aug. 1, 1889.

**DIED**—July 3d, 1889, at the residence of her son-in-law, George Sanford, on Hubbell Hill, after a little over a week's illness by a stroke of paralysis, from which she never rallied to be able to speak, **Mrs. James Streeter**, of Griffin's Corners, Delaware Co., N. Y., in her seventieth year.

Sister Streeter made a public profession of religion and united with the Old School Baptists many years ago, and remained strong in the faith of her Lord and Master, of whom I heard her speak on the Sunday but one before she died, as she was at our meeting. She had lived a widow for a number of years. Her health had been gradually failing, and waiting for the summons to call her from earth to her heavenly home, though not always reconciled to the dealings of the Lord with her, as so much darkness had to be passed through, and so much weakness of the flesh realized, in contrast with the willingness of the spirit.

Her burial service was held where she died, and she was laid to rest by the side of her husband, leaving a number of children and other relatives to mourn. May the Lord sustain and comfort them, in my prayer, for Jesus' sake.

J. D. HUBBELL.

**Charlotte McPherson** was born April 18th, 1835, and departed this life April 11th, 1889. Her maiden name was Spenix. She was married first to W. B. Johnson, with whom she lived many years. He died in 1874, leaving her lonely indeed, as they had no children. She was next married to Dr. S. R. McPherson, Dec. 3d, 1878. In the summer of 1883 she was baptized by Elder B. L. Throneberry, in the fellowship of Friendship Church, near Acton, Texas. She was a highly esteemed member of the church up to the time of her death. Our dear sister enjoyed her church meetings as well as any one; but her health was never good, and therefore she was deprived of attending her meetings as she desired. She came to us from the New School Baptists, and expressed herself to the writer as being very happy in the exchange. She was as near without faults as any mortal could be. She is gone to her glorious Redeemer, where she will never see any more trouble.

May comfort and consolation from God cheer our dear, bereaved brother.

W. L. ROGERS.

ACTON, Texas, July 20, 1889.

**DIED**—At her home in Mercer Co., Ky., July 10th, 1889, **Mrs. Jane Bickers**, aged seventy-two years, four months and twenty days.

The subject of this notice was born in Jessamine Co., Ky., and was married to S. Burrus in 1844. She was left a widow in 1872, and some years afterward was married to W. H. Bickers, who still survives her. Our dear sister has been a member in good standing in the church at Goshen for about forty years, during which time she has been a reader of the SIGNS, which she prized very highly for the doctrine it promulgates. I have known her about fifty years, and have had many conversations with her on the subject of religion, and her only hope was in the dear and blessed Savior.

She leaves a kind companion, one brother, many friends and the church to mourn; but we sorrow not as those who have no hope, believing that our loss is her eternal gain. May God comfort the bereaved.

A. J. BICKERS.

McBRAYER, Ky., July 27, 1889.

### APPOINTMENTS.

PLEASE publish the following appointments in the SIGNS:

For Little Flock, Ky., Aug. 23d and 24th; Elk Lick, 27th and 28th; Aug. 29th to Sept. 1st inclusive, at Turner's Station and Sulphur Fork, as the brethren may arrange; at Pleasantville, with Mount Pleasant Church, 2d; Bethel, 4th; Mount Pleasant Association, with the Elk Hill Church, 6th, 7th and 8th; Mount Sterling, 11th; Licking Association, with Mount Carmel Church, 13th, 14th and 15th; with Mount Gilead Church, at May's Lick, 17th and 18th.

A. B. FRANCIS.

### ORDINATIONS.

On Saturday before the third Sunday in July, eleven miles southeast of Selma, in Dallas Co., Ala., a District Meeting was held, in the Ebenezer Association. At that meeting Elders W. W. Lewis and W. R. Smith, with the writer, were called as a presbytery to ordain brother A. B. KING, of Selma, a member of Antioch Church, at which the meeting was held.

Brother Lasseter was appointed by the church to answer for the church in reference to brother King.

The writer was chosen Moderator of the presbytery.

The Moderator examined or questioned the church and examined the subject.

The presbytery being satisfied as to his experience, call to the ministry, and soundness in the faith, Elder W. R. Smith offered the ordination prayer.

Charge by Elder W. W. Lewis.

The writer made a few remarks to the church, and the right hand of fellowship was extended.

He was thus ordained to the full functions of the gospel ministry, and his credentials were written out and given him.

Brother King, we hope, may be useful, and able to edify and comfort the saints of God.

W. LIVELY.

### CHURCH HISTORY DEBT OF \$2000.

#### CONTRIBUTIONS DURING JULY.

ALABAMA—Mrs. M. J. Burton 2.  
ARIZONA—John Barton 2.50.  
IOWA—T. Bridges (additional) 2, Clara Beauchamp 2.  
NORTH CAROLINA—Mrs. Bettie Braswell 50c, Miss Milly Moore 50c, John W. Moore 50c, W. E. Green 1, R. L. Davis 1, Wm. R. Horn 1, J. J. Eason 1, Mrs. M. A. Fagan 1.50, Bryan's Chapel (colored church) 2.50.  
TENNESSEE—Sallie F. Price 1, W. S. Shofner 1.  
TEXAS—Mrs. T. A. Ford 1, Seitz Bros. 1.  
VIRGINIA—John R. Dillon 1, Mrs. Lucy G. Brumback 1, M. J. G. 1, Maggie A. Sommers 2.  
Total .....\$ 27 00  
Total previously published... 1,517 97  
Grand total to August 1st....\$1,544 97

### RECEIVED FOR CHURCH HISTORY.

W. J. Hardesty 2.50, Giles Reeder 2, Mrs. B. S. McKinney 2, Tyre Henderson 2.—Total, \$8.50.

### YEARLY MEETINGS.

A YEARLY meeting will be held, if the Lord will, with the Thompson Church, Putnam Co., Ohio, on the fourth Sunday in September and Saturday before (21st and 22d), 1889, to begin at 10 o'clock a. m. each day. All lovers of the truth are cordially invited, especially ministering brethren of our faith and order.

We wish not to deceive any. The Mad River Association, which was very small (three churches), has disbanded. We are divided, one against two, and two against one; but we wish all to come and see for themselves. We beg most solemnly your presence at this meeting.

Those coming by rail will come to Columbus Green, on the D. & M. R. R., which is six miles from the place of the meeting, and inquire for Dr. Morris.

DAVID SEITZ, Church Clerk.

### TWO DAYS MEETINGS.

THE Old School Baptist Church of Clovesville, Delaware Co., N. Y., will hold a two days meeting, at her newly-prepared house, on the first Saturday and Sunday following in September, commencing at half-past ten o'clock on Saturday.

Trains will be met at Griffin's Corners on Friday evening before, to convey such as may come to places of entertainment. Brethren, sisters and friends are cordially solicited to attend, especially ministers. By order of the church.

A. J. GREEN, Clerk.

### ASSOCIATIONAL.

THE Mount Pleasant Association of Regular Old School Baptists will hold her next session with the Elk Hill Church, Spencer Co., Ky., commencing Sept. 6th, 1889, and continuing three days.

Brethren coming by rail will stop at Hemp Ridge Station, on the Louisville Southern R. R., where they will be met on Thursday, Sept. 5th, at 10 o'clock a. m. and 7 o'clock p. m., and conveyed to places of entertainment for the night, and next day to the association. We would say to all brethren and friends who can to come in private conveyance, as there are only three members, weak in ability, to attend to it. We are willing, however, to tax ourselves to the utmost to accommodate.

W. T. RITTER.

If it is the Lord's will, the Maine Old School Baptist Association will be held with the Bowdoinham Church, commencing Friday, Sept. 6th, 1889, and continuing three days.

Those coming by rail will be met at Bowdoinham station, on the Maine Central R. R., on the arrival of the Accommodation train Thursday afternoon, Sept. 5th. The express train does not stop at Bowdoinham.

HIRAM CAMPBELL.

THE Roxbury Old School or Primitive Baptist Association will convene, the Lord willing, with the Andes Church, on Wednesday before the second Sunday in September, 1889, at 10 o'clock a. m., and continue in session two days.

The place of meeting is at Union Grove, Delaware Co., N. Y., thirteen miles from Arkville, on the U. & D. R. R. Those coming by rail will take train to arrive at Arkville at 11 o'clock a. m. on Tuesday, the day before the meeting, where they will be met by friends and conveyed to the place of meeting. All lovers of the truth and Elders of our faith and order are cordially invited to meet with us.

J. A. HUNTLEY, Clerk.

THE Licking Association will hold her eightieth annual session, the Lord willing, with the church at Bryan Station, commencing on Friday before the second Saturday in September (13th), 1889, and continuing the two succeeding days.

All lovers of truth and order are invited to meet with us, especially brethren and sisters of our faith and order. The Kentucky Central R. R. runs daily trains from Covington, Maysville and Lexington, within about half a mile of the meeting-house. I reside one and one-half miles south of the depot. Sister S. A. Owen resides three-quarters of a mile east. Friends and brethren will be met and cared for the day before and morning of the meeting at Bryan Station depot, Kentucky Central R. R.

J. W. ROYSTER, Clerk.

THE Licking Association of Particular Baptists will be held with the church at Mt. Carmel, Clark Co., Ky., commencing on Friday before the second Saturday in September, 1889, at 10 o'clock a. m., and continue the two following days.

Those coming from the south, west and north will come to Thomson, on the C. & O. R. R., and will have to leave home in time to arrive there on the 1 p. m. train on Thursday, where they will be met. Those coming from the east will stop at Mt. Sterling on Thursday evening, where they will be met. A cordial invitation is extended to all, and a special invitation to ministering brethren of our faith and order. Those who get off at Thomson will write to W. D. Thomson, at Wade's Mill, Clark Co., Ky., on the C. & O. R. R. Those who get off at Mt. Sterling will write to M. B. Hadden, at Grassy Lick, Montgomery Co., Ky. It is desired that the brethren and friends will write in time to be provided with conveyance.

WM. LEWIS, Clerk.

THE Spoon River Association of Regular Predestinarian Baptists will hold her fifty-eighth annual session, if the Lord will, with Waterford Church, three and one-half miles southeast of Lewistown, Fulton Co., Ill., on Friday before the first

Sunday in September (Aug. 30th), and continue three days.

Those coming from south of Illinois River should come by way of Havana, and then on the Narrow Gauge, or by way of Beardstown and Vermont, on the C., B. & Q. R. R. Those from the north and northwest by way of Yates City and Canton, or by the Narrow Gauge from Galesburg and Cuba. All should come to Lewistown on Thursday evening or Friday morning. All who love the good old way are cordially invited.

I. N. VANMETER, Clerk.

THE Sandy Creek Association of Predestinarian Baptists will meet on Friday before the second Sunday in September, at Hope, in La Salle Co., Ill.

Those coming from the south, on the Illinois Central R. R., will stop at Lonest, and those from the north at Tonica, where they will be met and cared for. A cordial invitation is given to brethren and sisters of our faith, and all lovers of the truth, to meet with us.

JOHN DOWNEY, Clerk.

THE Salem Association of Predestinarian Baptists will meet on Wednesday before the fourth Friday in August, 1889, and continue three days, with the Salem Church, near Walton, Boone Co., Ky.

Brethren from the north and east will come to Cincinnati, and there take the train on the Southern or L. & W. R. R. to Walton, where they will be met by brethren B. S. Johnson and H. Eades. Those from the south, on the Southern R. R., will stop at Crittendon, where they will be met by brethren A. S. McClure and J. S. Ransom. Those from the south and west, on the Short Line, will stop at Verona, where they will be met by J. E. Ransom and J. R. Johnson, on the day before the meeting. Should any fail to get to Verona the day before, they must go on to Walton, where they will be met. A cordial invitation is extended to all lovers of the truth, especially brethren in the ministry.

J. R. JOHNSON.

PURSUANT to the action of a council of churches which met at Pryor Hill, Trimble Co., Ky., on the first and second days of September, 1888, the Mount Pleasant Association of Regular Baptists, of which Elder J. M. Demaree is Moderator, and W. C. Sams Clerk, is appointed to resume its sessions, and will meet (the Lord willing) this year at (this) Providence Church, Trimble Co., commencing on Friday before the first Saturday in September, 1889, and continuing three days.

Brethren and sisters in fellowship with us are cordially invited to attend. Those coming by rail will take the N. & L. R. R. at Cincinnati and way stations and come to Campbellsburgh on Thursday p. m. before. Those coming by Louisville can come on Friday a. m. All will be met by conveyances and taken to places of entertainment and to the meeting.

D. T. PYLES.

THE Indian Creek Predestinarian Baptist Association will convene, the Lord willing, with the Mercer's Run Church, in Greene Co., Ohio, on Friday before the first Sunday in September, 1889, at 10 o'clock a. m., and continue three days.

Those coming by rail from the east, west, north or south will take trains so as to arrive at Xenia, Ohio, on Thursday afternoon preceding the meeting, where they will be met by brethren and friends to convey them to places of entertainment.

The association will be held at or near what is called the Eleazer meeting-house, in the vicinity of Lumberton, Ohio, which is about eight miles in a southeasterly direction from Xenia. A cordial invitation is given by the brethren of Mercer's Run Church to all our brethren and friends to visit us at that time and place.

BENJ. MARTIN, Clerk.

THE First Northwestern Predestinarian Baptist Association will be held with the New Hope Church, commencing on Friday before the fourth Sunday in August, 1889, four miles southwest of Warren, Ill., on the I. C. R. R. Those coming by rail will be met at Warren on Friday morning.

BENJ. SALLEE, Mod.

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Fall Session begins Monday, September 2d, 1889.

Fall Session ends Friday, January 17th, 1890.

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Spring Session ends Friday, June 6th, 1890.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 21, 1889.

NO. 34.

## CORRESPONDENCE.

### THE PROVIDENCE OF GOD.

"Who is the Savior of all men, specially of those that believe."—1 Timothy iv. 10.

DEAR BRETHREN:—In compliance with the request of brother W. C. Cornell, of Lytle, Ohio, made to me by private letter, I will endeavor to present a few thoughts through the SIGNS upon the words quoted above, taking in also some thoughts upon the connection.

In the beginning of this fourth chapter Paul tells Timothy that the Spirit (by which he wrote) had expressly declared that in latter times there should be a departure from the faith by some, who should give 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, &c. We have a plain description here of the Romish hierarchy, and also of the Church of England, or, as it is called in this country, the Protestant Episcopal Church. But Paul has expressly taught that marriage is honorable in all, and that God has created meats which we are to receive with thanksgiving; for he says that every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer. He then exhorts Timothy to put the brethren in mind of these things, as a good minister of Jesus Christ, who has been nourished in the words of faith and good doctrine, whereunto he had attained. He then tells Timothy to refuse profane and old wives' fables, and to exercise himself rather to godliness; for bodily exercise profits little, but godliness is profitable unto all things, having the promise of this life, and also of that to come. Now he adds that this is a faithful saying; that is, it is sure and true, and the faith of God's people receives and rests upon it, that godliness is profitable in both lives, this, and that which is to come. Now Paul adds that because the faith of disciples rested in and embraced this faithful saying, they both labor and suffer reproach, because they trust in the living God, "who is the Savior of all men, specially of those that believe."

It seems to me very manifest that Paul is not talking about the final glory of the redeemed in all this chapter, but about the present conflicts and temptations that should

beset the people of God while in their militant state. It is here and now that these trials and difficulties arise; and it is here and now that they need salvation from these manifold trials. It must also be remembered that the word "salvation" in the Scriptures does not always refer to the redemption from sin and hell which the people of God have in the Lord Jesus Christ through his atoning sacrifice wrought out on Calvary, but sometimes, and indeed often, to the daily care with which they are kept and guarded and sustained while they are on pilgrimage here below. So also the word "Savior" in the Old Testament often, and sometimes in the New, means not his character as the sin-bearer of his people, but that he is their Savior from death or destruction or sorrow, which daily threatens or oppresses them here. Let it also be noticed that the apostle does not speak especially of the Son of God, Jesus Christ, in this connection, but uses the term, "the living God," which expression, I think, is generally used in the Scriptures with reference to the self-existence of God, and to the truth that he is the author and source of all life, and the creator of all things, and the providential guide and guard of all creatures.

From these reflections I will say that it seems to me that the text our brother alludes to, which declares that our God is the Savior of all men, specially of those that believe, means that in his daily providence he cares for all men, and keeps and saves them from manifold troubles, sorrows and dangers; but that his children, who believe in him, are the special objects of his pity, love and care. His providence is over all his works, and he opens his hand and satisfies the desire of every living thing. How much more sure of his care, then, are they whom he has set his love upon, and chosen to salvation! If he has provided for them the riches of the heavenly land, it is most sure that he will see that they want no good thing while journeying thitherward. A kind and merciful ruler will take care to provide for his subjects or his servants, and if possible secure to them the blessings of peace and safety and plenty; but specially will he have an eye to the interests of his own dear children. So does our God bend all things and subordinate them to the good of his children. Jesus said that his Father cared for even the sparrows, so that not one could fall to the ground without him; and then added, "Ye are of more

value than many sparrows." Again, he said that the watchful care of God to them was such that he had numbered the very hairs of their head; and calling them to behold the lilies clothed in their wondrous beauty, he said, "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?" Again, he said of temporal blessings, "Your heavenly Father knoweth that ye have need of all these things." Thus the brother will see that I understand the apostle to be presenting for the comfort of Timothy and all saints the truth that their God has a special care over them, and that no matter what fiery trials may await them, they need not fear, because God, who cares for all men, specially will care for them. In this text the apostle does not at all allude to the work of the atonement, by which his people are saved from their sins.

Some reflections arise in my mind growing out of the truth stated in this text; and among them is this, that the purposes of God in his providence and grace are so interwoven as to be one and inseparable forever. The purposes of God in his providence are made to subserve his purposes of grace. "His kingdom ruleth over all." Like the vision of the wheels which God gave Ezekiel, there are wheels of grace and wheels of providence intermingled, and both are lifted up and move forward together at the bidding of the God of Israel. My own experience has been such that I can say that if my steps in life have not been ordered and appointed of God, then has he not led me in the path of righteousness, and I am in the church and in the ministry without his call. If he has not ruled and performed his will with me in the one, then has he not in the other. If the one has been left to my own will or wisdom or to chance, so also has the other; but if God chose me in Christ before the world was, and purposed that I should preach his gospel, then also every providential step that I have taken was ordered of him. I say this not as a matter of reasoning or by way of logical inference, but as a matter of experience. So also the personal life of Paul himself bears out this truth, that the providence and grace of God go hand in hand. If it be admitted that Paul was chosen of God before the world was as a disciple and an apostle, and especially to be the apostle to the Gentiles, then

we can see how all his life as a natural man was just fitted for the place he was to fill and the work he was to do, in showing the power of grace, and the weakness and unprofitableness of every Jewish rite and ceremony. So the first forty years of the life of Moses were as much a preparation for his work as the leader of the people, as were the second forty years, after the Lord had called him out of Egypt. Upon no other ground than this, that our God rules in providence, and makes it subserve his purposes of grace, could this same apostle say that "all things work together for good to them that love God, to them who are the called according to his purpose." Again, after enumerating persecutions and afflictions of all kinds, he says, "Nay, in all these things we are more than conquerors through him that loved us." These very furnace fires of affliction were made to develop in the people of God the gracious fruits of the Spirit, and so wrought good in them and for them, rather than harm; and thus they became more than conquerors. Surely these considerations show conclusively that the purpose of God is one; whether in providence or in grace, it makes itself manifest.

Another reflection that occurs to my mind in connection with all this is the truth embraced in the words of the following couplet,

"With thee, great God, there's nothing great,

With thee there's nothing small."

Creatures with their short and partial view of providential things may imagine that this or that event is great or important, while others are of no consequence; but our God does not judge in that way. Who would have imagined that a dream of the night, a mere vision, passing through the brain of a sleeping boy, would have been fraught with such monstrous results, not only to the young man, but to all his kindred, to a whole nation, and, in centuries to come, to all nations, kindreds, tongues and people under heaven? Yet the dream of Joseph was the opening event in a long course of providences, to not only himself, but all his family, the whole nation of Egypt, and to all the people of God in all lands and ages since. Surely this dream (a little thing in itself) was not small in the view of the Almighty; neither can it appear a little thing in the view of any who believe in the providence of God at all. us beware, then, how we jud-



thing to be small or unimportant. The reason why I feel to insist upon this is that it is sometimes imagined that great things are under the charge of the Almighty, while it is not to be supposed that he concerns himself with every passing event; but surely if our God is the Creator of all, he must be Lord of all. If it were not an act beneath him to create a grain of sand, it cannot be beneath him to hold that grain of sand in his hand every moment of its existence. If our God be omnipresent, then is he as wholly and entirely present in the mote that floats in the sunbeam as he is in the sun itself; and in its place that mote fulfills its Maker's will as entirely as does the sun itself. As in these things that pertain to the physical world, so is it true in the world of providence. Nothing is beneath the Almighty. To say that this event or that does not occur in the settled course of God's appointment in providence, is to say that nothing is fixed, and that Jehovah himself is subject to being surprised by the happening of that which he could not foresee or expect, and against which he therefore had made no provision. The smallest wheels of a watch are as essential as the largest to the fulfillment of its maker's purpose. So the smallest wheels of God's providence are as essential as those which appear larger to us. God made the gnat as well as the camel.

Another reflection is that in harmony with all this, the Scriptures ascribe all things to God. We stop short of God, and say this or that thing is the cause of other things. We look at what we call second causes, and are almost ready to crowd the God of the whole earth out of his own creation, and ignore his rule entirely; but the word of divine inspiration sees him everywhere. In the view of the Scriptures, there is nothing without God. Job said, in the very midst of his sorest trials, "He performeth the thing which he hath appointed for me." Again, he said, "Shall we receive good at the hand of God, and shall we not receive evil?" (at the hand of the Lord). Again, he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He did not see the Chaldeans nor the Sabeans nor the storm nor Satan in his calamities, but God only; and so he bowed submissively to him. Likewise David said, when sorely oppressed, "I was silent, because thou didst it." Had he looked only at the hand of his enemies he could not have been silent; but he saw the hand of God, and knew that he was too wise to err, and too good to be unkind. The Scriptures speak of God's hail, hoar-frost, rain, ice and snow. His voice is heard in the thunder, and his lightnings enlightened the world. Is there health? It is of the Lord. Is there pestilence? The Lord hath sent it. Do men die? The Lord has gathered back their health. Do men live?

It is in God that they live. Does war rage? It is the sword of the Lord that is made bare in the land. What is there, in short, that is not ascribed to our God in his word?

Believing this, the child of God can rejoice in what to him seems the darkest hour. This God of providence, viewed in the light of these things, becomes his refuge and stronghold. Here can he trust and find rest.

I trust these reflections may prove of interest to our brother, and to all who may read them. I remain your brother in the hope of Christ,

F. A. CHICK.

REISTERSTOWN, Md., Aug. 2, 1889.

"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." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, confessing their sins." "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii.

From the foregoing Scripture we conclude that the kingdom of heaven was fully at hand; but, like the church in the wilderness of Sinai, it must have a law, officers and doctrine. Also, its order of worship and its ordinances must be made full. John was sent "To make ready a people prepared for the Lord." This ordinance of baptism (only by immersion) was revealed to John from high heaven; and when he had baptized such among the multitudes as "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," they were then made ready for the Lord, and he received them, and began to execute his authority as Leader and Governor and Law-giver. As the antitype of Moses in the wilderness, he began to frame all things after the pattern shown him in the mount of the eternal heavens. After the days of his temptations were ended, he went forth preaching his own everlasting gospel, and also called his twelve disciples. "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them." It would make this writing long and tedious to record all that he taught upon that occasion. All who feel interested can read it from the beginning of the fifth to the end of the eighth chapter of Matthew. Let it be remembered that he was instructing these disciples as members and special officers of his kingdom. And what was "written aforetime was written for our learning," even in this age of the world. Would the saints all heed the inspired instructions recorded in those chapters, what a balm it would produce for the bleeding wounds that now affect

Zion in many places in the United States. "When he was come down from the mountain, great multitudes followed him." He continued to preach and teach, and also made manifest "his eternal power and Godhead," by casting out devils, cleansing lepers, healing the sick, and raising the dead. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out." "These twelve Jesus sent forth, and commanded them, saying, 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. And as ye go, preach, saying, The kingdom of heaven is at hand." I infer that Christ was still increasing and executing his authority, and the kingdom or church was still organized. In the eighteenth chapter of Matthew he gives the complete and most binding and profitable discipline for the church to be governed by during its existence in its militant stay upon earth. No member can be legally excluded from fellowship, and none can be reclaimed from error, without due and proper labor; and a blunder made in the execution of this law is hard to rectify, and often results disastrously to the cause.

The Savior all the way intimates to his disciples that he was to be delivered into the hands of wicked men, and be crucified, and rise from the dead the third day. Accordingly the time drew near, and he instituted what is called his last supper, with the emblems of his broken body and shed blood. We see that he is particular to repair to an upper room, with only the twelve disciples, as officers, to sit upon twelve thrones, judging and completing the giving of the law to the Gentiles after his ascension back to the Father. He also washed the disciples' feet, and said, "I have given you an example, that ye should do as I have done to you." He also enjoined upon them the sacred duty of loving each other as he had loved them. The time arrived, and he was betrayed by Judas Iscariot; was tried, condemned, crucified, buried, and arose from the dead the third day, and appeared to the disciples again, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." They had been told also to tarry in the city of Jerusalem until they were endued with power from on high. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and sat upon each of them. And they

were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Thus we infer that the first gospel church was fully set up according to the predictions of the prophet Daniel. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44.

Jesus was verily the God of heaven, with all power to fit and prepare all the material for his spiritual temple, and to order its doctrine, officers, laws and ordinances. The work was completed by him, and the church was now endued with power from on high, and went forward to transact business as he had prescribed. "And the Lord added to the church daily such as should be saved." This church with all its order must have been a model or pattern; and wherever we find an organization claiming to be the church, it should be measured with the rod and square of God's word; and if it is found to deviate too far from the pattern, it should immediately be turned over to the Gentiles, for the outer court, and henceforth be left out. Let us inquire, Did this pattern church have any theological schools, universities, or Sunday Schools? No. Did it have any fairs, festivals, or picnics? No. Did it have any list of societies, such as Masonry, Temperance, Dorcas, Magdalene, bed-quilt, boxes, hen's-nest, &c.? No. Did it practice the use of fiddles, pianos, organs, and such like, in public worship? No. Did they have any preachers called from among men to preach with the titles of "Rev.," "D. D.," "L. L. D.," "A. M.?" No. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "And all that believed were together, and had all things common."—Acts ii. 42, 44.

I have thought these "D. Ds." we have in these days compare very well with the "M. Ds." They have to read medical books awhile, then go to college and get their diploma, and then return, ready to peddle out pills, powders, drops, plasters, &c. They can also dissect a man, but cannot find his soul. All the medicines they use in their practice are compounded by other doctors. He must learn its quality, and study its application, and prescribe accordingly. If the disease is healed, all well; if not, that does not matter, but the pay must come. The "D. D." also reads some, then puts off to college, there studies theology by science, then graduates, and returns, ready to prescribe for the different maladies that attack the sinner, such as drunkenness, profanity, gambling, &c. He deals out his do pills, work powders, faith drops, and adhesive plasters, to draw as many

into the pales of his so-called church as he can, and draw all the money from their pockets they can spare. Nobody gets cured, but the money must come. All his religious drugs are compounded by the most skilled of the profession, and he feels no responsibility for the effects.

Among the medical profession there are specialists, who treat certain diseases and deformities, such as cross-eyes, crooked arms, feet, legs, &c. They sometimes advertise, and go from town to town, and get up as many such cases as will come for treatment; and they make money by it. There are also specialists among the religious profession, who go from town to town with a large tent, to accommodate patients. Sankey and Moody of one order, and Sam. Jones of another, seem to be of these kinds. Sam. Jones' special work seems to be to heal those who are in the habit of walking zig-zag, and crossing their legs very often, and sometimes vomiting, and wallowing in the mire. These kind often have crooked elbows before the staggering. He administers large doses of *do* pills, work powders, and faith drops, made strong with the penalty of hell fire if not taken in just such doses as he prescribes. I saw one patient that he worked on in Birmingham, and he seemed to be well cured; but the disease returned, and he is as badly deformed as ever. But Sam. got the money. Sam. knows the way from a saloon door to a Methodist pulpit, but cannot tell the way "from death unto life." John the Baptist came "preaching in the wilderness, saying, Repent ye: for the kingdom of heaven is at hand." Sam. comes preaching, "Repent: for Satan and torment are at hand." That shows up the difference.

We have quoted that the Jerusalem church continued steadfastly in the apostles' doctrine, and we are not left to guess at what their doctrine was. The pages of the New Testament reveal it too clearly to be denied by those who have eyes to see. They set forth the doctrine of election, predestination, eternal redemption, effectual calling, sanctification, justification, baptism and the resurrection of the dead; and the true church will ever continue in that doctrine. But I will desist.

Brethren Beebe, I send this to you, and trust to your judgment what to do with it. I know that there are much abler speakers and writers than I am.

P. J. POWELL.

PRATT MINES, Ala., July 2, 1889.

HURRICANE BRANCH, Tenn.,  
June 13, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I seat myself to drop you and our dear correspondents a few lines, which you will please publish in our dear family paper, the SIGNS OF THE TIMES.

According to record, I was born August 19th, 1850. I received (as I

trust) the pardon of my sins in my fifteenth year. I believed then, and do yet believe, that my delivery from my sins was alone by the grace of God. But prior to the time I believe the good Lord quickened me, I believed a man could work himself into favor with God. In fact, I did not believe that I was as bad as God's servants, according to the Scriptures, would point man out to be. Indeed I thought if there were any men as bad as God's ministers pointed out (such as totally depraved, no good in man), that surely they were away off yonder; for I did not think that I ever knew one that bad. I now see that I was in the same belief that all the Arminians are to-day; and I know where we got that doctrine. It was from that old serpent, called the devil. He said to our parents, "Ye shall not surely die."—Gen. iii. 4. With his deception he deceived our mother, and the penalty of God's righteous law was inflicted, which was death.—Gen. ii. 17. Then God told the truth when he said to Adam, "In the day [not after the day] thou eatest thereof thou shalt surely die." Every christian's experience will testify to the truthfulness of God's word. Then, dear brethren and sisters in Christ, it appears like we ought to distinguish God's ministers from those of the wicked one; for while wolves in sheep's clothing will bawl here and there that the sinner is not so dead but what he can hear and receive the gospel, God's minister will still proclaim that the unquickened sinner is dead in trespasses and sins, and in death he must remain till God the Holy Ghost comes down, and he is born again. My experience, as well as the word of God, teaches me that it was not by works of righteousness which I have done, but according to God's mercy he saved me. I have been a professor of grace in the pardon of my sins (and I hope a possessor) now about twenty-three years, and have (in my weak way) been trying to preach that doctrine nine years last March. I was ordained to the full work of the gospel ministry on May 19th, 1883. I first joined the Primitive Baptist Church of Hind's Creek, Anderson County, Tennessee, and was baptized in the fellowship of that church by Elder James Long, who, I believe, is now enjoying the full fruition of his faith in immortality.

Dear brethren and sisters, while I have had some seasons of rejoicing, I have had sore trials to meet and encounter while passing along the pathway of time. But, blessed be the name of the Lord, he has let us know that all things work together for good to them that love God, to them who are the called according to his purpose. Then bless the Lord, O my soul. The almighty and all-wise God is a God of purpose. He purposed in eternity, before time began, to save poor, lost sinners. O how thankful we should feel, dear kindred in Christ, to that God who

is so wise, and inhabiteth eternity, that he could look through time and behold our deplorable condition, and purposed to send his beloved Son to die for us. According to divine appointment, Jesus bore our sins in his own body on the tree, and put them away by the sacrifice of himself. That was all that was necessary for the satisfaction of the divine law of God; and the third and appointed morning Jesus rises from the dead for our justification. God, by the apostle, said, "He [Jesus] was delivered for our offenses, and rose again for our justification." Glory to God that he sends the Holy Ghost to quicken us from the dead and make manifest to us what Jesus did for us. Perhaps the Arminian is ready to ask, How many was Jesus delivered for, and arose from the dead for the justification of? I will answer them in this way: Every one that God the Father gave to the Son in the covenant of redemption before the world began. These are the elect of God, or the sheep that Jesus laid down his life for; and the apostle said, "Who shall lay anything to the charge of God's elect?" Since Jesus has fulfilled the law in their behalf, I ask the same question, Who shall lay anything to their charge? The everlasting salvation of the bride, the Lamb's wife, is sure, because she has a loving Bridegroom that died for her, and arose from the dead, and declared that all power both in heaven and in earth is given to him. Then he will suffer nothing to come upon his elect people but what will work for their good and his glory; for he will cause the wrath of man to praise him, and the remainder of wrath he will restrain. Wrath and the remainder, brethren and sisters, is all there is, and God controls it all. We learn that "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. xxi. 1. I prize the doctrine of election and predestination according to the foreknowledge of God. But the Arminian raises a great hue and cry about predestination. Now what is predestination? I have been told that Webster defines it to be "The purpose of God in eternity respecting all events." Then if that is true, things are not flying around at random, as some suppose. But they tell me that if God predestinated all the wicked acts of men, that men could not help it, and are justified, because God has predestinated it. They say that to hold God's predestination of all things makes God the author of sin. But I reckon they have not learned what sin is, much as they have transgressed God's law. It may be that God has given them the spirit of slumber, eyes that they should not see, ears that they should not hear, and a heart that they should not understand. But I have learned that sin is the transgression of the law; and man is all the being I know of that has sinned. But I do not believe that man sinning

thwarted any purpose of the great and all-wise God, or makes his grace of none effect. The great God says he works all things after the counsel of his own will. Then if wicked acts of men are any part of all things, God works them after the counsel of his own will.—Eph. i. 11. I do not believe there ever was a more wicked act committed by men than the betrayal and crucifixion of our Lord and Savior Jesus Christ; and yet the Jews and Gentiles in gathering themselves together against the Lord and against his Christ, did no more than what God's hand and counsel determined before to be done.—Acts iv. 27, 28; also, read Acts ii. 23. Now were those wicked people justified in their wicked acts? I say, No. Neither are men to-day justified in wickedness. Neither do I believe that God is the perpetrator of any wicked act; but he is holy, harmless, undefiled, separate from sinners, and higher than the heavens. So, brethren, after the manner which they call heresy, so worship I the God of my fathers, believing all that is written in the law and in the prophets. God said he knew from the beginning who they were that believed not, and who should betray him. But some tell me that God's foreknowledge does not bring anything to pass. But I say that what he foresaw must come to pass, or the foreknowledge of God is at once destroyed. I say that to hold that what God foresaw would come to pass in time, men or devils could prevent, and thus destroy the foreknowledge of God, would be as God-dishonoring as to hold that God was the author of sin. I hold that God is almighty, all-wise, "declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xli. 10. Brethren, if I am covering more ground than the apostles, prophets and Baptists in past ages held, tell me of it. I do not want to contend for anything but the old landmarks. It does appear that our forefathers believed in the absolute sovereignty of God over all things; and we sometimes sing,

"We are traveling home to God,  
In the way the fathers trod."

My heart's desire and prayer to God is that he will give us all grace sufficient to enable us to earnestly contend for the faith once delivered to the saints.

I heard of one man, that claims to be an Old Baptist, advising the brethren to have nothing to do with the SIGNS OF THE TIMES. Dear brethren, a man that wants to sap the foundation of the Old, Primitive, Predestinarian Baptists, and build up Arminianism on its ruins, I do not wonder at his giving such advice. I see some pieces in the SIGNS from the pen of Elder Wm. J. Purington. Now who is Purington? Perhaps the Arminian is ready to say, An old heretic. But I say, He is an Old Baptist, and has the care of the second oldest Baptist Church

in America, or did have in the year 1885, and I suppose has the care of that church yet. Brother Durand is a recognized Baptist, and the editors of the SIGNS are recognized as Baptists. Indeed the correspondents of the SIGNS are Baptists; or if any of them have been condemned and cast out of the Baptist Church as heretics, it has never been proven to me, neither do I believe it can be proven. So I say, Write on, dear brethren, and continue to use "The Sword of the Lord and of Gideon." I love to read brother Lively's pieces, and I would love to read something from the pen of brother Wagner again. I am much pleased with the editorials. In fact I love all the brethren and sisters that write in the SIGNS OF THE TIMES. I love to hear sister Georgia Lynn tell the dealings of the Lord with her. Brother Candell, who baptized her, is gone to that rest that remains to the people of God. I heard him preach his last sermon on earth. Truly a father in Israel is gone.

I will close my scribbling for this time by saying, I am your unworthy brother in hope of eternal life, which God, that cannot lie, promised before the world began,

JAMES C. WALTON.

CAPP'S FORD, TENN., June 30, 1889.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Having a desire to speak to the household of faith on the subject of the predestination of all things, I thought by your permission I would speak through our family paper, the SIGNS OF THE TIMES. I do believe that glorious, God-honoring, soul-cheering doctrine, without which I could have no hope of entering into that rest that remaineth to the people of God.—Heb. iv. 9. First, it is said, "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."—2 Tim. iii. 16, 17. "Knowing this first, that no prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i. 20, 21. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue."—2 Sam. xxiii. 1, 2. Now, brethren, these are some of the reasons why I believe the Scriptures of the Old and New Testaments to be the written word of God, who spake as never man spake, and who hath said, "My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 10. "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2. "Wherein God,

willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. vi. 17, 18. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 17, 18. Brethren, will you please to notice what Jesus said again? "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled."—Matt. xxvi. 53-56. "But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." The above Scriptures have been cited to show the immutability of God's word and the certainty of its fulfillment. Then in order to know what shall come to pass, or what is bound to come to pass, it is only necessary to examine the Scriptures and see what God says shall and shall not come to pass; for it is written, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. xxiii. 19. "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xli. 11. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." So I look upon the written word of God as being infallible as God himself. I feel myself under obligation to believe it, though all men turn a cold shoulder to me. If I did not believe all of it, I would not know how much to believe of it. I notice that Jesus was very careful to fulfill all that was written about him. Also, it is said by our Lord, "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—John xii. 39, 40. It seems that the Lord was very careful to bring all the sayings of the Scripture to pass. Now, brethren, one and all, let us strive, as much as within us is, to believe the Scriptures, take God at what he says, and

believe it to be the truth, no matter how much it may cross our natural, carnal belief. For "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. It is said again, "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. Now, in view of these things, let us not set up our carnal judgment as a standard for our God to conform to, nor say, If he does not do thus and so he is unjust, and is the author of sin. But let us say, like one of old, He is holy, the holy One, that "doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" He worketh all things after the counsel of his own will. Now, brethren, I wish to say right here, If "all things" do not mean all things, both good and evil, I do not know what all things do mean.—Eph. i. 11. Paul says, "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."—Romans viii. 28. Paul does not say all things are good, but all things work together for good to them that love God. He also says, "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."—Rom. v. 3-5. Paul says again, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." It seems that persecution must come. Then does it not necessarily follow that there must be a persecutor? Do we not find this fulfilled in our own experience? Paul says again, to Timothy, "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: for the time will come when they will not endure sound doctrine [such as, God having all power in heaven and in earth, and working all things after the counsel of his own will; but saying that such would make him the author of sin]; but after their own lust [carnal reason] 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;" such as, almighty men; teaching for doctrine the commandments of men. Now, brethren, do we not see all these things fulfilled among us? Then who could doubt the fulfilling of the Scriptures? It is also said in Scripture, "The wicked shall do wickedly, and none of the wicked shall understand." Now,

when we turn our attention to our civil authorities, we find it has been their business all the time to try to stop crime. Our judicials have used all the means in their power, and yet the flood of crime seems to flow unceasingly; which, we believe, can be accounted for by God withholding the restraint from over the human family, who are corrupt by nature. I believe that the restraint will only be withheld so far as to work to the praise of God and the good of his redeemed people; for it is said, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." I will say in conclusion that I believe God works all things, both good and bad, together for good to his redeemed people, and that nothing happens to them by chance; but all things that come to pass were appointed of God, and in eternity. I cannot help but believe this, from the teaching of God's word, though not wishing to set up my belief as a standard for others to conform to. The strong should bear with the weak, while the weak should not condemn the strong. But if all men were to declare non-fellowship for me, I could not help believing in the predestination of all things whatsoever come to pass. If I am not deceived, my experience teaches it to me more or less every day I live. The Bible teaches it as clearly as anything else, and nature seems to say that God rules all things. "It is not in man that walketh to direct his steps;" but man's goings are of the Lord. Now, brethren Beebe, if you should publish this, please correct mistakes, as I am no scholar. If in your judgment it would injure the cause, please throw it aside, and all will be right with me. I think too much of our paper, the SIGNS OF THE TIMES, to want to injure its circulation. It comes to me like cool water to the thirsty, like food to the hungry, and like a lamp to those in darkness. O how I would like to see some of the able writers that correspond with it, such as F. A. Chick, S. H. Durand, Wm. J. Purington, H. Cox, Fred. W. Keene, Lee Hancks, W. Lively, James Wagner, and others I cannot mention here.

I would say to them, Write on, brethren; earnestly contend for the faith once delivered to the saints. I will close this imperfect scribble by saying, Remember me at the throne of grace.

Yours to serve,

P. N. MOYERS.

PANOLA, GA., July 21, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I have just received a very interesting letter from our dear sister Emma Smith, which I forward to you for publication. I hope you will publish it at your earliest convenience, as there are no doubt many of the dear ones who have not heard from sister Mary since she has not been able to write. For nearly seven years I have been reading with



interest her communications in the SIGNS, and for three years have enjoyed many of her private letters, which have been a source of great comfort and strength to me. None but those who have passed through the furnace of affliction can really know how to sympathize with her. It seems that she has to drink the cup of sorrow to the very dregs. But how often in the floods of tribulation has Jesus whispered consolation, and supported her fainting soul. She seems to be so patient and submissive, and has many wonderful manifestations of his love. That she may ever be able to rest in his love, and at last land on the shores of immortal glory, is the sincere wish of my heart.

Brethren Beebe, will you allow me space to say to my correspondents, whose letters are being unanswered, that my long silence has not been caused by indifference or neglect? For the past four months I have had two severe attacks of rheumatism, which caused my right arm and shoulder to become lame; and although it is much better, writing increases the pain, and I can only write a few lines at a time. I hope, dear ones, that you will continue to send me your messages of love and christian fellowship, to cheer me on my lonely way. Many changes and cares have come into my dreary life, which have caused much worldly sorrow, which has worked death to my spiritual enjoyment. Tempest-tossed I long have been, and the flood seems to be increasing. Much of the time I go with my head bowed down, feeling cast down, forsaken, heavy burdened with afflictions and earthly troubles. When I am made to see the corruption of my sinful heart, I am sin-sick. I sometimes feel that life's burdens are too hard to bear; yet I would not murmur or repine at my God, for he directs the chastening, but would stoop and kiss the rod. My days are dark and dreary with affliction and grief. I am lonely, sad and weary. But how sweet to know that the Lord hears my supplications and listens to my cries. Earthly friends may forsake, and the purest joys may fade and die, and leave us with an aching heart; but we know that there is a divine hand that still holds us. No matter how deep the waters, his everlasting arms are underneath. How disconsolate we feel when we are left alone in the dark. But when we can again feel his shining presence, we can rest surely in his love, and can bear all things. What a blessing when we can carry our troubles to Jesus in prayer. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a rich mercy when we are enabled to trust in his promises. But I am often filled with doubts and unbelief.

"How can I be a child of God,  
While my affections are so cold?  
How could my heart remain so base,  
If I belong to Jesus' fold?"

The blessed Savior has said that in the world we shall have tribulation; but in him we shall have peace. So, when the poor, tempest-tossed children of God have to meet with sore conflicts of this life, being tempted, persecuted and afflicted, they can only trust in the grace of God. His promises are to the poor and afflicted. Every one must be a partaker of chastisement. What are the few fleeting moments of suffering, sorrow, loneliness and desolation, compared with eternity, where the beloved of the Lord shall forever rest? A few more toils and cares, and we shall weep no more, but all our griefs will be turned into gladness. What a sweet blessing when we can have a foretaste of those heavenly joys.

Brethren Beebe, I submit this letter to your better judgment. I feel that it is unfit to publish, as my thoughts are very scattering, writing at intervals. Love to all the household of faith.

Your unworthy sister in affliction and tribulation,

ARMINDA L. DULIN.

NEWARK, Ohio, July 7, 1889.

ARMINDA L. DULIN—VERY DEAR SISTER:—At the request of our dear, afflicted sister, Mary Parker, I write you. I was permitted, two weeks ago, to visit her sick room, and to look into her dear face, and to see and behold with my natural eyes the patient endurance of the tried saint. O, my dear sister, I am such a child, and I could do nothing but weep while I stayed with her; yet it did not seem to move her. She would look so brightly and pleasantly into my tear-stained face, and talk of her humble trust, that her sufferings would soon be over, and that she should soon change this vile body for one that is incorruptible; and then O the great bliss, which this present suffering was not to be compared with. I arrived at her home about eleven o'clock on Thursday, and remained until the next day afternoon. I wish I could find language to express my feelings while there, but I cannot. It was a sweet, sad time. With the solemn awe of the scene there seemed mingled a sort of heavenly rapture. My whole nature seemed sorrowful to see one I loved so much in such an awful condition. O the dreadful suffering, which is past description, and which can never be described. Somehow within there seemed a rejoicing that Jesus could give peace and trust in the midst of such despair; for the dear sister told me that while I was there she was very happy. She spoke again of the case of Lazarus being such a comfort to her. O how very unworthy I felt of the many blessings that the dear Lord had bestowed upon me. I even feared lest I be given my good things in this world; for I have been greatly favored this summer, in meeting often with the dear saints, and of hearing the comforting gospel proclaimed by

strangers in the flesh, who came with the same good news and glad tidings that had cheered me in my native land. I left my home on the last day of May, and came immediately to the home of Mattie Derr, at Tiffin. I spent more than a week in her dear presence, and in the meantime we attended the regular meeting at her home church (Honey Creek), where Elder Sherwood, a father in Israel, spoke so sweetly of the things of the kingdom. The next Wednesday we attended the funeral of Elder Lewis Seitz, Jr., and amid the great sadness of the stricken family we seemed to realize that it was more blessed to go to the house of mourning than to the house of feasting. We then attended the Sandusky Association, and felt that it was a time and place to raise an Ebenezer. We were wonderfully blessed with consistent truths, and a deep and solemn interest, as well as perfect peace, and were made to feel the truth of the Scripture, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" After the association I came on to Newark, in Licking County, Ohio, this county being the home of my parents and grandparents, and also my birthplace. On the fourth Sunday in June I attended meeting at Poplar Fork, the church home of my great-grandparents and grandparents, where Elder John Parker (father of Mary) had been the pastor for many years. The following Sunday we attended meeting about fourteen miles further on, at the Falls of Licking Church. Now I am almost ready to start for Indiana, and expect to be with the dear ones at home in another week.

Dear Mary enjoys your letters very much, but is not able to write, and that is why she gave me your address and asked me to write you for her. I hope you will write to her often, and not neglect her, since she is not able to answer. With christian love I will close. I would love to hear from you, but fear it would be asking too much of you.

Lovingly yours,

EMMA D. SMITH.

P. S.—If you think anything in this would be of any interest to the brethren, especially the account of dear Mary, you may have it published in the SIGNS.

E. D. S.

## THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

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## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 21, 1889.

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 DEAD MEN SHALL LIVE."

BRETHREN BEEBE:—Will you please give your views through the SIGNS on the text, Isaiah xxvi. 19, and oblige an old sinner?

Yours, sometimes in hope of eternal life,

I. N. BAILEY.

LAMAR Co., Texas, July 2, 1889.

REPLY.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. xxvi. 19.

Although fully aware of our own great need to be instructed in the doctrine of the gospel, it is always our desire to comply with the requests of those who ask in love for such views as we hold in reference to the truth which God has revealed in the Scriptures. In speaking or in writing, however, it should always be remembered that there is nothing of divine truth which originates either with the ignorance or the intelligence of men. All that the most gifted minister of Christ can claim as original with himself is the errors and mistakes which he may advance. Whatever of truth he is enabled to present is the truth of God, and owes none of its value to the man by whom it is expressed. The whole gospel system declares the glory of God alone, while it abases the pride of man. "Therefore let no man glory in men." By the revelation of the Spirit of truth the deep mystery of godliness is made known to babes; while God has hidden these things from the most diligent investigation of the wise and prudent of this world.

In the consideration of the subject submitted by our esteemed brother in our text, it is evidently necessary to observe the connection in which this language is recorded. The chapter begins with the declaration that in the day foretold this song shall be sung in the land of Judah; and then the song occupies the whole chapter, until it closes with the promise and command in our text. There can be no question but that the day specified is the same of which all the prophets and inspired writers of the old Scriptures testified, which was certainly the gospel dispensation, as it was ushered in by the rising of the Sun of righteousness with healing in his wings, when our Lord Jesus in his resurrection brought life and immortality to light through the gospel. "This is the day which the Lord hath made; we will rejoice and be glad in it."—Psa. cxviii. 24. This day is the

true substance of all the typical sabbath days and years under the legal ordinances of God as given to his chosen nation of Israel. Every promise of comfort and rest in this glorious day is addressed to the spiritual election of grace, and is applied by the divine Comforter individually to the saints in their personal experience.

"Thy dead men shall live." Only the omnipotence of the Creator can truthfully speak such a promise as this. No voice but his can be regarded by the dead; for he alone can speak words which are spirit and life. Indeed, it is only as his voice is heard that the dead can ever be conscious of their helpless and deplorable state of condemnation. Every one, therefore, who mourns his condition as being in a state of death, is already blessed in Christ Jesus with the manifestation of life. Until Jesus has given life to them, the dead know not anything.—Ecc. ix. 5. In the thirty-seventh chapter of Ezekiel the whole house of Israel is represented in the vision of the valley of dry bones, yet at the command of the Lord God the breath came into them, and they lived. In this type is expressed the same gracious truth which is declared in our text. "The gift of God is eternal life through Jesus Christ our Lord." This gracious display of divine love is not merely an addition to the merit of such sinners as have done a part of the work toward making themselves worthy of life. The possession of any claim upon the favor of God on the part of the sinner forbids that his life should be in any sense a gift. If he receives it in consideration of compliance with any terms it is his just due; and it would not be just that his reward should be withheld after he had earned it by conforming to the required condition. But this positive promise of the Lord is not suspended upon any condition whatever. It recognizes the fact that the people concerned are already dead, and consequently incapable of even so much as desiring to comply with any terms. In addition to their being destitute of life and without strength, divine justice holds them under condemnation as guilty sinners. Yet the word of truth declares that they shall live. In this appears the inconceivable mystery of godliness. Justice must be satisfied, and the life of the sinner alone can meet its demand; yet it is true that God is able to fulfill this amazing promise of his love. The highest idea which finite intelligence can grasp concerning the salvation of sinners is that divine love and mercy have interposed to release the guilty from the sentence of strict justice; so that the penalty of sin is remitted, while the guilt is not removed. Although this would be satisfactory to the carnal selfishness of man, it is not the fulfillment of the longing desire of such as hunger and thirst after righteousness. In Jesus as

the life of his redeemed people God has revealed that provision of grace whereby his people are saved from their sins, and thus are they made holy and without blame before him in love. Divine truth and infinite justice are not less gloriously displayed in this wonderful way of life, than are the love and mercy of God.

While the final deliverance of the saints is included in this promise, as being inseparable from the truth of the gospel of Christ, it is not our understanding of this text that it is confined to the declaration of the doctrine of the resurrection of the saints in ultimate glory. The true meaning of the promise is rather obscured by the words which are supplied in the translation from the original language into our own tongue. Without those supplied words, which are printed in our version in *Italics*, the text would read, "Thy dead shall live; my dead body shall they arise." This expresses the indissoluble unity of Christ and his people, of whom it is written, "Now ye are the body of Christ, and members in particular." "For we are members of his body, of his flesh and of his bones."—1 Cor. xii. 27; Eph. v. 30. This constitutes that unity of life by which our Lord Jesus could justly lay down his life for all his members. So Paul rendered the judgment of truth when he wrote, "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. If Jesus had not been identified with his people as their very life when they were involved in sin, there was no provision in the law by which justice could have accepted even his voluntary offering of himself as a substitute for the transgressors who were justly doomed to death. On the contrary, such a substitution would have involved two crimes which God has expressly denounced. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."—Prov. xvii. 15. Under the darkness of the night of legal terror there was no revelation of this divine provision for the salvation of those who were in themselves "by nature the children of wrath, even as others." Thus the chosen people of God were rightfully designated under that law as "dead men." It is not only true that the life of the saints is identical with Christ from everlasting, but it is expressly recorded of them that they were blessed in him before they had any natural existence in time. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [or things] 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."

—Eph. i. 3, 4. Natural reason cannot receive this as true, because it suggests that we had no conscious existence before time began. God has revealed the answer to this caviling. Speaking by David our Lord confesses to God, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 16. The fact that we cannot understand how this can be, does not affect its truth. God has purposely hidden every principle of gospel truth from the wise and prudent, and revealed his unsearchable judgments unto the chosen subjects of his love. Every step in the experience of divine grace displays the boundless sovereignty of God in the salvation of his people from their sins. He has given no other motive for his discriminating grace but that which is declared by our Lord Jesus, "Even so, Father; for so it seemed good in thy sight." In this eternal election of divine grace is all the hope of every saint. The convicted sinner can rest in nothing less than the immutable purpose of God for deliverance from that death in which he is involved. He can trust in no conditional system, for he has no power to render obedience to the least requirement.

The infinite fullness of the promise in the text exceeds all that is possible in the estimation of finite intelligence. Reason can see no hope for those who are already dead; but this word of our God gives assurance of life to those who are included in its gracious promise, even while it recognizes them as dead. "With men this is impossible; but with God all things are possible."—Matt. xix. 26. He gives life to the dead. This is that immortality which is brought to light through the resurrection of our Lord Jesus Christ. Those who are made alive by the quickening power of the word of God, are raised to newness of life, and can never again be condemned. They are passed from death unto life. So our Lord himself has said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. This is the gracious promise of our text. When Isaiah was moved by the Spirit to record this prophetic song the night of legal condemnation held all the children of Zion under the same death which passed upon all men when sin entered into the world. The law revealed no salvation from that death. The same truth is taught in the experience of the saints even now. When the commandment comes sin revives and they die. All hope is cut off. But this word of salvation brings life to the dead. The miracle of grace is re-

vealed in that word of the Lord which proclaims that "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. i. 15. This word never comes to any sinner without bringing the consciousness that it is only through infinite grace that salvation from sin could be revealed in his case. He feels himself the chief of sinners. To such dead sinners Jesus gives eternal life, as he said to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—John xi. 25, 26. This life-giving grace of our God is the only hope of salvation for the guilty sinner. These are the "dead men" unto whom the promise in our text applies, and it can rightfully be applied to no others. All such shall live. There is no question of this truth in the heart of the believer when he meets with one who gives evidence of being conscious that he is justly condemned, even though such a sinner has yet received no manifestation of the pardon of his sins through the grace which is in Christ Jesus. Often in such cases believers feel more assurance for those who mourn without hope, than they can claim for themselves at the time. They are sure that such mourners shall be comforted. The truth of God is pledged for the salvation of all those who feel their sins as a burden from which they long to be delivered. Such mourners already bear the seal of the Spirit, by which they are identified as children of the Zion to whom these gracious words are addressed; and to all such the assurance is applicable, as spoken by Peter, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39.

(Concluded next week.)

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#### MARRIAGES.

In the city of St. Joseph, Mo., at the residence of A. W. Bloomfield, 622 North Twelfth St., July 14th, 1889, by Elder R. M. Thomas, Mr. Jerome C. Scott, of Lincoln, Lancaster Co., Neb., and Miss Yarra E. Skaggs, of St. Joseph, Mo., daughter of Elder J. W. Skaggs, of Holyoke, Phillips Co., Colo.

## OBITUARY NOTICES.

OUR loved and much-esteemed sister in Christ, **Elizabeth Creighton**, widow of Isaac Creighton, died May 16th, 1889, after being sick one week, at the residence of her son-in-law and daughter, Mr. and Mrs. A. S. Mores, in Waverly, Iowa, with whom she had lived eleven years. Her husband died Oct. 17th, 1867, leaving her a lonely widow without a home; but the Lord blessed her with kind children, with plenty of this world's goods, so that she had a good home and was kindly cared for as long as she lived. She was called to go through deep affliction, having buried her husband, three sons and three daughters. She leaves five very intelligent and highly respected children (one son and four daughters) to mourn their loss of a dear mother, but not as those who have no hope, for their loss is her eternal gain; also grandchildren, and a large circle of friends, relatives and acquaintances, mourn the loss of one they loved and respected. The deceased was eighty-one years old on the 7th of last January.

Our dear sister obtained a good hope through the redemption that is in Christ Jesus, I think, over fifty years ago, and was baptized and received into the fellowship of the Friendship Primitive Baptist Church at Reynoldsburgh, Ohio, where she remained a worthy member, I think, over fifty years, steadfast in the faith once delivered to the saints, and looking to Jesus, the author and finisher of the same. She was faithful in filling her seat in the church as long as she lived within its bounds. She was a fervent and true friend of the SIGNS, and a subscriber for many years.

Her funeral services were held at the residence of her daughter, where she died, after which her mortal remains were laid in the beautiful cemetery at Waverly, Iowa, to await the voice of the Archangel and the trump of God, when she will awake to behold her King in his beauty, and be clad with immortality; for the truth of God is that those who sleep in Jesus will God bring with him.

"Our mother dear is called away,  
And we are left to mourn;  
On earth she could no longer stay—  
Her Father called, Come home."

L. B. HANOVER.

CENTER VILLAGE, Ohio, Aug. 3, 1889.

**Mrs. Elizabeth Flinn**, relict of Z. W. Flinn, was a daughter of Francis and Rebecca Hill, and was born in Monroe Co., Ky., Jan. 26th, 1805, and departed this life Aug. 2d, 1889, in the eighty-fifth year of her age.

The deceased was united in marriage with Mr. Flinn, in Ky., Aug. 23d, 1821, she being then only in her seventeenth year. In the fall of the same year they came to Illinois and settled where she died, near the site of the present village of Prentice, in Morgan Co. The country was almost an unsettled wilderness, and many roving bands of Indians not far away. They commenced in poverty in this frontier country, and struggled with the hardships and trials incident thereto, and finally accumulated a large property. The subject of this notice became the mother of fourteen children, four sons and ten daughters, two of the sons and six of the daughters having passed away before their mother. Sister Flinn professed a hope in Christ and joined the Union Church of Regular (Primitive) Baptists in 1842, and was baptized by the late Elder Wm. Crow. In that faith she lived through all her trials and troubles, and in the same faith and trust she met death, saying to her friends just before she expired, "All is clear and bright." She had been quite weak and feeble for several years, but her last illness lasted only eight days, when her spirit took its

flight to that clime where there shall be no more death.

"Aunt Betsy" was among the noble and worthy christian ladies and mothers in Israel, and her friends and acquaintances were numerous, and scattered over a wide territory, so that her funeral services were attended by over one thousand people. The church to which she belonged is about eighty miles from me, and which I have attended once a month for about twenty-two years. The hour she died, just after 3 o'clock p. m. on Friday, Aug. 2d, I arrived in the vicinity by train; and on Sunday, at 10 a. m., I addressed the solemn and immense audience at the homestead from Eccl. vii. 1. Her remains were afterward laid beside her departed husband in the family graveyard on the premises. May the Lord cause all her friends and relatives to say, "Thy will be done."

I am, I hope, your brother in Christ,  
I. N. VANMETER.

MACOMB, Ill., Aug. 7, 1889.

**Mrs. Jane Stringer** died July 5th, 1889, at her home near Red Creek, Custer Co., Colo.

The deceased was sixty-three years old at the time of her death. She was married to John Stringer Jan. 11th, 1848. To this union were born twelve children, five of whom are still living. She is supposed to have been born in Illinois, where she lived until a few years ago, when with her family she moved to Kansas, and a year ago moved to Colorado. She never attached herself to the church, although she had a living hope in Christ, and had of late been much concerned about the discharge of duty; but her small hope, as she expressed it, and her felt unworthiness, kept her from doing so. She was conscious of her condition, and made her request, which was carried out. She was a firm believer in the doctrine of salvation by grace, and had the confidence of the church, as her walk and conversation showed that she had been with Jesus.

"Aunt Jane," as all called her, was beloved by all who knew her. She leaves a dear husband, who has lost what he will never regain, and five children, three married, and two daughters single, one afflicted. The writer delivered a discourse in memory of the deceased to a large and sorrowing congregation of relatives and friends; but we sorrow not as those without hope. May God comfort all in their loss.

J. R. BALINGER.

WESTCLIFFE, Colo.

**ELDER G. BEEBE'S SONS**—DEAR BRETHREN IN CHRIST:—It is my painful duty to send you the obituary of my brother's son, who was killed by the bursting of a steam boiler in the state of Illinois, but his home was in Columbus, Ohio. He was brought back here, and his funeral was attended at the Clinton Church by Elder G. N. Tusing, who was blessed on that occasion with God's Spirit to comfort the mourning hearts.

**Francis M. Peters**, son of M. A. and M. A. Peters, was born Oct. 20th, 1871, and died July 30th, 1889, aged seventeen years, nine months and ten days. Frankie was a kind and affectionate son, and none knew him but to love him; but God saw fit to take him from our embrace, and we feel to say, "God's will be done."

Yours to serve.

R. W. PETERS.

**DIED**—At St. Louis, Mo., July 16th, 1889, of typhoid pneumonia, in the thirty-seventh year of her age, **Henrietta G. Winthrop**, widow of C. B. Winthrop, of Dallas, Texas, and daughter of Herman and Helena H. Wolf, of Albany, N. Y.

Your brother and sister in tribulation,  
H. & H. H. WOLF.

ALBANY, N. Y., Aug. 12, 1889.

## ASSOCIATIONAL.

THE next annual meeting of the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will be held, the Lord willing, with Unity Church, Platte Co., Mo., Oct. 4th, 5th and 6th, 1889. All who desire to attend are cordially invited.

Those who come by way of Kansas City should get there so as to take the train on the Kansas City, St. Joseph & Council Bluffs R. R., which leaves there at 4:25 p. m., go to Beverly, there take train on the Rock Island R. R., which passes at 6 p. m., and go to Platte City and Tracy, where they will find accommodations. Those who come by way of St. Joseph will take the train on the Kansas City, St. Joseph & Council Bluffs R. R. which leaves St. Joseph at 2:25 p. m., arriving at Weston at 3:41 p. m., where they will stop off and find accommodations. There is a train leaving St. Joseph at 6:05 p. m., and arriving at Weston at 7:26 p. m., which those who fail to get the first-named train may take. There is also a train leaving Kansas City at 11:15 a. m., which any whom it suits may take and go to Weston, arriving there at 12:18 p. m. Come on Thursday, the 3d, on all these trains. Those coming from the north and east on the Rock Island R. R. will come to Platte City and Tracy on Thursday evening. At Tracy inquire for I. W. Magee. At Weston inquire for E. C. Smith or Dan Kitchen.

R. M. THOMAS.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the church at Gilboa, Schoharie Co., N. Y., on the third Wednesday and Thursday in September (18th and 19th), 1889. We cordially invite ministers, brethren and sisters of our faith, and friends, to meet with us.

Those coming on the cars will stop at Grand Gorge, where they will be met on Tuesday previous at the noon and evening trains. There is a public conveyance which leaves Grand Gorge at noon each day and stops at Gilboa.

D. S. ELLIOTT.

THE Redstone Old School Baptist Association will hold her 113th anniversary, if the Lord will, with the Redstone Church, one-half mile from Smock Station, Redstone Branch of P. R. R., Fayette Co., Pa., on Friday before the first Sunday in September, 1889, and continue three days.

Those coming from the east can come by way of Cumberland, Md., and Uniontown, Pa., to Smock, on Thursday evening or Friday morning. Those from the west, by way of Pittsburgh and Monongahela City, should come to Smock on Thursday afternoon and inquire for J. F. Garland or Samuel Jobes; or they will be met at Tippecanoe by brother George Hazen, if they will notify him of their coming. His address is Tippecanoe, Pa.

J. BEEMAN.

THE Licking Association of Particular Baptists will be held with the church at Mt. Carmel, Clark Co., Ky., commencing on Friday before the second Saturday in September, 1889, at 10 o'clock a. m., and continue the two following days.

Those coming from the south, west and north will come to Thomson, on the C. & O. R. R., and will have to leave home in time to arrive there on the 1 p. m. train on Thursday, where they will be met. Those coming from the east will stop at Mt. Sterling on Thursday evening, where they will be met. A cordial invitation is extended to all, and a special invitation to ministering brethren of our faith and order. Those who get off at Thomson will write to W. D. Thomson, at Wade's Mill, Clark Co., Ky., on the C. & O. R. R. Those who get off at Mt. Sterling will write to M. B. Hadden, at Grassy Lick,

Montgomery Co., Ky. It is desired that the brethren and friends will write in time to be provided with conveyance.

WM. LEWIS, Clerk.

THE Licking Association will hold her eightieth annual session, the Lord willing, with the church at Bryan Station, commencing on Friday before the second Saturday in September (13th), 1889, and continuing the two succeeding days.

All lovers of truth and order are invited to meet with us, especially brethren and sisters of our faith and order. The Kentucky Central R. R. runs daily trains from Covington, Maysville and Lexington, within about half a mile of the meeting-house. I reside one and one-half miles south of the depot. Sister S. A. Owen resides three-quarters of a mile east. Friends and brethren will be met and cared for the day before and morning of the meeting at Bryan Station depot, Kentucky Central R. R.

J. W. ROYSTER, Clerk.

THE Mount Pleasant Association of Regular Old School Baptists will hold her next session with the Elk Hill Church, Spencer Co., Ky., commencing Sept. 6th, 1889, and continuing three days.

Brethren coming by rail will stop at Hemp Ridge Station, on the Louisville Southern R. R., where they will be met on Thursday, Sept. 5th, at 10 o'clock a. m. and 7 o'clock p. m., and conveyed to places of entertainment for the night, and next day to the association. We would say to all brethren and friends who can to come in private conveyance, as there are only three members, weak in ability, to attend to it. We are willing, however, to tax ourselves to the utmost to accommodate.

W. T. RITTER.

PURSUANT to the action of a council of churches which met at Pryor Hill, Trimble Co., Ky., on the first and second days of September, 1888, the Mount Pleasant Association of Regular Baptists, of which Elder J. M. Demaree is Moderator, and W. C. Sams Clerk, is appointed to resume its sessions, and will meet (the Lord willing) this year at (this) Providence Church, Trimble Co., commencing on Friday before the first Saturday in September, 1889, and continuing three days.

Brethren and sisters in fellowship with us are cordially invited to attend. Those coming by rail will take the N. & L. R. R. at Cincinnati and way stations and come to Campbellsburgh on Thursday p. m. before. Those coming by Louisville can come on Friday a. m. All will be met by conveyances and taken to places of entertainment and to the meeting.

D. T. PYLES.

THE Roxbury Old School or Primitive Baptist Association will convene, the Lord willing, with the Andes Church, on Wednesday before the second Sunday in September, 1889, at 10 o'clock a. m., and continue in session two days.

The place of meeting is at Union Grove, Delaware Co., N. Y., thirteen miles from Arkville, on the U. & D. R. R. Those coming by rail will take train to arrive at Arkville at 11 o'clock a. m. on Tuesday, the day before the meeting, where they will be met by friends and conveyed to the place of meeting. All lovers of the truth and Elders of our faith and order are cordially invited to meet with us.

J. A. HUNTLEY, Clerk.

THE Sandy Creek Association of Predestinarian Baptists will meet on Friday before the second Sunday in September, at Hope, in La Salle Co., Ill.

Those coming from the south, on the Illinois Central R. R., will stop at Lostant, and those from the north at Tonica, where they will be met and cared for. A cordial invitation is given to brethren and sisters of our faith, and all lovers of the truth, to meet with us.

JOHN DOWNEY, Clerk.



THE Indian Creek Predestinarian Baptist Association will convene, the Lord willing, with the Mercer's Run Church, in Greene Co., Ohio, on Friday before the first Sunday in September, 1889, at 10 o'clock a. m., and continue three days.

Those coming by rail from the east, west, north or south will take trains so as to arrive at Xenia, Ohio, on Thursday afternoon preceding the meeting, where they will be met by brethren and friends to convey them to places of entertainment.

The association will be held at or near what is called the Eleazer meeting-house, in the vicinity of Lumberton, Ohio, which is about eight miles in a southeasterly direction from Xenia. A cordial invitation is given by the brethren of Mercer's Run Church to all our brethren and friends to visit us at that time and place.

BENJ MARTIN, Clerk.

THE Spoon River Association of Regular Predestinarian Baptists will hold her fifty-eighth annual session, if the Lord will, with Waterford Church, three and one-half miles southeast of Lewistown, Fulton Co., Ill., on Friday before the first Sunday in September (Aug. 30th), and continue three days.

Those coming from south of Illinois River should come by way of Havana, and then on the Narrow Gauge, or by way of Beardstown and Vermont, on the C., B. & Q. R. R. Those from the north and northwest by way of Yates City and Canton, or by the Narrow Gauge from Galesburg and Cuba. All should come to Lewistown on Thursday evening or Friday morning. All who love the good old way are cordially invited.

I. N. VANMETER, Clerk.

If it is the Lord's will, the Maine Old School Baptist Association will be held with the Bowdoinham Church, commencing Friday, Sept. 6th, 1889, and continuing three days.

Those coming by rail will be met at Bowdoinham station, on the Maine Central R. R., on the arrival of the Accommodation train Thursday afternoon, Sept. 5th. The express train does not stop at Bowdoinham.

HIRAM CAMPBELL.

## YEARLY MEETINGS.

A YEARLY meeting will be held with the Harford Church, Harford Co., Md., commencing on Saturday before the third Sunday in September, 1889, at 10 o'clock, and continue two days. 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 at 4 p. m. for Long Green or Forest Hill on Friday before. Those coming by way of Delta will take train at 3:45 for Forest Hill. There will be conveyances at both stations.

NATHAN GRAFTON, Clerk.

A YEARLY meeting will be held, if the Lord will, with the Thompson Church, Putnam Co., Ohio, on the fourth Sunday in September and Saturday before (21st and 22d), 1889, to begin at 10 o'clock a. m. each day. All lovers of the truth are cordially invited, especially ministering brethren of our faith and order.

We wish not to deceive any. The Mad River Association, which was very small (three churches), has disbanded. We are divided, one against two, and two against one; but we wish all to come and see for themselves. We beg most solemnly your presence at this meeting.

Those coming by rail will come to Columbus Green, on the D. & M. R. R., which is six miles from the place of the meeting, and inquire for Dr. Morris.

DAVID SEITZ, Church Clerk.

## APPOINTMENTS.

PLEASE publish the following appointments in the SIGNS:

For Little Flock, Ky., Aug. 23d and 24th; Elk Lick, 27th and 28th; Aug. 29th to Sept. 1st inclusive, at Turner's Station and Sulphur Fork, as the brethren may arrange; at Pleasantville, with Mount Pleasant Church, 2d; Bethel, 4th; Mount Pleasant Association, with the Elk Hill Church, 6th, 7th and 8th; Mount Sterling, 11th; Licking Association, with Mount Carmel Church, 13th, 14th and 15th; with Mount Gilead Church, at May's Lick, 17th and 18th.

A. B. FRANCIS.

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The Entire Average Expenses, including Books, are about Eighty Dollars per Session of Twenty Weeks. This amount should be paid half in advance, and half at the middle of the Session.

### CALENDAR.

Fall Session begins Monday, September 2d, 1889.

Fall Session ends Friday, January 17th, 1890.

Spring Session begins Monday, January 20th, 1890.

Spring Session ends Friday, June 6th, 1890.

Vacation—One Week at Christmas.

For further information, address

SYLVESTER HASSELL, A. M.,  
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Hopewell, Mercer Co., N. J.

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(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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M. E. Tollinger 15 Dec 89

# 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. 57.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 28, 1889.

NO. 35.

## CORRESPONDENCE.

"AND Ruth said, 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: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."—Ruth i. 16, 17.

An inspired writer informs the saints that those things which were written aforetime were written for their learning, that they through patience and comfort of the Scriptures might have hope. This book of Ruth has been a source of much comfort to the people of God, who have found their own experience therein recorded. While the natural mind may be interested at times in the perusal of the historical account of the family of Elimelech, the spiritual mind alone will see in it the revelation of the purpose of God and his grace. The account opens with a famine. When God begins the work of his grace in a sinner there will be a famine. He will call for a famine upon the land, and break the whole staff of bread. He will make waste mountains and hills, dry up all their herbs, make the rivers islands, and dry up all the pools.

The reason assigned by the inspired writer for the family of Elimelech leaving the land of Canaan was because of a famine there. By the Spirit's teaching we shall see in this account the unfolding of God's purpose of love and grace in the salvation of his elect people among all nations.

Ruth, to whom much of the book refers, and who uttered the words at the head of this article, was a native of Moab, and the widow of one of the sons of Elimelech and Naomi. God had ordained that a Moabite should not enter into the congregation of his people Israel, even unto the tenth generation.—Deut. xxiii. 3. It was of the daughters of this people that the sons of Elimelech took to themselves wives. But this thing was of the Lord, although contrary to the law which he had given Israel. Let those who declare that nothing is of the Lord that is contrary to his law seriously consider the case of Samson, who was an eminent type of our Lord Jesus Christ. "And Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistines. And he came up and told his father and his mother, and said, I have seen a woman in Timnath, of the daughters of the Philistines:

now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all thy people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the Lord," &c. Here is a case plainly stated wherein there was a violation of the law of God to Israel, which was of the Lord, being embraced in his predestination. It was right that the parents should call the attention of their son to the law which God had given them, and Samson was a transgressor of the law in doing that very thing that was of the Lord. While God has predestinated all things that come to pass, and has a purpose worthy of himself in all, yet he is certainly righteous in taking vengeance upon transgressors, whether men can see the justice of it or not. Carnal reason, the god of this world, will ever fail to behold the righteousness and justice of God in his government of the world. God does not do things because they are right, but what he does is right because he does it; and none can say unto him, What doest thou?

According to the record, Elimelech and his family left the land of Israel; and it appears evident that they left it with the view of evading an afflictive providence with which God was then chastening his chosen people who were then dwelling in the land of Canaan. Yet it is possible that Elimelech and his family did not look upon it as a chastening rod in the hand of the Lord God. But they found that they could not escape affliction, for God did visit it upon them after they arrived in the land of Moab, in the midst of idolaters. "And Elimelech, Naomi's husband, died; and she was left, and her two sons." Notwithstanding God had a wise purpose in their going from Israel to Moab, yet all this was unknown to them at the time, and their conduct savored more of selfishness than of submission to the will of God and acknowledgment of his righteous judgments, which was reprehensible in them. It is probable that their departure was at the time when the Midianites oppressed Israel, and carried off the fruits of their land. But it was their duty, instead of fleeing to a land of idolaters, to have faced the enemy, stood firmly to their post, and endured

affliction with the people of God. Although Elimelech and his sons died in the land of Moab, where God had purposed that they should die, and thus bring about the union of Boaz and Ruth, and thereby further the manifestation of God's glory, yet it did not justify Elimelech in his disobedience. God left him to act out the selfish feelings of his heart, and there is no evidence that he was prompted by any other feeling. Consequently his course was as reprehensible as though God had had no purpose in the transaction or occurrence.

An inheritance was involved in the affair, as matters were overruled by the governing hand of God, in which Ruth was manifested with the chosen people of God, and became the wife of Boaz, through the lineage of whom came Jesus, the Savior of Jew and Gentile. "And Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." Of Jesus it is written that he was made of the seed of David according to the flesh, and sprang out of Judah. Thus the circumstances attending Ruth, the Moabitish woman, and her removal to the land of Canaan, together with the events as a whole, are fraught with lessons of instruction, setting forth the infinite wisdom, almighty power and sovereign will of God in the certain accomplishment of his eternal purpose, which he purposed in Christ Jesus our Lord. All the dealings of God with his children, all that occurs in the earth, all that occurs with us, all we see from day to day, is but the accomplishment of the eternal will and purpose of God, who doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? He hath declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. Even the wrath of man shall praise him, and the remainder of wrath he will restrain.

After the death of her husband and two sons, Naomi hears how that the Lord had visited his people in giving them bread. So she arose with her daughters-in-law, that she might return from the country of Moab. O how deeply must she have felt her lonely condition, bereft of her husband and sons, a stranger in a strange land. Her return is attended with different exercises from those under which she left. She had left the goodly land, the land of promise, and had found that there

was no place for her except the very land from which she had gone out. Her daughters-in-law, Orpah and Ruth, manifested a desire to accompany her, but she entreated them to go back to their mother, saying, "The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Then Naomi kissed them, and they lifted up their voice and wept. While both Orpah and Ruth said, "Surely we will return with thee to thy people," yet there was a difference in them, as the sequel proved. Orpah kissed her mother-in-law again, and returned to her own mother and to her gods. But how different with Ruth, who could not be dissuaded from accompanying this Israelite. She would cling to Naomi. It must be that she had some knowledge of the God of Israel, and that her heart had turned from the gods of the Moabites. She was not simply willing to forsake her native land, her earthly friends and their idol gods, but earnestly pressed her very touching supplication, that she might go to the land of Canaan, and with the house of Jacob worship the true God, the God of Israel. "And Ruth said, 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: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." When Naomi saw that she was steadfastly minded to go with her, she left off speaking unto her.

But how different was the case with Orpah, who returned to her mother's house and to her idol gods. One may manifest much love for the people of God, and much zeal for the cause of truth; but when some discouragement is placed before them, the truth is made manifest that their flaming zeal and pretended love were without any real foundation in the heart. "But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution ariseth because of the word, by and by he is offended." But Ruth gave incontestible evidence that her desires were deeply rooted in the heart, and that she could not be

turned from her purpose to leave idolaters, and to live and die and be buried with the people of the true and living God.

Naomi and Ruth, companions in tribulation, widows indeed, start on their journey together to the land of Israel and the house of bread. "And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi [that is, Pleasant], call me Mara [that is, Bitter]: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" She had been humbled under the mighty hand of her God. She realized that the Lord had testified against her. She was brought back emptied, stripped, humbled, submissive, acknowledging the chastening hand of the righteous God. O how wonderful and precious is that grace which makes the saints submissive to the will of the Father of mercies and God of all grace.

But the inheritance of the family of Elimelech was not destroyed, although it must be redeemed, and that by a kinsman. "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech, and his name was Boaz. And Ruth, the Moabitess, said unto Naomi, Let me now go to the field, and glean ears of corn after him, in whose sight I shall find grace. And she said unto her, Go, my daughter." She did find grace in his sight, and eventually became his wife.

In the going out of Ruth from the land of Moab we see an exhibition of that same faith which was in Abraham, who went out of his native land and from his kindred, at the command of God, not knowing whither he went. The bride of Isaac also followed the servant of Abraham to the land of his master. God overruled the whole matter, controlled every circumstance, and the whole was the result of his purpose, and shows the handiwork of God, who is "wonderful in counsel and excellent in working." Ruth gave evidence while in the land of Moab of the operation of living faith in her heart, which led her to the worship of the true and living God. "Thy God shall be my God." "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." In this frame of mind Ruth reaches the land of Israel, there to dwell, no more as a stranger and foreigner, but as the bride of Boaz, and a member of the family of Israel. But before she is put into possession of this gracious privilege, she is left to glean for a time in the field of this nobleman of Israel. But it did not fill her heart and mind with vain

resolutions as to what she would do in consideration of this distinguishing favor; but the grace or favor of Boaz produced meekness, humility and wonder. It led her to exclaim, with her face in the dust, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" She was not left to glean from the ordinary droppings, but the master of the harvest commanded the reapers to drop now and then handfuls specially for her. She being a stranger, and also a Moabite, might well call the favor an act of grace; and it was well calculated to awaken within her profound wonder, heartfelt thanks and true gratitude to the giver. But we see her no more a mourning widow gleaning in the field of a stranger, but dwelling with and one of the commonwealth of Israel, and the rejoicing bride of Boaz, enjoying with him the blessings of that inheritance which is hers by virtue of her union to him. The message to the believing Gentiles is, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." When we consider our wretched condition in sin, our alienation from God, our condemnation under his holy law, and our deliverance therefrom by the great Redeemer, like Ruth, we can but wonder and rejoice that the Lord should take knowledge of us, and manifest his grace unto us. Let us remember our fallen and alienated state, and adore the wisdom, power and love which have delivered us. All the saints "were by nature the children of wrath, even as others." While in their unregenerate state they were ignorant of the fact that they neither knew God nor themselves. Though they may have heard of Jesus with the hearing of the natural ear, yet they knew nothing of him in his real character as the Mediator, nor of God in his divine perfections and in the holiness of his law. But the communication of spiritual life unto them enabled them to see and feel and know him, and that all their righteousnesses were as filthy rags; that the holy law of God condemned them. They can have no knowledge of their interest in Christ until the Spirit of adoption is sent forth into their hearts, crying, Abba, Father. Upon their receiving the comfortable evidence that they have passed from death unto life, they desire to dwell among the people of God. The church of God, the doctrine and ordinances of the gospel, have charms for them. Unworthy as they feel themselves to be, they desire a place among the saints, and the sweet words of Ruth are in their heart, "Entreat me not to leave thee, or to return from following after thee," &c. The God of Jacob is the God in whom they desire to trust. In him they see all perfection. In him, shining through Christ Jesus, they behold awful majesty, justice and power, blended

with love, mercy and pardon to the vilest of the vile. Here they see that mercy and truth have met together, and righteousness and peace have kissed each other. The God who can have compassion on the weak, the ignorant, the tempted, and those who are out of the way, is the God to whom they are drawn. To him they look, in him they trust, and have nowhere else to go, for he has the words of eternal life. His ways are ways of truth and righteousness, and they long to sit down under his shadow, and eat of the fruit of the tree of life, which is in the midst of the paradise of God.

These are considerations which occupy the mind of those who are translated from the kingdom of darkness into the kingdom of grace. These behold a wonderful beauty in the ordinances of the gospel kingdom, and in the assemblies of the saints, and with them they wish to live and to die. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." These ties and affections are spiritual. They are deeply written in the heart by the finger of God, and nothing can erase them. In all their ups and downs in this time state, with all their doubts and fears, the work of God's grace remains, and all those who are exercised by it in time shall rejoice in it in eternity.

J.

DUTTON, Ark., June 9, 1888.

ELDER S. H. DURAND—DEAR BROTHER:—Inclosed you will find a letter written some weeks ago for publication in the SIGNS. After reviewing it, it seemed so imperfect, and in some places liable to be understood to mean what I did not intend, that I did not send it. Since receiving the last number of the SIGNS, I have concluded to send it to you. If you knew my opportunities for writing, having to labor daily to support my family, with the many cares involved in providing for them, together with many other harassing surroundings, you would make much allowance for my imperfect scribbling. I hope it will not weary your patience.

A dark cloud seems to be hovering over Zion; but I have so often learned in my experience that Jesus often comes to us upon the storm-tossed wave with the glorious assurance, "It is I; be not afraid," that I try to wait and hope and trust in him, believing that all shall work for good. I have seen in this country a large majority of the Baptists go into the error of Arminianism, and leave but a remnant, and O how dark and trying seemed that hour. But when it was discovered that a large portion of that remnant held to the two-seed and non-resurrection heresy, and must be cut off, it seemed dark indeed. Here it was plain that to contend for the faith was to cause an-

other division, and probably cut off many of the dear children of God who had been carried away with this heresy, which eats as doth a canker; and the enemy of all righteousness suggested, "You are wrong. You will annihilate the cause of God. You will rend in pieces and destroy the people you profess to love." How dark was that hour! Human strength failed; but the Lord, whose fan is in his hand, purged his floor, and gathered his wheat into his garner. The sun broke forth upon that little handful which had been twice purged, and the Lord added to them, until now that little band is a large association, after dismissing churches to form another, and could form yet another. But where are those who went out from among us? Gone into the utmost extremes of worldly religion. How plainly now the hand of God can be seen in the separation. The recent controversies on predestination on the one hand, and the new birth on the other, have reminded me of late of these trying times. Let us stand in the old way, and inquire for the old paths, and walk therein, let whoever may depart.

I received your letter, and should have answered it, but have neglected to do so.

Yours in love,

C. W. ANDERSON.

DUTTON, Ark.

I HAVE often been impressed to write upon different subjects for the SIGNS, but as often feared that I was prompted by selfish ambition rather than the good of my Master's cause. A servant of Jesus should seek not to serve self, but his Lord, being bought with a price; but a fear that he might be prompted by selfish motives would not be a valid excuse for neglecting or refusing to obey the injunction, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter iv. 10. Neither is a fear of causing controversy a lawful excuse for not contending earnestly for the faith. Some seem to think that nothing of a controversial character should be admitted into papers published for christian correspondence, nor arise between ministers, churches or brethren; but this would seem to be contrary to the purpose of God, that "There must be also heresies among you, that they which are approved may be made manifest."—1 Cor. xi. 19. How made manifest, if it is not by contending for the truth against error? But while we contend, and that earnestly, too, it is not necessary to use harsh and insulting words, for the people of God differ sometimes.—Gal. ii. 11-14. In all cases where brethren differ, one or the other is wrong. Fearful thought, "Lord, is it I?" Nevertheless, as dear old brother Mitchell once said, "The strongest rebuke that should be given to a brother should be in the meekness and gentleness of Christ."—2 Cor. x. 1.



Several years ago the question of the new birth became a matter of serious inquiry with me. The question was not agitated among the brethren here at the time, but I became much concerned about the meaning of the words of our Lord, "Ye must be born again." There seemed to me to be something unsatisfactory in the long-accepted notion among the brethren here that the soul or some part of the natural or Adamic man is born over and changed from natural to spiritual in the second birth. While I was unable to say what was truth in regard to this matter, my experience seemed to force me to reject this conclusion, or relinquish the little hope that had been as an anchor to my soul in many a dark and stormy day—the only stay and prop that had held me above the awful abyss of despair; for "whosoever is born of God doth not commit sin."—1 John iii. 9. Yet I found myself at times wholly engaged in sinful thoughts and actions; and though my heart would afterward smite me, yet at the time, if there was anything about me that did not participate, I could not discern it. When Peter cursed and swore, and denied his Master, and even pretended that he could not understand what they were talking about (Luke xxii. 60), where was the new man, the one born of God? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John iii. 8. Not that the Spirit of which he is born is like the wind, according to the common interpretation of these words, but the one born of the Spirit; "so is every one."

But to return. My mind became so much impressed, and I was so much concerned, that I read everything I could get hold of upon the subject. I found in my old volumes of the SIGNS that brethren Dudley, Beebe and others held a different view of the subject, but I could not then for my life understand them. In my dire confusion, sad distress, and intense desire to know the truth relative to this matter, when all the different sources of information seemed to fail, the thought occurred (why not sooner?), "Ask of God, that giveth to all liberally, and upbraideth not."—James i. 5. I hardly need add that if I ever besought the Lord earnestly for knowledge of the truth relative to any subject, that subject was the new birth; and the thought occurred, Why not consult the word of the Lord? In reading the third chapter of John the subject was presented to my mind in a different shape from what I had ever viewed it before. I had never thought before that more than a very few verses of this chapter pertained to the new birth. In my former view the eighth verse, in reference to the blowing of the wind, might possibly pertain to the subject, but I could not understand how; while the thirteenth

verse, which declares that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," must certainly pertain to some other subject. But as it now presented itself to my view, these two verses, in connection with the sixth verse, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," instead of being seemingly unimportant to a correct understanding of the subject, became the key to unlock the whole mystery. These three verses, when considered in their proper connection, pointed my mind to a knowledge of the two different and distinct headships, a natural and a spiritual, to each of which the Christian sustains a birth relationship. Without considering the second birth in connection with these distinct relationships, no man can arrive at a correct understanding of this great mystery. It is also highly essential to remember that while the Christian sustains a relationship to two federal heads, a first and second Adam, and derives a nature from each, yet he is essentially one being. The order of his manifestation in these two natures is also of the utmost importance. He is first a natural being. He bears first the image of the earthly, and shall also bear the image of the heavenly. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."—1 Cor. xv. 46. He being manifested first in his earthly nature, and endowed with the natural sense of understanding, is addressed in this nature, and informed that he must be born again. He has been born once, of corruptible seed; he must be born again, of incorruptible seed. Nothing is clearer to my view than that the whole tenor of the Scriptures teaches that God from eternity purposed to manifest his people, whose names were written in the book of life, first of a corruptible seed; that they by their own disobedience should forfeit their right to existence in this corruptible state and return to the dust; that by their own act they should lose their natural, corruptible life, their earthly inheritance; and that by the gift of God they should be brought into possession of eternal life, an incorruptible inheritance. The worm passes through different states from the egg to the butterfly; but its identity is the same in its different forms of egg, larva, chrysalis and butterfly. It is difficult for us to understand how that disgusting and filthy-looking worm in its caterpillar state could be the same as yon beautiful butterfly; but it is nevertheless. All nature illustrates this wonder-change in form, yet strict preservation of identity. That tall oak, which has stood seemingly in defiance of the storms of centuries, was once an insignificant acorn, which a little child might eat; and even man himself in his natural state passes through changes seemingly incredi-

ble, if we did not know it were so. Behold that little infant. Now turn your eyes away for a half-century. Look again. Tell me, is that tall figure, bending with age, his hair all gray, the same? Seemingly impossible! Yet we know that it is true. Thus "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."—Rom. i. 20. Let us then remember that while by the predestination of God his people must first be born of the flesh and bear the image of the earthly, they shall also be born of the Spirit and bear the image of the heavenly; that God has predestinated them to be conformed to the image of his Son.—Rom. viii. 29. "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."—Rom. viii. 11. "Therefore, brethren," the apostle reasons, "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." See how the apostle uses the pronoun "ye," as referring to the individual who might live after his fleshly nature, and die to his enjoyment of spiritual life in this world, or by his spiritual nature mortify the deeds of his fleshly nature and live. Thus the warfare. But while the outer man perisheth, the inner man is renewed day by day, until finally "it is sown a natural body," and "it is raised a spiritual body;" then is mortality swallowed up of life. "I give unto them eternal life." They sing, "Thou wast slain, and hast redeemed us." Eternal, spiritual life needed no redemption. It is created, fallen, redeemed beings, with eternal life given to them; not eternal spirits with a creature appendage. As they are manifested first by a natural birth, how can it be said that "the starting point is from the spiritual, not from the natural?" Does not this flatly contradict the declaration of the apostle, "Howbeit that was not first which is spiritual, but that which is natural?"—1 Cor. xv. 46. Hence it is said unto them, "Ye must be born again;" "Repent ye;" "Ye shall live," &c. The erroneous notion that the Adamic nature or some part of it is changed and made spiritual in the new birth, should not drive us to an opposite extreme. Because the Adamic nature is not changed immediately into spiritual, we should not therefore be led to deny that the being who now possesses only a natural existence by a natural birth shall also possess a spiritual existence or life by a spiritual birth. Here is the great mystery. This is seemingly the hardest thing in the world for men to understand. It seems to be precisely what Nicodemus stumbled at. When Jesus said, "Ye must be born again," he seems to infer that his corporeal substance must re-enter his mother's womb and

be born over, if it is he. He asks, "How can a man be born when he is old?" Jesus informs him that he must be born of the Spirit, and that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It were as if he had said, "Nicodemus, you must be born again. Not this earthy nature or flesh of yours, which you speak of waxing old; that is not you. When God created man he made him in his own image, and he is invisible; but when he formed man he formed him of the dust of the ground, breathed into his nostrils the breath of life, and man became a living soul. Became? Yes; man, in taking a material form, became a living soul. Your fleshly nature, your natural form, is not all there is of you. You must be born again." As I have, before shown, a being may have one form now, and pass into another form without losing its identity—its individual selfhood. Why is it not proper, then, to say that a being, a creature that has been born of the flesh, shall be born again, be born of the Spirit, and that his spiritual nature developed in his spiritual birth should as the leaven change the whole ultimately to spiritual—yes, change our vile body, and fashion it like unto his glorious body, by the working of his mighty power, where-with he is able to subdue all things unto himself?

Some object to the expression contemplated for by Elder Durand in the SIGNS for January, 1888, that "the sinner must be born again," upon the ground that this involves the idea that the Adamic nature is changed and made spiritual in the spiritual birth. Yet those who make this objection speak of the children of God in their spiritual and in their earthly standing, the same beings, of course, in either standing. The Scriptures teach that "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." It is proper, as all agree, to speak of them in either nature. As they are developed first in their earthly standing, in which they are sinners, we speak of them (the sinners) in this standing, and say they must be born again. The method of reasoning which would deny the correctness of brother Durand's position, that it is proper to say that sinners are born again, would, if carried to its legitimate ends, force us to the conclusion that it is also improper to say that sinners are saved, are redeemed, or that any promise in the Scriptures is made to sinners. When our Master said, "Ye must be born again," he spoke to a sinner, and to all sinners that have been or will be the subjects of that birth. It is a species of rationalism and abstruse metaphysical reasoning that would fright us away from the legitimate meaning of the words of our Lord. To take it in its legitimate meaning, that sinners like Nicodemus must be born again, does not involve the idea, as

brother Durand has abundantly shown, that the Adamic nature is changed and made spiritual in the spiritual birth.

After the doctrine of the new birth was opened to my view, though a great mystery, it has seemed to me the most glorious theme ever presented to the vision of fallen man. It is the appointed means through which fallen, ruined, corruptible and corrupted beings, who have borne the image of the earthly, shall also bear the image of the heavenly, and be conformed to and bear the image of Jesus to all eternity. But it is a great mystery, the hidden wisdom of God in a mystery, which God ordained before the world unto our glory, and one in regard to which brethren ought to exercise forbearance with brethren. At the time above referred to, when I could not understand brethren Beebe and others, I was not in the least offended at them, though I regarded their views, as an old brother used to say, as "a mystification mystified." After my understanding was opened to understand the Scriptures upon this subject, I saw plainly that these brethren were in accord with the teaching of inspiration and christian experience, and I was glad that I had been kept from opposing (as brethren often do) a view simply because I could not understand it. Take heed, brethren, lest we by prejudice be found fighting against the truth.

C. W. ANDERSON.

SCALESVILLE, Ind., June 3, 1889.

DEAR BRETHREN:—Having finished the business part of my letter, I feel a desire to write something to God's people, those dear little lambs that hardly dare claim an interest in the blood of him who bled and died that we, his children, might live.

Dear little ones, how stands the account with you this morning? Can you say, All is well; I know that I am on my way to the better land; I have done all that is required of me; I have done so much good by keeping my body under subjection and living up to the commandments God has given, that he is under obligation to me; therefore I have nothing to fear; only I must watch myself, and see that I keep the account square, and not fall from grace? Can you say, I know there is laid up for me a starry crown, to which I expect to still add more stars by my good works? O no, says the poor child of God; I have not got along that way; that is not the road I travel in. I have tried all my good works, and they seemed to avail me nothing. The more I worked, the deeper in debt I seemed to get, until I seemed to be ten thousand talents in debt, and had not one cent to pay. O! I felt so terribly poor, so very weak, so blind, so lame, so sinful, so undeserving of the least or smallest favors of even natural men and women, let alone the notice of him who has made all things for his own

glory. O yes, says the poor child, the time was once with me when I verily believed that I could turn to God, repent of my sins, of my own free will and choice; and I verily believed that by so doing God would be under obligation to pardon my sins and give me a receipt for the same, which would be my passport to heaven. But when God's time came to show me that I was a sinner, I tried all my good works, and to my surprise I found that "To him that worketh is the reward not reckoned of grace, but of debt." "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." When I was made to see "that in me, that is, in my flesh, there dwelleth no good thing," I began to feel that to will was present with me, but how to perform that which is good I found not. The good I would, I did not; but the evil that I would not, that I did. Yes, says the dear little lamb, I have been all along this road; and just at the end of my own strength, when Sinai's law was poured on my guilty soul, and exacted payment, which I could now see was just, the Red Sea was before me (my sins), and Pharaoh's hosts (the world) behind me. I was made to stand still, and see the salvation of God. O that critical moment! Will you ever forget that eventful time? You stood, as it were, trembling in every joint, listening to hear that awful sentence (you being judge yourself would pronounce), Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. But Jesus of Nazareth passed that way, and stilled the tempest, saying, "Peace, be still." "Be not afraid; it is I." Dear child of God, he paid the debt for you, and for me, and for all that shall ever believe on his name. This being the case, what is our duty to him and to one another? All we have and are belongs to him. Then should we not try to glorify him in our bodies and spirits, which are the Lord's? Well, says some poor, trembling child of God, I have been thinking I would like to honor my Savior; but I am so weak and unworthy that I do greatly fear that, should I make the attempt, I would bring reproach on the cause, and dishonor him thereby. Leave that matter in the hands of the Lord, and for your brethren to judge. Go home to your friends and tell them what the Lord has done for you. Take up your cross and be baptized.

Dear brethren, I had no thought of writing on the subject of christian experience when I commenced, but only thought of speaking of some of my own short-comings, and what a poor, sinful, rebellious creature I am. Twenty-five years ago day after tomorrow I went before the church and told them some of the dealings of the Lord with me. I was received, and was baptized in July following, and have had a name with them ever since. At that time

"I thought my trials over,  
And all my troubles gone;  
That joy and peace and pleasure  
Would be my lot alone."

But O how different has been my lot. Darkness, bewilderment, and almost despair, hunger, thirst, blindness, deafness, lameness, nakedness and shame have been the fruits of my rebellion. That is what I have got for it. The subject of preaching the word has been much on my mind from my earliest experience, and I have been (shall I say it?) foolish enough to try it a few times, and have made such blunders and failures that I think the brethren have a right to be ashamed of me, for I am ashamed of myself. Last Saturday was our meeting day. At the invitation of our preaching brethren I made the attempt to say something, and made such a miserable failure that I was satisfied for awhile that there was nothing in it; that is, that it was not the Lord's work; for I am fully satisfied that he can make a preacher out of the most ignorant man, if it is his pleasure. Therefore on Sunday I refused, and ever since then, till I began to write, I have been in a miserable fix in my mind, wishing at times that the Lord might kill me, so that I would not have any more trouble about the matter, nor bring reproach on his cause; for I do not feel able or sufficient for these things, and yet I cannot get rid of the impressions of my mind. O, my brethren, I have prayed for the will of the Lord to be done, and that he would make my duty plain to me, and give me grace and courage to discharge the same. Sometimes I have thought that he has said to me, "My grace is sufficient." At other times I have prayed for my will to be done; that the Lord would let me be at ease, and not require any more from me or at my hand than he did of other members, so that I could go to meeting and sit and listen to preaching, and go home with a clear conscience. O what wicked thoughts I have had since Saturday! At times it has been suggested to my mind that there is no God; or if there is, he is more unjust than mortal man; for why would he require at the hands of one of his creatures something that he knew it was not able to perform? The powers of hell have seemed to take hold on me, so much so that I cannot give any one a pleasant answer or word.

"Can one who is a christian  
Have such a heart as mine?  
I fear I never witnessed  
The effects of love divine."

Now, brethren, these are some of the exercises of my mind. I feel as though I ought to be willing to leave my case in the hands of God and his people; and at times I am willing, but I fear that I cannot make the brethren understand my case, and thereby cause them to place too high an estimate on the way I have been exercised, and thus cause them to err in their judgment. I know it is impossible to deceive God, or for him to err in his judgment. He is too

good to be unkind, and too wise to err. Worse and worse myself I see; and yet (can I say it?) the Lord remembers me. This I can say of a truth, He remembers all his children, and in disobedience chastises them. "Whom the Lord loveth he chasteneth." "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Brethren, there is no chastisement for the present that seemeth joyous, but rather grievous; but afterward it yieldeth the peaceable fruits of righteousness.

Should this be published, I hope you, brethren Beebe, will correct mistakes. Should any dear, little child of God be encouraged or benefited in any way, give all the praise to God; for I am nothing but a poor, old sinner, saved by grace, if saved at all. I feel to be the least of all saints, if a saint at all. Should any one wish to correspond with me by private letter, I will gladly give them any information concerning my christian experience, or South Fork Church, which shall lay in my power. I want to know if there is any one like me.

Your brother in great tribulation,  
if a brother at all,

C. C. HEATH.

JULY 23, 1886.

MR. F. W. KEENE—DEAR SIR:—

It would be impossible to tell you with what varied emotions I have read and re-read your precious letter. It was my duty, and I think I would have felt it a privilege, to answer it immediately, if I had not so fully realized my inability and ignorance in attempting a reply, for I feel as though I know nothing as I ought.

In your letter you address me as your "sister in Jesus." Would that I dared claim that beautiful and holy relationship! But how can I? If you knew me as I know myself, you surely would never have called me "sister."

"Can one who is a christian  
Have such a heart as mine?  
Surely I never witnessed  
The effects of love divine."

You ask me to tell you of some of the Lord's dealings with me, and how I am prospering in the things of the Lord Jesus Christ. How shall I answer such questions? Did I give you reason to think that I am indeed among those who are taught of the Lord? I surely did not mean to do so, and greatly fear that I said something wrong—something that I did not intend, and have deceived you, a man of God. Let me try to tell you a little about myself.

Like all persons who have heard and know the meaning of the words sin, death, heaven and hell, I have had from my earliest recollection awful and serious thoughts of death and eternity, and what my portion would be in the future state; but I always tried to banish such thoughts as quickly as possible by promising that after I had enjoyed the pleasures of sin for only a little while

longer I would become a christian. True to the carnal nature, I thought that I could work out just such a righteousness as my soul needed, and could begin the good work at any time I pleased. I never tried, however, until some six or seven years ago. At that time I was at school, and a great religious excitement broke out among the students, especially among those who attended the New School Baptist meetings. Thinking of all my past resolutions, and fearing that I might put off repentance until it should be eternally too late, I determined to make a start in the christian life. I think at that time I had a desire to be a christian, but had no realization of being the awful sinner in the sight of the just and holy God that I now know I am. It is true, certain sins of thought and deed that I had committed in times past would rise up before me and mock me, but still I did not realize that every imagination of the thoughts of my heart was and is only evil continually; and I thought that I could rebuild waste places, and wash myself in snow water. It is needless to tell of all my struggles at that time; how I tried to exercise living faith, lay hold on the promises, &c. Suffice it to say that through them all I trusted in my own strength. About this time the subject of baptism began to be discussed by my class-mates. Several of them had expressed a hope in Jesus, and they wished to go before the church, but this they were unwilling to do unless I would accompany them. The minister who served that church, and many friends, urged this upon me as my duty, telling me that the reason I did not experience the happiness of which others spoke was because I was unwilling to obey the command of the Savior. At last I yielded to their entreaties, went before the church, told—I know not what, and was received and immersed. Then what a Pharisaical life I began to lead, praying much and often, reading set portions of Scripture daily, &c., hoping that I would be heard for my much speaking, and rewarded for my many good deeds. I do not know when I first began to see myself as I really am. During the first year after I joined the church I was often in trouble, because I felt that in spite of all my good resolutions I was growing worse instead of better, as I fondly expected. Then, as time passed on, I began to see such corruptions in my nature as I never dreamed of. How deeply and continually I sinned, often struggling, it is true, but only sinking deeper into sin, until I was compelled to exclaim again and again, "Unclean!" Surely I have been brought to see that all my righteousness is as filthy rags, and that in myself dwelleth no good thing.

"There was ne'er a heart so base,  
So false as mine has been,  
So faithless to its promises,  
So prone to every sin."

I know and feel that

"If my soul is sent to hell,  
God's righteous law approves it well."  
But though I am a castaway, yet I can and do rejoice that there is a people loved with an everlasting love, and saved with an everlasting salvation; a people kept by the power of God, who shall not come into condemnation, but have passed from death unto life. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?" Like you, I shall never forget our first meeting at Elder Purington's. What a wonderful story you told that evening, and how marvelous in my eyes! I have thought of it a hundred times since, and every time it seems more wonderful. Those words that Elder Beebe said to you when you went before the church are ringing in my ears yet. "Come in, thou blessed of the Lord; wherefore standest thou without?" What a new and delightful meaning you gave to those words. How good it seemed to me to listen to that preaching at Hopewell. Although I have always lived in this part of the country, where Old School Baptists are probably as numerous as anywhere, yet that was almost the first gospel preaching I ever heard. How comforting it would have been if I could only have partaken of some of the crumbs which fell from the Master's table; but I felt that there was no part nor lot for me. I have been wondering a little just now why people will say that if they believed as Old School Baptists do they would certainly go on in all kinds of sin. It seems to me that the sweet hope that eternal happiness is already secured is the one thing above all others that inspires the heart with love toward the Giver of such untold good. Can one love the world, or the things of the world, when he is made to see that he is an heir of God, and a joint heir with Jesus Christ? I think not.

I have not written as I intended when I started this letter. I have covered a good many pages, and yet have told you very little of what I wanted to. I am admonished, however, both by the lateness of the hour and the length of this letter, to bring it to a close. I certainly feel unworthy of such kindness, but if you will write to me again I will try to answer sooner than I have this time.

Yours sincerely and gratefully,  
ELLA MCCONNELL.

GRANBURY, TEXAS, May 21, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am seated to write a few lines to the SIGNS OF THE TIMES, which I receive regularly once a week. I am well pleased with it, and it does me good to read the communications from the dear brethren and sisters in different parts of the United States and Canada. I read sister Coddington's letter in the SIGNS, and it did me much good. What a wonderful God is ours, who

"Plants his footsteps in the sea,  
And rides upon the storm."

I feel at times a desire to write to

the dear people of God; but I know that I am ignorant of much of God's goodness, and fear that my writings would crowd out better matter. As I am but a babe in Christ, I feel that I need to be instructed, and not to instruct. I know I desire the sincere milk of the word, and that I understand to be the truth as it is in Jesus, and not the husks which the swine do eat. At times I get very low, and feel that I am not worthy to eat the crumbs that fall from my Master's table. But God's everlasting arms are underneath, and he is sure and steadfast. When I would do good, evil is present with me. I know that in me, that is, in my flesh, there dwells no good thing. To will is present with me, but how to perform that which is good I find not. O wretched man that I am! Who shall deliver me from the body of this death? I thank God that I am not my own keeper, for I could not keep myself one hour. Surely God's goodness and mercy have followed me all my life, or I should have been cut off from the earth long ago. I have rolled sin as a sweet morsel under my tongue, and have trampled God's holy law under my feet, for nearly twenty-seven years. But thanks be to God, Jesus died to save sinners, of whom I am chief, as said Paul. I sometimes hope that my name was written in the Lamb's book of life before the world began; but my pathway seems very dim at times, and I almost lose sight of it. Last November I was made to trust in the Lord for salvation, and sing praise to his holy name. A new song was put into my mouth, even praise to God and the Lamb that was slain. I wish I could write what I feel to-day. The Lord has visited me again, and given me the oil of gladness and joy for mourning. O how thankful I feel to him, who giveth all things to his people, who are the called according to his purpose, that they may show forth his praise. We know that every good and perfect gift comes down from above, from the Father of lights, with whom is no variableness nor shadow of turning. I went to hear various denominations preach, for I wanted to know the truth; but I could find none but the "old Hard Shells," as they are called, that preached the truth. I knew that if all the lo heres and lo theres were right, I had the wrong Bible, or else I was blind and yet in my sins. The Bible seemed like a new and different book to what it formerly had. I understand the church to be but one; for she is the only one of her mother. She is undefiled. Her robe is spotless. This is the church that Christ redeemed. All except this one teach that salvation is by works, or by the obedience of the creature.

I have written more than I had any idea of writing when I began. I will just say in conclusion that I went before the church at Acton, on Saturday before the first Sunday in

April, and told them what I hoped the Lord had done for me, as best I could. I hardly know what I told them, but they received me, and I was baptized on the first Sunday in May, in the fellowship of the Regular Old School Baptist Church at that place, by Elder W. L. Rogers, whom I firmly believe to be a true servant of the living God.

Brethren, I ask for your prayers, for I feel the need of them. I am afflicted with neuralgia and liver disease, but hope I may recover. I have been in bad health for over a year; but I know the Lord will not put upon me more than I can bear. I know the Lord's people are an afflicted and poor people. I would like to hear from any of the brethren or sisters who may feel like writing to me.

Your brother, in hope of the resurrection,

W. J. RAY.

TYRONE, Ky., July 4, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I was highly pleased with brother Benjamin White's letter in the SIGNS of June 19th, 1889, to a friend. If I know anything about the truth, I know what brother White has written is the truth; and I think he has produced Scripture enough to prove that there is no condition in the work of salvation. It seems to me that brother White has produced proof enough to satisfy the mind of any man of a rational mind. But the apostle Paul 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." Again, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." If that friend that brother White has written to has not been born of the Spirit of God, he will never believe what he wrote to him. We may just as well try to stop the wind from blowing, as to try to convince one that has never had these things revealed unto them. God says, by the mouth of the prophet Ezekiel (xi. 19), "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh." Now is there any condition in this? I for one will answer, No. But their so-called preachers will tell unregenerate sinners to come and give their hearts to God, when God says he will give them one heart. God does not have to consult the sinner, to see whether he is willing or not; for he says that all his people shall be willing in the day of his power. He has only to speak, and it is done; to command, and it stands fast. He will never give spiritual life to any but his own; and it makes no difference where they are, or what their color is, be they as black as the tents of Kedar. He will know them. They do not have to be trained up in the Sunday School to love him, for he says, "I have



## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 28, 1889.

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 DEAD MEN SHALL LIVE."

(Concluded from last number.)

BRETHREN BEEBE:—Will you please give your views through the SIGNS on the text, Isaiah xxvi. 19, and oblige an old sinner?

Yours, sometimes in hope of eternal life,

I. N. BAILEY.

LAMAR CO., Texas, July 2, 1889.

REPLY.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. xxvi. 19.

"Together with my dead body shall they arise." A literal application of this declaration to the resurrection of the crucified body of Jesus from the sepulchre in which it was laid, would lead to the heresy of Hymeneus and Philetus, by which the faith of some was overthrown, in "saying that the resurrection is past already."—2 Tim. ii. 17, 18. This would also destroy the hope of every saint who has lived on earth since the ascension of our Lord. In the fact that God hath raised Jesus from the dead, Paul says "he hath given assurance unto all men" that "he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts xvii. 31. It is unquestionably true that Jesus has died and has risen from the dead to die no more. Certainly those saints have not yet experienced that resurrection, who even now groan under the burden of sin which still works in their members. Therefore it cannot be in that sense that they are "risen with Christ." There is a sense, however, in which all the ransomed people of God are indeed risen with him, and they arose only as his dead body. When Jesus as the life of his body, which includes every subject of electing love, laid down his life for them, "then were all dead." Abel and all the chosen vessels of mercy who had gone from mortality before that time, and all the saints who shall be brought into manifestation to the end of time, each and all were included in that one deliverance from condemnation, and in the resurrection of Jesus Christ they were forever raised above all the demands of the law of sin and death. This is our understanding of the fulfillment of the word of the Lord in our text. Until "Jesus died and rose again," there was no manifestation of the way in which sinners could be justified and made "holy and with-

out blame" before God in love. It is not merely the restoration of natural life to those who were literally dead, as in the case of Lazarus; for in that life they would have been still subject to death under the law. In their Redeemer they are risen to walk in newness of life. In this life they are no more under the law, because they "are become dead to the law by the body of Christ." So Paul says, "For sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. vi. 14. Of this miraculous work of God in translating his people from death and darkness into the life and light of the kingdom of Christ, it is impossible that the natural man should receive any knowledge. Even those in whom this wonderful grace is displayed can have no knowledge of it except as it is revealed through the spiritual power of faith. In their earthly nature they find nothing to justify the claim that they have the mind of Christ dwelling in them. Hence they are continually beset with doubts and questions as to the reality of the work which has produced their hope in the justifying righteousness of Jesus. Like two contending armies within them, they feel the opposing forces of unbelieving reason and the knowledge which is by faith. It is this warfare which causes them to groan, being burdened with a sense of indwelling sin, while they hunger and thirst after righteousness. They feel indeed that they are subject to vanity in the body of this death. By faith they know that they can have no hope but that in which they thank God through Jesus Christ our Lord. When the Spirit brings assurance of their interest in that grace they do arise from the depth of their distress, and walk in the strength of that victory which is given them alone by the faith of the Son of God. All their life is in him.

"Awake and sing, ye that dwell in dust." When oppressed under the power of unbelieving doubts and fears, the captive saints are like those who sleep in being unconscious of their true condition of complete victory as it is revealed in their triumphant Redeemer. The word of the Lord calls them to awake from that sleep to the realization of the fact that they are already "justified freely by his grace through the redemption that is in Christ Jesus." In that sleep they are troubled with dreams of righteousness to be found in their own works; and under the delusion of those dreams they struggle hard to array themselves in such a garment as will make them fit to appear in the presence of that God who is of purer eyes than to behold evil, and who cannot look on iniquity. From the horrid nightmare of this struggle the voice of their Lord calls them to awake. When aroused by his command it is always to sing the praises of that love which has delivered them. In obedience

to the voice which has awakened them, they always sing in the spirit of the song recorded in this chapter, to which our text is the answer of the Lord. Since impregnable walls and bulwarks of salvation protect the city of our habitation, we may well sing joyfully the triumphant grace of our God, instead of dwelling in the dust of self-reliance, and looking to our own works for justification before God. Under the stupor and blindness of sleep, the saints forget that all their strength is in the God of their salvation. When awake to the knowledge of their safety under the protecting shadow of the Almighty, they know that all their own righteousnesses are but filthy rags. It is only when they sleep in the dust of self-dependence that they can be distressed with apprehension of the condemnation due to their own unrighteousness. The wily serpent feeds upon this dust, for God has given it as his meat (Isa. lxv. 25); and when the sleepy saints dwell in dust they must expect to find their adversary there, with his cruel accusations, like the serpent's fangs, ever ready to poison their peace with the envenomed suggestions of unbelief. Sleeping in this dust, it is not strange that they are overcome with doubts of their interest in the salvation which is in the Lord. Here they must sink in hopeless despair if not delivered by the omnipotence of that word of their Redeemer which calls them to awake. The song which they sing when thus awakened is full of rejoicing in the victory which the Lord has given them, and contains not one note of praise to their own valor or watchfulness. Like the song of Moses and Miriam when delivered at the Red Sea, it ascribes all praise to the arm of the Lord. Our God does not divide his glory with creature merit even in the temporal deliverance of his people from their distresses. He shows them their utter helplessness before he reveals his omnipotent grace in saving them out of their afflictions. His saints are not like the worshipers of idols, who must ascribe praises to their gods for what their own hands have done. Not only does our God bring salvation to them whose trust is in him, without any assistance on their part, but he has wrought all their works in them by his Spirit; so that all the praise is due to his grace in all things. Well has Paul declared that boasting is excluded by the law of faith. Our Lord says that even "This is the work of God, that ye believe on him whom he hath sent."—John vi. 29. By his almighty word eternal life is given (not offered) to the dead; and they that hear his word shall live. There is no uncertainty in the declaration of this gracious truth as it is recorded in the Scriptures. It is exclusively dependent upon the sovereign will of God; and in every promise which he has given, as in our text, God has recorded the word of his grace

loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Then he loved them before there was ever a Sunday School invented; for the Sunday School is the invention of man. If those Sunday School teachers are what they profess to be (the disciples of Jesus), they are doing what he says they shall not do; for he says, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them unto the greatest of them." But it is an evident fact that they are not his disciples, or they would not be doing as they do. I am not writing this to hurt the feelings of any one, for I have some very warm friends engaged in the Sunday School business. But if they will give me a "Thus saith the Lord" for it, I will say amen to it.

I know what I have written is very scattering, but I have to write just as it comes to my mind. I do hope and trust I have been taught in the school of Christ to know truth from error. Brethren, if you see anything in this worthy of space in your paper, you can publish it; if not, cast it to the flames, and all will be right.

Yours in hope of eternal life, and a sinner saved by grace, if saved at all,

J. J. WATERFILL.

SANFORD, Maine, Aug. 17, 1889.

DEAR BRETHREN BEEBE:—I will say to you that we as a church feel more hopeful of the recovery of our pastor, Elder Wm. Quint, from his illness, and that the good Lord will raise him up, that he may once more go in and out before us all, and break to us the bread of life. We feel that he is in the Lord's hands, who will do all things well, and that all things are possible with God.

We would say to you that our family paper comes to us laden with rich truth by the grace of God, both through the editorials and correspondence; and may it please Almighty God to sustain you in your arduous duties in the future as in the past.

LEWIS BUTLER.

SOUTHAMPTON, Pa., Aug. 20, 1889.

DEAR BRETHREN BEEBE:—I have a book of four hundred pages now in press, entitled "Meditations on Portions of the Word," which will be ready by or before October 10th. It contains selected articles which I have published in the SIGNS OF THE TIMES and other periodicals since 1864, and which brethren have from time to time suggested that I should publish in book form. Price one dollar, on receipt of which the book will be sent to any address.

Your brother in the hope of the gospel,

SILAS H. DURAND.

without any condition to be fulfilled by those to whom it is given. The joyful assurance contained in this gospel of the merciful kindness of God toward the subjects of his grace, may well produce songs of adoration and rejoicing when they are awakened to realize their interest in the great blessing it proclaims. In prophetic language singing is always expressive of joy and thanksgiving. Their deliverance from dwelling in dust, and their establishment upon the solid rock of that salvation which is revealed in Jesus Christ, may well be celebrated with the new song of everlasting praise to our God. While we sojourn in Mesekh, and must still know experimentally what it is to "dwell in dust," "Let us have grace, whereby we may serve God acceptably with reverence and godly fear."

"For thy dew is as the dew of herbs." It is indeed wonderful to observe how the pen of inspiration brings from nature illustrations to represent to the saints the unspeakable riches of divine grace in the manifestation of the love of God to his chosen people. We may not be able to understand how the dew is made to minister to the development of the herbs in nature; but the fact that the herbs are revived by the cooling moisture of the dew is known to those who are familiar with the growth of natural vegetation. In this we can see a clear similitude of what every subject of grace has learned by experience. As the natural herbs need not understand the principle on which the dew is distilled in order to receive its nourishment, so the children of Zion are nourished by the dew of divine grace, even though they are not able clearly to understand the heavenly principle on which the doctrine of our God shall drop as the rain, and his speech shall distill as the dew. Its reviving power comes upon them without their effort, and is not governed by their own will. It is not in the power of mortals to produce the refreshing dew in nature, and so it is not by any works of their own that the saints receive this blessing of refreshing from the presence of the Lord. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16. As the dew is given in the night season, it is a significant fact that while the illustration is frequently used in the prophetic and legal dispensation, it is not mentioned in the Scriptures which were written after the gospel day was ushered in by the rising of the Sun of righteousness in the glory of his kingdom. So, in the experience of the saints, it is only when they dwell in darkness that they receive the sweet comfort of the word of the Lord coming upon them as the gentle dew upon the tender herb. The Lord himself will be as the dew unto Israel, and he shall grow as the lily, and spread forth his roots as Lebanon.—Hosea xiv. 5. This is the way in which the Lord

will heal their backsliding in loving them freely. If there were no night in nature there would be no time for vegetation to be revived by the dew; so the darkness is needful in the experience of the saints, that they may know the power of this heavenly dew of divine grace, by which they are made to grow in the strength of the Lord.

"And the earth shall cast out the dead." Under the typical dispensation, when this prophecy was written, the legal requirements of God are often presented as the heaven which was over that peculiar people to whom the Mosaic covenant was given, and that nation is in that sense called the earth. It appeared to finite intelligence impossible that the promise of God could be fulfilled, since the very "dead" who were embraced in that promise were buried in that earth of national Israel, and were under the same curse which rested upon all who heard the terrible voice of words thundered forth from blazing Sinai. The subjects of divine grace among the nation of Israel were justly condemned by the law, as well as all others to whom it spoke. From that hopeless state of death there was no created power which could deliver them. "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. As every revelation of the grace of God in the salvation of his people is contrary to all that can be seen by reason, so this wonderful promise is verified in a way which could not be devised by finite intelligence. In the rejection of our Redeemer by the nation of Israel that earth did cast out with him all the members of his body, who are the same dead of whom our text declares that they shall live. This will be the more evident if the text is read without the italicized word *men*, which is inserted in the first clause by the translators. In this last clause it is not said that *all who are dead* shall be cast out; but "the earth" (signifying the carnal nation of Israel) shall cast out "the dead," the same to whom the promise of life is given. The Captain of our salvation was and is despised and rejected of men, and so must all who "follow him," even to the end of time, be "cast out." Even their own heart condemns these "dead," and they confess that in themselves dwells no good thing. Yet the quickening word of God gives life to them, as was plainly declared by our Lord at the grave of Lazarus, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." As we understand the death in our text to signify the just condemnation of those specified, so they "shall live" in the justifying grace of their Redeemer, who has ransomed them from the power of the grave, and redeemed them from death. If they

had not been dead, they could not have been redeemed from death.

While we have thus briefly given our understanding of the text, as requested by our esteemed brother Bailey, we wish to say distinctly that we have no question of the truth of the doctrine of the resurrection of the dead, as it is revealed in the gospel of our Lord and Savior Jesus Christ. Of that crowning mystery of truth we do not claim to understand anything further than what is plainly recorded by inspiration. Yet without full confidence in its blessed assurance we are of all men most miserable. The very fact that God has revealed this truth as a *mystery* forbids the presumption of such as would investigate it and reduce it to a theory which may be taught to the natural mind of man, as the knowledge of earthly things is taught. May the Spirit of Christ lead all the saints into all truth, and to him be glory evermore. Amen.

## ASSOCIATIONAL.

THE Old School Baptist Conference of Maine will, the Lord willing, convene with the Old School Baptist Church in North Berwick, York Co., Maine, on Friday, Aug. 30th, 1889, and continue three days. We would say that all who have a mind to come and meet with us at that time are invited to do so, for we shall be glad to see them. There will be teams at the North Berwick depot on the arrival of the trains from the west at 11 o'clock a. m. on Thursday, the day before the meeting, to take all who come to the meeting. We now expect Elders Chick and Purington to be with us through the meeting.

LEWIS BUTLER, Clerk.

THE next annual meeting of the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will be held, the Lord willing, with Unity Church, Platte Co., Mo., Oct. 4th, 5th and 6th, 1889. All who desire to attend are cordially invited.

Those who come by way of Kansas City should get there so as to take the train on the Kansas City, St. Joseph & Council Bluffs R. R., which leaves there at 4:25 p. m., go to Beverly, there take train on the Rock Island R. R., which passes at 6 p. m., and go to Platte City and Tracy, where they will find accommodations. Those who come by way of St. Joseph will take the train on the Kansas City, St. Joseph & Council Bluffs R. R. which leaves St. Joseph at 2:25 p. m., arriving at Weston at 3:41 p. m., where they will stop off and find accommodations. There is a train leaving St. Joseph at 6:05 p. m., and arriving at Weston at 7:26 p. m., which those who fail to get the first-named train may take. There is also a train leaving Kansas City at 11:15 a. m., which any whom it suits may take and go to Weston, arriving there at 12:18 p. m. Come on Thursday, the 3d, on all these trains. Those coming from the north and east on the Rock Island R. R. will come to Platte City and Tracy on Thursday evening. At Tracy inquire for I. W. Magee. At Weston inquire for E. C. Smith or Dan Kitchen.

R. M. THOMAS.

THE Licking Association of Particular Baptists will be held with the church at Mt. Carmel, Clark Co., Ky., commencing on Friday before the second Saturday in September, 1889, at 10 o'clock a. m., and continue the two following days.

Those coming from the south, west and north will come to Thomson, on the C. &

O. R. R., and will have to leave home in time to arrive there on the 1 p. m. train on Thursday, where they will be met. Those coming from the east will stop at Mt. Sterling on Thursday evening, where they will be met. A cordial invitation is extended to all, and a special invitation to ministering brethren of our faith and order. Those who get off at Thomson will write to W. D. Thomson, at Wade's Mill, Clark Co., Ky., on the C. & O. R. R. Those who get off at Mt. Sterling will write to M. B. Hadden, at Grassy Lick, Montgomery Co., Ky. It is desired that the brethren and friends will write in time to be provided with conveyance.

WM. LEWIS, Clerk.

THE Licking Association will hold her eightieth annual session, the Lord willing, with the church at Bryan Station, commencing on Friday before the second Saturday in September (13th), 1889, and continuing the two succeeding days.

All lovers of truth and order are invited to meet with us, especially brethren and sisters of our faith and order. The Kentucky Central R. R. runs daily trains from Covington, Maysville and Lexington, within about half a mile of the meeting-house. I reside one and one-half miles south of the depot. Sister S. A. Owen resides three-quarters of a mile east. Friends and brethren will be met and cared for the day before and morning of the meeting at Bryan Station depot, Kentucky Central R. R.

J. W. ROYSTER, Clerk.

THE Mount Pleasant Association of Regular Old School Baptists will hold her next session with the Elk Hill Church, Spencer Co., Ky., commencing Sept. 6th, 1889, and continuing three days.

Brethren coming by rail will stop at Hemp Ridge Station, on the Louisville Southern R. R., where they will be met on Thursday, Sept. 5th, at 10 o'clock a. m. and 7 o'clock p. m., and conveyed to places of entertainment for the night, and next day to the association. We would say to all brethren and friends who can to come in private conveyance, as there are only three members, weak in ability, to attend to it. We are willing, however, to tax ourselves to the utmost to accommodate.

W. T. RITTER.

PURSUANT to the action of a council of churches which met at Pryor Hill, Trimble Co., Ky., on the first and second days of September, 1888, the Mount Pleasant Association of Regular Baptists, of which Elder J. M. Demaree is Moderator, and W. C. Sams Clerk, is appointed to resume its sessions, and will meet (the Lord willing) this year at (this) Providence Church, Trimble Co., commencing on Friday before the first Saturday in September, 1889, and continuing three days.

Brethren and sisters in fellowship with us are cordially invited to attend. Those coming by rail will take the N. & L. R. at Cincinnati and way stations and come to Campbellsburgh on Thursday p. m. before. Those coming by Louisville can come on Friday a. m. All will be met by conveyances and taken to places of entertainment and to the meeting.

D. T. PYLES.

THE Roxbury Old School or Primitive Baptist Association will convene, the Lord willing, with the Andes Church, on Wednesday before the second Sunday in September, 1889, at 10 o'clock a. m., and continue in session two days.

The place of meeting is at Union Grove, Delaware Co., N. Y., thirteen miles from Arkville, on the U. & D. R. R. Those coming by rail will take train to arrive at Arkville at 11 o'clock a. m. on Tuesday, the day before the meeting, where they will be met by friends and conveyed to the place of meeting. All lovers of the truth and Elders of our faith and order are cordially invited to meet with us.

J. A. HUNTLEY, Clerk.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the church at Gilboa, Schoharie Co., N. Y., on the third Wednesday and Thursday in September (18th and 19th), 1889. We cordially invite ministers, brethren and sisters of our faith, and friends, to meet with us.

Those coming on the cars will stop at Grand Gorge, where they will be met on Tuesday previous at the noon and evening trains. There is a public conveyance which leaves Grand Gorge at noon each day and stops at Gilboa.

D. S. ELLIOTT.

THE Sandy Creek Association of Predestinarian Baptists will meet on Friday before the second Sunday in September, at Hope, in La Salle Co., Ill.

Those coming from the south, on the Illinois Central R. R., will stop at Loston, and those from the north at Tonica, where they will be met and cared for. A cordial invitation is given to brethren and sisters of our faith, and all lovers of the truth, to meet with us.

JOHN DOWNEY, Clerk.

If it is the Lord's will, the Maine Old School Baptist Association will be held with the Bowdoinham Church, commencing Friday, Sept. 6th, 1889, and continuing three days.

Those coming by rail will be met at Bowdoinham station, on the Maine Central R. R., on the arrival of the Accommodation train Thursday afternoon, Sept. 5th. The express train does not stop at Bowdoinham.

HIRAM CAMPBELL.

### YEARLY MEETINGS.

A YEARLY meeting will be held with the Harford Church, Harford Co., Md., commencing on Saturday before the third Sunday in September, 1889, at 10 o'clock, and continue two days. 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 at 4 p. m. for Long Green or Forest Hill on Friday before. Those coming by way of Delta will take train at 3:45 for Forest Hill. There will be conveyances at both stations.

NATHAN GRAFTON, Clerk.

A YEARLY meeting will be held, if the Lord will, with the Thompson Church, Putnam Co., Ohio, on the fourth Sunday in September and Saturday before (21st and 22d), 1889, to begin at 10 o'clock a. m. each day. All lovers of the truth are cordially invited, especially ministering brethren of our faith and order.

We wish not to deceive any. The Mad River Association, which was very small (three churches), has disbanded. We are divided, one against two, and two against one; but we wish all to come and see for themselves. We beg most solemnly your presence at this meeting.

Those coming by rail will come to Columbus Green, on the D. & M. R. R., which is six miles from the place of the meeting, and inquire for Dr. Morris.

DAVID SEITZ, Church Clerk.

### TWO DAYS MEETINGS.

THE Old School Baptist Church of Clovesville, Delaware Co., N. Y., will hold a two days meeting, at her newly-prepared house, on the first Saturday and Sunday following in September, commencing at half-past ten o'clock on Saturday.

Trains will be met at Griffin's Corners on Friday evening before, to convey such as may come to places of entertainment. Brethren, sisters and friends are cordially solicited to attend, especially ministers.

By order of the church.

A. J. GREEN, Clerk.

### APPOINTMENTS.

PLEASE publish the following appointments in the SIGNS:

For Little Flock, Ky., Aug. 23d and 24th; Elk Lick, 27th and 28th; Aug. 29th to Sept. 1st inclusive, at Turner's Station and Sulphur Fork, as the brethren may arrange; at Pleasantville, with Mount Pleasant Church, 2d; Bethel, 4th; Mount Pleasant Association, with the Elk Hill Church, 6th, 7th and 8th; Mount Sterling, 11th; Licking Association, with Mount Carmel Church, 13th, 14th and 15th; with Mount Gilead Church, at May's Lick, 17th and 18th.

A. B. FRANCIS.

### Williamston Academy.

The Fall Session begins Monday, September 2d, 1889, and continues twenty weeks. The Academy is situated in a grove of large oaks, and has a well of excellent water. The location is about a mile from Roanoke River, and ninety feet above its level.

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#### CALENDAR.

Fall Session begins Monday, September 2d, 1889.

Fall Session ends Friday, January 17th, 1890.

Spring Session begins Monday, January 20th, 1890.

Spring Session ends Friday, June 6th, 1890.

Vacation—One Week at Christmas.

For further information, address

SYLVESTER HASSELL, A. M.,  
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(ESTABLISHED 1832.)

DEVOTED TO THE

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 4, 1889.

NO. 36.

## CORRESPONDENCE.

GHENT, Ky., July 6, 1889.

DEAR BRETHREN BEEBE:—I am in receipt of a letter from a dear sister who lives in the state of New York, and desires to be known as an "Earnest Inquirer," rather than by her name. In that letter she requests me to offer to her, and others who are seeking to know the truth, some thoughts through the SIGNS OF THE TIMES on the third and fourth verses of the fourth chapter of Second Corinthians. If that dear sister had called to her aid an abler pen than mine, she evidently would have had given to her much greater light upon that subject than she had a right to expect from one who, like I am, is continually groping in the dark, and trying to pray for more of that light which is shed by the great Sun of Righteousness upon his people, which comes upon them with healing in its wings.

The apostle says, in the text referred to, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Let us remember that the apostle commences this epistle by saying, "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 Achaia." This epistle was then addressed to the church of God at Corinth, and to all the saints which were in Achaia. Evidently at that early period in the gospel dispensation there were those who had gone into the church who had not on the wedding garment, who were not clad in the righteousness of the glorious Son of God. To them the gospel was hid. It is written, "And to the angel of the church in Pergamos write, These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou

also them that hold the doctrine of the Nicolaitans, which thing I hate."

—Rev. ii. 12-15. He that had the sharp sword with two edges described the church at Pergamos, saying to her, "Thou holdest fast my name, and hast not denied my faith;" but still he says, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols." Balak was the king of Moab, and was an idolater. Seeing the children of Israel on the mountains, he greatly feared them, and sought the aid of Balaam to curse Israel. He could not curse them; but for the great reward that Balak was willing to give him, he was willing to throw a stumbling-block in the way of Israel. Surely that was the idolatry of Balak, and Balaam partook of that idolatry when he offered the seven bullocks and the seven rams in conjunction with Balak, an idolater. The Lord had not commanded him to make those offerings; therefore it was idolatry, and that was the doctrine of Balaam. The church at Pergamos had also them that held the doctrine of the Nicolaitans. Nicholas of Antioch, a Gentile, had espoused christianity, but taught that it was not wrong to have a community of wives, nor to eat things offered to idols. That was his doctrine, which the Lord hated. If there existed such corruptions in the church at Pergamos, it is but fair to conclude that there were similar characters in the church at Corinth. It was to them the gospel was hid. He that had the two-edged sword said to the church at Pergamos, "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." If that church did not turn from those idolaters, he would come to it and fight them (the idolaters) with the sword of his mouth, which is the word of God. He would fight them by the power of the everlasting gospel, and drive them out from among his saints. That gospel is "the power of God unto salvation to every one that believeth." But it is hid to them that are lost. While Saul of Tarsus was a very religious man, yet he was lost to all the beauties that shone in unfading glory in the gospel of God our Savior. He did not know him in whom that gospel was revealed. When that revelation was made to him his cry was, "Who art thou,

Lord?" That revelation was then made to him. His Lord had said, "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." This great truth was manifested in the conversion of Saul, and his conversion was without the agency of man. But to him was then revealed the wondrous power of regenerating grace. Before that time that power was hid from him. Afterwards he could appropriately say, "If our gospel be hid, it is hid to them that are lost."

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Perhaps my inquiring sister will ask, What idea is conveyed by the words, "god of this world?" The word god conveys the idea of one clothed with great power. Idol worshipers have ever looked to their idol gods for aid and for protection. The priests of Baal manifested their confidence in their god when they besought him from morning till noon to send down upon their altar and sacrifice fire to consume it. But their god, like all other idol gods, failed them in that hour of their greatest need. Not so with the great God whom Elijah worshiped. His power was made manifest at the hour of offering the evening sacrifice. He sent that fire upon that prophet's offering and sacrifice that burned them up and licked up the water. Will our inquiring sister pardon me for offering to her some reflections based upon that wondrous manifestation of the power of Elijah's God? It will be remembered that that offering was prepared by the prophet, and was offered at the hour of the offering of the evening sacrifice in the temple service. That sacrifice was offered at the hour when our glorious Lord said, "It is finished," and gave up the ghost. The great offering made by him was in the evening of that dark and shadowy dispensation. It was when superstition and idolatry pervaded the Gentile world, and had taken deep and strong hold on the minds and hearts of the children of Israel. Hence they virtually denied the revelation that God had given them by his prophets, and the types and shadows of the law, all of which pointed away to the coming of the Messenger of the covenant to his

temple, and the great offering he would make in the evening of that dispensation. All the wonderful things that then were occurring before them and seen by their natural vision were hid from their understanding, although they had been foretold by the prophets and prefigured in their temple service; and although they saw the offerings made day by day in that service, and heard in the temple Sabbath after Sabbath the law and the prophets read to them, yet they did not believe nor understand those things, and labored by the use of earthly means to defeat the unchanging purposes of God. Then surely their minds were blinded by the god of this world. Of them the apostle says, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear." They had eyes to see natural things, but the god of this world blinded their eyes, because they were carnal, sold under sin. The carnal mind is enmity against God, not subject to his law, neither indeed can be. They were natural, and the natural man receiveth not the things of the Spirit. Being blinded, they were led captive by the devil at his will. In that captivity they were in love with the world, and the things thereof were their idols. Then they did not believe on the glorious Son of God, who is the light of that glorious gospel spoken of in the text. That light did not shine unto them, and could not, without the revelation of Jesus Christ in them. That revelation is the work of the Spirit, and it shines in the dear saints, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. The god of this world leads men into darkness, and all these love darkness rather than light, because their deeds are evil. Thus is presented the contrast between the darkness that surrounds the god of this world and all his votaries, and the light of the glorious gospel of Christ, who came a light to lighten the Gentiles, and was the glory of his people Israel.

But the text declares that Christ is the image of God. The apostle says, "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. For in him dwelleth all the fullness of the Godhead bodily." Mark the word "bodily." It means unity, or oneness. John

says, "For there are three that bear record in heaven: the Father, the Word and the Holy Ghost: and these three are one." That language of the apostle enables the dear saints to form a satisfactory idea of what was declared by the prophet, who said, "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." Then it is made clear to the minds of the saints that in Christ dwells all the fullness of the Godhead, all the divine perfections of Jehovah. Then surely he was the image of God, for he was God. He was The everlasting Father, The Prince of Peace. When the saints are enabled to behold some of the ineffable glories that shine forth in him, they, like the four and twenty Elders, fall down before him that sits upon the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Yes, they fall down from any trust or confidence in man, or in anything that belongs to this world; and they rejoice in the power, wisdom, goodness, mercy and love of that God whom they adore. The twelve sons of Jacob, who represent the twelve tribes of Israel, and the twelve apostles of the Lamb, were the twenty-four Elders that cast their crowns before the throne. They were all witnesses, all bear record of his great and wonderful character. Israel had been in bondage under hard task-masters, but was delivered from that bondage and placed in a land that flowed with milk and honey. So you, dear saint, have been in bondage under sin, but have been delivered, and now have the sweets, the precious truth, of the glorious gospel of Christ. The twelve apostles of the Lamb had been called from earthly votaries, and made witnesses of the wonderful work of God their Savior. The testimony of the twelve patriarchs and the testimony of the twelve apostles is, "Thou art worthy, O Lord, to receive glory, and honor, and power." This is in strict accord with your feelings and desires, dear saints; and those things are declared in the glorious gospel of Christ, who is the image of God. You have these two witnesses, the testimony left on record by the four and twenty Elders, and the witness in your hearts, written by the Spirit, that ye are the children of God. That testimony is declared to you wherever the glorious gospel of Christ is preached. But that preaching would be of little value to you if you only had the testimony of the four and twenty Elders. While their testimony is spiritual, you are natural. In your earthly relationship you are natural, and hence do not receive

that spiritual testimony. It is hid from you. But when by the quickening power of the Spirit you are made alive, made spiritual, you with joy receive the testimony of those witnesses, and that testimony is the glorious gospel of Christ. It comes to you in power and in demonstration of the Spirit. It is given to you that you may grow in grace and in the knowledge of the truth as it is in the Lord Jesus Christ. That truth all centers in him, and hence it is called by the apostle, "The glorious gospel of Christ." O how wonderfully glorious it is to the saints! It presents Jesus, who is the image of God. It presents him in all his great and wonderful fullness as their Redeemer from the direful curses of a violated law, from the power and sting of death, and the victory of the grave.

May you, my dear inquiring sister, and all the dear saints who read these rambling thoughts, have ever before you the glories of that gospel while in these low grounds of sin, sorrow, pain, disease and death, is the sincere prayer of this feeble writer, who daily realizes that the vanities of a sin-cursed world will soon, perhaps very soon, be known by him no more.

H. COX.

STATE ROAD, Del., Aug. 14, 1889.

BRETHREN BEEBE:—I have been urgently requested to write a letter for the SIGNS on the question commonly designated open and close communion. It seems that there are those who think they are Baptists, and profess to be agreed with the Baptists on about everything else except communion. To the faith and practice that has always distinguished the Baptists on this subject they object. The objection may not always be the same, but whatever it is, or may be, will necessarily call for some little inquiry. I think it is largely confined to those who have mingled much with Methodists, and have been accustomed from childhood to hear their complaints and become familiar with their prejudices against the Baptists on this account. They would then quite naturally be drawn fully into sympathy with them. The question occurs to me, Why, if one is a Baptist, believing in the doctrine and church government maintained among Baptists, should he or she want to commune with others? or why want others to commune with us? If we can commune together, why not everything else together? Why not mingle with them in their efforts to convert sinners? Why not participate in their festivals and sociables? If we can commune with unbaptized people, why not receive without baptism ourselves? If we can commune with unconverted people, why require repentance and faith ourselves? Why not admit any and all comers? Is the church book more sacred than the sacrament table? But instead of thus rambling I will now try to give you such light as I have on the

ordinance as we have received it of the Lord.

The institution of this ordinance is the result of the spiritual communion of believers with Christ, and consequently with each other, and is designed to express it. A profession of it, where it does not exist, is but a mockery, and that of one of the most sacred things that has ever been entrusted to the keeping of the church. It is emblematic in its character, and if what it represents is not true of those who partake, it can be of no possible profit to them. No Egyptian could be present when Joseph made himself known to his brethren, and no one else could sit at the table when they were called to dine with him. "Where is the guest-chamber, where I shall eat the passover with my disciples?"—Luke xxii. 11. Israelites alone ate the passover. Spiritual Israel alone partake of Christ their Passover. The doors were not thrown open even to Israelites. No invitation was sent out to a single Jew. Even Judas is hastened in his contemplated treachery, the Master saying to him, "That thou doest do quickly." "And he having received the sop went immediately out." Nobody claiming the name of Baptist will dispute that it is "he that believeth and is baptized," that is entitled to the privileges of the church. Baptism is the gateway into the visible organization of the kingdom, and except a man be born of water as well as of the Spirit he cannot enter therein. The apostle addressing the church says, "We are one body, and one bread." The food that is taken nourishes every member of the one body, but cannot be extended beyond. The communion is close and limited.

The apostle becomes very earnest and warm in his presentation and defense of this sacred ordinance. "Behold Israel after the flesh." "They did all eat the same spiritual meat, and did all drink the same spiritual drink," "and were all baptized unto Moses in the cloud and in the sea." "Are not they which eat of the sacrifices partakers with the altar?" They are first called to officiate and minister at the altar, and their right to eat of the sacrifices depends upon and results from not only their being priests, but occupying that official station. They not only all partake of the same bread as members of one body, but they are themselves one bread—a more perfect blending of many into one than even the several members of a living body. The members of a body might possibly be dis severed so as to appear in their individuality; but bread will never suffer the destruction of its unity. The multitude of wheat grains are so perfectly blended that it will ever remain one bread. The apostle is very clear in speaking of this ordinance as the manifestation and expression of fellowship. It is not that idols are anything, or that which is offered in sacrifice to idols is anything, but the recognition of

those things. "I would not that ye should have fellowship with devils." I do not understand him as calling any of the people devils, but showing that in opening the doors of communion to them we become responsible for, and indorsers of, all their idolatrous practices. If we fellowship them, we fellowship and sanction all their doings. I once heard a professed Baptist minister say that if a good Methodist should take a seat with them at their communion, he would not be the one to object. Shall we then select and cull out some good ones from the different sects to commune with us, while they are themselves all in accord, and all communing together? We know the faith of men by their works. So we recognize believers of the truth by their walking in the truth. It avails little for people to say they have faith, if their lives all the time show to the contrary. I suppose all this will read very much like "A spring shut up, a fountain sealed," for the use of the family. But is not this right? Christian fellowship is too precious a boon to be wasted upon those who cannot appreciate it, and to whom it presents but an outward show. If there are those in various inclosures who love Christ and have tasted that he is gracious, who love his people and have fellowship for them, the gates of his sanctuary are always open for them to enter. He says, "If ye love me, keep my commandments." What is open communion? Does anybody believe in open communion? Do not they all, even those who have so much complaint to make, fix a limit to their communion? Will they commune with the nonprofessing world? Will Methodists and Presbyterians invite to their communion the Unitarians or the Universalists or Campbellites? Does anybody propose to commune with Mormons? It is really close communion with every form of profession, only some have a longer limit; but when that limit is reached they all close their doors. Besides, giving invitations to those that they know will not accept amounts to nothing. Those who entered into the sanctuary of old must not only be Israelites, but they must be clean and clothed with unmingled garments. The material must be fine linen, clean and white. In thus limiting the expression of christian fellowship to the bounds of the existence of that fellowship, no others are disturbed, nor any stumbling-block thrown in anybody's way. They can all use the emblems at such times in such manner as seemeth them good. There are now probably in the world more than six hundred different claimants to the christian name. Do those who worry about the closeness of our communion think that Christ has that many different brides, or that the peace and good order of the church would be promoted by extending invitations to more or less of them to come to our communion? The apostle said he

spake as unto wise men, and appealed to them to judge what he said. I will submit the above.

Yours devotedly,

E. RITTENHOUSE.

RUTLEDGE, Crenshaw County, Ala.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I desire to speak a few words of comfort and admonition to the readers of the SIGNS OF THE TIMES, if the Lord will permit. I have received a great deal of comfort from reading the communications of the dear brethren and sisters who write for its columns. I feel impressed to write, and whether it be of the flesh or Spirit I know not. If of the Spirit, it will perhaps be of comfort to some little child of God. If of the flesh, it will not do any good, and I hope will not harm any one, nor the cause which I have espoused. God knows my heart. I desire above all things to know the truth and follow it, and would not offend the least of God's little ones; and if any one that sees this should differ from what I say, I commend them to God, praying him to give us all understanding to the acknowledging of the truth. I do not want contention, but unity and peace.

I understand that by the transgression of our father Adam, all his posterity were made sinners; and that by the obedience of Christ all his people were made righteous, without any works of the creature in the matter at all. Did not God make Adam, and give him all the will, desire, affections or lusts that he had? He made him just such a being as he was; and he fulfilled, as everything else does, the very purpose for which he was created. Adam could not have done anything but just what he did do. He was not in possession of any divine life, and consequently did not have any power to resist the devil. He was simply guided by the spirit that led him. He had but the one spirit. But when you tell these things to some people, they are sure to cry out that you make God the author of sin; and some of the brethren in our country are in this very channel. I do not understand that sin is a creature, but the act of the creature. But if Adam could have done different from what he did do, he might have done so; and in case he had, God's purpose would have been upset. I believe that the transgression of our father Adam was as much according to God's purpose and predestination, as was the obedience of our Savior, and that both were according to God's determinate counsel and foreknowledge. Our father Adam having become a transgressor, entailed sin upon his posterity, and they are born into the world sinners by nature; and if they were never to transgress or commit a single sin after they are born into the world, they would nevertheless be sinners by nature, under the condemnatory sentence of the law

of sin and death, wholly incapacitated to extricate themselves from under that law, lost, ruined, and all unholy, all unclean, dead in trespasses and in sin. "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.)"—Eph. ii. 4, 5. Neither do I understand that in regeneration the child of God gets clear of this fleshly or Adam man; or in other words, I do not believe that the whole man is born of the Spirit. If he were he would be a spiritual man; for that which is born of the Spirit is spirit; and that which is born of the flesh is flesh. But in regeneration we receive the Spirit of God; yes, the Spirit of God dwells in the regenerated child of God, as taught in the eighth chapter of Romans, and in various other places in the Scriptures. If the whole man is changed, I am frank to confess that I am an unregenerate man, which may be the case; but I feel to hope it is different; for I find that in me, that is, in my flesh, dwelleth no good thing. But the old Adam man is sinful yet. I do things that are wrong. I am all unholy, all unclean, not worthy (self-considered) to have a name among God's people, much less to try to speak a word in defense of my Master's cause, or to try to comfort any of his dear children. But when we are enabled by the Spirit of God (which dwells in us, if we be his) to view Christ as our worthiness, righteousness and holiness, yes, see him as our all in all, then it is that we are enabled by the Spirit to ascribe unto him all the praise, honor and glory, and to realize that he is God, and beside him there is none other.

I ask you, dear kindred in Christ, if it is thus with you; or do you go on while tabernacling here in this sin-smitten world, not having any crosses, troubles and trials, but living a perfect life? O! if you can live without sin, why do you not do it? And if you cannot, it is an evidence that there is something about the man that is not of the Spirit. Now let me admonish you, dear brethren, and exhort, as much as in you is, to live a perfect life, knowing that any good acts, desires or thoughts that you may do or have are the fruit of the Spirit, and not of the flesh; for the flesh, or Adamic man, is sinful yet, and is in direct opposition to the Spirit. Hence the warfare. And may our ministering brethren be strengthened and enabled by the Spirit to shun not to declare the whole counsel of God; and when we are cast down, and in darkness, having doubts and fears, let us rest assured that if the Lord is our Shepherd we shall not want; that the God we profess to worship is an all-wise and all-powerful God; that he declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure;" that he works all things after

the counsel of his own will; that all things (whether in heaven above or on earth beneath) work together for good to them that love God, to them who are the called according to his purpose.

If this should find its way into your columns, I may perhaps write more on this subject in future. May the Lord pardon error, and add a blessing consistent with his will.

Yours in gospel bonds,

A. H. WILLIAMSON.

JULY 26, 1889.

DEAR ELDER BEEBE:—I would like to write a few lines to you this evening, though possessing no ability to say anything that may comfort or cheer you in your arduous ministering labors. We all know that you discontinued through the SIGNS discussions which seemed in your judgment unprofitable, as to the points of doctrine upon which all could not agree; yet I have not been able to see sufficient change in the paper to cause any to discontinue it who sustained your father in his teachings. Though he has ceased from his earthly labors, his testimony still speaks, and is in full agreement, I think, with the doctrine you hold. The SIGNS is still a great comfort to many who have little opportunity to hear the gospel preached. Doubtless there is often a word in season to some weary one, which the stronger may not see; a cup of cold water for some stranger-pilgrim to whom the world is a desert drear, seeking evermore for some message of a better country, a city that hath foundations, whose builder and maker is God. We know that none but the sick have need of a physician; none but the sorrowing need comfort. The promises are all to the poor, the blind, the lame, the weak, sinful, suffering, hungering, unworthy ones; the poor in spirit, upon whom the blessing of the heavenly kingdom rests. Not many times have any here been favored with a sermon from you, save through the SIGNS. Many able sermons have we listened to, however, in the past; and if we have profited very little thereby, it must be that the light was not given from above, the source of every good gift. More than ten years have passed since last I was permitted to hear you from the pulpit, and I am not likely soon to forget the interest manifested by all in that well filled house that morning. Once while you spoke there was an audible sob all over the meeting-house. What a heavenly place was that to some there assembled! What solemn peace filled hearts that seemed to know the joyful sound! The swiftly moving years have borne us far away from that time and place, and have with their lessons of severity taught us that changes many and sad are what we must expect evermore until this veil of mortality is removed. As we listened to you and your revered father that morning, we had no warning that there would come

among those there convened in blessed harmony and union (a union so perfect that they could most appropriately sing, "How sweet, how heavenly, is the sight," &c.) a discord so fierce and bitter as to scatter and divide churches, families, lifetime friendships, everything. Mindful of the apostle's admonition, that "the time is short," knowing that the weapons of our warfare are not carnal, it was but natural to infer that this peace and love would continue on to the end, firm and true. For surely the christian's hope, the anchor of the soul, sure and steadfast, is not a myth, a very lovely song, a pleasant voice, and nothing more. And can the tie of fellowship be so easily broken, so lightly withdrawn? Was it not with the Father, and with his Son Jesus Christ? "From whence come wars and fightings among you?" one inquires. Amid these bewildering changes, when all earthly supports in which we trusted are falling away, there is only one refuge, one star of hope that shines through the darkness, bright and unchanging as eternal love.

Away down in the valley of suffering and despair, the poor creature almost forgets the day of prosperity, when he thought he should never be moved; when the candle of the Lord shined upon his head; when by his light he walked through darkness. The Savior said, "Ye shall weep and lament; but the world shall rejoice: and ye shall be sorrowful; but your sorrow shall be turned into joy." And this joy no man taketh from them. He was despised and rejected of men, a man of sorrow and acquainted with grief. So they who follow him shall in the world have tribulation; but they are told to be of good cheer. And though hedged about, and in sorest straits, bewildered and afraid oftentimes, faith sometimes shows them the fadeless glory of that other world, the blissful mansion prepared by eternal love; and the sorrowing pilgrim thinks that surely he can run with patience the race set before him. But faith grows weak and dim again and again, and the wanderer searches the world around, and cannot find it. From out the depths the poor heart cries, Lord, help! O help me! realizing that there is no help save in him. And the answer comes, after long waiting, perhaps, full of pitying tenderness, from one who knows our feeble frame, and remembers we are but dust, "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not: I will help thee." And we know his promises can never fail, and with him is no variableness or shadow of turning. Still the mourning and unrest will come. The prisoner sits down by the waters of Babylon, ever and anon, and sighs for home.

"O for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb."

Our great High Priest was in all



points tempted like as we are, was storm-tossed, forsaken, weary, yet without sin, and is now entered into enduring rest. A few more troubled days and nights of waiting and watching, a few more lonely travels as we commune with each other and are sad, and the haven will appear. "There they that oft have sown in tears, Shall reap again in joy."

Pardon this long and (it may be) tiresome letter. I will not ask you to write to me, as I have access to the SIGNS. May the Lord comfort and sustain you through all the way.

A FRIEND.

WAVERLY, N. Y., Aug. 22, 1889.

BRETHREN BEEBE:—Inclosed you will find a letter from Elder Jenkins to me. Myself, with several other brethren, would like to have it published, believing it would be of comfort to many others who have felt likewise. You need not allow Elder Jenkins to criticise it.

Your brother in hope,  
D. M. VAIL.

MIDDLETOWN, N. Y., March 1, 1889.

DEAR BROTHER VAIL:—Your letter has just come to hand. I have been thinking for several weeks that I would drop you a few lines, at least to acknowledge the receipt of your and your wife's photographs, which we appreciate. I would gratify your request to write you a long letter, but I hardly have the time; and even if I had the time, I could not believe I would write to your edification or comfort, unless it would be a comfort to you to read of long seasons of gloom and trial. I travel about all the time in sorrow, because I am not what I desire to be, nor can I be. The remembrance of past sins seems enough to crush me, to say nothing about present corruptions. Occasionally while preaching I can forget these things; yet they are often in my mind while trying to preach. It is not only an almost continual question with me as to my right to try to preach, but I am very seldom able to feel that I have ever passed from death unto life. I am ashamed of myself and of my efforts, and often wonder if the churches are not equally ashamed of me. I would run away if I dared, but that I have never been able to do, though I have thought much about it. If I really do preach the gospel, it is nothing to my credit, for necessity is laid upon me. I have not been able to understand how it is that some brethren are very ambitious to occupy the position of a preacher of the gospel, unless it is a temptation of the devil. If I could do so consistently, I would immediately cease to stand in the position of a pastor to the churches, and devote my time to traveling among the churches that are somewhat destitute. As I think of the providence of God that has attended me, how wonderful and mysterious it all has been. While his works of providence and grace have often seemed to be crosswise and

contrary, like the wheels in Ezekiel's vision, yet I have found them going on their four sides, and going straight forward, and working in perfect and beautiful harmony.

"Blind unbelief is sure to err,  
And scan God's works in vain."

How wonderful it is that I have not entirely destroyed myself, and lost the fellowship of the saints, which I would rather die than be deprived of. I do believe that I can say truthfully, "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." \* \* \*

With assurance of continued love and fellowship, I am, I hope, your brother and companion in tribulation and hope,

BENTON JENKINS.

RIMER, Ohio, May 19, 1889.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—If the Lord wills, I will try and write you a few lines, trusting I may be enabled to say nothing but the truth; for the truth is all that will do the saints of God any good. While reading the many communications that are sent all over the land through the SIGNS OF THE TIMES, I often feel that I would like to write something to the dear children of God. But when I try, then I feel my inability to do so; for to will is present, but how to perform that which is good I find not. But the Lord has promised never to leave nor forsake his people. Well, God has made this promise, and it shall not return to him void. But am I one of those people? This is a question that often passes through my mind. In another place it is written, "We know that we have passed from death unto life, because we love the brethren." Well, sometimes truly I can say, I know I love the brethren; for they seem to be my only friends. They can tell my ups and downs better than I can. We have a people claiming to be Old School Baptists, but they differ with me in doctrine and order. They claim that God only predestinated the good things, and left the bad things out; but I want the God that is the God of the whole universe; who knew all things before time began; who predestinated both good and evil. Dear brethren, I am so ignorant that I cannot see how God could be God and have it otherwise. He has created the wicked for the day of evil. He declared all things from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." Dear brethren, I am but a mere boy, and why should I try to write anything for the comfort of the dear children of God? Well, if God speaks to one of the children of this world, is he not able to write his law in their heart, and imprint it in their mind, and cause them to speak the truth as it is in Jesus? I know he is; but the question is, Has he spoken peace to my troubled heart? I fear sometimes that it may be I am mistaken, and that I have

only learned it from the brethren, as my parents were Old School Baptists. They took me with them, when a child, to their meetings; but as I grew older, and large enough to go out in company, I did not go to their meetings so much, but drifted off in another course, where the meetings were more lively. But I would go occasionally to hear the Old School. Finally I was working some distance from home, and would go home once every month, and it was always on meeting days. I hardly knew why, but I would always go to the meeting-house as I would be going home. The meeting was held in a little town that I had to go through. I remember once a young man spoke to me and said, "You come to meeting oftener than you did when you were closer." It struck me right way, What are you coming here for? "Well," I said, "I don't know why I come here every time I come home, and it seems there is meeting every time I come." I never thought of there being meeting when I would start for home, but always when I would come to this little town I would go past the meeting-house. All the reason I can give is, God directed my steps then, and always did. "It is not in man that walketh to direct his steps." This I have learned in my short experience. There was a time when I could not believe this; but God is able to change these stony hearts; or rather, not to change, but to implant his Spirit; for I do not see that my heart is changed, as I have the same old hankering after things of this world that I always had. "The heart is deceitful above all things, and desperately wicked." Sometimes I hear the brethren say, "If my heart deceives me not," &c. Well, I think they are all right, but they use wrong words to express their feelings. I cannot find words to express my feelings either; but God has implanted something in the mind, and written it in the heart. Does he mean these fleshly hearts? Well, the natural mind knows not God. But know ye not that your bodies are the temple of the Holy Ghost? These bodies are temples for the Holy Ghost to dwell in. It is Christ's Spirit that directs the people of God to do as he wills. I would like to do the will of God. I hope and trust he will keep me humble, for I know it is not in man to keep himself; for with me, the things that I would, I do not; and the things that I would not, that I do; so I cannot do anything of myself. In the year 1884 I went to the church and told them what the Lord had done for poor me. I scarcely said anything, but they received me, and I was baptized on the same day. I have felt sometimes that I did not tell them anything like an experience, and it has been my desire ever since, if I did wrong, that the Lord would show it to me. But I feel that the brethren have been patient with me, to bear

with my weakness. There is no place else for me to go but to God for all blessings. I have been blessed with the privilege of hearing the gospel of God in its purity preached every month since I united with the church at Sugar Creek. Well, brother Beebe, I did not intend to write so much; but I could not seem to find any place to stop. I am afraid this will worry your patience.

All I want is for the saints of God to know how weak and worthless I am. I love to talk with those people that believe in an all-wise God, who predestinated all things, and the vital unity of Christ and his people.

Do with this as you please, and I will be satisfied.

C. G. MILLER.

SOUTHAMPTON, Pa., Aug. 20, 1889.

DEAR BRETHREN BEEBE:—I have a book of four hundred pages now in press, entitled "Meditations on Portions of the Word," which will be ready by or before October 10th. It contains selected articles which I have published in the SIGNS OF THE TIMES and other periodicals since 1864, and which brethren have from time to time suggested that I should publish in book form. Price one dollar, on receipt of which the book will be sent to any address.

Your brother in the hope of the gospel,

SILAS H. DURAND.

#### CORRESPONDING LETTERS.

*The members composing the Covenanted or Particular Baptist Church of Christ in Ontario, to the associations with whom we correspond, send christian love.*

DEARLY BELOVED:—Once more we have enjoyed the privilege of meeting at Ekfrid, as appointed, on the Friday before the fourth Sunday in June, 1889, where we met many of our dear brethren and sisters from the several branches of the church, and the messengers from the eastern associations, Elders Wm. L. Beebe and Benton Jenkins, and John G. Eubanks, of Georgia, from whom we heard the gospel of the grace of God. It is cheering to the pilgrims to Zion, on their way to the kingdom of their Father through this dreary desert, to hear the pure truth in doctrine, in experience, and in the practical part, from those sent forth by the Holy Ghost to this great work; for it is true now, as well as in the days of the prophet, that many run un-sent; therefore they will not profit the people of God. May it be our daily prayer, as directed by the dear Redeemer, that he will send forth laborers into his harvest. In conclusion we would say that we desire a continuance of your correspondence and fellowship.

Our next meeting will be at Poplar Hill, in Middlesex County, twelve miles west of London.

WM. POLLARD, Mod.

D. T. McCOLL, Clerk.

# EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 4, 1889.

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.

## II. CORINTHIANS IV. 3, 4.

"BUT if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. iv. 3, 4.

The pronoun "our" includes Paul and Timothy; and the gospel which was preached by them is called "our gospel," because they were entrusted with it, and preached it. "We were allowed of God to be put in trust of the gospel." "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." He speaks of "another gospel which is not another; but there be some that trouble you, and would pervert the gospel of Christ." The gospel is "glad tidings," "good news," to those who "know the joyful sound." It is a proclamation of salvation from God to sinners. It declares what God has done for his people, and also what he is doing for them, and will yet do for them. "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 gospel as preached by Paul and Timothy was designed to comfort and cheer the saints, and to build them up in their most holy faith. While here in the house of their pilgrimage they are subjected to trials and afflictions of various kinds. James speaks of them as "divers temptations." When they are favored to see the purpose of God in their sufferings, they can "count it all joy." The gospel as preached by the apostles and other gospel ministers declares the eternal purpose of God, and his sovereign rule and control over all beings and all events; that our trials and troubles do not come upon us by chance, nor spring out of the earth, but are dealt out by the hand of our God in infinite wisdom and loving-kindness; that God has a purpose worthy of himself in all our sufferings. And "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." "And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." This gospel declares that "all things work together for good to them that love God, to them who are the called according to his purpose." "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," &c. This is gospel truth, and this alone can comfort the saints under their persecutions, trials and afflictions. As all things come to pass according to the purpose of God, and cannot exceed his will, the saints are exhorted in everything to give thanks; for this is the will of God in Christ Jesus concerning them. But how can the saints in all things give thanks to God, unless they believe "our gospel," which declares the predestination of God in all things that come to pass? This is the apostle's theme in this epistle to the church at Corinth. If anything is preached or believed that is not in harmony with this, it is not "our gospel," and therefore will not comfort the saints in the hour of trial, when, like Paul and Timothy, they are persecuted by wicked men, and "pressed out of measure above strength, insomuch that we despaired even of life." But are there not many of the saints to-day who "believe not" this precious truth, which is set forth in "our gospel?" Do we not hear some of them saying that they do not believe that God has predestinated all things that come to pass? If they do not believe it, is it not because "our gospel" is hid to them? Can we assign any other reason for their not believing it? God has taught this truth to all his children in their experience; and when they oppose this truth they oppose their own experience, and so "oppose themselves." But the ministry are in meekness to instruct those that oppose themselves, if peradventure God 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. Perhaps some will object to such application, and say that "our gospel" is "hid to them that are lost." But are not such saints lost? A lost sheep is not a dead sheep. A lost man is not a dead man. A sheep or a man may wander away, become confused, lose their bearings, and thus be unable to find the way back to the place from which they have wandered. We may properly speak of such as being lost. David prayed, "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." Jesus commanded his disciples to go and preach to the "lost sheep of the house of Israel." "The Son of man is come to seek and to save that which was lost." How often do the saints listen to the proclamation of "our gospel," when it is no gospel to them. There is no comfort in it at that time to them. The gospel is then hid to them. Their mind is confused, or darkness has closed in upon them. John speaks of a darkness that comes upon the saints

when hating their brethren, and says that "that darkness hath blinded their eyes." God's people at times are not only thus lost, but they are also liable to perish. Of course there is a sense in which, as Jesus says, "they shall never perish," as well as a sense in which they cannot be lost. Paul warns the saints against walking in such a manner as to cause their weak brethren to stumble. "And through thy knowledge shall thy weak brother perish, for whom Christ died."

If our gospel be hid, it is hid to them that are thus lost, and are in a perishing, famishing condition. "In whom the god of this world hath blinded the minds of them which believe not." Not that they are not born again, but that they are not believing "our gospel," as their minds are blinded by the god of this world. One who was born blind cannot properly be said to be blinded. Only those with sight can be blinded. But what is the god of this world, which blinds the minds of some of the saints, so that they at times do not believe "our gospel?" It is carnal reason, which is opposed to the truth of God, and which often appears so specious or plausible to the saints that it leads them to dispute and deny what God has declared by his servants. God declares, through his servant Paul, that the carnal mind, where the god of this world sits, and from whence all this carnal reason emanates, is enmity against God; for it is not subject to the law of God, neither indeed can be. Carnal reason will always confuse the minds of the children of God, when they are led by it. Carnal reason says, All good things are embraced in the purpose of God, and work together for good to them that love God; but the evil that is in the world God has not predestinated, for that would be inconsistent with his character, and would make him the author of sin; that if we are pressed out of measure above strength, by reason of the wicked actions of men, certainly God has not predestinated that. That is what carnal reason, the god of this world, says; and that is what carnal religionists say, who worship carnal reason, which is their god. The god of this world would blind the minds of God's children, lest the light of the glorious gospel of Christ should shine unto them. How many of God's dear children are now in Babylon under false teachers, confused by their teachers. "Evil communications corrupt good manners," says the apostle Paul. Carnal reason said, The doctrine of the resurrection of the dead is not true; and the god of this world blinded the minds of some of the saints at Corinth, so that they denied the truth of what the apostle had taught on the subject of the resurrection; and thus they believed not. The doctrine of God our Savior is opposed to carnal reason. Carnal reason cannot comprehend or understand it. It is purely a matter

of revelation from the God of heaven. There are said to be lords many and gods many in this evil world; but the apostle speaks of the god of this world. While there are many things in the world that are worshiped by the world, and thus are their gods, yet carnal, fleshly, depraved reason is that which is emphatically the god of this world. To this god every natural man bows and worships. The things of the Spirit are hid from the wise and prudent, and cannot be searched out even by the carnal reasoning powers of the people of God; but God reveals them unto his people by his Spirit. Paul reasoned, but it was not carnal reason. He declared what God the Lord had spoken, which should be an end of all controversy with the people of God.

May God deliver his people everywhere from the corruptions that are in this world, and lead them into all truth, that the light of the glorious gospel of Christ may shine unto them.

## IMPORTANT INDICATIONS.

"BUT in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."—Mark xiii. 24-27.

By request of our esteemed brother, Elder J. M. True, we submit the following thoughts in connection with the subject embraced in the words of our Lord as recorded in this text. While by no means presuming to follow the example of such as would attempt by mortal and finite intelligence to discover the hidden mystery of the determined times which God has appointed in his own secret counsel, with humble reverence we would consider what is plainly declared by our Lord Jesus in the words here quoted. In so doing let us lay aside all theories of our own, and endeavor as God may enable us to hear what God the Lord will say.

This solemn declaration of our Lord is recorded in substantially the same words by Matthew and Luke; and in each of their statements the Lord was instructing the disciples in regard to the signs which should precede the end of the world. Doubtlessly the same discourse is reported by the three evangelists. —See Matt. xxiv; Luke xxi. In their application to the close of the legal dispensation and the destruction of the nationality of the Jews, the dreadful prophecy preceding our text was fulfilled with terrible precision in the desolation which was soon visited upon that devoted people. As declared by our Lord, their ruin was attended with sufferings unparalleled in the records of desolation. Then the sun of divine holiness, as revealed in the law which God gave by Moses, was

darkened, not by a passing cloud which merely obscured its dazzling brilliance, but by that darkness which forever abides upon it; as the Jewish heaven and earth, of which it was the light, have been rolled together as a scroll and passed away. It will not be claimed by those who trust in the blood of Jesus for salvation, that it was merely by permission that the vials of divine wrath were poured out upon that nation, nor yet that it was contrary to the eternal purpose of God that the holy Redeemer was taken and by wicked hands was crucified and slain.—Acts ii. 23. The tribulation was as certainly determined before of God as was the revelation of the glory of our Lord which should follow that tribulation. When God established that sun in the legal heaven, he expressly limited it to that nation to be observed throughout their generations. In the blessing of Judah their generations as a nation were appointed to continue to the coming of our Lord. As it is written, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10. In its application to the closing of that dispensation and the removal of that legal heaven and earth, this assertion of Jesus was fulfilled when all that was written of him in the law and the prophets was accomplished. But in this case, as in many other inspired declarations, there is a deeper and more wonderful significance than that which is manifest to the natural understanding. In the experience of those who are led by the Spirit each of them is qualified to bear witness to the truth by personal knowledge of the things which are written by inspiration of God. The law shines with its full power in the conviction and condemnation of the sinner, displaying the strict justice of God as forbidding all hope of deliverance from its dreadful curse: then the revelation of the way of life in Christ Jesus answers every demand of justice, and that sun is darkened by the satisfying of its utmost requirement in the blood of the atoning Lamb of God which takes away the sin of the world for whom he gave himself as their life. Without this personal experience of the darkening of the sun of legal condemnation no conscious sinner could have any hope of life in Christ.

There is another application of these wonderful words of Jesus, in which the saints in all times and places are deeply interested. As the end of the typical world of legality and Judaism was signified by the literal display of the signs announced in the preceding connection of our text, so the antitypical consummation of all the mystery of the manifestation of God in the salvation of his people from their sins is signified by the appearance of those events of which the literal signs here stated

were but the shadow. In following the path trodden by the Captain of our salvation every saint must pass through the dark valley of the shadow of death, in which the sunlight of faith and hope is lost to sight; but that momentary darkness is the portal through which they enter the infinite glory of eternal day in the unveiled presence of their glorified Redeemer. So far as our temporal experience is concerned, this inconceivably happy deliverance awaits every saint "at that day" when the Lord, the righteous Judge, shall give to each that crown of righteousness which is henceforth laid up "unto all them also which love his appearing."—2 Tim. iv. 8. In vain would our carnal reason seek to know of that day and hour, which is not revealed even to the angels of heaven. It has pleased the Father to reserve this awful secret unto himself exclusively. He has revealed the fact for our comfort that all temporal things shall pass away, and that we are called to endure but a momentary fight of affliction here, while our unseen heritage of divine glory is eternal. Natural reason can know something of the temporal sufferings of the saints, but their infinite comfort and joy are only known by that revelation which is received alone through faith.

As the law in its holiness, justice and goodness was the sun of the heaven of Judaism, so the typical ordinances enjoined by it are the moon, whose light is only reflected from that sun. When the sun should be darkened, necessarily the light of the moon must fail; so that she should cease to give light. In the removal of that heaven those prophets and patriarchs who were the recognized stars of that dispensation must also fall from their lofty position as lights and guides to them for whom they were established. So in nature the light of the sun so far transcends the brightness of the moon and stars that they are lost in the superior radiance of the day.

It is only when those "powers that are in heaven shall be shaken," that "they should see the Son of man coming in the clouds with great power and glory." Evidently they who shall see this wonderful manifestation are not those from whom Jesus gave thanks that these things were hid by the Father; clearly they are those babes to whom it seemed good in the sight of God to reveal the mystery of his grace. They do not see the Son of man by that natural mind which receives not the things of the kingdom of God, but by the same revelation by which Peter was qualified to recognize Jesus as the Christ, the Son of the living God. When he is thus revealed he is seen coming in the clouds with great power and glory. That glory makes the clouds in which he comes bright with the majesty of his appearing; and those clouds are full of the rain of the doctrine of God our Savior. The witness borne by all the prophets

is included in these clouds. His coming is in exact accordance with that cloud of witnesses whose earliest manifestation shines in the testimony of faith by which Abel offered a more acceptable sacrifice than Cain. Not one of all the innumerable host of the subjects of his grace is absent from that blood-washed company who constitute the clouds in which he comes. In their tribulations they cannot see through the darkness of those clouds until he is pleased to make known his presence, and thereby cause the darkness to shine with his own inconceivable glory. Then they are enabled to glory in the very tribulation which before seemed to be more than they could endure. When he is seen coming in the clouds their sorrow is turned into joy, and they are made thankful for the very sufferings in which they have received the revelation of his gracious presence. In every dark cloud which obscures their vision, the faith of the Son of God can read the assurance of the coming of the Redeemer to deliver those who long for his appearing. Thus,

"He whose power supplies their food,  
Makes every sorrow yield them good."

Since the apostles were endued with power from on high, when the Holy Ghost sat upon each of them, and there appeared unto them cloven tongues like as of fire, on the day of Pentecost, the angels of our Lord have been sent forth by his authority, and they have gathered together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. These angels include not only the inspired apostles and the servants whom he has called to proclaim his truth in the ministry of the gospel, but every word of his truth and every dispensation of his providence. Even the wrath of man and the malice of the most bitter enemies of the truth are made subservient to this purpose of his grace. He makes his angels spirits, and his ministers a flame of fire.—Heb. i. 7. Often the saints are terrified by the appearance of these ministers of divine grace, which appear to them as messengers of wrath for their destruction; but they are enabled in the end to see that the fire was needful to consume the fetters which bound them down to the vanity of earth, in order that they might rise to the enjoyment of their heavenly heritage in Christ Jesus. They are thus gathered together in the heavenly presence of their Lord, where they find the fullness of eternal joy. It is a very limited view of the sovereignty of God which would confine his government to those events which appear to finite reason as favorable to the subjects of salvation. The faith of the Son of God sees even the wicked as the sword of the Lord, and men of the world as his hand. So when he stood at Pilate's bar Jesus said to the proud tyrant, "Thou couldst have no power against me, except it were given thee from above: there-

fore he that delivered me unto thee hath the greater sin."—John xix. 11. This assertion rebukes the suggestion of carnal reason, which arises in the mind even of the saints, that the sovereignty of God absolves the sinner from guilt in the wickedness which was thus absolutely decreed in the eternal counsel of God. The murderers of our Redeemer were not less guilty in the sight of infinite justice because it was eternally determined that they should do just what was given them from above to do, in the fulfillment of the purpose of God in the salvation of his people from their sins through the shedding of the blood of their Redeemer. The same principle applies to every exhibition of the wicked nature of men and devils. The fires of persecution must perform their appointed part in the work of gathering together his elect, just as certainly as the proclamation of his truth everywhere by those saints who were scattered by that persecution. Finite minds cannot comprehend the mystery of this truth; but it is included in the revelation which God has given for the comfort of his afflicted and poor people. Without the malice of Cain, and the envy of the brethren of Joseph, there could have been no record of the testimony of Jesus in the faith of Abel and in the living type of the exalted Joseph. Certainly no more revolting instances of crime are recorded among men than those which are thus expressly declared to have been by the purpose of God positively determined in the purpose of God. As all his works are known unto God from the beginning of the world, under every trial there is comfort and assurance to the believer in the confidence that his suffering is given by the infinite love of the same God who has given him eternal life in Christ Jesus. When applied by the Spirit of truth, the most bitter suffering becomes manifestly an angel sent by the Lord for the purpose of gathering the sufferer unto himself. Those who have been brought low by the resistless floods of adversity and affliction, can bear witness that in their distress they called upon God for deliverance, and that he heard their cry and brought salvation unto them. In this wonderful way he made their deepest sorrows the messengers of consolation unto them. So the Lord is glorified in all the afflictions of his saints.

(Concluded next week.)

#### CONTEMPLATED VISIT TO KENTUCKY.

ELDER Benton Jenkins, associate editor of the SIGNS OF THE TIMES, contemplates visiting the Licking Association, to be held with the Mt. Carmel Church, on September 13th, 14th and 15th, 1889. Any one wishing to transact business connected with this paper will have an opportunity to do so with him, as he will have the subscription list with him, and is fully acquainted with the business.



OBITUARY NOTICES.

**Irvin Hix**, beloved son of brother Eber and sister Elizabeth Hix, died at the home of his parents in Jefferson, Schoharie Co., N. Y., after an illness lasting from July 28th to August 10th, 1889, aged fourteen years and two days.

He was a promising boy, loved by his school-mates, and one on whom his parents could ever depend. His parents, though feeling the heavy stroke, bow in submission to the will of God.

You are gone, yes, forever  
Your sweet voice is still;  
The Savior has called you,  
So we bow to his will.

You are gone, but our God  
Ever knows what is best;  
So we bow to the rod,  
For we know he is just.

KATE E. THOMPSON.  
CIRCLEVILLE, N. Y.

DIED—In Hopewell, N. J., June 28th, 1889, **Mr. Woolsey P. Blackwell**, aged seventy-three years.

The subject of this notice had not visibly united with the church, but he was always present at our meetings on Sunday, unless providentially hindered, and manifested deep interest in the truth, and would detect anything that savored of legality as quickly as any member of the church. He was immovably fixed in the glorious doctrine of the eternal, unconditional, personal election of the church in Christ Jesus before time began; also, he was well read in the Scriptures, and rejoiced that wherever the Scriptures spoke of the sufficiency of redemption they always placed it in the certain efficacy of redemption, and that the Scriptures said nothing about an atonement in which persons were not concerned, and that salvation in God's appointed time would be carried to every redeemed vessel of mercy. For some purpose, too dark for our finite minds to grasp, he did not openly unite with the church. He had been a reader of the SIGNS OF THE TIMES for a number of years, and did not give any countenance to "Ashdod" language, let it come from whom it might.

He has left a widow, two daughters and (I think) three brothers, as well as a large number of more distant relatives, and very many friends, all of whom feel the loss of him very much. His sickness was of short duration, being paralysis of the bowels. I visited him three times, but the last visit was one mingled with joy and sorrow, as he was then dying, but calm in his mind, waiting the summons, trusting only in the finished work of the Lord Jesus Christ, sinking down like a little infant on its mother's bosom, passing into sweet slumber. His funeral was July 1st, and very numerous attended. Text, John xvii. 1-5.

ALSO,

DIED—In Hopewell, N. J., Aug. 21st, 1889, **Mrs. Permela L. Hill**, aged fifty-one years, eight months and eleven days, wife of brother Charles B. Hill.

Sister Hill was confined to the house nearly four months, and at times suffered very much, having that painful disease, dropsy in the chest, and the last two or three days before she died there were times when her agony was excruciating; but during her extreme illness there was a clear manifestation, not only to her dear family, but to her brethren, sisters and friends, of the power of reigning grace, for she bore her sufferings calmly and submissively. She had been a member of the First Baptist Church of Hopewell nearly eleven years, during which time, by the grace of God, she had lived in accordance with the profession she had made, for she was an ornament in the church, always filling her place in the meetings of the church; and in all the relations of life, as wife, mother and friend, no one excelled her. But she has passed away from the scenes of earth to

her eternal home, and the dear family, as well as the church, feel the loss of the loved one very much indeed. She has left a husband, three children (daughters), and how many brothers and sisters I do not know, but some nine or ten, I think, and a very large circle of more distant relatives, and very many friends. Her funeral was August 23d, and an unusually large congregation was present. Text, 1 Thess. iv. 13-18.

WM. J. PURINGTON.

HOPWELL, N. J., Aug. 24, 1889.

**Sister Isabella Thurber**, while visiting at my house several years ago, requested that I should write her obituary for publication in the SIGNS, and the time has now come for me to comply with that request; for she peacefully and gently closed her eyes in death on Tuesday, July 9th, surrounded by her relatives and children, of whom she has one son and five daughters, the son and one daughter having lived with her in the old home where she had lived fifty-three years.

She was born in Lenoxshire, Scotland. Her age was seventy-four years and six months. On July 4th she was suddenly stricken down with paralysis, and after five days of intense suffering death mercifully came to her relief. But O how desolate the home she has left! and how that son and daughter with whom she has lived so long will miss her, her vacant seat at the table and at the fireside. Let them look where they will, it will seem written on everything, Gone—gone forever. Many times she has spoken to me of her pleasant home, and in a voice trembling with emotion has said, "Surely the Lord has blessed me indeed, for which I feel thankful. I have such dear children, who do everything for me that heart can wish." She was ever ready to contend earnestly for the faith once delivered to the saints, which shall stand when the heavens shall be rolled together as a scroll, and the earth shall melt with fervent heat. She was a faithful member of the Old School Baptist Church at Fairfield, and her seat was never vacant when she was able to fill it. The church deeply mourns her loss. When we go to the old meeting-house we sadly miss the pleasant face of "Aunt Belle," as she was wont to be called.

Her funeral took place at her old home on Thursday, July 11th, where assembled a vast concourse of friends to pay the last sad tribute of respect. The sermon was preached by Elder T. J. Wyman. The bearers were her four sons-in-law and two grandsons. It was indeed a beautiful and affecting scene to look upon. With loving hands they laid her away in her last resting place, to await that glorious morn when the Lord shall descend with a shout. Then shall she be caught up to meet the Lord in the air, and the saying that is written come to pass, "O death, where is thy sting? O grave, where is thy victory?"

H. TUTTLE.

MADISON, Michigan.

**Diana Heistand**, youngest daughter of David and Lydia Seitz, was born Sept. 21st, 1857, and died Aug. 14th, 1889, aged thirty-one years, ten months and twenty-three days.

She was married to Samuel Heistand Oct. 4th, 1883. She leaves a loving husband, three motherless children, a kind and indulgent father, an afflicted mother, two brothers, two sisters, and a large circle of relatives and friends, to mourn her untimely and unlooked-for departure from this vale of sorrow and care. Her home was on her father's farm until last March. She moved with her husband and three small children to Darke Co., Ohio, from whence, without any previous warning of her illness, came the sad message, "Diana died this morning of heart trouble." She was sick and confined to her bed about a week, but no one thought her

sickness serious until a few hours before she died.

Her body was laid away to rest in the grave-yard in Darke County, near where she died. We mourn not as those without hope, believing that our loss is her eternal gain.

DIANA MORRIS.

COLUMBUS GROVE, Ohio.

TWO DAYS MEETINGS.

THE Old School Baptist Church of Clovesville, Delaware Co., N. Y., will hold a two days meeting, at her newly-prepared house, on the first Saturday and Sunday following in September, commencing at half-past ten o'clock on Saturday.

Trains will be met at Griffin's Corners on Friday evening before, to convey such as may come to places of entertainment. Brethren, sisters and friends are cordially solicited to attend, especially ministers. By order of the church.

A. J. GREEN, Clerk.

YEARLY MEETINGS.

THE annual meeting with the church at Cow Marsh, Kent Co., Del., is appointed for the fourth Sunday in September, Saturday and Monday included. Saturday meeting at 2 p. m. The morning trains on the Delaware R. R. meet at Woodside about 10:40 a. m. from the north and south. These trains will be met to convey visiting friends to places of entertainment. We hope to see a goodly number of brethren, sisters and friends, who will think it worth while to come and share the privileges of the interview with us.

J. B. MEREDITH, Clerk.

THE Old School Baptist Church of Columbia, Jackson Co., Mich., will hold her yearly or two days meeting on the first Saturday and Sunday in October, commencing at 10 o'clock a. m. Those who come from the southeast will come to Toledo, and from there to Napoleon. Those from the north and west will come to Napoleon. Those from the southwest will come to Woodstock. Be at these stations on Friday, and you will find teams to convey you to the meeting. All lovers of the truth are cordially invited to meet with us.

WM. L. BROWN, Clerk.

A YEARLY meeting will be held with the Harford Church, Harford Co., Md., commencing on Saturday before the third Sunday in September, 1889, at 10 o'clock, and continue two days. 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 at 4 p. m. for Long Green or Forest Hill on Friday before. Those coming by way of Delta will take train at 3:45 for Forest Hill. There will be conveyances at both stations.

NATHAN GRAFTON, Clerk.

A YEARLY meeting will be held, if the Lord will, with the Thompson Church, Putnam Co., Ohio, on the fourth Sunday in September and Saturday before (21st and 22d), 1889, to begin at 10 o'clock a. m. each day. All lovers of the truth are cordially invited, especially ministering brethren of our faith and order.

We wish not to deceive any. The Mad River Association, which was very small (three churches), has disbanded. We are divided, one against two, and two against one; but we wish all to come and see for themselves. We beg most solemnly your presence at this meeting.

Those coming by rail will come to Columbus Grove, on the D. & M. R. R., which is six miles from the place of the meeting, and inquire for Dr. Morris.

DAVID SEITZ, Church Clerk.

ASSOCIATIONAL.

THE 124th annual session of the Kehukee Association will be held, if the Lord will, with the church at Conoho, six miles northwest of Hamilton, Martin Co., N. C., beginning on Saturday before the first Sunday in October, 1889, and continuing three days.

Visitors by public conveyance should come on Friday, Oct. 4th, either to Hamilton, by the Narrow Gauge R. R. from Tarborough, or to Goose Nest (only a few hundred yards from Conoho meeting-house), which can be reached in an hour or two from Tarborough, either by the Narrow Gauge R. R. or by the Williams-ton & Tarborough and the Scotland Neck & Greenville Railroads; or Goose Nest can be reached from Weldon by the Scotland Neck & Greenville R. R. Ministering brethren of the same faith and order, and our members and friends in general, are cordially invited to attend.

S. HASSELL, Mod.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Pleasant Grove, Johnson Co., Ark., on Saturday before the fourth Sunday in September, 1889.

Pleasant Grove is situated five miles north of Coal Hill, on the Coal Hill & Kingston R. R. Coal Hill is on the Little Rock & Ft. Smith R. R. Parties coming by rail should take the train to arrive at Coal Hill on Friday. I presume that if brethren desiring to come would write to A. N. Primm or J. M. Primm, they would be met with conveyance on Friday.

Brethren everywhere are invited to visit us.

C. W. ANDERSON, Clerk.

THE Juniata Association of Primitive Baptists will convene, the Lord willing, with the Providence Church, in Bedford Co., Pa., Oct. 4th, 5th and 6th, 1889.

Those coming by rail will come on the Baltimore & Ohio R. R. to Cumberland, and from there to Bedford, where they will be met on Thursday, the 3d. Any wishing to write will address P. M. McClellan or George McClellan, Rainsburgh, Bedford Co., Pa. A cordial invitation is extended to all of like precious faith to meet with us, and especially ministering brethren.

AHIMAAZ MELLOTT.

THE thirty-seventh annual meeting of the Regular Predestinarian Baptists will be held with the Sharon Church, near Monteith, Guthrie Co., Iowa, on Saturday before the second Sunday in September, 1889, and continue three days.

Those coming to the meeting should get a certificate of their tickets wherever they strike the Rock Island R. R., so they can get the advantage of reduced rates.

WM. J. REEVES, Clerk.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the church at Gilboa, Schoharie Co., N. Y., on the third Wednesday and Thursday in September (18th and 19th), 1889. We cordially invite ministers, brethren and sisters of our faith, and friends, to meet with us.

Those coming on the cars will stop at Grand Gorge, where they will be met on Tuesday previous at the noon and evening trains. There is a public conveyance which leaves Grand Gorge at noon each day and stops at Gilboa.

D. S. ELLIOTT.

THE next annual meeting of the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will be held, the Lord willing, with Unity Church, Platte Co., Mo., Oct. 4th, 5th and 6th, 1889. All who desire to attend are cordially invited.

Those who come by way of Kansas City

should get there so as to take the train on the Kansas City, St. Joseph & Council Bluffs R. R., which leaves there at 4:25 p. m., go to Beverly, there take train on the Rock Island R. R., which passes at 6 p. m., and go to Platte City and Tracy, where they will find accommodations. Those who come by way of St. Joseph will take the train on the Kansas City, St. Joseph & Council Bluffs R. R. which leaves St. Joseph at 2:25 p. m., arriving at Weston at 3:41 p. m., where they will stop off and find accommodations. There is a train leaving St. Joseph at 6:05 p. m., and arriving at Weston at 7:26 p. m., which those who fail to get the first-named train may take. There is also a train leaving Kansas City at 11:15 a. m., which any whom it suits may take and go to Weston, arriving there at 12:18 p. m. Come on Thursday, the 3d, on all these trains. Those coming from the north and east on the Rock Island R. R. will come to Platte City and Tracy on Thursday evening. At Tracy inquire for I. W. Magee. At Weston inquire for E. C. Smith or Dan Kitchen.

R. M. THOMAS.

THE Licking Association will hold her eightieth annual session, the Lord willing, with the church at Bryan Station, commencing on Friday before the second Saturday in September (13th), 1889, and continuing the two succeeding days.

All lovers of truth and order are invited to meet with us, especially brethren and sisters of our faith and order. The Kentucky Central R. R. runs daily trains from Covington, Maysville and Lexington, within about half a mile of the meeting-house. I reside one and one-half miles south of the depot. Sister S. A. Owen resides three-quarters of a mile east. Friends and brethren will be met and cared for the day before and morning of the meeting at Bryan Station depot, Kentucky Central R. R.

J. W. ROYSTER, Clerk.

THE Licking Association of Particular Baptists will be held with the church at Mt. Carmel, Clark Co., Ky., commencing on Friday before the second Saturday in September, 1889, at 10 o'clock a. m., and continue the two following days.

Those coming from the south, west and north will come to Thomson, on the C. & O. R. R., and will have to leave home in time to arrive there on the 1 p. m. train on Thursday, where they will be met. Those coming from the east will stop at Mt. Sterling on Thursday evening, where they will be met. A cordial invitation is extended to all, and a special invitation to ministering brethren of our faith and order. Those who get off at Thomson will write to W. D. Thomson, at Wade's Mill, Clark Co., Ky., on the C. & O. R. R. Those who get off at Mt. Sterling will write to M. B. Hadden, at Grassy Lick, Montgomery Co., Ky. It is desired that the brethren and friends will write in time to be provided with conveyance.

WM. LEWIS, Clerk.

THE ninth session of the Pilgrims' Rest Old School Baptist Association will meet, if the Lord will, with Gilead Church, to be held at Section School-House, Coffee Co., Kansas, to commence on Friday before the second Sunday in October, 1889. Those coming from the east will come on the Southern Kansas R. R. to Ottawa, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming from the north and south will come on the K. & D. R. R. to Waverly, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming by private conveyance will come six miles west and one mile south of Waverly, and inquire for brother T. J. Jones. Those coming by rail on Friday will be in time for the association.

WM. L. HALL, Clerk.

### APPOINTMENTS.

PLEASE publish the following appointments in the SIGNS:

For Little Flock, Ky., Aug. 23d and 24th; Elk Lick, 27th and 28th; Aug. 29th to Sept. 1st inclusive, at Turner's Station and Sulphur Fork, as the brethren may arrange; at Pleasantville, with Mount Pleasant Church, 2d; Bethel, 4th; Mount Pleasant Association, with the Elk Hill Church, 6th, 7th and 8th; Mount Sterling, 11th; Licking Association, with Mount Carmel Church, 13th, 14th and 15th; with Mount Gilead Church, at May's Lick, 17th and 18th.

A. B. FRANCIS.

### Williamston Academy.

The Fall Session begins Monday, September 2d, 1889, and continues twenty weeks. The Academy is situated in a grove of large oaks, and has a well of excellent water. The location is about a mile from Roanoke River, and ninety feet above its level.

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Board, including Lights, Fuel, and Washing .....	62 50

The Entire Average Expenses, including Books, are about Eighty Dollars per Session of Twenty Weeks. This amount should be paid half in advance, and half at the middle of the Session.

#### CALENDAR.

Fall Session begins Monday, September 2d, 1889.

Fall Session ends Friday, January 17th, 1890.

Spring Session begins Monday, January 20th, 1890.

Spring Session ends Friday, June 6th, 1890.

Vacation—One Week at Christmas.

For further information, address

SYLVESTER HASSELL, A. M.,  
Principal.

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MISSES BOGGS, Principals.

Hopewell, Mercer Co., N. J.

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(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 11, 1889.

NO. 37.

## CORRESPONDENCE.

MAGNOLIA SPRINGS, Tex., Aug. 20, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed I forward you a letter written by our highly esteemed and venerable father in Israel, Elder W. M. Perkins, of Louisiana, which I would love to see in the SIGNS, at least all the part bearing on the subject of the beast, &c. I still love to read the SIGNS, and wish it success in the way of patronage, and also to still continue to publish the old, plain Bible truth as formerly.

I am your brother in hope,

DURHAM RICHARDSON.

PINE FOREST, La., May 30, 1889.

ELDER D. RICHARDSON—DEAR BROTHER:—I received a letter some time ago from you, but do not remember answering it. I should have written sooner, but for some time I have been thinking I would be able to be at your June meeting at old Antioch; but I am now satisfied that I shall not be able to enjoy the blessed privilege at that time, on account of bad health. The old spinal affection with which I have been afflicted for years is much worse on me this spring than for several years past. I have been confined to the house most of this week, but think I am improving some to-day. Up to this time I have traveled constantly among the brethren and outside congregations. I scarcely have failed to try to preach every Sunday, and often Saturday included. I was very much refreshed from the Lord in mingling with the brethren at Bethlehem a short time ago. Brother Meadours doubtless has informed you of the particulars. We had brother Ritchie with us in April, and also brother Poole, of Orange. The brethren seemed to be much in the Spirit. Brother Poole is a beginner. I shall not entirely abandon the idea of visiting your county some time between this and winter. It may be that the Lord has a use for me a little while longer on his footstool. If ever indeed I have been honored as his servant, I feel to say that I am one of the least of all, and have fallen far short of living the life I greatly desire. The things that I would do, those do I not; and the things that I would not do, those do I. I am often led to say, "O wretched man that I am! who shall deliver me from the body of this death?" I sometimes however feel that I can say with David that it is good to wait upon the Lord; and with Job, "All the days

of my appointed time will I wait till my change come." There are two paramount desires constantly abiding with me: one is that I may live free from sin; the other is that I may be constantly employed in preaching Jesus. I feel, my dear brother, as the shadows of the evening are increasing and growing denser along the rugged pathway of life, the greater need of the supporting presence and daily grace and mercy of my dear Redeemer, who has poured ten thousand blessings down upon me hitherto. Shall I not trust him the balance of the way? But even to be able to do that, our little faith must be strengthened and revived by his Spirit, or else we go mourning all the day. There are a few things, brother Durham, that I am certain I do of a truth know, and they are facts in my mind which I never learned from mortal man. First, I know I am a poor sinner, and that Jesus alone is the Savior of sinners. Now if he is not my Savior, independently of all creatures or beings in heaven or earth, then I am forever lost; for I am quite sure that if I have faith or trust at all, it rests upon Jesus and his finished work for its object. If I know my heart, I would not attempt to put one more jewel in the glorious crown of my dear Savior, nor would I pluck one from it. I sometimes am made to look with sorrow upon my earthly friends, when I see their zeal manifested in building up the various effort societies, religious though they seem to be, yet uniting with the world that shall perish. To me it is a plain evidence that they have not the faith of God's elect. To my mind, millions of infatuated mortals are laboring under the strong delusion that God has declared he would send them. I verily believe that we are living in the day described by John in Revelation xiii. 11-18.

The image which the second beast is making to the first cannot well be hid much longer from the eye of God's servants. You know, my brother, the lamb's horn is never dreaded when first appearing, with all its efforts at piercing. You would look upon it with indifference. But when grown the danger greatly increases. We have but to look abroad to-day in our once happy country to see the rapid strides which error, falsehood and delusion are making among the human family, under the modern evangelization schemes; and along with the strength and growth of this earthly beast is being plainly

manifested the spirit and power of the dragon. Your own beloved state, the "Lone Star," witnessed this a year or two since, in the election on the "Temperance" question. Not but what every true christian admires temperance; but he hates the idea of manufacturing consciences by law for others.

It is the boast of the religionists of to-day that there will be a petition presented to the next Congress, signed by ten million persons. The real design, I think, is to establish Sunday as the Sabbath, and compel all men to rest by law. All these things accomplished might not work any hardship to God's people, or to any one else; but it shows us the thirst of the religious world after law power. In this way the first beast got his growth, attained unto manhood, and continued to drench the earth with the blood of the saints and the martyrs of Jesus, "until the words of God shall be fulfilled."—Rev. xvii. 17; read the 16th verse also. Now let us look a little at some of the characteristic marks of the second beast and his image, and see the striking resemblance. The first beast exercised great authority. So will the second beast exercise all the power of the first beast. Power was given the first beast over all kindreds and 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." So we see that under the authority and power exercised by the second beast, he caused the earth and them that dwell therein to worship the first beast, that they should make an image to the beast which had the wound by a sword, and did live. Now take notice, my brother, that all things seem to work along pretty well, both to the saints and to them called the earth, and them that dwell therein, which I understand to refer to the world in a state of nature only. I understand that this triumphal march of the second beast, and the great victory won over the earth and the inhabitants that dwell therein, will not be by sword, fire and persecution, but by the great wonders in a religious way, such as making fire come down from heaven in the sight of men, not the saints. This fire, I think, will be something like the strange fire offered upon the altar of the Lord by two unbidden characters in olden times, and for which they lost their lives; also, by the means of those

miracles which he had power to do in the sight of the beast. To my mind the tolerance of the two great leading nations of the earth, the United States and Great Britain, with their vast wealth, intelligence and liberality, offers the richest field, as the theater upon which this seemingly harmless lamb-like beast can use his religious fire, his wonders and his miracles. Now during all the successful operations of this religious beast, and all the time it takes to complete the image, nothing worthy of note has befallen the saints. They are not seriously molested, but left to worship God according to the dictates of enlightened conscience.

"And he had power to give life unto the image of the beast."—Verse 15. Here we have a living embodiment in the image speaking, acting, exercising all the power of a full grown man, the same as referred to in the eighteenth verse. "For it is the number of a man." A man is one who is set at liberty to act for himself. He is one who has attained the most perfect state here on earth. So it is with the beast and his image. Having grown up to manhood, he begins to put his authority forth by killing all who will not worship the image of the beast. This beast I understand to represent a government under the name and head of religion; and all who refuse to bow to its mandates, or worship according to the laws regulating the same, will be killed. These trying times, I believe, for the saints are yet future; but all the elements and mighty forces under God that will contribute to bring about this grand event are now plainly visible on the religious sky, like so many dark clouds, rolling one after another, in advance of a great storm. In my opinion the combined Protestant forces of the world, together with the world, all uniting will about make up the second beast and his image; that the old mother will still be living, and doubtless will sanction this work of her daughters in slaying the faithful followers of Jesus, we have no doubt. We can but conclude that throughout all this grand struggle friendship is not likely to be seriously interrupted, since we see that the second beast has honored the first beast with an image. In the face of that image I think I can behold many of the outlines and traits of character so prominent during the reign of the first beast.

It is well for us to take notice of the symbols and emblematical lan-



guage used in the introduction of those two beasts. The first was like the leopard, the bear and the lion, the most ferocious and destructive animals in all the animal kingdom. Then, from the description given, we must believe that the first would begin his reign with great power and authority; not so much by guile, but with sword, fire and persecution. In his disposition and character we must expect to find a striking resemblance to those destructive beasts referred to. Now we only have to look back through the pages of impartial history for twelve or fifteen hundred years, to view the dying struggles of the faithful martyrs of Jesus, to see the complete fulfillment of the prophecy concerning the reign of the first beast. Now coming back to the second beast and his image, remember he makes his appearance as a lamb, gentle, harmless and innocent; not the slightest danger to be feared. Now we must expect the methods by which the second beast will rise to his great power and authority to differ as much from those of the first, as the lamb does from the lion.

Take notice that the word "deceiveth" occurs in the operations of the second beast, but not in the first. Now, my brother, can we conceive, could it possibly enter into the mind of man, any system better calculated to deceive the human family than that adopted by most of the popular religious orders of the day? We will mention some of the elements entering largely into the composition of those systems, professing love for human souls; great zeal; man's free agency; all that is necessary to the evangelization of the world is more tears, more prayers and more money, the indispensable necessity of training the head and heart of the children in Sabbath Schools, as a means of bringing them early into the bosom of the church; intercommunity; community of worship among the various orders of the day; the union of church and state.

I must come to a close. Remember me to the brethren and sisters. We would all be much pleased to have you pay us a visit and preach amongst us.

Your brother in hope of eternal life,

W. M. PERKINS.

PRATT MINES, Ala., Aug. 27, 1889.

DEAR BRETHREN EDITORS:—It is in weakness and fear and much trembling that I take my pen in hand to write a few more lines for the SIGNS OF THE TIMES, which comes to hand every week laden with the good news and glad tidings of salvation by grace through the redemption of our Lord Jesus Christ. This is a precious doctrine to those who have become dead to the law by the body of Christ; and they love it, oral or written. It agrees with the written word of God and with the experience of every saint. Christ performed and completed the eternal redemption of his people, and the

Holy Ghost applies it in the experience of each one of them; and they are made to rejoice in hope of the glory of God, and henceforth to love the gospel that declares such salvation. We appreciate the SIGNS as a medium by which this word of the gospel can be transported by mail to many that are destitute of hearing the preached word; and also it is comforting, edifying and strengthening to those who try to preach it, and hear it preached often.

I joined the church here in June, 1883; but I have read the SIGNS since 1876, and have often felt impressed to acknowledge my appreciation of its rich editorials and communications upon doctrine and experience. I need not personate, but include brethren and sisters; for I have been well fed by both. I will say to all, Write on. You feed the hungry, strengthen the weak, and confirm the strong. Shun not to declare all the counsel of God, and still contend earnestly for the faith once delivered to the saints. I believe this faith embraces the whole doctrine of predestination, and I am glad to see it set forth in so many communications and editorials. Paul informed Timothy "that in the latter times some shall depart from the faith;" and he was not referring to Mormons or Methodists, but speaking of Primitive Baptists of these "latter times," and his words are being fulfilled in these ends of the earth. Some who once set forth predestination so full that the Arminian scorned them and accused them of preaching infant-damning doctrine, have now departed from the faith, and are bitter enemies to the doctrine, and declare nonfellowship for it. Since this doctrine is hated so much by some, I have thought it was encouched in Jesus Christ. The Jews never had anything among them they hated worse than they did him. Pilate gave them choice between Christ and a murderer and robber to release, and they chose the murderer and robber. The little objections to Christ among the Gentiles would never have imprisoned him; but when his brethren brought in so many accusations against him, it had its effect, and nothing would satisfy them but his life. "Pilate therefore, willing to release Jesus, spake again to them. But they cried, Crucify him, crucify him." They expected to be finally rid of him when they crucified him, and sealed his grave, and put a guard over it. But he arose from the dead, and all power in heaven and earth is given to him. His disciples continued to annoy them by preaching and performing miracles among them in his name; and they became so jealous of Peter and John that they decided to threaten them, and commanded them not to speak at all or teach in the name of Jesus. "But Peter and John said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

The whims of the Gentiles (Arminians) against predestination would never have imprisoned one in the church and caused them to be condemned and crucified (cut off from fellowship), had not brethren rose up and cried, "Away with such a doctrine. It is God-dishonoring, and a disgrace to Primitive Baptists. It is heresy. It is a licentious doctrine. It is two seed. It is a horrible doctrine, advocated by a horrible set. Crucify (exclude) them, and seal their graves with a regular nonfellowship resolution, and command that it must not be mentioned in the stand or out of it." The crucifixion of Christ and his resurrection from the dead broke down the middle wall of partition between the Jew and Gentile, and the disciples went everywhere preaching the word. Opposition and persecution were God's ordained way of spreading the gospel among the people. The more opposition and persecution the advocates of predestination receive, the more they travel, and preach and write it. The Scripture is verified which says, "All things work together for good to them that love God, to them who are the called according to his purpose."

The foregoing does not apply to any who say they do not see this doctrine so plainly, and have no war to make about it, and agree to disagree. With such there is no ground for contention, and ere long the Lord may reveal it to them. I believe all the doctrine of Jesus Christ is known only by revelation, and I believe that he reveals more to some than he does to others. The prophets Ezekiel, Daniel, Jeremiah, and John, who wrote the book called Revelation, had revelations, and they penned them down. I do not understand all they have written, but I do not feel like declaring nonfellowship for them because I have not received the same measure of revelation.

There is great complaint made about the words "absolute predestination." The word absolute has a long definition given it by our lexicographers; perhaps more than is necessary when prefixed to predestination. I am not an accomplished scholar, but I have thought if God's predestination was not absolute, it must be precarious, uncertain and hinged upon contingencies. I believe that is about the way the world believes in election and predestination.

I am not able to distinguish between the mind and thoughts of God and his purpose. It is written that he knows all things. If he knows all things, his thoughts embrace all things, and his oath is pledged that all things shall come to pass. Isaiah says, "The Lord hath sworn, saying, Surely as I have thought, so shall it come to pass: as I have purposed, so shall it stand." His oath to a thing makes it absolute and sure. When it shall be plainly shown by Bible authority that all things are not just as God ordained they should

be, then I am willing to come over. From the best I can see at present, everything is going on to consummate the end designed and declared by God from the beginning.

Now, brethren, I have penned down thoughts as they came into my mind while writing, and have written hastily. I hope you will criticise closely, and do what you think best with this, and I shall be satisfied.

I am, I hope, one of the least of all saints,

P. J. POWELL.

GREENWOOD, Col., June 25, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Find inclosed two dollars, as my remittance for the SIGNS OF THE TIMES. I feel to return my thanks to you for your long forbearance with me. I have concluded to write what I sometimes hope have been the Lord's dealings with me.

I was born at Spring Garden, Jefferson Co., Ill., 1865, and went west with my parents when an infant. When a mere boy I began to have serious thoughts about death. I thought if I should meet with sudden death that I would be lost. But I would put these thoughts away, by promising myself that when I was older I would get religion and join some church. I traveled on in this way for some time. Finally I attended a protracted meeting that was being carried on by the New School Baptists, when the fear of death and everlasting punishment seized my poor soul; and as a great many of my associates had professed religion and united with the church, I concluded to go forward and have the preachers pray for me. It was the custom, if any wanted to be saved, to manifest a desire to that effect, and the preachers would pray for them. After they had concluded their praying they extended an invitation for all who had a desire to unite with the church to come forward. I did not seem to be benefited any by their prayers, but I thought I would go and unite with the church, and it might be I would be relieved. But just as I was about to start, it seemed as if something told me that I was not fit to join the church. I accordingly refrained from going forward. I went home, feeling very sad. But my trouble soon wore off, and I concluded that I had not had as much of this world's pleasures as I desired; so I thought to put off joining the church till I was older and had all the pleasures that I wanted. My mind was at ease for some time. Finally I concluded to read the Bible and live a better life. I accordingly did so, and attended Sunday School regularly, and took an active part in all, and concluded that I was getting along very well. I thought I would soon be good enough to join any church. In the course of time there came a Campbellite preacher into my neighborhood, and I went one night to hear him preach. After preaching he said if there were any present who

wanted to accept Christ as their Savior, they could come to him at any time and tell him so, and he would baptize them. The thought occurred to my mind that I would go. After the meeting I started for home. It seemed to be the darkest night that I had ever seen. As I was riding along, thinking how good I was, and contemplating joining the church, all of a sudden I was made to see myself a terrible sinner. It seemed like I could see my sins rise like mountains above me. It was so sudden and sensible that I stopped my horse and hesitated whether to proceed further or not. My sins seemed to be so great that I expected to be crushed under them. At length I reached home, and spent the remaining portion of the night in wakefulness. My burden continued to get worse. I did not try to pray at first. My sins seemed to be so great that I felt to be justly condemned. I did not think that God could be just and save such a sinner as I felt to be. Strange to say, I felt my condemnation just, and yet I would implore God to have mercy on me. My prayer was, "God, be merciful to me, a sinner." I was made to feel that all my righteousness was as filthy rags. Just how long I remained in this condition I do not know; but on the second day of July, 1885, I felt that my unprofitable life would not be spared to view the setting of another sun. I retired to my room early that night. I wanted to bid my folks adieu, but was afraid to do so, for fear that they would want to know why I did so, and I did not want my parents to know that their only son was going down to an irretrievable woe. I did not light the lamp in my room. I concluded that before I went to bed I would once more ask God to have mercy on me. Just as I was in the attempt of pleading for mercy, my burden left me, and instead of pleading for mercy I arose praising God. Next morning (July 3d) everything seemed to be praising God. It seemed as if I never had seen nature so beautiful. I felt that I would spend the rest of my days praising God. I thought that my troubles were over, and that I would never sin any more. But O how mistaken I was! The tempter came and told me that I was deceived, that it was only a delusion of the mind, and if I told anybody of it I would deceive them. How I did wish for my burden again, that I might watch it more closely when it left me. I went on in this way for nearly four years, sometimes doubting, sometimes hoping. Finally my mind was impressed that I was neglecting a duty that I felt to be enjoined upon me; so on March 2d, 1889, I went before the church and told them some of what I have written, and that I wanted a home among them. To my surprise they received me without a question. I was baptized the next day by Elder J. R. Bolinger, pastor of the Old, Regular Predestinarian Baptist

Church called Antioch. After uniting with the church I had peace of mind for a few days, and then it seemed to me that I had deceived the church. I think that if they could see me as I see myself, they would have no fellowship for me. When I would do good, evil is present with me.

I will conclude by saying that if I am saved, it is by the grace of God; for if there is something for me to do to obtain eternal life, my case is a hopeless one. This much I am satisfied of, and that is, Christ will save all his people with an everlasting salvation, whether I am one or not. The apostle says, "We know that we have passed from death unto life, because we love the brethren." I know that I love the people that I recognize as the people of God.

I have written this to get relief of mind, and I submit it to your judgment to do with as you deem proper.

Yours in hope of a blessed immortality beyond the grave,

JOHN T. SANDERS.

FINDLAY, Ohio, July 27, 1889.

ELDER G. BEEBE'S SONS:—Eighteen years ago last May I wrote my experience for publication in the SIGNS OF THE TIMES, but a feeling of unworthiness has kept me from sending it. When I read the experience of brother A. A. Edwards, published in the SIGNS of July 17th, 1889, I felt that if the relation of my experience would comfort some poor soul as I have been comforted by reading the experience of others, it would be my duty to forward it to you to dispose of as you think best.

One evening, about the last of October, 1857, while seated on my father's porch, I was seized with a strange impression of my condition as a sinner in the sight of God. For a time I was very much perplexed and in a terrible state of mind. I said nothing, and after a few moments became easy. That was the first and last of such feelings until I entered the army. While in the siege of Vicksburg, and lying under an army wagon, I beheld myself as one of the most wicked wretches in the sight of God that ever lived. I thought if the Lord would spare my life to return home, I would give my heart to him. After tossing on my bunk and passing a very restless night, I went on duty with great heaviness of heart, thinking there never was such a miserable wretch in the world as I was, and that I was different from any one else. I thought I would feel much better if I could only pour out my soul in prayer. But when I thought how sinful I was, I could not raise my eyes to God to ask him to have mercy on such a wretch as I was. After a time I was partially relieved, and would often wonder what such feelings could mean, and whether any person ever had such feelings. The next serious impression I had was while on Bush Mountain, in the state of Georgia, about the middle of June, 1864,

while seated around the camp fire. I thought that I must go out by myself and try to pray. I left my companions seated by the fire, enjoying their army talk, characteristic of camp life. I knelt down by a stump on that mountain, and there tried to pray, but could utter nothing but the name God. After I had said that, I wished I had it back, for I felt guilty, to think that I should take the name of the infinite God on my polluted lips. It seemed to me that if the people could see me there, they would point the finger of scorn at me, and exclaim, "That hypocrite!" I felt as though I were trying to deceive the God of heaven. O how wretched I felt, to think I was guilty of such a crime. I returned to my comrades in great heaviness of heart, wishing I could be relieved. I thought, Pray I cannot, and if I remain as I am I can look for nothing but eternal banishment from God. Is there any hope for such a wicked wretch as I am? I thought I had sinned away the day of grace, as the free agency preachers say, and therefore banishment was my just due. At other times I felt great heaviness of heart.

Space will not permit me to give a detailed account of my troubles, but I will refer to some things that are most vivid in my memory. I returned to my home, fully resolved to give my heart to God. I attended protracted meetings, and while volunteers were being called for I thought if I were to go forward I would commit an unpardonable sin in the sight of God, and if I remained away it would be sin. Sin seemed on all sides, and what should I do? I thought that death was my just portion, and that there was no help for me. I felt that I stood alone, no one being like me. Sometimes I felt so bad that I would sweat under my load of guilt and shame. In the fall of the year 1868 I started for the state of Missouri, and remained there the following winter. In the spring of 1869 I went back to Illinois and hired out to a farmer in Morgan County. While there, one evening the family went to a neighbor's house, and I took a book and sat down to read, but could not get interested in its contents. I arose from my chair to put the book away, when the thought struck me with great force, My God, I am lost! My dear brethren, that was the darkest time I have ever experienced. I could sleep nor eat but very little for several days. I went to the city to see if the sights of the city would relieve my mind, but all to no purpose. While there I saw a preacher that used to preach in the little town where I stayed. I thought I would go and lay my case before him, and see if he could do me any good. But as soon as that thought was presented, another followed after this manner, He cannot do you any good; you must bear your trouble alone. I returned home, thinking there was not a more miserable wretch than

myself in this world. I wished that I was a beast, or anything that had no soul. My love for this world was all gone. The world seemed but a vain show. I attended religious meetings, Sunday Schools, and places of popular worship, but it seemed to me that I was playing the part of a hypocrite in all that. In that state of mind I returned to my home in Ohio. My journey from Illinois to Ohio was one that I enjoyed but very little. I had to wait in Fort Wayne for a train, and while there I thought there was not a more miserable wretch in all that city than myself. I thought I would have to go through life feeling just that bad, be it long or short; but I felt that I could not endure it long with those feelings. I finally reached my home, but was not relieved. Finally I thought I would plunge into sin, and engage in all kinds of amusement, and spend the balance of my life in as jolly a manner as I could. I attended dances and mite societies, and to all appearances was the most jolly person in the company. While at one of the dancing parties, as the call was made for all to promenade, I feared I would fall to the floor. I feared that some of the party would detect my feelings by my looks; so I tried to conceal them, and to appear as merry as the others. But all the time I was not happy, and my mind was not there. I thought, What shall I do? I continued in this way for about a year and a half after I left Illinois and came to Ohio. One day I was taking supper with brother Delano, and in the course of conversation he related some of his exercise of mind. I turned to him and said, "Did you feel gloomy and bad?" He replied, "Yes." Then I thought that some one had been telling him how I had felt, and that he was trying to haul me into the old "Hard Shell" Church. I thought, There is no church that I despise more than the old "Hard Shell." I got away from him as soon as I could do so with decency, and went to my work, intending to find out if he really did feel as I did. But I intended to keep my thoughts to myself. Afterwards I went to his house to work, and one evening when we were seated by the fire he referred to his experience, and told how bad he had felt, and how he tried to pray, &c. Now, my dear brethren, I will leave you to judge, from the nature of this letter, whether or not I was interested in his conversation. I thought, Is there any hope for me? Dare I hope? Is there any hope for such a wicked, rebellious wretch as I am? On or about the twenty-fifth day of October, I hope and trust that I experienced a hope. I felt happy, and wanted to read the Scriptures, and everything seemed so plain to me that I wanted to talk to everybody. I thought I would always remain in that frame of mind. O how glad I was to think there was a people who could tell my feelings and my travel

of mind much better than I could express them myself!

Now, brethren, you have the relation of my little experience, and the hope of the least of all saints, if one at all. I must bring my too lengthy letter to a close. I was buried in baptism by Elder John Biggs on the 30th day of April. I will say in conclusion that you may dispose of this as you think best.

Your unworthy brother, if one at all,

FRANK HUTCHINSON.

"RETURN to thine own house, and shew how great things God hath done unto thee."—Luke viii. 39.

What manner of man was Jesus! In the midst of foaming billows, with the sick, those possessed with devils, or by the bedside of death, he had but to speak and his voice was obeyed. O how I once roamed over the earth, a stranger to grace, and in total ignorance of the fact that I "must be born again" in order to see the King in his beauty. I was destitute of true righteousness, and knew nothing of the soul-cheering doctrine of grace. My feet, that now lead me to the house of praise and worship with the dear saints of God, led me in the paths of sin and uncleanness. I was impressed to tell of the goodness of Jesus the very moment that I received a comfortable hope in his dear, sweet name; but thinking it was only an impression, I tarried. But how great things the Lord had done for me followed me day and night, and is the burden of my heart to-day. I desired then to proclaim the gospel, so rich, so sweet, so free; and doubting these feelings being a call to the gospel ministry, kept me in a state of constant unhappiness. I never, no, never, can forget the first time I took a text and talked in public. I feared and trembled like a child; yet I had some liberty in speaking.

In the words of the text we see a flood of gospel truth, and what one must be endued with in order to the Master's service. The poor Gadarene was a witness of the same mighty power of Jesus in his cleansing that every gospel preacher is to-day. Paul, with all his high human attainments, spent his life in witnessing the greatness of his sovereign Lord. The "great things" are what Paul to the Corinthians calls the "hidden wisdom." To the Galatians he speaks of it as the "unsearchable riches of Christ." To the Romans he declares that God's ways are past finding out. The imputation of divine life and the revealing power of our great Head strike at the root of the tree. How easily the feeblest lamb of the flock can distinguish between the heartless formalism that the world calls religion, and the warm, soul-kindling gospel of God. As I go, speaking to the people the words of this life, how differently those words are received. To some they are foolishness and a stumbling-block; to others the power of God. Telling how great things the Lord

has done, discriminates between those who are and those who are not of God. O how my heart is made to overflow with thankfulness to see the tears coursing down the cheeks of some whom I never have seen before, perhaps; while many sit untouched by the truth I so much love. God makes his children differ from the sinful world, and preaching the word hunts and fishes them out. I can look back to the time when Philip first preached to me, although I had been a conscious sinner for almost two years. Sometimes now some poor, crying and troubled one comes to me, and tells me that they never had their feelings told before by any one. I often think that preaching the gospel consists, in part at least, of telling Zion's little ones what God has already done for them. There is a mutual edification of the body of Christ when his gospel is proclaimed. I am a poor sinner still. When I first believed I wanted to remain with Jesus; but he bid me go tell what a Savior I had found. I desire to be kept humbly at the feet of Jesus, and talk of what he has done, and has promised to do, until he calls me hence. I know that a few more storms will land me in eternity, and sometimes I feel that that eternity will be joy forevermore.

GEO. A. BRETZ.

ALBION, Ind., July 31, 1889.

DUTTON, Ark., Aug. 23, 1888.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I wish to say to brother A. G. Moore, of Little Rock, Ark., that if he will come up on the L. R. & Ft. S. R. R. to Coal Hill, and thence five miles north to Pleasant Grove Church, on Friday before the fourth Sunday in September (see notice of New Hope Association), he will hear, if the Lord will, "the doctrine of God's electing love and sovereign grace" preached as the only hope for perishing sinners. I presume that brother Moore is from England. There seem to be three classes of Strict Baptists in England. Each of these has a periodical devoted to the defense of its doctrine, though there is no great difference between them. The three periodicals referred to are the *Gospel Herald*, *Earthen Vessel* and *Gospel Standard*. As brother Moore refers to the *Standard*, I presume that he is of the class represented by it. Hassell says, "The *Gospel Standard* Strict Baptists most nearly, of all the people in England, resemble the Old School or Primitive Baptists in the United States."—Church History, p. 616.

I would also say to brother J. S. Burns, of Booneville, Miss., that if he will write to Elder L. F. Griffin, Clarksville, Ark., he can probably get a copy of the "History of the Primitive Baptists of Mississippi," by Elder Benjamin Griffin. Elder L. F. Griffin is a son of the author, and probably has a few copies yet on hand. A few years ago he had about sixty copies; and as there has been only a local demand, it is prob-

able that they are not all disposed of. Griffin's history ought to be republished. As to the points at issue between the Missionary and Primitive Baptists, the ground occupied by the Primitives was probably never more ably and scripturally defended. He was a valiant man in Israel. It was my happy privilege to enjoy his ministry in his last days. He was the most uncompromising advocate of Bible truth that I have ever known. He would not swerve one hair's breadth to the right nor left for friend nor foe. Speaking after the manner of men, nothing could have been more opportune for the Baptist cause here than his removal from Mississippi to this state at the time he came here. Of this and other events connected with it I have long thought of writing for the SIGNS, and may yet, if the Lord will.

C. W. ANDERSON.

LOUVALE, Ga., July 29, 1889.

DEAR BRETHREN BEEBE:—As I was sending you for publication an ordination, I felt like I wanted to write a line or two more. This is the time of the year in our section that we hold our three days meeting, called by some a union meeting, and by some an annual meeting, and by some a three days meeting, and by some the communion meeting. It is really an annual three days union and communion meeting; and they are often glorious meetings to us. We generally have good congregations, especially on Sunday, the last day of the meeting, as they begin on Friday. We generally have visiting brethren in the ministry, and sometimes carry our dinner, and have three or four sermons during the day on Saturday. It was (and in some places is) the custom to read on Saturday the Articles of Faith and the Decorum. On Sunday we have preaching, and sometimes baptism, and always the supper and feet-washing; and the brethren seem to have a joy and rejoicing not witnessed nor seen elsewhere. Among the best and most edifying meetings I ever attended were such meetings as these, where we are made to rejoice in the glorious knowledge of our condescending Lord, who took upon him the form of a servant, and became obedient unto death, even the death of the cross. Some of the best preaching I ever heard was at such meetings as these. It seemed the Spirit of the Lord was manifested among his people, and liberty and utterance were given the ministry, that they might boldly make known the riches of the grace of our Lord Jesus Christ. It is there indeed we are made to rejoice in Christ Jesus, and have no confidence in the flesh. The good news of the kingdom is made known, brethren seem in honor to prefer one another, and the graces of the Spirit are manifested. The internal beauty of Zion excels all the so-called beauties of this vain world; and truly may we all be able to say, "I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness."

W. LIVELY.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 11, 1889.

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.

### IMPORTANT INDICATIONS.

(Concluded from last number.)

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."—Mark xiii. 24-27.

In its antitypical application to the church in her organization under the order of the gospel kingdom, the instruction given by our Lord in the connection of our text is worthy of solemn consideration. All that is written concerning the chosen nation of Israel is valuable for the example therein contained as the shadow or pattern of things in the gospel heavens. The wonders attending the calling of that nation out of Egypt, their journey through the wilderness, and all their history after they were brought into the land of Canaan, very clearly typify the experience of the church in her sojourn in this valley of the shadow of death. As the nation of Israel was surrounded by hostile nations, with whom the law of God forbade that they should affiliate, so the church is forbidden to form a confederation with any of the religious nations surrounding her. While the immediate application of the warnings here given was clearly to signify the removal of those legal heavens by the destruction of that nation, there is ground for believing that the antitype of those signs may signify the approaching close of the existing state of the church. Certainly it is not to be understood that the subjects of electing love shall ever be cast off, as that natural Israel have ceased to be the peculiarly favored people of God in a temporal sense; but there is clearly an application in which the visible organization of the church in its manifestation in time is removed. This has been done in the case of those churches which were located at Jerusalem, in Galatia, at Corinth, and other places, in the apostolic age. The indications which preceded the blotting out of those local churches are all embraced in "the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not." This place is said to be the "holy place."—Matt. xxiv. 15. We know of no "holy place" which can be thus polluted but the visible organization of the church. The context clearly



indicates the absence of brotherly love as the abomination spoken of. Where this blight has fallen upon any branch of the church its desolating effect is always painfully evident. Selfishness is the first indication of this abomination. This may appear in the form of that greed of worldly wealth which is ordinarily called covetousness; or it may be that self seeks the pre-eminence in the estimation of the church, as it is recorded of Diotrephes, who is condemned by the inspired apostle.—3 John 9. In any case it is idolatry, which is denounced by the Lord as a deadly sin, "For which things' sake the wrath of God cometh on the children of disobedience."—Col. iii. 6. The existence of this carnal principle in those who are numbered among the professed members of the church of Christ, is one of the signs of impending desolation. Can we see anything of this awful abomination among the churches now? Well may each professed follower of Jesus tremblingly ask, "Lord, is it I?" "Is this awful spirit of desolation found lurking in the dark recesses of my deceitful heart?" If we have not found its deadly poison in our own carnal mind it is because our eyes are darkened by the deceitfulness of indwelling sin. There is no evil which is too vile for the sinful heart to harbor in its corrupt depths. But Paul was by divine grace enabled to keep under his body and bring it into subjection; and in this he presents to every saint an example.

Can we claim that we are endeavoring to follow that pattern? The prevalence of discord and strife among those who trust in that salvation which is revealed in Jesus, gives evidence that there are some who live after the flesh, and yield their members servants to the corruption of their carnal minds, instead of walking in the Spirit of Christ. When this principle governs the professed followers of Jesus they manifest one of the indications which are recorded by inspiration; of which Paul says that they shall appear in the last days, when perilous times shall come. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. iii. 2-5. Almost with his latest breath our Lord enjoined upon his disciples the necessity of continual watchfulness. Experience teaches his followers that they have more need to give constant heed to this injunction by carefully watching themselves than by noticing the conduct of others. From those who pursue a disorderly course in disregarding the holy commandment of

our Lord the saints are directed to turn away; but it never can cease to be needful for them to heed the direction, "Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. xiii. 5. Strict obedience to this divine requirement will afford ample employment for those who know the deceitfulness of their own hearts, without allowing time to critically watch our brethren. It is a common error into which many of the saints are betrayed by the tempter, to think it their duty to "watch over their brethren in love;" but there is no such duty required of them by the inspired rule. The shepherd of Israel himself watches over all his flock; and he neither slumbers nor forgets his charge. He has not made any of his followers the guardians of their brethren. "We shall all stand before the judgment seat of Christ." So Paul says, "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. 13. This manner of judgment will require of us continually to be engaged in watching ourselves. When the saints assume to watch over one another even for their good, they must neglect the self-examination which is enjoined upon each of them. This is one of the deceitful devices whereby the adversary seeks to entangle the unwary, and lead them away from the path of obedience. The prevalence of a disposition to engage in judging one another is an indication of the removal of that peace and joy in the Holy Ghost which characterize the kingdom of God.—Rom. xiv. 17. Does this sign of the end appear among any of the churches at this time? If it does, there can be no question as to the fulfillment of the desolation which it portends, unless the Lord is pleased to bestow grace to heal such backsliding. May he deliver any of his saints who are thus captivated by their own carnal minds, and restore unto all his erring children that spirit of humility and meekness by which they may be enabled to "recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. ii. 26. As the literal translation of this expression is given in the margin, it is "taken alive," which shows conclusively that those who are thus captivated are living children of God. "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12. The indulgence of carnal selfishness will always result in destruction of the peace and fellowship which make the church a heavenly home to those who are led by the Spirit of Christ. It is of the utmost importance, therefore, that those who love the church should ever be watchful to detect the first indication of this evil principle in their own hearts.

In many places there are at the present time evidences of discord and

strife among those who have in the past manifested the fellowship and love of brethren. This fact may well be regarded as an indication that the lusts of the flesh have usurped the place of the love of Christ, in leading those who are engaged in such wars and fightings. Those who are thus misled may be very sincere in thinking that they are governed by earnest zeal for the truth; but they may well consider the result of their conduct when they see that it tends to distress and alienate the saints, instead of developing mutual love and that humility which esteems others better than self. It is not strange that the saints now are liable to mistake the manner of spirit they are of, since even the disciples supposed they were prompted by zeal for their Lord when desiring to avenge the unkindness which was shown him by the Samaritans.—Luke ix. 51-55. It is still needful for each saint to cry unto the Lord, "Who can understand his errors? cleanse thou me from secret faults."—Psa. xix. 12. The spirit of falsehood never comes in the form of an enemy when attempting to deceive the saints. He always assumes the appearance of an angel of light for the purpose of accomplishing his cruel design. It is still needful that we remember the test given by our great Teacher, "By their fruits ye shall know them."—Matt. vii. 20. The Spirit of truth does not produce the evil works of the flesh.

In the providence of God we are now witnessing peculiarly significant events in the natural world. In the political affairs of the nations there are important indications to which the saints may well give attention. For the past century the church has been favored with immunity from legal proscription and persecution, as she has never before been since the apostolic day. The strife among the various divisions of antichristian orders has been made to shield the saints from the wrath of their enemies. The hand of the Lord manifestly interposed in defense of his people in giving the protection of constitutional liberty in the establishment of the American republic. The religious world has hitherto been so divided that no party among them could control the arm of secular power. This fact has secured the church of Christ the immunity from persecution which they have enjoyed. There are now indications that the end of this liberty is at hand. Already the power of false religion is to some extent controlling legislation, and the same aspiring principle is surely seeking further recognition in the control of the law-making branches of both State and Federal governments. These are important indications which should attract the attention of the saints. The spirit of persecution is not less bloody now than when Cain murdered his brother. The mercy of God has restrained its manifestation hitherto; but there

are serious reasons to apprehend that the time is near when the church will again be called to encounter such persecutions as have in past ages stained the earth with the blood of those whose only crime was that they could not deny their allegiance to their gracious Redeemer. When that time of severe trial shall come upon the saints, we are assured that they shall still be under the protecting care of their great Shepherd; and that he is able to deliver them out of all their distresses even at the sacrifice of the nations of the earth and of the material universe; but while their salvation is certain they may be called to suffer the loss of all earthly treasures, including possessions, friends and reputation. Nothing less than omnipotent grace can enable any saint to stand against such a storm of opposition; but God is faithful, who has said, "My grace is sufficient for thee; for my strength is made perfect in weakness."—2 Cor. xii. 9. This is the everlasting arm which is underneath his saints in their deepest affliction; and with such support they are assured of final victory over all opposing powers.

According to our understanding of the important indications which are now manifest, the saints have not to apprehend that the subversion of their liberty is to come from any one party either religious or political, but from the gathering together of all contending parties, as Herod and Pilate were made friends together the same day when our Lord was to be crucified.—Luke xxiii. 12. Even now the most hostile sects and parties can agree in most of their unauthorized religious inventions. They are separated by merely trivial barriers, which could all be removed in a very short time when they are ready to join in the open persecution of the church of Christ. The control of the education of all the children of the country is already under the power of the popular clergy, and the sentiment is very general throughout the community that the law should dictate religious instruction to all the schools. With this power the people can soon be educated to legislate proscription of all who refuse to worship the image of the beast which is exalted by the command of the modern antichristian power.

In giving this brief expression of our understanding of the portion of our Lord's discourse to which brother True refers we have no design to claim superior light upon it; nor do we for a moment presume that we have presented anything new to him. But with such ability as the Lord has given we desire at all times to comply with the wishes of all lovers of the truth who may call upon us. May every follower of Jesus ever be enabled by the grace of God to heed his command as given to all in the close of the chapter in which our text is recorded, "And what I say unto you I say unto all, Watch!"

## CIRCULAR LETTERS.

*The Corresponding Meeting of Virginia, convened with the church at Quantico, Prince William Co., Va., August 14th, 15th and 16th, 1889, to sister associations and meetings with which she corresponds, sends greeting.*

DEAR BRETHREN:—In addressing you this our annual letter we are led to consider some of the fundamental truths upon which our hope of eternal life is based, and which are also the basis of our fellowship in the Spirit. The fellowship of the saints does not rest upon the mere fact that they subscribe to certain creeds or articles of faith, no matter how carefully they are framed or worded. The history of the church is rife with creeds framed by uninspired men, which have to be modified by succeeding generations, only to be again altered as the burning light of truth reveals their defects. Words are at best but signs, and often are misleading signs in the mouths of uninspired men; for who can express, save he who is divinely inspired, what the Spirit reveals in his experience? Who of the Lord's people has not felt the barrenness of words to convey a truthful picture of what is seen in the mind and felt in the heart of one who has seen Jesus and felt the power of his word? Doubtless misapprehensions, misunderstandings and divisions arise among the saints from this cause. "The form of sound words," which the apostle enjoins, is the vehicle of those things which the Spirit reveals, and not the things themselves; for the gospel is not in word only. Doubtless the apostle Paul was speaking of his own experience when he mentioned one who was caught up into paradise, and saw things which it was unlawful to utter. The doctrine of God our Savior is not a formula of words, not a theory to be taught by word and learned as a theory, though this is the view the world takes of it; but God's people do not so learn it. Nor is that doctrine like a proposition in natural science, which can be exactly demonstrated to finite intelligence. It is a mystery. Says the apostle, "We speak the wisdom of God in a mystery." A fundamental truth of that doctrine is that it is a personal, individual matter between the conscious sinner and his God. We may form theories of high-sounding words, and appeal to the Scriptures to sustain them; we may boast of their soundness, and proclaim them with great eloquence and zeal; multitudes may indorse them, and churches be organized upon them; yet notwithstanding all this, we must be brought down to the simple question, What do you know in your own personal experience of these things? Above that knowledge we cannot soar, beneath that knowledge we cannot descend, beyond it we cannot reach; hence the intercession of the Spirit in the heart of the saint, "Search me, O God, and know my

heart," &c. "Search me," pleads the psalmist. This personal supplication, as though the individual were alone with his God, is characteristic of the saints, as is shown throughout the whole Scriptures. The electing love, the sovereign choice, of our God, is manifest in this petition. There is no generalizing here. Every conscious sinner is a particular sinner, and needs a particular atonement. This truth permeates every exercise of his mind, every desire of his heart. "I am undone," is the truth that he is learning, and his teacher is Truth itself. He is led about in the wilderness and instructed. The perfections of God are revealed to him as he can bear them, especially his justice and holiness, as something which specially and vitally concerns himself; and in spite of the awful condition in which he is placed regarding them, he loves them—indeed, they are all glorious to him. An indescribable longing springs up in his heart to be like him, holy as he is holy, pure as he is pure; but can a vile sinner presume to hope for blessings so divine? Does not that very justice which he loves require his death? Is he not already condemned, and under the sentence of God's holy law? So he is a witness to the justice of his own condemnation, and to the righteousness of that law which condemns him. He casts the blame upon no one else. He does not seek refuge under the predestination of God to excuse him and apologize for his sins. He confesses, "I am the man, and I alone am responsible." The light of truth has shined in this man, revealing to him the hidden evils of his heart, the wretched depravity of his very nature, until he is made to cry out in bitterness of spirit, "O wretched man that I am! who shall deliver me from the body of this death?" But straight is the path for his feet. His heaven draws near, and Jesus is revealed as the Lamb of God, which taketh away the sin of the world. But he is just as much that person's Savior as the sins he is saved from are his own personal sins. He is still alone with his God, though he sees his glory now shining in the face of Jesus Christ. His night of mourning is past, and his morning of joy is come; for his light is come, and the glory of the Lord has risen upon him. So at rest does he feel, so assured of the removal of his sins far from him, that in his childish simplicity he imagines that he is made over new, soul and body, and that sin is at an end so far as he is concerned; but he is soon undeceived, for he finds that law of which the apostle speaks, that when he would do good, evil is present with him. In a word, he finds that whatever the change may be in his case, his vile nature remains the same; and instead of having experienced the redemption from sin which he fondly hoped, he has received a good hope through grace of that redemption. He has received the earnest, and not

the consummation. In his flesh there dwells no good thing; but he has a hope that though this earthly house of his tabernacle were dissolved, he has a building of God, a house not made with hands, eternal in the heavens.

We trust, dear brethren, that we have given an outline of the story of redemption, as known in the experience of the Lord's dear people. In substance it is the same in every one of them, though there may be much variety in detail; for all have the same Teacher, and are all taught the same thing, and are commanded to speak the same thing, which they certainly could not do had they not learned the same thing. Here we find a people whom God has put together. Hear his word, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold." Again, we read, "What therefore God hath joined together, let not man put asunder." They are put together because Christ is in them all. "He that hath the Son hath life; and he that hath not the Son of God hath not life." They are one in him, one body, baptized into one Spirit. All this is manifest in the saints by their being drawn together by cords stronger than those of a man, by the operation and power of that love shed abroad in their hearts by the Holy Ghost, that love of which they are born; for "every one that loveth is born of God," for "God is love," says the inspired John, in substance. When the apostle speaks of endeavoring to keep the unity of the Spirit in the bond of peace, he is stating a truth deeply engraven upon the heart of every true child of our God. Now, brethren, whence come divisions among the saints? They certainly cannot come from the teachings of Christ in them, for in and through him they are put together, and Christ cannot be divided. Herein also is the basis of fellowship, that term by which we express union one with another. There certainly can be no diversity here. But there is an enemy in the camp—a watchful, cunning, malicious enemy, to worry and annoy, and, if it were possible, to destroy. That enemy is the flesh; that heart which is "deceitful above all things, and desperately wicked; who can know it?" that carnal mind, which is "enmity against God; it is not subject to the law of God, neither indeed can be." This enemy we worship by nature, and exalt above everything else in earth or heaven; and even now, as self, he intrudes into those things which he ought not, striving in every cunning, deceitful way to exalt himself in the place of God, and so far prevails sometimes as to make us think that we manifest great zeal for the truth and the cause of God, when in reality we are blindly following this false and lying god. But thanks be to God, he has an effectual remedy for this evil. A fire

is kindled in Zion and a furnace in Jerusalem; and down into the fiery furnace must we go. It is a fearful remedy. "It is a fearful thing to fall into the hands of the living God," "for our God is a consuming fire." Then and there only are the works of the flesh burned up. That mountain of conceit and pride and vain-glory is consumed in a moment, and we sit amongst the ashes of our own folly, and drink the bitter cup of sorrow and humiliation to the dregs. What an experience of anguish and self-abasement! The very worms of the dust are more worthy of consideration than we. But what heavenly fruit does such personal experience bear! Christ and his beauty shine out, giving light and joy to all around. Self is laid low, Christ is exalted, confidence in our wisdom and knowledge is destroyed, and, like "little children," we receive and enter into the kingdom of God. It is only through such an experience that we can feel real compassion for those who are out of the way; for right here in this humiliation is felt the power of the intercession, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The nearer we live to God, the more firmly we are established in the truth, the more fully the doctrine of God our Savior is revealed unto us, the less confidence we have in ourselves, and the more we have in our brethren. When the apostle says, "Let each esteem others better than himself," he gives utterance to a truth fixed deeply in the feelings of every true and tried child of God; for he feels that he knows that every one is better, wiser and more worthy than himself. This humility is not voluntary, and it brings him near to Jesus. What an accursed spirit that is which seeks to exalt its possessor above his brethren! Your hearts, dear brethren, revolt against it, and you grieve for its possessor.

What we have written hitherto refers only to those who are subjects of God's grace; but the apostle speaks of evil men coming into the visible church for some selfish reason, and sooner or later they cause trouble. Having a show of godliness, and with a form of words, they deceive the church. As the individual saint is tried, that every false and lying spirit may be manifest; so the church is tried, that those which are approved may be manifest, and those which are not approved may be brought to the light. As a foreign substance in our natural bodies may lie dormant for awhile, but sooner or later its presence is betrayed by the operations of life going on about it, and trouble and unrest, pain and disease, are the consequence of its presence in the body; so those self-seeking "wolves in sheep's clothing" may for awhile cause no great trouble, but when the fires of persecution and tribulation come upon the church for the trial

of faith, the true character of those is brought to the light. Their methods are as various as the cunning of the master whom they serve. But from whatever source divisions and dissensions may come, the apostle commands us to mark and avoid those who cause them. The spirit of Christ gathers, and those who are led by it are found "endeavoring to keep the unity of the Spirit in the bond of peace." Divisions come from the lusts of the flesh, pride, conceit, vainglory, and a host of accursed spirits from the bottomless pit of our own vile natures. Unity and peace come from above, like the dew of Hermon descending upon the mountains of Zion; and if we seek those things which are above, we certainly will seek those things which make for peace.

We have outlined a few simple but fundamental truths upon which our fellowship is based, and which are the ground of our hope. We believe that we hold the same doctrine and contend for the same faith in all its glorious fullness which we have held since our organization, and which the old faithful servants of God have contended for in the years that are past. Our sentiments and views of truth have undergone no change. What we have published hitherto in our letters and Minutes we still adhere to; nor do we desire any change, only that we may grow more and more in grace, and in the knowledge of our Lord and Savior Jesus Christ; that we may be more fruitful in the word, having our understandings enlightened and our hearts enlarged with the love of God and of our brethren; that we may have patience and forbearance with each other, not making a brother an offender for a word, not striving about words to no profit, but exercising charity, while we realize our own ignorance and need of charity and forbearance. May the God of heaven put us, with all who fear his name, together as the flock of Bozrah, or tribulation, for it seems there is no other way; and like the good shepherd, may he feed and keep us, and preserve us unto his everlasting kingdom.

We desire to be ever grateful to the Giver of all good for the many blessings that are ever bestowed upon us, feeling that we are in his hands as the clay in the hands of the potter; and let us rejoice that he who keeps Israel neither slumbers nor sleeps, as we are brought more and more to realize the truth of the language of the psalmist, "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."

Our next annual meeting is appointed to be held, by divine permission, with the Frying Pan Church, Fairfax Co., Va., to begin on Wednesday before the third Sunday in August, 1890, at which time and place we hope to greet your messengers and receive your messages of love and expressions of fellowship.

J. N. BADGER, Mod.  
G. G. GALLEHER, Clerk.

# OBITUARY NOTICES.

My wife, **Emma C. Rittenhouse**, died July 22d, 1889, of consumption, aged thirty-two years.

She was the daughter of Deacon Alex. Frazier, of Bryn Zion Church, Kent Co., Del. Her mother died when she was quite young; her father is still living. We were married Dec. 19th, 1881. She was baptized on the first Sunday in February, 1883, I following her one month afterward. We were baptized by Elder J. L. Staton, uniting with the church at Welch Tract. She joined the Presbyterians in her early experience, but was never at home there. A sermon by Elder Chick at Bryn Zion finally decided the matter for her. Afterward, Elder Vanmeter's sermon at the same place, on the great and strong cedars, and the tender little plants that needed to be watered and cared for, gave her renewed strength. She followed him to the Delaware River Association, expecting to be thus fed all the time, but had to go many days on the strength of the food (1 Kings xix. 8) she had received. So it seems throughout her religious life that she had very bright times, followed by weeks of gloom. As her strength failed, earthly relationships grew dim, the love of the brethren and sisters in Christ grew stronger, and she said she could talk to them of her life, her death and her hope, and they could understand her. What a blessed assurance our Father has given us that we are all taught by the same Spirit!

Elder J. L. Staton preached at her funeral at Bryn Zion, testifying to that same mutual understanding that she had spoken of, although he had not known of her words to me.

A. E. RITTENHOUSE.  
STATE ROAD, Del., Aug. 26, 1889.

BROTHER **John H. Sawin**, whose death occurred on the 17th of July in a very distressing manner, was about thirty-six years of age. He was also a member of Little Bethel Church, near Loxa, having been baptized in the fellowship of the Bethel Church, Johnson Co., Ind., about the year 1875. Obtaining a letter of dismission from that church, he with his wife united with the above mentioned church several years since, where he lived a blameless life until his earthly career ended, which was so sudden and unexpected. He only survived about the space of three hours after receiving the injuries that took him off. He was fully conscious until the last expiring breath. No word of complaint or murmur came from his lips. The faith and confidence he had in the blood and righteousness of the Redeemer in life gave him a joyous escort through the valley of the shadow of death. The following clipping is from the Charleston (Ill.) Herald:

"On Saturday evening last we were painfully shocked by the news of Mr. John Sawin's sudden death, caused by the giving way of a bridge south of the Burgner residence, and which precipitated himself, the engine, separator and horses to the bottom of the stream. The funeral took place Sunday afternoon at three o'clock. Before starting to the cemetery at Bethel Church, some three miles distant, Elder J. G. Sawin made as well-timed and appropriate remarks as we have ever listened to on an occasion of the kind, and also read from one of Paul's epistles words most suitable and consoling to the friends of the deceased. Elder Eli Ashbrook followed with an earnest and touching prayer."

May God bless the widow and the orphaned daughter with a full share of grace to help in time of need, and sanctify their affliction to their good.

Your brother in hope,

J. G. SAWIN.

LOXA, Ill., Aug. 15, 1889.

**Mrs. D. W. Parsons** was born June 14th, 1819, in the town of Broome, Schoharie Co., N. Y., and was the daughter of the

late Avery Cole. She, like all of Adam's race, was born a sinner; but God, who quickeneth the dead and raiseth up whom he will, sent arrows of conviction to her heart, and she sought mortal help in vain. But the God of all grace at length gave her peace in believing in Jesus as her atoning Savior. At the age of nineteen years she offered herself to the Primitive Baptists in Broome, and continued with that people during her stay on earth. She was married to D. W. Parsons Sept. 15th, 1847, living with her husband forty-one years. She was the mother of five children, of whom three are living, two sons and one daughter. She was an affectionate mother, a dutiful and kind wife, loved and esteemed by her family, friends and brethren. She died in hope on the 28th of April, 1889. A discourse was preached at the house by Elder James Miller, concerning the saints' inheritance. She was interred in the Stamford Cemetery, to await the call of the Son of God to arise to immortality.

"When ghastly death appears in view,  
Christ's presence shall our fears subdue;  
He comes to set thy spirit free,  
And as thy days thy strength shall be."

D. W. PARSONS.

SOUTH GILBOA, N. Y.

OUR beloved brother, **F. M. Cole**, departed this life August 11th, 1889, aged fifty-five years, eleven months and twenty-nine days.

His disease was so complicated that it is hard to tell what it was that took him away. He had been frail for several years, and was confined to the house ten months, and most of the time to his bed. He leaves a dear wife and five dutiful children, with the church, to mourn their loss, but not as those who have no hope, for we believe that our loss is his eternal gain. May his dear family be reconciled to the dealings of the good Lord with them. May he be a husband to the widow and a father to the children, and may they say in their hearts, "Thy will be done in all things," realizing that God is too wise to err, and too good to be unkind.

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd.

"God in his wisdom has recalled  
The boon his love had given;  
And though the body molders here,  
The soul is safe in heaven."

JAMES A. COX.

MOUNTSVILLE, Va.

**S. Timmerman, Sr.**, was born in South Carolina in 1825, and moved with his mother to Georgia when quite young, living there the remainder of his life, which ended May 26th, 1889. His age was sixty-four years and six months. He was married when about twenty-one years of age, and raised ten children, all of whom are living and highly respected. He professed religion and joined the Primitive Baptist Church, and lived a consistent and worthy member for about twenty years. He was industrious and economical, yet immensely liberal. When the poor came to him in need of anything they were supplied. He rose steadily from comparative obscurity to considerable notoriety, but he was remarkably reticent. His home was a home for the preachers, and they were always welcomed there and made happy. He was taken sick on Sunday morning, and lived until the next Sunday, suffering severely. His affection was inflammation of the bladder. He leaves a mother, wife, ten children, and many relatives and friends, with the churches, to mourn their loss.

His life was truly noble, sublime and pure.

HIS SON.

**Mrs. Evaline C. Griffis** died August 1st, 1889, of pneumonia, at the residence of her son, N. C. Griffis, at Ludington, Mason Co., Mich., aged seventy-four years, five months and eighteen days.

She had been failing slowly since her first attack, four years ago, having had the third attack last spring. She passed away so quietly that we scarcely knew when her spirit left her. Her only request, made some time before her death, was that she be buried in our cemetery here, as plainly as possible; which request was complied with. Her casket was covered with flowers, contributed by loving neighbors, it being impossible for any of our friends to reach here in time for the funeral. She lived a life devoted to her God, family and friends, and has gone to her reward. Not being able to attend any meetings of her church, she prized her paper (the SIGNS OF THE TIMES) very highly, and found much comfort in its reading.

N. C. GRIFFIS.

LUDINGTON, Mich., Aug. 22, 1889.

# YEARLY MEETINGS.

THE yearly meeting at Indiantown, near Powellville, Wicomico Co., Md., if nothing prevents, will commence on Wednesday after the first Sunday in October (9th), and continue two days. A general invitation is extended to all who have it in their hearts and minds to attend for the truth's sake. Should any come by public conveyance they will be met at Pittsville on Tuesday, the 8th. Those wishing to attend would do well to drop a line to L. A. Hall, Powellville, Wicomico Co., Md.

THE annual meeting with the church at Cow Marsh, Kent Co., Del., is appointed for the fourth Sunday in September, Saturday and Monday included. Saturday meeting at 2 p. m. The morning trains on the Delaware R. R. meet at Woodside about 10:40 a. m. from the north and south. These trains will be met to convey visiting friends to places of entertainment. We hope to see a goodly number of brethren, sisters and friends, who will think it worth while to come and share the privileges of the interview with us.

J. B. MEREDITH, Clerk.

THE Old School Baptist Church of Columbia, Jackson Co., Mich., will hold her yearly or two days meeting on the first Saturday and Sunday in October, commencing at 10 o'clock a. m. Those who come from the southeast will come to Toledo, and from there to Napoleon. Those from the north and west will come to Napoleon. Those from the southwest will come to Woodstock. Be at these stations on Friday, and you will find teams to convey you to the meeting. All lovers of the truth are cordially invited to meet with us.

WM. L. BROWN, Clerk.

A YEARLY meeting will be held, if the Lord will, with the Thompson Church, Putnam Co., Ohio, on the fourth Sunday in September and Saturday before (21st and 22d), 1889, to begin at 10 o'clock a. m. each day. All lovers of the truth are cordially invited, especially ministering brethren of our faith and order.

We wish not to deceive any. The Mad River Association, which was very small (three churches), has disbanded. We are divided, one against two, and two against one; but we wish all to come and see for themselves. We beg most solemnly your presence at this meeting.

Those coming by rail will come to Columbus Grove, on the D. & M. R. R., which is six miles from the place of the meeting, and inquire for Dr. Morris.

DAVID SEITZ, Church Clerk.



## ASSOCIATIONAL.

THE First Regular or Old School Baptist Association called Kansas will be held, if the Lord will, with the Little Hope Church, some two miles north of Tonganoxie, Leavenworth Co., Kansas, commencing at 10 o'clock on Friday before the last Saturday in September, 1889, and continuing three days.

Those coming by rail will come to Tonganoxie, where they will be met and conveyed to the place of meeting. Those coming by private conveyance will call on Elder John A. Peters, two and a half miles northeast of the place of meeting, C. C. Mendenhall, one and a half miles west of the place of meeting, or Ira Huffman, two miles west of Tonganoxie. All lovers of the truth are invited.

W. F. JONES, Mod.

THE 124th annual session of the Kehukee Association will be held, if the Lord will, with the church at Conoho, six miles northwest of Hamilton, Martin Co., N. C., beginning on Saturday before the first Sunday in October, 1889, and continuing three days.

Visitors by public conveyance should come on Friday, Oct. 4th, either to Hamilton, by the Narrow Gauge R. R. from Tarborough, or to Goose Nest (only a few hundred yards from Conoho meeting-house), which can be reached in an hour or two from Tarborough, either by the Narrow Gauge R. R. or by the Williams-ton & Tarborough and the Scotland Neck & Greenville Railroads; or Goose Nest can be reached from Weldon by the Scotland Neck & Greenville R. R. Ministering brethren of the same faith and order, and our members and friends in general, are cordially invited to attend.

S. HASSELL, Mod.

THE New Hope Association of Primitive Baptists will meet, if the Lord will, with the church at Pleasant Grove, Johnson Co., Ark., on Saturday before the fourth Sunday in September, 1889.

Pleasant Grove is situated five miles north of Coal Hill, on the Coal Hill & Kingston R. R. Coal Hill is on the Little Rock & Ft. Smith R. R. Parties coming by rail should take the train to arrive at Coal Hill on Friday. I presume that if brethren desiring to come would write to A. N. Primm or J. M. Primm, they would be met with conveyance on Friday.

Brethren everywhere are invited to visit us.

C. W. ANDERSON, Clerk.

THE Juniata Association of Primitive Baptists will convene, the Lord willing, with the Providence Church, in Bedford Co., Pa., Oct. 4th, 5th and 6th, 1889.

Those coming by rail will come on the Baltimore & Ohio R. R. to Cumberland, and from there to Bedford, where they will be met on Thursday, the 3d. Any wishing to write will address P. M. McClellan or George McClellan, Rainsburgh, Bedford Co., Pa. A cordial invitation is extended to all of like precious faith to meet with us, and especially ministering brethren.

AHIMAAZ MELLOTT.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the church at Gilboa, Schoharie Co., N. Y., on the third Wednesday and Thursday in September (18th and 19th), 1889. We cordially invite ministers, brethren and sisters of our faith, and friends, to meet with us.

Those coming on the cars will stop at Grand Gorge, where they will be met on Tuesday previous at the noon and evening trains. There is a public conveyance which leaves Grand Gorge at noon each day and stops at Gilboa.

D. S. ELLIOTT.

THE next annual meeting of the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will be held, the Lord willing, with Unity Church, Platte Co., Mo., Oct. 4th, 5th and 6th, 1889. All who desire to attend are cordially invited.

Those who come by way of Kansas City should get there so as to take the train on the Kansas City, St. Joseph & Council Bluffs R. R., which leaves there at 4:25 p. m., go to Beverly, there take train on the Rock Island R. R., which passes at 6 p. m., and go to Platte City and Tracy, where they will find accommodations. Those who come by way of St. Joseph will take the train on the Kansas City, St. Joseph & Council Bluffs R. R. which leaves St. Joseph at 2:25 p. m., arriving at Weston at 3:41 p. m., where they will stop off and find accommodations. There is a train leaving St. Joseph at 6:05 p. m., and arriving at Weston at 7:26 p. m., which those who fail to get the first-named train may take. There is also a train leaving Kansas City at 11:15 a. m., which any whom it suits may take and go to Weston, arriving there at 12:18 p. m. Come on Thursday, the 3d, on all these trains. Those coming from the north and east on the Rock Island R. R. will come to Platte City and Tracy on Thursday evening. At Tracy inquire for I. W. Magee. At Weston inquire for E. C. Smith or Dan Kitchen.

R. M. THOMAS.

THE ninth session of the Pilgrims' Rest Old School Baptist Association will meet, if the Lord will, with Gilead Church, to be held at Section School-House, Coffee Co., Kansas, to commence on Friday before the second Sunday in October, 1889. Those coming from the east will come on the Southern Kansas R. R. to Ottawa, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming from the north and south will come on the K. & D. R. R. to Waverly, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming by private conveyance will come six miles west and one mile south of Waverly, and inquire for brother T. J. Jones. Those coming by rail on Friday will be in time for the association.

WM. L. HALL, Clerk.

## APPOINTMENTS.

PLEASE publish the following appointments in the SIGNS:

For Little Flock, Ky., Aug. 23d and 24th; Elk Lick, 27th and 28th; Aug. 29th to Sept. 1st inclusive, at Turner's Station and Sulphur Fork, as the brethren may arrange; at Pleasantville, with Mount Pleasant Church, 2d; Bethel, 4th; Mount Pleasant Association, with the Elk Hill Church, 6th, 7th and 8th; Mount Sterling, 11th; Licking Association, with Mount Carmel Church, 13th, 14th and 15th; with Mount Gilead Church, at May's Lick, 17th and 18th.

A. B. FRANCIS.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

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NO. 38.

## CORRESPONDENCE.

LOUVALE, Ga., Aug. 21, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I am in receipt of a letter from a friend and reader of the SIGNS in Canada, who requests my views on a certain part of the Scriptures, asking about the expression in the last written article by me in the SIGNS, the mother of Zebedee's children asking that her two sons might sit one on the right and the other on the left hand in his kingdom.—Matt. xx. 20, 21. I suppose the mother had the common idea of a king, and those whom the king chose to sit with him about his throne; and she thought she would speak for the position of her two sons to occupy in the kingdom of Jesus. Of course we do not know what the woman thought, but we know that even the apostles, who were better instructed, did not understand the nature of the kingdom of Christ; and when Jesus spoke of the deicide he would accomplish at Jerusalem Peter said, "Far be it from thee." The Lord rebuked Peter, and said, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those things that be of men."—Matt. xvi. 23.

Although the same rebuke was not given the mother of Zebedee's children, one equally important was measured to her. "It shall be given to them for whom it is prepared." This question had been settled in the past ages before, and had been prophesied of, that a king should reign in righteousness, and princes should rule in judgment; and her two sons had already been elected of God to fill the position that God had appointed them to in time. John, the beloved disciple, leaned upon the bosom of the Master, and James was to live with the Master, and be an eye witness of his majesty, and to be with him in the holy mount, and then to write such an epistle as he did, which so clearly illustrates the spirit and doctrine of the grand sermon on the mount. It is true that the Lord does better by us, and more for us, than we ask, or that we are in any sense worthy to receive. So he did by the sons of Zebedee. Whether it referred to the temporal kingdom or the kingdom in glory, I think it was the temporal kingdom, and that she only looked to this as the Jews generally did, thinking he would reign as Cæsar. It teaches us an important lesson, and I am of the belief that we may all profit thereby.

"The kingdom of heaven," "the kingdom of God," "the kingdom" and "my kingdom," are frequent expressions used in the Scriptures. There is a mystery in the kingdom that is known only to the heirs of the kingdom. "To you it is given to know the mysteries of the kingdom;" but to them that were without Jesus speaks in parables; that seeing they may see and not perceive, and in hearing they may hear and not understand; lest at any time they should be converted, and he should heal them.—Matt. xiii. 10-15. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." I often think of the kingdom in its mystical nature. It is not embraced in the wisdom of men, but in the power of God. It is also called the wisdom of God. Paul said, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to 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."—1 Cor. ii. 6-8. The disciples on one occasion asked the Lord if they should not command fire to come down and destroy his enemies, as Elijah did. But he rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." There was also a strife among them which one should be the greatest; and he said, "The kings of the Gentiles exercise lordship over them." "But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."—Luke xxii. 25, 26. The ability to enjoy and realize the nature and glory of this kingdom is from above. "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. The grand mystery of this life principle, enabling us to see and appreciate the kingdom of Christ, is hidden in the wisdom of God, and can only be understood on the principle of faith and revelation. It is true that the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which

God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. Then if we know in part concerning this grand mystery, we know it only by faith and the revelation of the Spirit of God. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."—Matt. xi. 25, 26. This glorious life principle is the precious substance of the kingdom of Christ Jesus. This is one of the peculiar marks of God's people, which distinguishes them from all other people who dwell on the earth—two lives; one by transmission from Adam, and one by regeneration from Christ. Paul could truly say, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

I take pleasure in calling attention to the work of brother J. H. Oliphant on regeneration; and those who would wish to read a very instructive treatise on the subject would do well to obtain it and read it, as it tends to satisfy the mind on many points; and those brethren who have a weak mind as to what the written word and preaching is for, would do well to read it and note carefully the handling of the word of God, not deceitfully, but by manifestation of the truth commending himself to every man's conscience in the sight of God. I wish it had a wide circulation among the saints of God. I am satisfied, however, that all the study from without will not let us into the merits of this glorious kingdom; but that anointing which teacheth you all things is the only true principle by which we shall arrive at a true knowledge of the glorious kingdom of God. It is the gift of God, eternal life, through or by which we understand the things that are freely given us of God. I have found that when brethren who have been instructed in the things of the kingdom testify, their testimony confirms those who have the witness in them that these things are so. They knew it before, but they did not know they knew it, until they heard it by the authority of God spoken in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual. Jesus is the

subject, and he is the object. He is the Alpha and the Omega, the first and the last, the beginning and the end, the hidden wisdom of God, which he ordained before the world unto our glory. We know that he is the Christ of God. He is the promise of God. He is all in all, and over all, God blessed forever. Amen. He is the Morning Star, the Tree of Life, the Ancient of Days, the Vine, the Redeemer, the Messiah, Immanuel, the Mighty God, the Everlasting Father, the Prince of Peace. Zechariah says he shall be a Priest upon his throne. These things are all true, and more besides. Even all these figures fail to express the fullness and grace which was in him. John testifies that "the law was given by Moses; but grace and truth came by Jesus Christ." "And of his fullness have all we received, and grace for grace." It takes grace to sustain and feed grace; and it never tells us that we have received grace for works, for they do not mix at all; but "grace for grace." For we are saved by grace, through faith, and that not of ourselves, it is the gift of God. Not of works, lest any man should boast. We believe all such boasting is vain delusion, put upon the market by those workmongers who glory in their shame, who mind earthly things, sensual, not having the Spirit. This doctrine of the kingdom is the true doctrine, which Jesus said his heirs, who shall come to him, should know of. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." "All thy children shall be taught of the Lord; and great shall be the peace of thy children." "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest [not put you to work]. 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.

We might ask, How could Moses write out the account of the creation of God as he did? We answer, By revelation. For God can as easily unfold the past as he can the future; and there is no more mystery in God showing him what had taken place, than there was in his showing the prophets what would take place in the future. Daniel certainly wrote

beforehand what would come to pass, as accurately as Moses did what had transpired years before. How did Peter, James and John know what Jesus was praying about when they were asleep? How did Luke know what Agrippa and others said in the ante-room? We answer, By revelation. For this is the only principle by which we are assured of the deep and mystical things of the kingdom of God; and upon this principle can we say, as did Peter, "We believe and are sure that thou art the Christ, the Son of the living God." The great Teacher said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father." So we see we can only understand spiritual things by the mind of the Spirit, and not by the faculties of the carnal mind, which is enmity against God, not subject to his law, neither indeed can be. So then those that are in the flesh cannot please God; but in the Spirit only can we worship God in spirit and in truth; for he seeketh such only to worship him. When we come into this kingdom we are assured that it is alone the work of God that we believe on him that sent Christ; for there is no possible work of the creature that can produce such amazing results as came to us by the new birth. People often imagine that the new birth is something that they bring about, and are like the Irishman who was asked if he was born in Dublin. He answered that he was not born immediately in the city, but was born just outside the city, but could have been born in the city if he had preferred it. So do vain Arminians profess to control the new birth. It is often the case with them as with the colored man who said, when he saw the new converts go back into the world again, "Ah, boss, you all born them too soon; born'd them too soon, boss." When they "born them" it is always too soon. It is the height of presumption, and folly wrought in Babylon, and mockery against the work of God; and, Sarah-like, it can only produce Ishmaelites to mock Isaac, the son of promise, the heaven-born child of God. The birth of Isaac truly represents the birth of the children of God. When nature was exhausted, and too old and weak to bring forth, Isaac was born. So it is when all the experiments and efforts of men fail, and they become exhausted, then the child is born an heir of heaven, and born from above, by the promise of him who sware by himself, saying, "Surely blessing I will bless thee, and multiplying I will multiply thee."

I submit the above for the consideration of the friend and reader of the SIGNS in Canada, and hope it may be of some benefit to him. I have written as the thoughts occurred to me, and know that it has been in a scattering way. My thoughts have not been as connected as at some other times, but I trust the heirs of the kingdom will understand me; and to those who are not

heirs it will be of little interest in any way. The brethren will make due allowance for all my weaknesses, and throw the mantle of charity over my imperfections. Grace, mercy and peace be with you all, and the love of God dwell richly in your hearts, is my humble desire, for the dear Redeemer's sake.

Yours in hope,

W. LIVELY.

LONOKE, Ark., Aug. 27, 1889.

BRETHREN BEEBE:—About two weeks since my brother and myself withdrew from the Missionary Baptist Church here, and united with the Primitive or Old School Baptists at Wattensaw, about seven miles from this place. Ever since then I have felt that I ought to write you a few lines, which you can publish if you think them worthy. I pray God that they may be instrumental in his hand to the comforting of some of his little ones now tabernacling in clay.

In the fall of 1887 I was by the power of God's Spirit made to see myself as a sinner condemned to everlasting death by the righteous Judge of all the earth; and then, glory be to his name, I was by the same power pointed to "the Rock that is higher than I." I was made to feel that my sins were all obliterated by the blood of the Lamb slain for the sins of his people, all that the Father had given him. I did not "get religion," but, thank God, religion got me, and I can feelingly say with the poet,

"Jesus sought me when a stranger,  
Wandering from the fold of God," &c.

After my conversion, thinking it was my duty to unite with some body of christians, I joined the Missionary Baptist Church at Lonoke. I did not then trouble myself much about doctrinal subjects, being like a babe, satisfied with the milk of the gospel. But after some time God in his mercy created in me a spiritual hungering for the "strong meat" of the word. I found I was in the wrong place, and that the doctrine generally preached among that denomination could not be reconciled with the Bible. In May last I attended divine services at Wattensaw for the first time; and after hearing Elder William Garner proclaim the omnipotence of God and the "unsearchable riches of Christ," I felt that I had truly been to the banqueting-house of the Lord, that his banner over me was love, and that I had partaken of a feast of fat things full of marrow, wines on the lees well refined.—Isa. xxv. 6. The sweet recollection of that day, methinks, will be always fresh in my memory. While thinking of it, I felt like crying out with brother Paul 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!" Also with the prophet Micah, "Who is a God like unto thee?"—Micah vii. 18. I have been attending services at

Wattensaw every month since that blessed occasion. About two weeks ago the church extended an arm to Lonoke, for the purpose of receiving members, when my brother and myself joined, as I have already stated. If in time God shall see fit to make us strong enough, we want to organize a Primitive Baptist Church at Lonoke. I ask the prayers of Zion's sons and daughters in the matter, that if it be his will, the little one may become a thousand, and the small one a great nation.—Isa. lx. 22. May we at all times be fully resigned to the will of God in this and in everything else. May our heavenly Father

"Give grace to say, from sun to sun,  
Whate'er betide, Thy will be done."

May we realize what our Lord hath said, "Not by might, nor by power; but by my spirit."—Zech. iv. 6. If at any time we are despondent in regard to Zion's cause, may the Holy Spirit bring the Savior's words to our minds, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

We are taking the SIGNS OF THE TIMES, and consider it a great blessing to Israel's weary pilgrims, and very beneficial as a medium through which they can tell each other what great things the Lord hath done for them.

In thinking of Jesus, our Surety and Friend,  
Our anthems of praise let us, pilgrims,  
now blend;

In meek adoration our voices shall swell  
To him who hath loved us and saved us  
from hell.

Gave us joy for our sadness, changed  
night into day;

Drew our wandering feet from the deep  
miry clay;

On the Rock of salvation we now firmly  
stand,

Placed there by his righteous, omni-  
potent hand.

When a poor soul is placed by the Lord  
on that Rock,

He can never be moved by the mightiest  
shock;

Though devils may rage, he will still  
hold his place,

Sustained by God's changeless and al-  
mighty grace.

The hosts of the evil one all may conspire  
In their deadliest hatred and venomous  
ire;

Though their councils they hold in the  
low depths of hell,

Preserved in Christ Jesus the saints  
safely dwell.

Then ye who are filled with God's heav-  
enly love,

Who feel you are born of the Spirit  
above,

To him who hath saved you meek praises  
now bring,

And crown him triumphant, your Lord  
and your King.

"His love, how wonderful!  
How matchless, full and free!

Beyond all comprehension is  
That love which rescued me."

But I must close, lest I infringe  
too much on your valuable space. I

pray that God may long use you as  
instruments in his hand for the pro-

mulgation of the Bible doctrine of  
his predestinating, electing and jus-

tifying love. I ask the prayers of  
the Israel of God, that my faith

waver not, but that I may endure  
steadfast until the end, holding fast  
the form of sound doctrine. May  
we always realize with the poet that

"There is a place where spirits blend,  
Where friend holds fellowship with  
friend;  
Though sundered far, by faith we meet  
Around one common mercy-seat."

After a few more years shall roll we  
shall be called to the blessed abode  
of the saints, where pain and sorrow  
enter not, but where all is peace and  
happiness. There faith shall be  
swallowed up in glorious sight, and  
we shall join the hosts that have  
gone before in singing "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 whom be glory  
and dominion forever. Amen."

May the grace of God the Father,  
Son and Holy Ghost abide with you  
and all the Israel of God, both now  
and forevermore, is the prayer of  
yours in gospel bonds,

BENJAMIN COX.

SIX MILE, Ill., Feb. 24, 1889.

DEAR BRETHREN IN THE LORD:  
—If one so unworthy may claim such  
a relationship with those we look  
upon as being so much our superiors.  
How often in my weakness I am  
made to fear I have never known  
anything, in a spiritual sense. The  
Missionary Baptists are holding a  
protracted meeting in our town at  
this time, and I doubt if all the pro-  
phets of Baal could excel them. But  
there is one thing I do know,  
that if this is the way religion is ob-  
tained, I know I know nothing about  
it. It seems to me oftentimes that if  
I have any hope at all, it is so small  
that I can hardly call it a hope. But  
when the good old SIGNS comes  
laden with such blessed, consoling  
and cheering communications, and  
tells my feelings so much better than  
I can tell them myself, it encourages  
me so that I cannot throw the little  
morsel away.

Dear brethren, I thought when  
I began this scribble that I would  
try in my awkward way to tell the  
dear brethren and sisters some of my  
travels, and let them tell me if there  
is any christian experience in it; for  
I think they are better judges than I  
am. If I were to go back to the com-  
mencement of my troubles it would  
make a volume. I will say right here  
that I expect I am one of the worst  
cripples you ever saw. I have not  
been able to do one hour's work for  
over twelve years, and about five years  
of that time I have not been able to  
feed myself. It would not be worth  
my while to try to tell the suffering  
I have endured; but God has enabled  
me to live through it all. I think  
my case is a very strong proof of  
human weakness and total depravity.  
I am physically as helpless as a  
dead man, and feel that I am just as  
dependent upon God for everything,  
as I am on my precious companion  
for every mouthful I eat. How can  
a poor worm boast that it is in human  
power to obtain religion at any time?



And yet men will get up in the pulpit and call upon men and women to do that which is as impossible for them to do as it would be to make a world.

I have no recollection of the time of my first thought in regard to my lost, helpless, wretched and undone situation; but as long as memory serves me I never will forget the time and place where I trust I was relieved of my burden of guilt and condemnation. I hoped my trials and conflicts were over; but alas! how sadly mistaken I was. This was in the spring of 1857. I was plowing corn, and it did seem to me that I was the most wretched and most miserable being on earth. It seemed to me I was so heart-sick that I could bear no more. It seemed that my burden was too intolerable for me to bear. I thought I surely would sink to rise no more. But praise to the Almighty God, at a moment quite unexpected to me it was gone; and, strange as it may appear, I never have been able to get it back, that I might know when and how it went. I have been hobbling along in doubts and fears ever since. But there is one thing that I have not even a shadow of doubt about, and that is that God will save every one of his people with an everlasting salvation. But the great question is, Am I one? It does seem to me that a christian would not have such wicked and despicable thoughts as I sometimes have; and, dearly beloved ones, if it were not for the glorious promises I would despair. Before I joined the church I often went to meeting praying that if it was right for me to join that I might in some way be certain of it. What anguish of soul I have endured! I fear I will make this scribble too long, but I want to tell you what I prayed before I joined the church. I did not want to bring a reproach upon the cause, and I wanted a stronger evidence than I ever had had, if it took everything I possessed on earth but my life. I had seen so much trouble that I wanted to live long enough to discharge that duty.

In the spring of 1868 I lost everything, my wife and two children, and every dollar's worth of property I possessed, and I was worth at that time about four thousand dollars. But it seemed like I wanted still something else. However, with all my doubts, I went to the church, and it seemed I had nothing much to tell. I thought they were so anxious for a member that they took me. I was not satisfied with what I told the church, although I enjoyed myself much better than I had for fifteen years, that being the time from which I received a hope until I joined the church. But my troubles were not at an end yet. The brethren thought I must preach, and it seemed to me impossible that such an ignorant being as I was, and one that had been so desperately wicked, should stand up to be mouth for God. Notwithstanding, at times I had a desire

to talk, yet a sense of my unworthiness, my ignorance and my nothingness always drowned me. The very name of preacher always seemed unbecoming to me. If I ever did try to pray, it was to know if it was my duty to preach; and if it was, and I did not try, that he might convince me, even if he struck me down on a bed of affliction.

Beloved brethren and sisters, please tell me what you think of my case. I am in reasonable health, but helpless as a man can be, as to getting up, turning over, or helping myself, any more than a babe an hour old. If the dear editors should think this poor scribble worth printing, and it will not crowd out something better, it is my sincere desire that some brother or sister would tell me whether they believe God would answer such a prayer; and if I have said anything unbecoming a child of God I want you to say so, and I will thank you for it. John says, "We know that we have passed from death unto life, because we love the brethren." Now I know I love the Baptists better than any other people on earth. But the trouble with me is, do I love them as one christian should love another? O, brethren, I am poor and weak, and oftentimes fear I am so blind that I have caught at the shadow and missed the substance. I am several miles away from the church where my membership is, and it is seldom I ever hear any preaching. I am completely surrounded with Methodists, Campbellites and Adventists. They treat me friendly, but say, "O that horrible doctrine of predestination and election."

Dear brethren editors, since I have been reading the SIGNS I find that our beloved brethren Hassell have written a very large Church History, and by so doing it has involved a considerable debt; and I see there are contributions sent in from all quarters, and some buy books to help pay the debt. Although I am entirely unable to work, yet I want to cast in my mite; and if I never read the book myself, I want to leave it to my children. I do hope the brethren will lift the burden. You will find inclosed two dollars to pay for one copy of the Church History. I wish I could send more.

Do just as you please with this; but I want the brethren and sisters everywhere to pray for me in my great affliction, that God may raise me up.

I remain your poor, unworthy brother,

JAMES CRASK.

RUSHMORE, Ohio, Aug. 20, 1889.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—It has been impressed upon my mind for some time to write to the readers of the SIGNS, and to the household of faith; but realizing my own weakness and inability to comfort the dear saints of God, and for fear of occupying space that otherwise would be filled with communications from Elders

Purington, Durand, Chick, Lively, and a host of others, I have deferred till now; and I may never send this.

Dear brethren, I think I see a disposition on the part of some to compromise with error. While it is impossible for the children of grace to see eye to eye in all things pertaining to the kingdom, yet it seems to me strange that there should such a difference of opinion exist on the fundamental principles of the doctrine. How God can be the absolute Sovereign of the universe without first having predestinated all the acts of the wicked, as well as of the righteous, I cannot conceive. I will not quote Scripture, for there has been abundance referred to by the brethren, sufficient to satisfy any unprejudiced mind, on the subject of the absolute predestination of all things. If that doctrine is not true, then I am deceived in my experience and in my understanding of the word, and the SIGNS OF THE TIMES has been advocating a false theory from the first. We are told by some that we used to take sweet counsel together, and walked to the house of God in company (Psalm l. v. 14); that a large majority of the Baptists do not believe the doctrine of predestination of all things. I think I have seen the apostle's language verified, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 29, 30. Now, brethren, does it become the true soldiers of the cross to turn their backs to the opposition, when they know that the enemy is concentrated against any particular point of the fortification? Is it not rather their duty to contend earnestly for the faith that was once delivered to the saints? I know of a number who used to contend as earnestly for the doctrine as they could, who are now opposing it. What means the advertising of two Licking and Lebanon Associations? Have the Baptists got to biting and devouring one another? Did the Lord remove Johnson, Dudley, Beebe, Byrnside, Peters, Morris, Delano, Brown, Trumbo, and others, to make room for a purging and purifying of the church? It appears that about every half-century the church needs purging; and if the Lord is doing it, it will be done right, whether we like it or not.

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

Paul says, "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." Let us be sure that we love God and keep his commandments. To will is present with me, but how to perform that which is good I find not. I know that if I walk in his statutes and keep his commandments, it is because he leads me;

for I realize that it is not in man that walketh to direct his steps. My desire is that I may always be found contending for "Thus saith the Lord," whether I am one against two, or one against a dozen. I hope I do not trust in myself; for "Cursed is man that trusteth in man, and maketh flesh his arm."

Brethren Beebe, I have read a number of Baptist papers, but none suits me as well as the SIGNS. The able editorials, rich communications and lovely experiences endear the SIGNS to me.

Do with this as you think best, and it will be right with me. Yours in hope,

J. G. FORD.

HINESTON, La., Aug. 10, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will forward you for publication a letter that I received from Elder Perkins, if you think it would be profitable to the household of faith. I esteem him as one of the excellent of the earth, and an able defender of the truth.

Yours in hope of life everlasting,  
DAVID RICHEY.

EDGERLY, La., Dec. 5, 1888.

ELDER D. RICHEY—MY DEAR BROTHER:—Your letter of November 28th came to hand a day or two since. From that I was pleased to learn that the good Lord was still sparing you to the church, to the brethren and sisters, to your dear family and neighbors, and that he is still showing you some tokens of his goodness and mercy by adding to the church such as shall be saved. We had a large congregation on Sunday, and all felt much disappointed in not having you with us. To me, perhaps, the disappointment was greater than to many others, as I had looked forward to the meeting with increasing delight, expecting to be blessed with the exalted privilege of sitting down and resting on that day in my Father's house with my Father's family, and hear you proclaim the good news of glad tidings which alone can be found in Jesus; but we see now, brother Richey, that the Lord willed otherwise. I was alone again, so far as ministerial assistance is concerned, so I had to do on that occasion what I have been trying to do for the last thirty years, go forth in the strength of the Lord, and make mention of his righteousness, and of his only. I tried to preach in connection with the language of Job xix. 25: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," reading in connection the two verses following. I soon found, brother Richey, that there were gleanings enough in the gospel field for me that day to talk about the living Redeemer. You speak of passing through deep waters of tribulation, fiery trials and oppressions. Let us consider these things a little. Are we not informed that it is through much tribulation that we shall enter the kingdom of heaven, and have fellowship with the

dear Redeemer in his sufferings, and be made conformable to his death? Let us consider that the Captain of our salvation has gone before, passing through sorrows, trials and persecutions. Truly, many are the afflictions of the righteous, but the Lord will deliver him out of them all. The apostle James illustrates the advantages of patience by referring to Job as an example. Job had an abiding faith in the special providence of God. He was an absolute predestinarian. In Job's afflictions and calamities it is clearly shown that the Lord made use of Satan as an agent, and gave him the power to destroy all that Job possessed; but his life he could not touch. That must be saved. In the midst of his great afflictions Job still worshiped God, declaring that "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "In all this Job sinned not, nor charged God foolishly." We do not even find that he brings a solitary charge against the Sabeans nor the Chaldeans, nor any other agent concerned in his losses. He acknowledges God as a Sovereign, as the author of his calamities, and as having a perfect right to dispose of him and all that he had given him as seemed good unto him. Yet sorer trials and afflictions are in store for Job. In his own language he can better describe them than I can. He said that God had overthrown him, compassed him with his net, fenced his way, set darkness in his paths, stripped him of his glory, taken the crown from his head, destroyed him on every side, kindled his wrath against him, and counted him as one of his enemies. Here we have a child of God who feels forsaken by his God (who only can do helpless sinners good), deserted by all his earthly friends, his servants, his children, and his wife, the companion of his bosom, who advises him at last to curse God and die. He says, "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 Job we have an illustration of the power and workings of that faith which is the fruit of the Spirit, the gift of God, and works by love, purifying the heart. It is that which gave Job the victory in the hour of his deepest distress, enabling him to triumph over all his enemies, and to leave upon record for us the glorious language, "For I know that my Redeemer liveth." We are informed that the Scriptures were written aforetime for our instruction, that through patience and comfort of them we might have hope.

Now, brother Richey, may the Lord enable us by his grace to truly realize that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. It is my daily desire that I may be more and more weaned from the things of this world, the perishing things of time and

sense; for we do know that in order to be a disciple of Jesus we must forsake father and mother, brothers and sisters, houses and lands, wife and children, yes, life itself.

"How sweet the name of Jesus sounds  
In a believer's ears."

I must stop right here. If the Lord should enable you to derive any comfort from this hastily written letter, I shall feel more than compensated. We shall still look for you at our next meeting. My christian love to you, wife and family.

Your brother in gospel bonds,

W. M. PERKINS.

TAYLORS, Miss., Sept. 1, 1889.

DEAR BRETHREN BEEBE:—There is a region of country extending from Duck Hill, Miss., in a southwesterly direction, where there is not an Old Baptist Church nor preacher for perhaps two or three hundred miles. I have recently taken a little preaching tour in that country, and feel that perhaps a brief account of the trip would be interesting to the readers of the SIGNS OF THE TIMES.

The first place I preached at was at the house of brother T. J. McDonald, twelve miles from Duck Hill, on the third Sunday in August. I did not get to brother McDonald's till Saturday night at dusk, and that, too, unexpectedly; but word of my coming was sent out Sunday morning, and at eleven o'clock a. m. there was a good congregation present to hear me. I used for a text the last five verses of the ninth chapter of Hebrews; and I do think that if the Lord ever was with me in trying to preach the gospel of the grace of God, it was on that occasion. I felt to be freed from all my troubles and sorrows, and an inexpressible stream of glory seemed to fill my soul, and the Spirit of God seemed to pervade the entire congregation. Then I thought that surely I should never doubt again; but alas! I have already got into the most distressing doubts and fears, and am almost ready to sink in hopeless despair. There are several brethren and sisters in the above neighborhood, but no church. There is one very old gentleman in this neighborhood that had not attended preaching of any kind for nearly twenty years, till Elder Neal began to preach there; but he is a regular attendant when Old Baptists preach. I never saw people more eager to hear the word of the Lord than at this place.

From this place I went to Carrollton, Miss., and visited and preached for an aged sister Jackson. Sister Jackson is an aged widow lady, and has an afflicted daughter who has been confined to the bed for about four months with goiter (swelled neck), or something of the kind. She is in a pitiful condition, and at once excites the sympathy of those who see her. They live in the rear of a little store immediately on the sidewalk, and from the surrounding circumstances I never did so dread an appointment in my life. I read

the fifth chapter of John, which gives an account of the healing of the impotent man at the pool of Bethesda. I thought I would simply comment a little in a very low tone of voice, so that no one outside the room could hear me. But I soon found that I had no control of my tongue, mind or voice, and before I knew it I had forgotten myself. My mind was led out into the glorious gospel field, and I was talking at the top of my voice. Joy and gladness seemed to light up the countenances of some, especially the poor, afflicted woman, while wonder and amazement seemed to have possession of others, and my own soul was again filled with joy. Workmen were working on a building adjoining the one in which I preached; but when I ceased to speak, not the sound of a hammer could be heard. I turned my eyes toward the front door, and it was crowded with curious spectators. Sister Jackson and her daughter seemed overjoyed, and I can say of a truth that I never saw a more cheerful sufferer than this afflicted woman, Mrs. Ogletree; and I felt like Jacob of old, "Surely the Lord is in this place, and I knew it not. This is none other than the house of God and the gate of heaven." I spent one night with brother Alfred Jones, and tried to preach on Tuesday at Old Poplar Springs, where there was once an Old Baptist Church. I found several persons that are strong believers in the "doctrine of God our Savior," who told me they had not heard an Old Baptist preach before in fifteen years. My feelings and sympathies always go out for such characters; for they are the destitute and outcasts. When they do have the pleasure of hearing the "gospel of the grace of God" proclaimed they appreciate it and rejoice in it. For thus is fulfilled the language of the prophet, "In that day shall the great trumpet be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Some churches that are blessed with a regular pastor and many visiting preachers (for here are the places they all visit, or nearly so, at least) become like the Laodicean church, mentioned in Revelation iii. 17-19, "Because thou sayest, I am rich, and increased with 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." This language is addressed not to an individual, but to a church, and shows how churches may become puffed up with an

increase of membership, which may be gold, but not "gold tried in the fire." Job said, "When he hath tried me, I shall come forth as gold." At the present day it seems to me that there is considerable dross in our churches that needs to be consumed. This consuming process, which can only be accomplished by trials, tribulations and persecutions, may cause the church or individual to decrease in bulk (as an eminent writer has said) but not in bullion. So far as I am individually concerned, I am glad that the Lord "knoweth the way that I take;" and while others may slander and persecute me, and misrepresent and misunderstand me, God knows my heart and my motives. Though I may not know my own way, the Lord is perfectly familiar with it all. He knows my "downsittings and my uprisings;" and "When he hath tried me, I shall come forth as gold." "Though he slay me, yet will I trust in him."

In great tribulation,

H. J. REDD.

JEWETT, Texas, July 22, 1889.

DEAR BRETHREN IN CHRIST:—I have been taking your paper for some time. It is meat and drink to me. I cannot believe there is more than one true church on earth; and that church is the Primitive Baptists. No other order accords with my experience and is sustained by the Bible. I wish to ask you one or two questions. Does faith come before or after thought? Does the knowledge of God come before or after faith? This subject and Election are about to divide the Missionary society here. They have preferred charges against one of their preachers for heresy in preaching God's electing grace. Will you or some other brother be so kind as to give your views on these questions?

Yours in love,

J. L. MONROE.

(Editorial reply on page 302.)

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#### "THE EDITORIALS."

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CIRCULAR LETTERS.

*The Tygart's Valley River Association of Regular Old School Baptists, in session with the Little Bethel Church, Barbour Co., W. Va., August 23d, 24th and 25th, 1889, to the churches of which she is composed, and to the associations with whom we correspond.*

DEAR BRETHREN:—Through the kind, protecting care and unchanging goodness of our heavenly Father we are again permitted to meet together in an associate capacity, and to send you this our annual epistle of correspondence, in which we desire to notice the standing and order of the church. The Scriptures reveal to us the church of the living God in all her impregnable power and heavenly beauty, built on the Rock of eternal ages, against which the gates of hell shall not prevail. No earthly eye can look upon her beauty, nor can the natural mind comprehend in the least her glory. It is a kingdom not of this world. Christ is her King, who reigns in and over her in glory and righteousness. God is in the midst of her, and keeps her by his power. This is the reason why, amid all of the changing scenes, and the wiles of the adversary, and the persecutions to which she has been and ever will be subject, she continues steadfast and unmovable. Not one of her stakes are moved, nor any of her cords broken. The church is God's inestimable treasure, "which he hath purchased with his own blood." She is the object of Christ's love, which he gave himself for, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 26, 27.

The Jews as a nation were a type of the church. They were called out from the nations of the earth, to dwell alone, and were not reckoned among the nations. So the church is an assembly of God's people, called out by him to dwell alone. The characteristics of the apostolic church should be the characteristics of the church now. The laws and order of the church are faithfully laid down in the Scriptures of the New Testament, from which there should be no deviation.

The first and chief mark of the apostolic church was a regenerated membership, who had been born of the Spirit of God; who had vital, revealed, experimental religion; who worshiped God in spirit and in truth. They were a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should show forth the praises of him who had called them out of darkness into his marvelous light.

Those who were added to the apostolic church were baptized on a profession of faith in the Lord Jesus Christ. "And they continued steadfastly in the apostles' doctrine and

fellowship, and in breaking of bread, and in prayers."—Acts ii. 42. "They continued steadfastly." This does not look like conceding some things, and compromising some others, and thus opening the way for the introduction of disorder and confusion. There can be no compromise between truth and falsehood, or order and disorder, without sacrificing truth or order. "They continued steadfastly in the apostles' doctrine." The apostles' doctrine was the doctrine the apostles were divinely authorized to teach. Notice the word "doctrine," not doctrines. There are "doctrines of devils," but there is but one "doctrine of God our Savior." We may speak of different points of doctrine, but it is all in perfect harmony and unity. The apostles made a faithful declaration of doctrine. They preached the doctrine of election. "Elect according to the foreknowledge of God."—1 Peter i. 2. "The election hath obtained it."—Rom. xi. 7. "Chosen us in him [Christ Jesus] before the foundation of the world."—Eph. i. 4. Many other passages teach the same doctrine.

They preached the doctrine of predestination. "Moreover, whom he did predestinate, them he also called."—Rom. viii. 30. "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11; and other passages. The whole Bible confirms the doctrine of predestination.

The apostles preached salvation by grace. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast."—Eph. ii. 8, 9. Many other passages corroborate the same doctrine.

We cannot notice all the teaching of the apostles in the short limits of a Circular Letter. In an unbroken succession from the apostolic age, the church of the living God has continued steadfastly in the apostles' doctrine. Though divisions have marked the Baptist name, it only verifies the truth of the apostolic assertion, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John ii. 19.

Now, dear brethren, we believe sound doctrine is the foundation of good order in the church; for where unsound doctrine is introduced, disorder and confusion follow. You need only look around you and notice the preaching and order of other denominations to see this assertion verified. Therefore we think it not good order to hold in fellowship those who declare they believe a doctrine that is unsound; for the apostolic church continued steadfastly in the apostles' doctrine and fellowship. It was the order of the church that the doctrine and the fellowship should go together. The

inspired apostle admonishes the church, "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. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 14-18.

It was the order of the apostolic church to choose and set apart for their ministering servants those whom God had called and qualified for the work of the ministry. Those ministers did not go to any theological school to prepare themselves for the ministry. Many of them were poor and illiterate; but they spoke as the oracles of God, and ministered with the ability which God giveth. They preached Jesus Christ as the only way of salvation. They went everywhere preaching the word: and this they did of a ready mind, and not for filthy lucre's sake; for necessity was laid upon them, and woe was upon them if they preached not the gospel. They often labored with their own hands to administer to their necessities. On the other hand, the apostle instructed the church at Corinth that the Lord had ordained that they that preached the gospel should live of the gospel; and that they who sow unto the church spiritual things should reap of the carnal things of the church. But the inspired apostle who gave these injunctions as to the temporal support of the preachers of the gospel, testifies that he used none of these things, neither did he write these things that it should be so done unto him. What a great blessing it is to the church to have a good, sound and orderly gospel ministry. The inspired apostle warned his brethren in the ministry to "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 28-30.

Now, dear brethren, we have given you some things in reference to gospel order, and some of the warnings and admonitions of the apostles. We have noticed some of the characteristics of the apostolic church. How near do we come to the standard of truth? We do not claim

perfection; but with these considerations before us, we are bound to identify the Primitive Baptists as the only true gospel church. Christ only promised to build one church on the Rock, and he said, "The gates of hell shall not prevail against it." There was only one kingdom that Daniel the prophet prophesied that the God of heaven would set up "in the days of those kings." "It shall never be destroyed." There was only one kingdom which John the Baptist said was at hand. So the many professed churches, holding different creeds and confessions, cannot be the one church or kingdom spoken of; neither can any of the popular denominations be called the church of Christ, for Christ was not popular, neither were his apostles. They were hated of all men for Christ's sake. Moreover, the popular denominations have made alliances with worldly institutions, by going into secret societies, and have men-made societies under their own control, for auxiliaries to their so-called church, for which there is no "Thus saith the Lord." The most of their ministers preach salvation as depending on the efforts of the creatures, instead of being "of the Lord." Some of those ministers receive large salaries, and will not preach without them. So they are weighed in the balance, and are found wanting. But again the question occurs to our mind, How near do we come up to the standard of truth? It is a question of more interest than any other. Is there that union and harmony among us that should be? Do we love one another, and bear one another's burdens, as we should? Do we meet together for worship as often and as regularly as we might? Do the churches encourage their pastors as they should, and look after them, and see that they do not suffer for the necessities of life while they minister unto them in spiritual things? Do those who minister in word and doctrine study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth? Do we give attendance to reading, to exhortation, to doctrine, without neglecting the gift that is in us? Do we meditate upon these things, and give ourselves wholly to them, that our profiting may appear to all? Do we endure hardness as good soldiers of Jesus Christ, and not entangle ourselves with the affairs of this life, and by so doing please him who hath chosen us to be soldiers? Do we strive for the mastery, and strive unlawfully? The Lord knoweth how far short of our duty we come in all these things. May the Lord lead us and guide us in the way of all truth.

J. S. CORDER, Mod.

J. N. BARTLETT, Clerk.

*The Roxbury Old School Baptist Association, in session with her sister church of Andes, Delaware Co., N. Y., September 4th and 5th, 1889, to*



*the churches in our fellowship, sends love in the Lord.*

DEARLY BELOVED BRETHREN:—Another year has passed and gone with all its events, both great and small, and we are enabled to send you this our second annual epistle of love and fellowship, in which we desire to stir up the pure mind by way of remembrance of the things which the Lord hath done for us, whereof we are made glad. He has kept us, as it were, in the hollow of his hand, and made us sit together in heavenly places in Christ, so that we can adopt the language of the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4. This language was addressed to those that were called to be saints; who in times past walked according to the course of this world; among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. This we understand to be the condition of the whole family of God by nature, dead in trespasses and in sins. "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." "For by grace are ye saved, through faith: and that not of yourselves; it is the gift of God." Thus the work of salvation and redemption is complete through our Lord Jesus Christ, who is given to be head over all things to the church, which is his body, the fullness of him that filleth all in all. Then we can adopt the language of the poet,

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

"For other foundation can no man lay than that is laid, which is Jesus Christ." Thus being builded together for a habitation of God through the Spirit, we can truly rejoice in him who has blessed us with all spiritual blessings in Christ.

Then, brethren, let us endeavor to make straight paths for our feet, that the lame be not turned aside. Let us earnestly contend for the faith once delivered to the saints, love as brethren, be pitiful, courteous, kind, bearing each other's burdens, and so fulfill the law of Christ. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

J. D. HUBBELL, Mod.

JAMES A. HUNTLEY, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 18, 1889.

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.

### THOUGHT, FAITH, KNOWLEDGE.

IN compliance with the request of brother J. L. Monroe, in another column, we submit the following remarks; still uniting with him in asking other brethren to write on the subject embraced in his inquiry.

So far as the action of the Missionary society is concerned, to which our brother refers, it is not our business to criticise their proceedings at all. It is very certain that the preaching of any portion of the truth of God is as much out of place among them as was the ark of the covenant when it was placed in the temple of Dagon. Their system can no more endure its presence than could the idol of the Philistines stand before the symbol of the presence of God. It would be inconsistent for them to tolerate any gospel truth from those who profess to stand with them in opposition to the revelation which God has given. But that is not a matter over which we have any right to pass judgment. Since they do not acknowledge the authority of the inspired law of our Lord, they may choose their own false doctrines, and they cannot be expected to approve of any of their preachers who hold the truth as revealed in the Scriptures.

In answer to the first question of our brother, "Does faith come before or after thought?" we would say that it is both before and after. The living principle of faith is not a matter of time at all. It belongs to the spiritual kingdom of God. As such it ever exists in its eternal source. As the fruit of the Spirit it is the gift of God, and does not depend upon thought, which is the exercise of the natural mind; and as all that pertains to nature is of the earth it is temporal. Until the gift of that eternal principle is bestowed upon the subject of divine grace every imagination (literally, every *purpose and desire*) of the thoughts of the heart of man is evil and only evil continually.—Gen. vi. 5. Certainly the faith of the Son of God cannot be dependent upon the evil thoughts of the natural heart, for faith is the fruit of the Spirit, and consequently it must be holy. It can no more be measured or compared with reason than eternity can be measured by time. Since faith is the fruit of the Spirit it cannot be comprehended or seen by the thought of the natural mind. Therefore it is in no wise dependent upon thought or reason.

In the experience of the subjects

of salvation by grace there is no better illustration of the manifestation of the principle of faith than that which is recorded in the inspired account of the creation. While the heaven and the earth were in the beginning created by the will of God, including all that is embraced in the material universe, darkness was upon the face of the deep, and the earth was without form and void, until God said, "Let there be light." The development of those things which were created was completed only when the six days work was done. So in the experience of every saint, the gift of eternal life is instantaneously complete, but it is continuously manifested in the experience of the saint until the fullness of it is revealed in the perfection of the glory of heaven, when we shall see our exalted and glorified Lord in the light of eternal day, without the veil of flesh. Even the inspired apostle had to confess that here in time "We know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 9, 10. "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. Then will the perfect knowledge of all that faith has testified be clearly manifested in every subject of that grace which is revealed in Jesus Christ.

"Does the knowledge of God come before or after faith?" Our Lord says in his prayer to the Father, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Both this knowledge and the faith by which it is received must be the gift of God; and neither that life nor the faith which is inseparable from it can be limited by the measurement of time. At the immediate command of God the sinner who was dead is alive; it is not possible for finite intelligence to comprehend any distinction of time between the gift of eternal life and the existence of that faith by which alone all spiritual gifts are received. As the manifestation of natural life is inseparable from the possession of the faculties of that life, so the gift of eternal life is the gift of every attribute of that life; of which faith is one living principle. There can be no spiritual life in any man who has not the faith of Jesus Christ; neither can there be any such thing as the existence of that faith in one who has not the Spirit of Christ, of which it is the fruit. "Now if any man have not the Spirit of Christ, he is none of his." "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 9, 14. In these two inspired declarations the line is clearly drawn between those who are natural and those who are spiritual. It is expressly recorded 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."—1 Cor. ii. 14. The spiritual power of discernment, by which alone any gift of the Spirit can be received, is that faith which is the fruit of the Spirit. So it is written, "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 12. There is no room for questioning whether the possession of the Son comes before or after the possession of life. The gift of eternal life is the unspeakable gift of the Son in whom that life ever exists. Eternal life is the knowledge of God, which can be received only by the revelation of the Son of God. That revelation is made alone by the Holy Spirit to those who are the favored subjects of the electing love of God in Christ Jesus. "And this is the record, that God hath given to us eternal life; and this life is in his Son."

It is not strange that those who reject the clear teaching of the Scriptures in their declaration of God's electing grace, should fail to understand other principles of the doctrine of salvation by that grace, as it is revealed in Jesus Christ our Lord. There is no possibility of reconciling the truth of God with the doctrines and commandments which men have devised. The admission of God's sovereign election in saving his people from their sins leaves no room for any of the false theories which men have invented for the gratification of their own pride. Every system of error is at once subverted and exposed by this principle of the doctrine of God, as dross is consumed by the refining fire. Even those Israelites who were engaged in the worship of Baal were enraged by the truth which was proclaimed by Elijah. So, even the subjects of grace may now be so bewildered by false doctrine as to oppose the very truth which they have been taught in their own experience, though it may be presented in the exact words of the inspired Scriptures. Since the revelation of God is not received by the natural mind, reason must always fail to comprehend that which is thus revealed. Every principle of the carnal nature of the subjects of divine instruction is opposed to confession that it is by grace alone they are saved. Therefore false doctrine seems consistent when presented to their natural mind. Electing love and salvation exclusively by grace can afford no room for glorying in self-righteousness, hence the pride of the carnal mind revolts at that doctrine. The deceitfulness of the carnal heart in the saints exults in the imagination that their own merit in some degree contributes to their salvation. Thus they are naturally inclined to accept the false theory of salvation dependent upon creature works, and to oppose the revelation which God has given, that the grace of God alone has brought salvation

to them. To their natural thought this is the way which seemeth right to them; but the end thereof are the ways of death.—Prov. xiv. 12.

Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."—1 Cor. xiii. 11. This is the experience of every child of grace. To the believer, in his first enjoyment of life in the Lord Jesus, every thought seems heavenly and right; but experience teaches him more and more to distrust his own thoughts, until at length he learns that "He that trusteth in his own heart is a fool; but whoso walketh wisely shall be delivered."—Prov. xxviii. 26. Although conscious that it is exclusively by that revelation of the Spirit which is received through faith alone that he has been taught every truth to which he has attained, the child of grace is constantly inclined to seek by his own research to learn more of the mystery of godliness. The tempter is ever ready to encourage this deceitful inclination; and when inevitable failure results from his mistaken efforts, the suggestion is presented to the disappointed one that his hope in Christ is altogether a delusion. The device is so plausible that the natural mind of the saint is captivated by it, and his thoughts are arrayed with the adversary in opposition to his hope in the salvation which is in Christ Jesus. In this experience he must repeatedly learn this lesson of the deceitfulness of his own thoughts. "As it is written, The just shall live by faith."—Rom. i. 17. Reason can never grasp this fact; and it is for this cause that there is a constant endeavor to find some support for the hope of justification in evidences tangible to thought and reason. All such efforts result from the childish simplicity of the tried one. In all the way in which the Lord leads his people they are taught that every blessing bestowed upon them is according to the infinite grace of God, without reference to works or merit in themselves. The natural mind cannot learn this even though it be enforced by repeated experience. It is not to be received by the power of thought. The natural mind comprehends earthly things by that natural power; but those heavenly things which are revealed in the experience of the saints are received exclusively by the faith which is the fruit of the Spirit.

Faith can receive instruction alone by the revelation of the Spirit. The truth so manifested in the experience of the saints is no more susceptible of rational demonstration for the comprehension of their natural minds than is the light of the noonday sun capable of being painted upon the darkness of midnight. For this cause it is inconsistent for those who are enlightened by faith to attempt to teach the knowledge of divine things either to the reason of others or to their own natural minds.

Hence, those who propose such teaching, thereby deny the essential principle of the revelation of God in giving eternal life to as many as are led by the Spirit into all truth. Without faith it is impossible to please God; and the saints can no more give that fruit of the Spirit to their fellow-mortals than they can give life to the dead bodies of those who have been called from this temporal state of existence. The power of God alone can raise the dead; and that power must give eternal life before any sinner can receive spiritual light. The faith of the saints is the faith of the Son of God. Without his Spirit dwelling in them none can have that faith which is the fruit of that Spirit. Intelligent minds can understand that no fruit can be produced in nature unless the tree exists upon which such fruit is borne. Just so, no spiritual fruit can be produced unless the Spirit is in the man by which that fruit is produced. Hence, none can have faith except they have the Spirit of which faith is the fruit. All who have that Spirit are the sons of God, and have eternal life.

Even the saints, who are taught of God, have no knowledge except what is received by revelation. That revelation is given to them here in time only in such measure as it pleases God to bestow upon each one. The apostle Paul, with the abundance of the revelations given to him, still confessed that he knew in part only; and for that partial knowledge he was dependent upon the revelation which was received through faith wrought in him by the Spirit of Christ. The knowledge of all things is given by revelation to the saints through faith, but they can comprehend only what is shown to them individually by the Spirit of truth. They grow in grace and in the knowledge of our Lord and Savior Jesus Christ by continued experience, but all they learn is found in the first revelation of Christ as their only life. The perfection of this knowledge is comprehended when they awake with his likeness in eternal glory.

#### CORRESPONDING LETTERS.

*The Roxbury Old School or Predestinarian Baptist Association, in session with the church of Andes, Delaware Co., N. Y., September 4th and 5th, 1889, to the associations and meetings of our faith and order with whom she does or may correspond, sends christian love and fellowship.*

**BELOVED BRETHREN:**—Our annual or second session has come in the course of human events, and will soon be past. It has been characterized by an unusually large attendance from the several churches and congregations, and also of those from a distance. It has been a solemn assemblage, and a solemn and sincere interest has been manifest throughout in the preached word. A

goodly number of ministers from abroad have been with us, and the utmost harmony has prevailed in the preaching, and in all the correspondence, and in the business of the session. The word has come down upon thirsty plants as the rain, and like the distilling of the dew, to the refreshing of the weary and the comforting of the hearts of mourners in and about Zion. Not a jarring note or word of discord has been heard. Many hearts have been ready to say, "Good is the word of the Lord that thou hast spoken;" and, "Happy is the people whose God is the Lord." We have all felt it was good for us to be here.

Our next session is appointed to be held with the Second Church of Roxbury, Delaware Co., N. Y., on the first Wednesday and Thursday of September, 1890, where we hope to meet your messengers in the love, peace and fellowship which are in the Spirit and in the Truth.

J. D. HUBBELL, Mod.

JAMES A. HUNTLEY, Clerk.

#### MARRIAGES.

SEPT. 10th, 1889, at the residence of the bride's mother, in Warwick, Orange Co., N. Y., by Elder Wm. L. Beebe, Mr. Geo. Lamb, of Alleghany Co., Pa., and Miss Lizzie, daughter of the late Elder Wm L. Benedict.

#### OBITUARY NOTICES.

DIED—April 5th, 1889, sister **Jane Christian**, in the eighty-sixth year of her age.

Sister Christian united with the Baptist Church (then called Olive) in March, 1845, and was baptized by Elder P. C. Broom. While she was not blessed with much of this world's goods, yet she was strong in the faith of God's elect, esteeming it her greatest privilege to meet with her brethren, often walking two miles or more when past eighty-four years of age.

A discourse was preached on the occasion by Elder J. D. Hubbell, at the house of her niece, with whom she lived.

ALSO,

SISTER **Martha Robins** departed this life Aug. 10th, 1889, aged seventy-six years.

Sister Robins united with the Olive & Hurley Church in September, 1877, and was baptized by the late Elder L. P. Cole. She died as she had lived, firm in the doctrine of salvation by grace, ever filling her place in the house of worship when not providentially hindered.

A discourse was preached on the occasion by Elder J. D. Hubbell, from First Corinthians xv. 26, at the Methodist house in Shokan.

J. V. WINCHEL.

OLIVE, N. Y., Sept. 1, 1889.

**DEAR BRETHREN BEEBE:**—By request I ask you to publish something more of the life, character and death of Deacon **Wm. M. Campbell**.

According to dates given, he was born Sept. 5th, 1830, and was baptized by Elder Thomas Barton, in the fellowship of the church at Welsh Tract, Sept. 1st, 1867, and was a faithful and devoted member of that church as long as he lived, serving her as Deacon for many years. I became acquainted with him about ten years ago, and found him, without a single exception, always ready to administer to the necessities of the saints in any and every way that he could. He spoke many words

of comfort and consolation to the poor, weak, trembling child of God, always manifesting child-like simplicity in the gospel. Some of the last years of his life were spent in terrible affliction, both mentally and physically. On March 26th, 1888, he was stricken with paralysis, after which he was more or less confined to the house by repeated strokes; yet he visited some, and generally went to meeting, until a few weeks before his death, which was on June 13th, 1889. He leaves a widow, sister Campbell, five children, several brothers and sisters, with the church and friends, to mourn their loss of a good father, brother and citizen. May the God of all comfort sustain us, and reconcile us to this affliction, is the prayer of one who feels it.

JOSEPH L. STATON.

NEWARK, Del., Sept. 3, 1889.

DIED—In Hancock, Delaware Co., N. Y., our dear little grandson, **M. Wesley Bundy**, aged one year and six months.

He was away with his little sister and mother visiting, and fell sick while at his uncle's, S. B. Drake, who is a practicing physician. His disease was of the bowels; and though everything was done to stay its progress, on the 14th of August, 1889, the spirit took its flight. While we keenly feel our loss, and realize the wonderful vacancy in our household, still we are forbidden (if we could) to break the peaceful slumber into which our little pet has entered. May the all-sustaining grace of God be given us in this trying hour. He was a bright little star among us, and being the only grandson, we had hoped he might grow to manhood; but the Lord had ordered differently, and we would be still.

"A precious one from us is gone,

A voice we loved is stilled,

A place is vacant in our home

Which never can be filled."

B. BUNDY.

#### RECEIVED FOR CHURCH HISTORY.

Mrs. S. J. Poquemoire 2, Elder A. Richardson 2.50, Elder Wm. A. Ross 7.50, Mrs. Bartlett Malone 2, Miss Libbie Mellot 2.50, Willis Jones 2, Elder A. W. Patterson 15, Elder J. S. Baxley 50c, E. M. Wardlaw 2.—Total, \$36.00.

#### CHURCH HISTORY DEBT OF \$2000.

CONTRIBUTIONS DURING AUGUST.

ILLINOIS—Amos Bartley 1.

NEW YORK—D. N. Vermilyea 1, Mrs. E. M. Miller 1, Mrs. Jas. Henderson 2.

NORTH CAROLINA—Mrs. Huldah Dixon 1, Joseph Farmer 1, John Alvin Clark 1, Mrs. Mary P. Wootten 50c, M. C. Dean 2, W. L. Brooks 1, Mrs. F. L. Warren 2, Elder A. N. Hall 1, Elder D. R. Moore (additional) 1, Elder John R. Rowe (additional) 1, Mrs. Martha E. Terrell 1, J. A. B. Walters 50c, Mrs. Annie Aldridge 1.

OHIO—Miss Libbie Mellott 50c.

Total .....\$ 19 50

Total previously published... 1,544 97

Grand total to Sept. 1st.....\$1,564 47

#### TWO DAYS MEETINGS.

THE two days meeting of the Zion Church, Washington, D. C., providence permitting, will be held on the fifth Sunday in September and Saturday before, commencing at 10 o'clock a. m. on Saturday.

The place of meeting is at the hall between 4<sup>th</sup> and 3d F St., S. W. Elders W. M. Smoot, of Va., and George Weaver, of Ind., expect to be with us. We extend a cordial invitation to ministers, brethren and friends to meet with us on this occasion.

N. P. REID.

## ASSOCIATIONAL.

THE First Regular or Old School Baptist Association called Kansas will be held, if the Lord will, with the Little Hope Church, some two miles north of Tonganoxie, Leavenworth Co., Kansas, commencing at 10 o'clock on Friday before the last Saturday in September, 1889, and continuing three days.

Those coming by rail will come to Tonganoxie, where they will be met and conveyed to the place of meeting. Those coming by private conveyance will call on Elder John A. Peters, two and a half miles northeast of the place of meeting, C. C. Mendenhall, one and a half miles west of the place of meeting, or Ira Huffman, two miles west of Tonganoxie. All lovers of the truth are invited.

W. F. JONES, Mod.

THE 124th annual session of the Kehukee Association will be held, if the Lord will, with the church at Conoho, six miles northwest of Hamilton, Martin Co., N. C., beginning on Saturday before the first Sunday in October, 1889, and continuing three days.

Visitors by public conveyance should come on Friday, Oct. 4th, either to Hamilton, by the Narrow Gauge R. R. from Tarborough, or to Goose Nest (only a few hundred yards from Conoho meeting-house), which can be reached in an hour or two from Tarborough, either by the Narrow Gauge R. R. or by the Williams-ton & Tarborough and the Scotland Neck & Greenville Railroads; or Goose Nest can be reached from Weldon by the Scotland Neck & Greenville R. R. Ministering brethren of the same faith and order, and our members and friends in general, are cordially invited to attend.

S. HASSELL, Mod.

THE Juniata Association of Primitive Baptists will convene, the Lord willing, with the Providence Church, in Bedford Co., Pa., Oct. 4th, 5th and 6th, 1889.

Those coming by rail will come on the Baltimore & Ohio R. R. to Cumberland, and from there to Bedford, where they will be met on Thursday, the 3d. Any wishing to write will address P. M. McClellan or George McClellan, Rainsburgh, Bedford Co., Pa. A cordial invitation is extended to all of like precious faith to meet with us, and especially ministering brethren.

AHIMAAZ MELLOTT.

THE next annual meeting of the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will be held, the Lord willing, with Unity Church, Platte Co., Mo., Oct. 4th, 5th and 6th, 1889. All who desire to attend are cordially invited.

Those who come by way of Kansas City should get there so as to take the train on the Kansas City, St. Joseph & Council Bluffs R. R., which leaves there at 4:25 p. m., go to Beverly, there take train on the Rock Island R. R., which passes at 6 p. m., and go to Platte City and Tracy, where they will find accommodations. Those who come by way of St. Joseph will take the train on the Kansas City, St. Joseph & Council Bluffs R. R. which leaves St. Joseph at 2:25 p. m., arriving at Weston at 3:41 p. m., where they will stop off and find accommodations. There is a train leaving St. Joseph at 6:05 p. m., and arriving at Weston at 7:26 p. m., which those who fail to get the first-named train may take. There is also a train leaving Kansas City at 11:15 a. m., which any whom it suits may take and go to Weston, arriving there at 12:18 p. m. Come on Thursday, the 3d, on all these trains. Those coming from the north and east on the Rock Island R. R. will come to Platte City and Tracy on Thursday evening. At Tracy inquire for I. W. Magee. At Weston inquire for E. C. Smith or Dan Kitchen.

R. M. THOMAS.

THE ninth session of the Pilgrims' Rest Old School Baptist Association will meet, if the Lord will, with Gilead Church, to be held at Section School-House, Coffee Co., Kansas, to commence on Friday before the second Sunday in October, 1889. Those coming from the east will come on the Southern Kansas R. R. to Ottawa, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming from the north and south will come on the K. & D. R. R. to Waverly, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming by private conveyance will come six miles west and one mile south of Waverly, and inquire for brother T. J. Jones. Those coming by rail on Friday will be in time for the association.

WM. L. HALL, Clerk.

## YEARLY MEETINGS.

THE yearly meeting of the Old School Baptist Church of Otego will be held, the Lord willing, on Wednesday and Thursday after the second Sunday in October (15th and 16th), when and where we hope to meet a goodly number of the brethren and sisters, and all lovers of the truth. Brethren will be met at the depot on Tuesday.

G. M. FRENCH, Clerk.

THE yearly meeting at Indiantown, near Powellville, Wicomico Co., Md., if nothing prevents, will commence on Wednesday after the first Sunday in October (9th), and continue two days. A general invitation is extended to all who have it in their hearts and minds to attend for the truth's sake. Should any come by public conveyance they will be met at Pittsville on Tuesday, the 8th. Those wishing to attend would do well to drop a line to L. A. Hall, Powellville, Wicomico Co., Md.

THE annual meeting with the church at Cow Marsh, Kent Co., Del., is appointed for the fourth Sunday in September, Saturday and Monday included. Saturday meeting at 2 p. m. The morning trains on the Delaware R. R. meet at Woodside about 10:40 a. m. from the north and south. These trains will be met to convey visiting friends to places of entertainment. We hope to see a goodly number of brethren, sisters and friends, who will think it worth while to come and share the privileges of the interview with us.

J. B. MEREDITH, Clerk.

THE Old School Baptist Church of Columbia, Jackson Co., Mich., will hold her yearly or two days meeting on the first Saturday and Sunday in October, commencing at 10 o'clock a. m. Those who come from the southeast will come to Toledo, and from there to Napoleon. Those from the north and west will come to Napoleon. Those from the southwest will come to Woodstock. Be at these stations on Friday, and you will find teams to convey you to the meeting. All lovers of the truth are cordially invited to meet with us.

WM. L. BROWN, Clerk.

A YEARLY meeting will be held, if the Lord will, with the Thompson Church, Putnam Co., Ohio, on the fourth Sunday in September and Saturday before (21st and 22d), 1889, to begin at 10 o'clock a. m. each day. All lovers of the truth are cordially invited, especially ministering brethren of our faith and order.

We wish not to deceive any. The Mad River Association, which was very small (three churches), has disbanded. We are divided, one against two, and two against one; but we wish all to come and see for themselves. We beg most solemnly your presence at this meeting.

Those coming by rail will come to Columbus Grove, on the D. & M. R. R., which is six miles from the place of the meeting, and inquire for Dr. Morris.

DAVID SEITZ, Church Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 25, 1889.

NO. 39.

## CORRESPONDENCE.

KIBBIE, Ill., May, 1889.

MR. BEEBE—DEAR SIR:—While passing under a cloud this winter I listlessly picked up an old *SIGNS OF THE TIMES* and read a communication from Elder Chick, which brought so much comfort and delight that I thought I would send it to you for reinsertion. I recollect reading it once before. I read it then as a story or a song, but this time as a cup of cold water to a thirsty soul. Is it necessary to have a cloud in order to see the bow?

HUGH CALDWELL.

"AND, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—Matt. xv. 22-28.

This portion of Scripture has been of great comfort to me at times, and I have often felt like saying something about it through the *SIGNS*; still I do not think that I should have made the attempt at this time had not sister Francis, when I was at the Delaware River Association, requested me to do so. Hoping that what I may now say will be of satisfaction to her, and to all who may read, I will endeavor to present a few thoughts upon the subject. I believe that this, in common with every other portion of the word of the Lord, contains great spiritual truths, and that some portions of christian experience are illustrated here. I think I have realized some of these truths as presented in the text in my own experience at different times; and as I have felt and realized them, I will write about them.

Those miracles that attested the Savior's power, and that proved him to be the incarnate God, have during the past year or two, more than ever before, attracted my attention. It has seemed to me that in performing the literal miracles he designed to give just so many proofs of his power to save sinners from death, hell and sin. I can see no beauty nor com-

fort in those miracles more than in the daily providence of God, only as I can discern in them the shadow of better things to come. The circumstances attending those miracles were always such as proved that he only could heal. All who came to him came as a last resort. He did what no man, no power below the heavens, could do. Are we not taught in all these instances the one great truth that makes up the sum of the whole Bible, and of all christian experience, that salvation is of the Lord? But while this one general truth may be viewed as being taught in all these wonderful miracles, yet some of them seem to present peculiar circumstances, and to teach lessons and give comforts that are peculiar to themselves. It is so in this instance. There are answers in this to some peculiar temptations that are wont to attack the child of grace that are not presented, it seems to me at least, so forcibly in any other miracle. There are some questioning doubts which assail the child of grace in nearly every step of his pilgrimage, that are completely and distinctly answered in this miracle.

It is important that in the beginning we should notice who this woman was. Mark, in describing this same circumstance, says she was a Syrophenician woman. Matthew says she was a Canaanite. It is important that we should keep this in mind, for some of the language of the Savior to her will be seen to acquire a double force from it. She was in distress. An affliction that was very grievous and hard to be borne had come upon her. A daughter, around whom clustered all the wealth of her mother's love, was grievously tormented. She was wounded in the tenderest place—her heart was touched. Her affliction was more grievous than any physical suffering that she might endure. It is not needful to decide what the particular disease was, but only to present this one truth, that this woman was in deep trouble. She could not rest. She must find relief. Doubtless she had applied to the physicians of her own country, but if so, it had been in vain. Now she heard of the wonderful power of this Savior, Jesus of Nazareth, and as a last hope she came to him.

This is the condition of every convicted sinner. They are wretched and undone; they cannot rest; they have fled here and there seeking for help, but they have sought in vain. I believe that all who can remember

the time of their first conviction can tell of this turning here and there, fondly hoping for help. All men, in their first conviction, flee to the deeds of the law for justification. If I see one really feeling his wretched condition as a sinner, I expect to see him strive for awhile to keep the law. As long as he is careless and indifferent he shows that he has no sense of his danger. When he is awakened he will strive in every way to escape the danger. The difference between this convicted sinner and the self-righteous legalist is that the latter supposes he has satisfied the law, thus proving that he does not know its fullness and spirituality; while the former learns that he is all the time falling more and more deeply into sin, and thus feels the curse of the law more sensibly. But it is a truth that none come to Christ so long as they fancy that there is a single straw to grasp at. The sinner must learn the futility of all his fancied goodness ere he is prepared to receive Christ and know his power to save. This woman had come to that place; every other hope had failed her; her case was desperate; all her joy and comfort seemed ready to perish; and she was ready to say, "To whom shall I go, but unto thee?" Now, like her, in his need the sinner comes and "cries." It is not simply an asking, as for something in a great measure indifferent. Her joy, her life, her all, was staked upon this. It was such crying as the psalmist describes when he says, "From the ends of the earth will I cry unto thee, when my heart is overwhelmed. Lead me to the Rock that is higher than I." It was the cry that pain produced. Such crying, so far as any volition of our will is concerned, is involuntary; and such crying as need and pain produce possesses such a tone of energy as cannot be counterfeited. This crying unto God in distress is the purest worship that the saint ever renders to his name. It is the very highest acknowledgment of his power to save that can be made. It is not will-worship; it is such worship as puts down the will out of sight, and keeps it there. No believer ever yet looked back to that strong crying of his soul in time of distress, and could remember that his will had anything to do with it. He could not choose but cry. Is the writhing of the crushed worm an act of his will? Is the strong crying of the drowning man, growing weaker, yet more earnest, as he battles against his doom, an act of his will?

Rather it is the voice of stern necessity. He hardly knows that he is crying. So the truest prayer of the perishing sinner is the voice of his need wrung from him by his dire trouble. The pain is so great that he has no time to think and decide how or what he shall pray. That desire that gives time for this is not so very great nor so very pressing; and this crying that goes up to the Lord, mingled with the sweet incense of the altar, the world cannot see, and if they saw it, they could not comprehend it. It may and will find expression, sooner or later, but the Lord sees it in the heart.

Her cry was that which constitutes the burden of every spiritual breath of the soul, "Have mercy upon me." That word "mercy" sums up all that the christian ever receives. It is his daily plea all through life, especially is it so in his first coming to the Lord for pardon and salvation. What does that cry for mercy mean? It is an acknowledgment that we have no claim upon God for what we ask, and, more than this, a confession that we merit curses instead of blessings. The convicted sinner can never ask or expect anything from the hand of the Lord upon any other ground. This woman did not say, "I demand this; I have a right to what I ask." The very language of her cry put the matter upon the proper ground. It was mercy, sovereign mercy, that she wanted. How different this language from the proud, self-exalting words of men who say, "We have done so much for the Lord; therefore we claim the hire of our labor." The description given by a Romish priest of the sixth century of a good man is precisely what the self-righteous Pharisee thinks of himself to-day, though perhaps he might have a sufficiently decent regard for the letter of the word to prevent his saying so in just such terms. The language of this priest was, "A good man is he who can say, looking boldly up to heaven, 'Give, Lord, for I have given.'"

I believe that this will be recognized by every one who has once been a convicted sinner. How often, how long does the weary sinner come to the feet of Jesus with strong crying of soul, and it receive no answer. O! who can tell the weary wretchedness of such a waiting? How the heart grows sick with hope deferred! How fast such an one travels the road down to despair! I believe that this, for a longer or

shorter time, is the experience of every such troubled soul. They cry and cry again, but realize no access. Perhaps there are some who attend the assemblies of the saints. Time after time passes by, still they find nothing cheering. They go where saints go, hoping that this may be the time of love; but they return as empty as they came. O! I think many can tell what this sentence means. If any read this who are in this place, let it comfort you that you are not alone.

His disciples were also moved with compassion for her, and they also came and joined their petition to hers. They said, "Send her away; for she crieth after us." I believe I have felt as these disciples did, when I have seen the deep, heartfelt sorrows of the weary sinner. I think I have also felt to join my petition to theirs. Their trouble has been made my trouble, and thus I have longed for their comfort, even as for my own. It seems to me that every true minister of the word must feel this. He must be touched with the cry of those who are in the worm-wood and the gall. It is no task for me to go to those who see no hope for themselves, and present to them the evidences which the gospel presents in their behalf, and tell them I have been over the same road, that I know their needs and the strong desires of their heart. I do not see how christians can stay away from such ones, and certainly christians must, when led by the Spirit of Christ, feel like compassion with him for such sorrowing souls; and besides, we have confidence to implore the mercy of God upon such as these. The disciples had never seen him turn one really needy soul away. He healed all who were sick. Did not this give them confidence to entreat for her? May not our prayer in behalf of the troubled sinner also be truly the prayer of faith? In this one thing we know we ask according to his will.

"But he answered and said, I am not sent but to the lost sheep of the house of Israel." It seems to me that this expresses an inward temptation by which Satan would drive away every one who has come to Christ. He takes advantage of even the glorious doctrine of election, and turns it against the elect. This woman was not an Israelite, and she knew it. But she was in sore trouble. She had not come to the Savior because she was an Israelite, but because she was distressed. That is the way every convicted sinner comes: he makes no claim, but he cries for mercy. The temptation arises in his soul, I am not a child; Jesus came to save his people, but I am not one of them. Thus the tempted soul is made to reason, and to reject all the promises. I think the Savior designed to show up this temptation, at this time, that his disciples ever after might have an answer to the like temptation, through seeing the blessed result in this instance.

But even this rebuff did not drive this woman away, nor cause her to give over her strong crying; and if we look for the reason, we shall find it in the strong necessity that was upon her. If her crying to the Lord had been "will-worship" merely, or if she had come because she claimed to be a child of Israel, this would have been sufficient to completely discourage her. But instead of driving her away, it only furnished occasion to show the strength of her desire. This shows how false is the conclusion of those who say that to preach the doctrine of election will discourage and drive away the convicted seeking sinner. Nothing can drive such a sinner away. His need propels him to the Savior with a stronger power than any temptation can possess to oppose. His coming is a drawing near to the Savior in spirit, and his petition is the cry of hunger and pain. The more obstacles he sees in his way, the greater will be his hunger, and the stronger his pain, and the more ardent therefore will be his crying. The sinner does not ask these blessings, saying, "I have a right to them, because I am a child." His crying has stronger and deeper ground than this. Satan may make him believe he is not a child, but he cannot make him believe he is not in distress and need. To tell the quickened sinner that he is not a child, and that the blessings are not for him, only makes his distress deeper, and produces stronger cryings still; and it was so with this woman.

"Then came she and worshiped him, saying, Lord, help me." Under the power of her trouble she came still nearer, as though she would make him feel her own distress. Is not this a commentary upon that text, "The kingdom of heaven suffereth violence, and the violent take it by force?" Again she repeated the cry, "Lord, help me." Her words were few, but they told the Lord all her desire. May not each tried sinner find himself in this? You have found no answer; you have been told these blessings are for Israel, and not for such as you; and yet are you not crying still, "Lord, help me?"

But still another doubt stood in her way. Again she heard, as it would seem, words of rebuff, and they must have seemed very humiliating to her; yet there was humility in her heart ready to answer it all. "It is not meet to take the children's bread, and to cast it to dogs." She was a Gentile, and this was the common title that the Jews were wont to apply to them. How cutting must the word have seemed to her. How the proud Pharisee would have hurled it back in scorn, and sought to avenge the insult. Yet she did not throw back the word; she admitted it was so. She felt that she had no better claim for what she asked than a dog. See what wonders grace will do! How it brings down our pride, till we are ready to confess that the

meanest name belongs to us. Now says the temptation, You know you are not a child. You know it is not fitting to take the bounties spread for the children, and give it to such as you. Jesus never does that which is not meet (or fitting) to be done. What presumption then is it for you to even ask these favors! Thus God's eternal truth, designed for the comfort of the needy, is perverted and turned against them. It is truth that it is not meet to give the children's bread to dogs, and it is equally true that Jesus will not do what is not meet to be done. But even this did not drive her away. Though Satan thus assails the child of God daily, yet he is never driven away by such attacks. Rather it gives occasion to show the power of faith that can conquer such temptations.

She said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Still her need urged her to intercede with him, and, as it were, to reason with him with that kind of reasoning which faith uses. Perhaps there is comfort for some tempted soul right here. Have you ever eaten a crumb from the Master's table? Have you ever got a little comfort in listening to his word, in reading the Scriptures, or in the conversation of saints? Then you have full evidence that you are a child. The Lord has spread his table for his children. He has no crumbs to waste. He never gives his children's bread to dogs. If then you have ever eaten from that table, it is because you are a child. Is the word of the Lord precious to you? Do you esteem the word of the Lord more than your necessary meat? O! why should you enjoy it so if you are not a child? But to put the matter beyond a doubt, let us see the answer of the Savior.

"O woman, great is thy faith: be it unto thee even as thou wilt." Truly that must have been great faith that was sufficient to overcome all these fiery darts, and still claim the blessing. "This is the victory that overcometh the world, even our faith." Just read for a moment what had stood in her way. Temptation after temptation, each of itself sufficient to have crushed her down to despair, had assailed her. Yet in all and through all her faith had gained the victory. It seems to me that in these three temptations we have summed up all that can assail the child, or at least that have much power to trouble him. First, it seemed that the Savior would not hear her; then, that she was not one of the elect; and last, that the blessings she needed were not for her. Yet at last her faith had triumphed; and surely we must conclude that the words "great faith" are appropriate. If then any of you have ever eaten one crumb from the Lord's table, the faith that has enabled you to do so has brought you through fiery billows of temptation, and is in your case also great faith. Now then to you the promise belongs.

"Be it unto thee even as thou wilt." And what would the trembling sinner have? The things that the trembling sinner asks are great things. Yet such an one need not fear he is asking too much. Would you be cleansed from sin and guilt? Would you enjoy the assurance of pardon and the Savior's love? Would you have Jesus and heaven to be your portion forever? Jesus says, "Be it unto thee even as thou wilt." O how rich and precious are the words; how sweet when applied by the Spirit to the troubled soul. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Every desire begotten in the heart of the believer by the Spirit shall be satisfied. Blessed estate indeed. To hunger spiritually is infinitely more blessed than to be full of the good things of earth; for one shall end in eternal pleasures, while the other is as the apples of Sodom. When Jesus speaks the word, fulfilling the spiritual desires, the work is done; for "Her daughter was made whole from that very hour."

Thus I have run over the subject. I have experienced some degree of comfort, and some enlargement of mind, while writing. If some hungry soul shall be fed, it is enough. I trust sister Francis may be led into this subject more deeply than I have been able to tell it. That all the saints may find this portion of God's word from which I have written in sweet unison with their experience, is my prayer, for Jesus' sake.

As ever, your brother in hope and love,

F. A. CHICK.

#### JEHOVAH-JIREH.

WONDERFUL expression! "God will provide." How many can in truth exclaim, "Jehovah-jireh?" Unregenerate men and women do at times, when the providence of God overtakes them, and brings destruction and death upon them, cry out, "Lord, stay thy hand," and thus through fear acknowledge God's power; but to believe in God, and in his power and purpose to provide, is impossible with even the most devout christian, without faith. Then how or when do the children of God realize that "God will provide?" The child of God does say, "I am willing to trust God for all things;" and the next moment he may distrust him, and even deny him. The patriarch Abraham was led through deep experience, and only by that experience could he say, "Jehovah-jireh." The faith that God gave him led him to do just what he did. Had he known how this was to end, when God commanded him to take his only son and offer him for a burnt offering, would there or could there have been any faith manifested? I have no idea, when Isaac asked his father where the offering was, that Abraham had any other thought than that his son was the offering. He had full confidence that God had an

offering, or he would not have commanded him to offer one; and he believed that offering to be his son, his only son. His answer to his son was an evasive one, having faith that God was able to raise him up again. He did not realize the power of God to provide until he saw the ram caught in the thicket, there by the provision of God. So with every child of God: he cannot believe or say from his heart that the Lord will provide, until he has experienced it all in himself. When the sinner is quickened he cannot see any provision in God's purpose for his salvation, but rather condemnation. Before this he thought he had as good a chance as any one to be saved, or that God had already provided for his salvation, subject to his rejection or acceptance. But when he realizes what a sinner he is he sinks in despair, and loses sight of choice or chance, and cannot even see his own offering which he so much before depended on. He is led along in experience until he sees the altar (by faith) a great way off, on a high mountain; but he cannot see the offering until Jesus appears. Then he calls the name of that place "Jehovah-jireh." He will never forget the place. Is it not the mount of the Lord to him forever? When we realize the sentence of death in us we feel the need of some kind of offering, and think we must find the offering in ourselves, and cannot see it in any other way, until Jesus appears as the Altar and the Sacrifice. We now see it exactly the opposite to what we expected. Instead of offering ourselves, we find that God has provided an offering, and in that offering we die, are buried and raised, and in his living we live. This is God's provision, not ours; and we can say in truth, "Jehovah-jireh." This expression carries with it not only the life and experience of the child of God, but of the church of Jesus Christ, and in fact the whole creation of God. Has not God made provision for all his creatures? Could one, from the smallest insect to the greatest giant on earth, exist on the earth without the provision that God has made? If the elements were left to themselves, what would be the result? There can nothing exist or subsist without the governing hand of God. He has provided, and will provide, for all the needs of his creatures. Even in this we cannot see the provision of God except by faith. With God there is neither beginning nor ending. He saw the end from the beginning, and that includes all the way. But with his creatures there is a beginning and ending. But God has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. Has he provided for this? Faith says he has. Reason says he has not. Faith says, This is predestination. Reason says it is chance, or at least choice. The child of God may get angry, and say and do something

for which he is sorry. Is this chance or predestination? Does he learn or experience anything in this? He repents, and that is a great deal. He is reminded of his own weakness, and learns a lesson in faith, and that is just what God intended he should. While ever we think we might have escaped such and such evils, or refrained from some sin which we have committed, we do not see that "the Lord will provide," and are without faith. If we sin, we have an Advocate with the Father. How can a child of God know he has an Advocate with the Father unless he experiences it? It is intended by the Father that he shall know it, or why provide? Here is predestination again. My dear brother or sister, you once thought you might as well take your fill of sin, when you did not know that you were a sinner, or that you were manifesting just what you were filled with. But when the time came for you to realize that you really are a sinner, and you saw Jesus as your Savior, did not you see that even your sins were provided for you? For without them you could never have known what a Savior God had provided for you. Is not this so? If you have ever suffered bodily affliction, did you not realize that it was the Lord's doing, and thus give glory to God? If you got angry, and injured an individual in any way in your anger, did you not at once repent, and abhor yourself? This also is God's provision and predestination, that you might or should glorify God. If we could possibly get along without sin, we could never know anything of the rich provision of God's grace, or have need of the Comforter. I have sometimes thought, although I hate sin when I feel its effects, that without sin and a knowledge of it I could not have enjoyed some, if any, of the most precious seasons of my life, when I have repented, and felt the forgiveness of God, and that I had "an Advocate with the Father, Jesus Christ the righteous." The little child can only tell of the joy that comes with forgiveness, and feel that we have an Intercessor in whom we can trust. This confidence, this joy, is above the price of rubies, and cannot be purchased, but is provided for those that God has anointed. There is nothing that softens the child of God as repentance and forgiveness, both of which are provided by God, and which we could not experience without transgression. There is no joy above the joy of God's salvation, by which we are able to glorify God.

While we realize that God has provided and predestinated all things, even the wicked for the day of evil, may we rejoice in the name, "Jehovah-jireh."

Yours in this joy,

MILTON DANCE.

PHILADELPHIA, Pa., Sept. 12, 1889.

DEAR BRETHREN BEEBE:—When ever I sit down to attempt to write to the dear family of the saints through the SIGNS, it is with a foreboding amounting to a dread and fear that I may unintentionally say things that will mislead the dear children of God; for I feel my ignorance and unworthiness to such an extent that even in conversation with my brethren I have that dread almost continually with me, lest I may fall under the same condemnation which Job did when the Lord said to him, "Who is this that darkeneth counsel by words without knowledge?" And so, many times having a desire to write, I refrain. And at other times I feel it to be a pleasurable duty and a precious privilege. I cannot feel that it is right for me, or any of the readers of the SIGNS, while enjoying the communications of each other, and knowing the need of the editors for many contributions, to refuse each one to do his or her share (however small) in keeping up the paper we all love so much. If the dear brethren and sisters would write out their travels in this wilderness journey and send the same to the SIGNS (particularly those who have never written), then there would be so many choice gems from which to select, that my poor, little mites would not be needed, and the paper would be made richer and more interesting thereby. Certainly the object of the SIGNS is the welfare of Zion; and I do feel that the varied experiences of the children of God are that which is needed for the comfort and upbuilding of the little ones. Do we not almost constantly hear the cry coming up from the hearts of many a poor, tried and weary pilgrim, O! is there any one like me? Am I one alone? Can any one be so poor in spirit? I am fully persuaded of that wail in my own heart. Then I receive the SIGNS, and search for a crumb of comfort (not a controversy); and when I find the breathings of a precious soul that tell my own experience, what a thrill of pleasure and joy do I experience! My soul goes out to that one in love, and my oft repeated question is answered, There is another one just as I am. My hope revives, and I am enabled to feast, perhaps, for days. Now, dear brother or sister, you who have been brought out of nature's darkness into God's marvelous light, is it not worth writing about? And if we freely receive, ought we not as freely give? I can remember that my first efforts in contributing to the SIGNS were mixed with a certain amount of pride, that they might appear finely worded and up to the highest standard. But now I am enabled to hope that the dear Lord with his all-sufficient grace has taken that all away; and now when I write it is with a sense of duty or desire, feeling that the best I have that I give, with the hope that it will be accepted as a token of my earnest

love and devotion to the cause of my dear Redeemer. When at one time the disciples came to Jesus, saying, "Who is greatest in the kingdom of heaven? 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 the greatest in the kingdom of heaven." When we have become deprived of earthly vanity, having the broken heart and contrite spirit, realizing that we are as helpless as a little child, desiring to follow him who is our glorious example, we are not far then from the everlasting arms, and not likely to go far astray in what we may say or write.

It is a precious sight to me to behold an assemblage of the saints, gathered in the name of Jesus, having one mind and one purpose, all meek and lowly in heart, standing upon the same great level, each esteeming the other better than himself, as little children coming to their Father and their Friend for light, for succor, for guidance, and for all things needful. Isometimes have the precious privilege of being present at such heavenly gatherings, where the stream of God's pure love unceasingly flows from breast to breast, filling all hearts with praise and thanksgiving so sublime that language is inadequate to express its height or depth. I think the psalmist must have had some such feelings when he exclaimed, "Praise waiteth [is silent] for thee, O God, in Zion." The children of Israel sang a song of deliverance (after they had crossed dry shod over the Red Sea) with timbrels and with dances. But to my mind the greater praise went out to God in the silence which followed the command of Moses (on the other side), "Fear ye not. Stand still, and see the salvation of the Lord." In the silent watches of the night, when stillness reigns, and silence is supreme, we look upon the whole universe as praising God in mute and awful grandeur. At such times I have been frightened and awestricken, that I ever had a passing thought in opposition to such a wonder-working and omnipotent Being, or that I ever dared make a comparison of him to mortal man, or that the least event that ever has or can transpire should come by chance; and I tremble to think I have ever dared denounce him as an unjust God. But such is the tendency of carnal reasoning and the depravity of the natural mind, that ere we are aware (like Jonah of old) we get to the very bottom of the mountains, and have fainted before we remember the Lord. So, dear brethren, let us watch and pray, putting on the whole armor of God, that we may defend ourselves and each other at every point from the onslaught of the enemy. The husbandman sow-



eth his seed in the day, but in the night the enemy cometh and soweth the tares, and they grow up and choke out the good grain.

I perceive that I have wandered far away from all I intended to say when I began this poor epistle. But such as you have has been the leading of my mind; and if I have said aught to darken counsel by words without knowledge, I have this assurance, that the established truth of God cannot be altered, even if I should write on and on to the end of time. As saith the apostle to his son Timothy, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We may become lost in the thick darkness of carnal lusts, and fall among thieves, but never can the Lord's chosen little ones get beyond the length and strength of his mighty arm.

Yours in hope of life eternal,  
B. F. COULTER.

ROCKVILLE, Md., Sept. 9, 1889.

DEAR BRETHREN BEEBE:—I inclose a sermon of brother E. V. White's, on a portion of Scripture, which he preached to me on paper at my request. In reading the sermon I was edified and instructed, and feel sure that the readers of our dear family paper, the SIGNS, will also be instructed and edified by the same. I met brother White one week since, at Broad Run, Md., and made the request of him to have it published, leaving all to your better judgment. Brother White did not remember the good sermon that he had preached to me.

I was very sorry that it was not my privilege to meet you and other dear brethren the past summer, which has been my highly esteemed privilege since recovering my health and strength. Hoping that you will be spared to us for many years to come, I remain your sister in love and fellowship of the truth as it is in Christ our living Lord,

RUTH ADAMSON.

LEESBURGH, Va., July 2, 1889.

MY DEAR SISTER:—I feel this morning that I should not any longer put off telling you that I am afraid I do not fully understand what is meant by the words you are pleased to call my attention to. It would give me much pleasure to explain to you their meaning if I myself understood them. There is a great solemnity about all the words the Lord our God has spoken, but there seems to be a greater solemnity about some than others, and about none greater than these, "Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although he make it not to grow."—2 Samuel xxiii. 1-5.

If ever a man speaks free from selfishness, free from worldly influence or worldly care, it is when he comes to die. Men may, and often do, speak insidiously when looking forward to many days yet to come. But when the last day has come, and there is time only to speak a few more words, they are apt to be about the most important and most solemn to them. These considerations clothe these words, concerning which you ask my views, with so much importance that it seems the most prudent thing I could say would be to acknowledge my insufficiency. I remember having tried to preach from these words once; but what I said or understood them to mean seems to be pretty much all gone from me. Trusting to the Lord that he will open the eyes of my understanding, I will write just such things as come to me now.

David says, "The Spirit of the Lord spake by me, and his word was in my tongue." As I said, at such a time (the last words) men speak of the things most important to them. This being the case, the Spirit which was in David must have spoken of Jesus, who above all is the most important. For the Lord swore by himself, as he could swear by no greater. It is altogether likely, then, that the Spirit which was in David spoke of Jesus, the Lord; but it is also evident that David spoke of himself. "Although my house be not so with God." This is the way the Lord's people talk now, and have ever thus talked. They cannot speak of themselves except as in Christ, nor of Christ except as in them. I would refer you to John xvii. 21.

Now consider that David spoke of himself, of Jesus, and of that most important of all things, the grand mission of our dear Redeemer into this world, which was to conquer and destroy all powers in opposition to the accomplishment of his eternal purpose, and to set up a kingdom, government and dominion of his own, of which he should be the acknowledged head. We conclude, then, that this is what the Spirit in David was talking about. In regard to his government, he says it is necessary that it must be just. For "the God of Israel said," "He that ruleth over men must be just." This cuts off from the minds of believers all caviling with reference to the formation of the kingdom, or the disposition of the affairs thereof. This leaves the whole matter, formation and disposition, in the hands of the Lord. Hence the belief that all things that

be are right, because (not that we comprehend) he that creates and disposes is just. This seems to be the very foundation upon which the kingdom is built and managed. Now with reference to the control or management of this kingdom, the Spirit's comparison is to the "light of the morning, when the sun riseth, even a morning without clouds." Then again, as the tender grass springing up after rain, by the clear shining of the sun. This is a description of the rule or government of this kingdom or house, under which it thrives, prospers and brings forth. Then the power that rules this kingdom or government is simply the power to send its light where it please, to cause to warm up, to invigorate, and to bring forth that life which is. The sun does not cause the grass to spring forth from dead seed, but from living seed; but without the rain and the warm shining of the sun the living seed would remain fruitless. Is not this a clear representation of the kingdom of Christ as we understand it? There is no sun in all the day so invigorating, so resuscitating, as the morning sun, especially when there are no clouds to hinder its virtue. But such was not David's house. David's house was not built up this way. "For every battle of the warrior is with confused noise."—Isa. ix. 5. But this is to be without noise, like the building of Solomon's temple. These two ideas of the building of the kingdom or church are prevalent to-day. Some think it is by confused noise, and a few believe it is by the clear shining of the Sun of righteousness. Though this was not the way David's house was built up literally, yet the things contained in the covenant were made so plain to David's faith that the other way (that is, by the clear shining of the sun) became David's salvation and desire. He preferred this way. He delighted in this way. He was persuaded that though all increase by power, by might, by bloodshed and noise, was cut off, yet this was the best way; and he received what the Spirit taught him as his salvation and his desire.

As David understood this house, there was to be no growth—only a development. There was nothing to be added to this covenant, nor anything to be taken from it. The provisions in the first place were abundant. The arrangement was perfect. Therefore it is true, as you say, that God, who holds temporal blessings, or spiritual ones, is all righteousness, holiness and grace. He that ruleth over this house is just, ruling in the fear of God. Nor is there any growth as to the size of this house. But we are to go round about her, tell her towers, mark her bulwarks and consider her palaces. This shall be our employ, and not an attempt to make her grow.

My dear sister, what I have written is for your consideration.

Your brother,

E. V. WHITE.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 25, 1889.

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.

### LEGAL PROHIBITION.

ONE of the most common accusations laid to the charge of the Old School Baptists by the advocates of false christianity is that we oppose temperance in the use of intoxicating liquors. This accusation is not based upon the prevalence of drunkenness among us; for the law of Christ clearly forbids the recognition of drunkards as members of his church. Religious fanatics denounce us because we do not unite with them in their efforts to prohibit the use of liquor as it is authorized by the law given in the Scriptures. For adhering strictly to the rule which God has given, we are denounced as opposing morality and temperance. In bearing this reproach while it is falsely cast upon us, the blessing of our Lord is our support; for he says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely* for my sake."—Matt. v. 11. So long as their reproaches are false accusations, they fall not upon us, but upon our immaculate Lord. Let no professed follower of Jesus either shrink from bearing his reproach, or give currency to such reproach by abusing the liberty which God has given them for an occasion to gratify their carnal appetite in reveling and drunkenness. Surely, to a lover of Jesus, no motive for careful moderation can be stronger than the obligation to obey his commandment. If the love of Christ will not restrain the appetite of a christian it can be controlled by no higher motive.

Since the organization of the crusade for a better system of temperance than God has given, drunkenness has greatly increased in the country generally. Hence the power of the law has been invoked to enforce the mistaken notions of religious fanatics. It is charged that the refusal of Old School Baptists to approve this fanaticism is the result of their ignorance. This charge is fully and effectually refuted by the fact that some of the most eminent and thoroughly educated men of the world are found holding the same sentiments with us on this subject. In an article recently contributed to *Macmillan's Magazine*, the learned Professor Goldwin Smith opposes the principle of enforcing total abstinence by legal enactment. He will hardly be charged with ignorance in using the same arguments which have been ascribed to stupidity when advanced by Old School Baptists. The following extract shows his view of the subject.

"Nothing is more odious or poisons

the heart of the community more than the employment of spies and informers, to which it has been necessary and will always be necessary for Prohibitionism to resort. Dickens holds up the mirror to nature in his description of the Claypoles and their trade. Men who have been imprisoned and ruined for plying a trade which, as only the other day they were holding licenses for it from the state, they can hardly feel to be criminal, are naturally not grateful for such treatment. Their vindictiveness and hatred of the spies have led to several outrages, and once or twice the use of dynamite.

To force the sentiment of the people into accordance with the law is the more difficult since all the time their church is holding up for their imitation a mode of character which is not temperate in the prohibitionist sense of that term. In commenting on the miracle at Cana, Archdeacon Farrar contrasts the genial innocence of Christ's system with the crushing asceticism of rival systems. By way of reconciling this discrepancy desperate efforts are made to uphold the astonishing theory that the *oinos* of the gospel was not fermented wine, but syrup. The ruler of the feast at Cana, it seems, expressed his surprise that the best syrup had not been produced till the guests had well drunk; the accusers of Christ in calling him a winebibber meant only that he was a syrup drinker; it was on syrup that the Corinthians got drunk at the celebration of the Lord's Supper; Paul advised his friend to take a little syrup for his stomach's sake; and the same apostle enjoined the church in electing Deacons not to choose those who were given to excess in syrup.

To such paltering with what every one educated enough to be a clergyman must know to be the truth we rather prefer the preacher who said boldly, that if Christ were again to come on earth and persisted in celebrating the Eucharist with wine, he would have to be excluded from his own church. To drag the gospel into this discussion on the prohibitionists' side is hopeless. There is no more of fanaticism than there is of formalism in that volume. When St. Paul bids us not drink wine if thereby our brother is made to stumble, he couples eating meat with drinking wine, showing that in his opinion both in themselves are innocent. The gospel bids us have regard to the weakness of our brother, but it does not bid our brother be weak, or us to countenance his weakness by unjust and unwise legislation."

#### RELIGION IN PUBLIC SCHOOLS.

SINCE the incorporation of the principle of religious freedom in the Constitution of the United States, the spirit of oppression has never ceased to devise measures by which to subvert that bulwark of personal liberty. The framers of the system of popular government were denounced as infidels, and accused of aiming to destroy the sacred institutions of christianity. In the providence of God the diversity of religious sentiment among the people has hitherto prevented any one denomination from asserting supremacy in our country, so that the church of Christ has found here a refuge from persecution and proscription for

devotion to the truth as revealed in the individual experience of each one who is led by the Spirit of God. The will of God in shielding his saints has been accomplished through the discord and jealousy of the different orders of opposers of the truth. Thus he has caused the wrath of man to subserve his own purpose in affording a rest for his chosen people from the enmity of the world, while their enemies have been engaged in warring among themselves. The bloody spirit of persecution has not lost its venom in the past century, however; this is manifest in the continual efforts which have been made from time to time, through various pretexts, to usurp the power of coercing the people by law to worship the idols which priestcraft has chosen and set up. It was first insisted that there should be an established church recognized by law, as had been the case in the monarchies of the old world. Failing to secure this, under various pretexts, sectarian dogmas have been presented for legal enactment, which have generally failed to secure sufficient popular favor to be clothed with the authority of law. Hitherto the principal infringements upon the constitutional prohibition of religious legislation have been in the appropriation of money from the public treasury to pay chaplains. In a few cases conscientious legislators have protested against this robbery of the people; but their objections availed nothing, as the amount of money involved was considered trivial by the majority of their associates. The principle of injustice in making unauthorized appropriations seems to have been entirely ignored by those who enacted such laws.

The designs of religious tyranny require more than this clandestine robbery of the public treasury. Priestcraft can be satisfied with nothing short of the control of the consciences of the people by which to be able to enforce by the civil power universal conformity to its prescribed religious observances. Strenuous efforts have been made repeatedly to engraft sectarian requirements upon the legislation of our government; of which a prominent instance was the demand for stopping the transportation of the United States mails on Sunday. The refusal of Congress to grant this demand brought upon them and Andrew Jackson, then President, the most bitter denunciation. In many other cases the aspiring clergy have attempted to dictate legislation, as in the case of the demand for a law to forbid the making and sale of spirituous liquors. Other interference with the secular power has been attempted; but these are among the most prominent exhibitions of the meddlesome and restless character of this intolerant spirit of religious tyranny.

Having found the popular mind too much imbued with the love of individual liberty for submission to dictation in matters pertaining to

religion, a deeper scheme has been devised for the subversion of the rights of conscience. It is now designed to obtain control of the education of all the children, and thus raise up a generation trained to regard the demands of the popular clergy as superior to all constitutional restraint. While claiming to avoid sectarian instruction in the education of children, the principle is inculcated that religion should be taught in a general way, such as will be acceptable to most of the popular denominations professing to be orthodox christians. The principal difficulty in the way of securing the approval of the masses to this specious proposal arises from the jealousy of the Roman Catholics and professed Protestants, each fearing that the other will gain ascendancy by this movement. So long as this strife between themselves shall continue the scheme cannot be effectually carried out. There are indications at present, however, that they are very nearly ready to unite upon a compromise by which they may work together for the overthrow of religious liberty, and leave the question of ultimate supremacy to be settled after they are freed from the restraint which now prevents all of them from usurping control of the consciences of the whole people. The same tyrannous spirit actuates both parties in this strife; and it will matter little to the subjects of their oppression whether they are persecuted by the one party or the other. Murder and robbery are the same whether the oppressors are called orthodox christians or infidels. That is not the true spirit of the gospel of our Lord Jesus Christ which seeks to compel others to adopt our own religious sentiments. The principle of the gospel of Christ can never justify an appeal to the civil power for its enforcement.

In schools supported by private patronage, and such as are sustained by particular orders or sects, there is no impropriety in those who patronize them directing what shall be their course of instruction. It is certainly the right of every patron to decide whether in such schools religion, politics or music shall be taught. But in the public schools, which are supported by taxation of all the people alike, there is manifest injustice in taking money from Protestants to support the teaching of Catholic doctrines; and equally clear injustice in compelling Catholics to pay for the teaching of the religious sentiments of Protestants. The same principle shows the injustice of compelling christians to pay for the education of children in either of those false doctrines. Such injustice becomes religious oppression when the attendance of children at public schools is enforced by law. No parent can consent that the direction of the religious education of his child shall be controlled by those whose sentiments are opposed to his own. Yet this must necessarily be the case

when the law gives authority for religious instruction in the schools where all children are required to attend. The law must define what is to be considered correct religious instruction. When it is so determined by law, whether it be in favor of one creed or another, there is an establishment of religion just as effectually as if all dissenters were directly outlawed. Of course such legislation would be contrary to the constitutional provision which prohibits discrimination in regard to religion, and guarantees the rights of conscience; but the same power which could thus pervert legislation would also control the courts which must judge the validity of the laws.

In *Public Voice*, the eclectic journal of Washington, D. C., in July last, several papers were published upon the question, "Is Religious Instruction in Public Schools Expedient?" Cardinal Gibbons expresses the sentiment of Roman Catholicism in saying that "An education that improves the mind and memory to the neglect of moral and religious training is at best but an imperfect and defective system. The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul: they must go hand in hand, otherwise their education is shallow and fragmentary—a curse instead of a blessing."

Rev. Dr. Thomas Hill, ex-President of Harvard University, says that "Public schools with compulsory attendance are an essential adjunct of a republican government, and that the republic is bound to superintend with care the education of the children. He concludes that religious instruction is more than expedient; it is demanded as a political necessity." In this view it will be observed that both the highest Papal authority in America and this eminent Protestant Doctor take the same position, which is the plain assertion that the government should enforce upon all the people its own system of religious education.

Rev. Dr. Minot J. Savage, of Boston, takes a different position on the subject, and says, "The public school, supported by the equal taxation of people of all beliefs, exists and has a right to exist simply and solely for the sake of such education as fits for citizenship, and so is for the public good. The church and the home give ample scope for all individual peculiarities of belief or theory. The public school is for the people and for all the people. Let it be kept true to its own high and sacred mission."

Prof. W. T. Harris, Editor of the *Journal of Speculative Philosophy*, says, "It seems to me that religious instruction in the public schools is inexpedient, on the ground that they are for all citizens, whatever their religious belief, or no belief. It is the conviction of the average American citizen that rights of private conscience must be respected, and

that Church and State must be entirely separated."

From these expressions it is evident that there is no attempt at concealment of the design of the popular clergy to use the public educational system of the government for the inculcation of such religion as they may dictate. This design is the more alarming because that not even the animosity between Catholics and Protestants forbids their uniting in this scheme for the overthrow of that liberty of conscience which has been the brightest glory of the American republic. Without the interposition of divine protection this device of religious tyranny may soon succeed in securing the power to light the fires of persecution in this country; and again the saints may be compelled to choose between worshipping the antichristian image of the beast and the loss of all civil rights and earthly possessions. In the hour of trial may the grace of God enable all his saints to stand firmly in the faith and truth of the gospel of Christ; and let brotherly love continue and abound so much the more as we see the day approaching. These perilous times indicate that the end is near.

#### CIRCULAR LETTERS.

*The Licking Association of Particular Baptists, now in session with the church at Mount Carmel, Clark Co., Ky., to the several churches of which she is composed, sendeth christian love and salutation.*

VERY DEAR BRETHREN AND SISTERS:—The infinitely glorious subject of the religion of our dear Redeemer must ever fill the minds of the saints with joy and rejoicing when they are enabled to meditate upon it, when they by the Spirit's power are enabled to look into some of the great and wonderful things embraced in the character of him of whom the prophet speaks, saying, "His name shall be called Wonderful." In that name rests all the hope of the redeemed, because "in him dwelleth all the fullness of the Godhead bodily," and "ye [the saints] are complete in him, which is the head of all principality and power." In that wonderful name the saints, when enlightened by the Spirit, are enabled to behold all things needful for them, both in time and eternity, for he of God is made unto them wisdom and righteousness and sanctification and redemption. Let it be remembered that the apostle has said, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorifieth, let him glory in the Lord." They can glory in none other, for they are complete in him, and are blessed 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. They who were chosen in him before the foundation of the world were then and have ever been one with him, and hence he is and has been from all eternity made unto them wisdom. The wise King of Israel hath said, "Wisdom hath builded her house; she hath hewn out her seven pillars." She in her inseparable oneness with her Lord can say, "Riches and honor are with me; yea, durable riches and righteousness." For he of God the everlasting Father is made unto her righteousness. How durable is that riches and how unfading is that righteousness, all existing in the Lord Jesus Christ from the very ancients of eternity, and secured to all who were chosen in him before the foundation of the world by reason of their oneness with him; and by reason of their unity with him, he of God is made unto them sanctification and redemption. They are set apart in him, and redeemed by him from the direful consequence of sin, which is death. He also is their resurrection and their life; that life which is hid with Christ in God, and that resurrection which was secured to all the saints by reason of their unity with him. When he came from the tomb a triumphant conqueror over death and over the grave he fulfilled the prophecy that had been written long years before that glorious morning, "Thy dead men shall live, with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." After his resurrection he said to John, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." When he unlocks the dark caverns of the tomb, and his saints hear his voice and come forth to the resurrection of life, then that life will be given their bodies which is hid with Christ in God. Then they will be like him, and see him as he is; be like him, because they will be alive forevermore. Then surely he is their resurrection and their life. While clothed with mortality the saints are journeying toward the tomb amidst scenes of sorrow, pain, disease and death, and often their spiritual vision is so obscured by the corruptions of earth that they have but a faint view of the way of holiness; but for their comfort he says, "I am the way, the truth, and the life." When they by a precious faith behold him as their way, their truth, and their life, they in gladness press toward the mark for the prize of the high calling of God in Christ Jesus. Trusting and believing that they are in the way of holiness, which is for those, the way-faring men, though fools, they shall not err therein. To them how sweet and precious the thought that he who is made unto them wisdom is their way; and though all are regarded by a sin-corrupted world as fools, yet that wisdom which is from on high is made theirs, and leads them in that

way of holiness, in which they shall not err. Their glorious Lord being the way, in him they cannot err. He in his ever-glorious character as "The everlasting Father" is the highway, and as the "Son given" is the way; but it is a mystery to the saints while they are tabernacled in this vain world. The apostle, who was inspired from on high, could say, "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." Surely to the saints in these days of spiritual darkness and confusion this great and wonderful mystery must remain with them; but their most earnest desires are to know more and more of his great and wonderful character. Beholding in that character that (to the saints) most precious attribute called love, they are made to rest in him, and in a sweet and precious faith to 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."

When filled with that love they meet in sweet harmony, and join in songs of praise and adoration to him who has loved them and given himself for them. In those ever-precious assemblies of the saints contention and strife are not known, for they are led by the Spirit, and from the depths of their hearts adopt this language of David, "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 went 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." When that love prevails among God's dear people they are upon the mountains of Zion, where their Lord hath commanded the blessing, even life forevermore. They then remember that their Lord has said to them, "A new commandment I give unto you, that ye love one another." Amidst the cares of earth, that love for one another cheers the saints, and strengthens their hope of a blessed and glorious union in their future and eternal home, where sorrows and separations are feared and felt no more. They sweetly and joyfully remember that it is written, "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother abideth in death." In that love they rejoice in the power, goodness and mercy of their God, knowing that he has freely bestowed it upon them. Then they rise as much above the vain babblings of ambitious and wicked men as are the heavens above the earth. Of that class the apostle has said, "He that loveth not his brother abideth in death." When any of God's people cease to love the

brethren, and engage in persecuting the saints, they enter that gloomy vale of death, where there are no spiritual joys, no rays of heavenly light to heal the wounds that sin has made. There they are led captive by the devil at his will, until our glorious Lord delivers them from that fearful captivity. Then their cry is, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Now, dear brethren and sisters, our prayer is that we all may be kept from persecuting any of the dear saints, and from offending one of the little ones who believe in our dear Redeemer; and may we daily be enabled to give unto the Lord the glory due unto his name. Amen.

H. COX, Mod.

J. W. WALLIS, Clerk.

J. T. McCOWN, Ass't Clerk.

*The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, Sept. 6th, 7th and 8th, 1889, to the churches composing the same, sends greetings of love and fellowship in the Lord Jesus Christ.*

AS IT is our custom to write a Circular Letter, we call your attention to the words written in First Corinthians ii. 14, which read as follows, "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."

Now it seems to us that this Scripture teaches very plainly what the natural man does not receive, and why he does not receive it. Then if it be true that natural men do not receive the things of the Spirit of God, what are they receiving? for they must receive something, to have so many so-called churches; and that something must be nothing more than natural, as that is all they can receive. Then, their preachers must be natural, and natural teachers can please the natural mind. They are so blind that they think they are helping the great I AM, "working for Jesus," and "bound to hold out to the end." End of what? Why, their natural life. They put darkness for light, and light for darkness. But, brethren, how is it with us? Have we not in our life seen the time that we have served the god of our own mind, and did what seemed right in our own eyes? We had plenty of natural religion, feeling much better than those that did not profess to be religious, and really thought we could teach our neighbors to know the Lord. But we hope we have been taught better things by him that teaches as never man taught, having all power in heaven and on earth. With this power he brings his children from a natural view of God to a spiritual view, and by this power puts his laws in their hearts and in their minds. "I will



be their God, and they shall be my people." Then it is that our faith stands not in the natural wisdom of man, but in the power of God. We see that the flesh profiteth nothing. It is the Spirit that quickeneth. In our natural state we could boast of our goodness to God and man. But now we have to cry, like one of old, "My leanness! my leanness!" All our supposed good works are gone. We cannot boast of them any more. Now we can say, "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." We know that we are kept by the power of God, and that there is no salvation in any of our own works, which are works of the flesh, are perishable, and must pass away. "So then they that are in the flesh cannot please God." "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 salvation of the people of God was accomplished by Jesus, who was delivered for their offenses, and was raised from the dead for their justification. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." That glorious resurrection has secured the safety of all his children, and has brought life and immortality to light through the gospel. If Jesus has forgiven us so much, sinners that we are, ought we not also to forgive one another, if our brethren have trespassed against us? Do we say, My brother has done wrong, and he must acknowledge it before I will forgive him? Do we take him by the throat and say, Pay me that thou owest? If we go to a brother in the Spirit of Christ, we go without malice, with forgiveness in our heart and on our lips. Even if our brother will not hear us, we will forgive all the wrong that he has done, and will feel to pity and pray for the erring one. As Christ has forgiven us, so ought we to forgive one another. To be Christ-like, we must have the Spirit of Christ, the fruit of which is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance. Against such there is no law. They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit, remembering that if we give a cup of cold water to one of the least or weakest of the saints, we do it unto Christ. If we have hard feelings and say hard words against a brother, are we not doing the same to Christ, and transgressing his holy law? It seems to us that the carnal mind or the old man is at work here. We cannot heap coals of fire on their heads in that way. Remember, brethren, that the tongue is an unruly evil, full of deadly poison. It defileth the whole body, and setteth on fire the course of nature.

When this gets to working it is apt to destroy the peace of the saints and create confusion among them. Brethren, should we not take warning, and treat every one by word and deed as in the presence of Christ? Let us remember that we are all weak, and liable to err, and all get out of the way. All that keeps any of us is the restraining grace of God. Let us seek for peace, and things whereby one may edify another. How good and how pleasant it is to dwell together in love and harmony. If we do not manifest any love to the saints, what evidence have we that we belong to Christ? The word says, "We know that we have passed from death unto life, because we love the brethren." If any of us have a child that falls and gets hurt, the whole family sympathize with it, and do all in their power to restore the child to peace and happiness again. So it should be with us. When a brother or sister steps out of the way (which we are all liable to do), should we not try to restore such an one, not using harsh words, or calling them hard names, but in the spirit of love, which is the Spirit of Christ? When one comes and acknowledges that he has done wrong, how our heart goes out to him, and he seems nearer to us than ever before. We are then ready to say, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it, and let us eat and be merry.

We would say in conclusion, Brethren, contend earnestly for the faith which was once delivered unto the saints. May God guide us while we sojourn here, and finally receive us, for Christ's sake.

Once more your messengers have come to us richly laden with the glorious gospel of our Savior. They have known nothing among us but Jesus Christ as the Savior of his people. Our meeting has been one of joy and profit. We earnestly desire a continuance of your correspondence.

Our next meeting is appointed to be held with the church at Whitefield, Maine, to begin on Friday before the second Monday in September, 1890.

HIRAM CAMPBELL, Mod.  
A. B. MACOMBER, Clerk.

## CORRESPONDING LETTERS.

*The Licking Association of Particular Baptists, in session with the church at Mount Carmel, Clark Co., Ky., to the associations with which we correspond, sends christian 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.

We have appointed our next annual session with the church called Salt River, in Anderson Co., Ky., to begin on Friday before the second Saturday in September, 1890, 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. MCCOWN, Ass't Clerk.

*The Maine Old School Baptist Conference, convened with the church at North Berwick, Maine, August 30th, 31st and September 1st, 1889, to the associations and meetings with whom she corresponds, sends greeting in the Lord.*

DEAR BRETHREN:—For many years it has been our custom to send you a letter from our annual meeting, to inform you of our affairs, and to speak of the things which, as poor sinners whose hope is in Jesus, are precious to us. We have found these yearly gatherings both pleasant and profitable; and our correspondence with you we have felt to prize as a help and comfort. We do not recall how long we have enjoyed these privileges. We feel no desire to discontinue them, but on the contrary we still hope to be favored with your correspondence. We have usually in these letters taken up and briefly presented some special principle of the doctrine of God our Savior; but this year painful circumstances prevent our doing so. Last year at our annual meeting we appointed our beloved pastor, Elder Wm. Quint, to prepare our letter for this year; but nearly two months ago it pleased our God to sorely afflict him with sickness. For weeks, to all human appearance, he hung between life and death. Because of this illness he was unable to prepare a letter. The church over which he had been pastor for forty years felt greatly troubled, and as though we were left desolate. But we know that the Lord reigns in heaven and in earth, and that all must be according to his sovereign will, and we desire to be reconciled and submissive to his will. We are glad to have it to say that our pastor is now much improved, and we hope that it is in the unchangeable purpose of God to raise him up again and spare him to us yet for a little time. If it should be so, we desire to be thankful to God, the Giver of all.

We desire to say that our meeting has been pleasant. The preaching has been Christ and him crucified, and we have been refreshed in spirit. Our next session has been appointed to be held with the church at North Berwick, to begin on Friday before the first Sunday in September, 1890,

when we hope to meet and greet you again.

F. A. CHICK, Mod.  
LEWIS BUTLER, Clerk.

## MARRIAGES.

SEPT. 18th, 1889, at the residence of Mr. John L. Hait, Middletown, N. Y., by Elder Benton Jenkins, Mr. E. Giles Pierpoint, of Liberty, Sullivan Co., N. Y., and Miss Emma J. Warring, of the former place.

## OBITUARY NOTICES.

DIED—June 8th, 1889, at the residence of his mother, in Arlington, Baltimore Co., Md., **Thomas B. Hanna**, in his twenty-eighth year.

"There fell upon the house a sudden gloom,  
A shadow on those features, fair and thin."

Endowed by God with more than ordinary powers of mind, we thought that a brilliant future was before him; but, like his brother who had gone before, he was stricken with that fatal disease, consumption. He left his school and went south, hoping to regain his health; but it was not to be. Weary and sick, he returned to his mother, who nursed him with all a mother's loving tenderness.

"E'en love, long tried, and cherished long,  
Became more tender and more strong  
At thought of that insatiate grave  
From which its yearnings could not save."

The disease was also in his stomach, and he suffered intensely, yet without repining, ever patient and gentle. Near the end, when his mother asked him to take nourishment, he looked at her lovingly and said, "Dear, sweet mother, do not ask me; you know it will hurt me so much." These were the last words that passed his lips, and the gentle spirit took its flight to God, who gave it.

Four sons, all grown to upright manhood, yet remain, but our dear aunt is sorely stricken. Her husband, an only daughter, and now two sons, are all taken. She writes, "The world seems all so gloomy to me."

"Be still, sad heart, and cease repining;  
Behind the clouds is the sun still shining.  
Thy fate is the common fate of all:  
Into each life some rain must fall.

Some days must be dark and dreary."  
May the Lord bind up the broken spirit  
and comfort the sorrowing hearts.

E. H. ACKLES.

ISLAND CITY, Oregon.

THE death of **Aaron Bradley Dickerman** occurred at the residence of his daughter, Mrs. H. W. Bentley, in Boonville, N. Y., Sept. 9th, 1889.

Mr. Dickerman was born in Hamden, Conn., Jan. 20th, 1807. In 1830 he married Catharine Allen, in New Haven, and in 1833 settled in Trumansburgh, Tompkins Co., N. Y., where he resided until the death of his wife, which occurred in January, 1886. Shortly afterward he took up his abode with his daughter in Boonville.

For more than sixty years he had been identified with the Old School or Primitive Baptists, and was a faithful christian man, whose sense of dependence upon God was deep-felt and abiding. Religion was not a matter of form with him; it was his daily life. He passed away from earth as peacefully as the lifting dew, and the world is better for his having lived in it. His funeral service was conducted by Elder D. D. Barnes, and his remains were taken to Trumansburgh for interment.

H. W. BENTLEY.

BOONVILLE, N. Y.

## ORDINATIONS.

By request of the Primitive Baptist Church at Montgomery, Elder M. V. Gibson was present last Saturday, August 17th; and by request of the same, myself (the pastor) and Elder Gibson formed a presbytery.

Brethren W. P. Burks and H. B. Estes were presented as chosen by the church to act as Deacons when ordained.

After the presbytery was formed we proceeded with the necessary examination and the laying on of hands, and the brethren were ordained to the office of Deacons in the church.

We had just finished the house of worship, and held our first meeting on Friday before. It was a meeting, we trust, long to be remembered. It was to us a feast of fat things, of wine on the lees, well refined. Elder Gibson preached for us three times, and we felt edified and comforted thereby. We hope we have two Deacons now who will be active. Brother Cook, who was old, and felt too infirm, requested it. He has been a good and faithful one in the kingdom. He is now among us, and we hope the Lord will bless him in his declining age, and fit him for bliss beyond this vale of tears, and also sister Cook, who is a sister in Israel indeed.

W. LIVELY.

## YEARLY MEETINGS.

THE yearly meeting of the Old School Baptist Church of Otego will be held, the Lord willing, on Wednesday and Thursday after the second Sunday in October (15th and 16th), when and where we hope to meet a goodly number of the brethren and sisters, and all lovers of the truth. Brethren will be met at the depot on Tuesday.

G. M. FRENCH, Clerk.

THE yearly meeting at Indiantown, near Powellville, Wicomico Co., Md., if nothing prevents, will commence on Wednesday after the first Sunday in October (9th), and continue two days. A general invitation is extended to all who have it in their hearts and minds to attend for the truth's sake. Should any come by public conveyance they will be met at Pittsville on Tuesday, the 8th. Those wishing to attend would do well to drop a line to L. A. Hall, Powellville, Wicomico Co., Md.

THE Old School Baptist Church of Columbia, Jackson Co., Mich., will hold her yearly or two days meeting on the first Saturday and Sunday in October, commencing at 10 o'clock a. m. Those who come from the southeast will come to Toledo, and from there to Napoleon. Those from the north and west will come to Napoleon. Those from the southwest will come to Woodstock. Be at these stations on Friday, and you will find teams to convey you to the meeting. All lovers of the truth are cordially invited to meet with us.

WM. L. BROWN, Clerk.

## TWO DAYS MEETINGS.

THE two days meeting of the Zion Church, Washington, D. C., providence permitting, will be held on the fifth Sunday in September and Saturday before, commencing at 10 o'clock a. m. on Saturday.

The place of meeting is at the hall between 4 $\frac{1}{2}$  and 3d F St., S. W. Elders W. M. Smoot, of Va., and George Weaver, of Ind., expect to be with us. We extend a cordial invitation to ministers, brethren and friends to meet with us on this occasion.

N. P. REID.

## ASSOCIATIONAL.

THE 124th annual session of the Kehukee Association will be held, if the Lord will, with the church at Conoho, six miles northwest of Hamilton, Martin Co., N. C., beginning on Saturday before the first Sunday in October, 1889, and continuing three days.

Visitors by public conveyance should come on Friday, Oct. 4th, either to Hamilton, by the Narrow Gauge R. R. from Tarborough, or to Goose Nest (only a few hundred yards from Conoho meeting-house), which can be reached in an hour or two from Tarborough, either by the Narrow Gauge R. R. or by the Williams-ton & Tarborough and the Scotland Neck & Greenville Railroads; or Goose Nest can be reached from Weldon by the Scotland Neck & Greenville R. R. Ministering brethren of the same faith and order, and our members and friends in general, are cordially invited to attend.

S. HASSELL, Mod.

THE Juniata Association of Primitive Baptists will convene, the Lord willing, with the Providence Church, in Bedford Co., Pa., Oct. 4th, 5th and 6th, 1889.

Those coming by rail will come on the Baltimore & Ohio R. R. to Cumberland, and from there to Bedford, where they will be met on Thursday, the 3d. Any wishing to write will address P. M. McClellan or George McClellan, Rainsburgh, Bedford Co., Pa. A cordial invitation is extended to all of like precious faith to meet with us, and especially ministering brethren.

AHIMAAZ MELLOTT.

THE next annual meeting of the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will be held, the Lord willing, with Unity Church, Platte Co., Mo., Oct. 4th, 5th and 6th, 1889. All who desire to attend are cordially invited.

Those who come by way of Kansas City should get there so as to take the train on the Kansas City, St. Joseph & Council Bluffs R. R., which leaves there at 4:25 p. m., go to Beverly, there take train on the Rock Island R. R., which passes at 6 p. m., and go to Platte City and Tracy, where they will find accommodations. Those who come by way of St. Joseph will take the train on the Kansas City, St. Joseph & Council Bluffs R. R. which leaves St. Joseph at 2:25 p. m., arriving at Weston at 3:41 p. m., where they will stop off and find accommodations. There is a train leaving St. Joseph at 6:05 p. m., and arriving at Weston at 7:26 p. m., which those who fail to get the first-named train may take. There is also a train leaving Kansas City at 11:15 a. m., which any whom it suits may take and go to Weston, arriving there at 12:18 p. m. Come on Thursday, the 3d, on all these trains. Those coming from the north and east on the Rock Island R. R. will come to Platte City and Tracy on Thursday evening. At Tracy inquire for I. W. Magee. At Weston inquire for E. C. Smith or Dan Kitchen.

R. M. THOMAS.

THE ninth session of the Pilgrims' Rest Old School Baptist Association will meet, if the Lord will, with Gilead Church, to be held at Section School-House, Coffee Co., Kansas, to commence on Friday before the second Sunday in October, 1889. Those coming from the east will come on the Southern Kansas R. R. to Ottawa, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming from the north and south will come on the K. & D. R. R. to Waverly, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming by private conveyance will come six miles west and one mile south of Waverly, and inquire for brother T. J. Jones. Those coming by rail on Friday will be in time for the association.

WM. L. HALL, Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 2, 1889.

NO. 40.

## POETRY.

### TRUE HAPPINESS.

TELL me the happiest mortal found  
In all the human race.  
Why, 'tis the God-wrought miracle,  
A sinner saved by grace.  
Saved by the grace of God alone,  
Through Jesus Christ his Son,  
Who in him carries on the work  
The Father has begun.  
Strong in th' almighty strength of God,  
His armor girded on,  
When Satan tempts him with his wiles,  
Bids the base fiend begone.  
Man's feeble threats he feareth not,  
Though snares be round him thrown;  
He fears but one, that mighty power,  
His God, and him alone.  
His hope is not in earthly things,  
The world gives not his joy;  
Its transient pleasures empty are,  
And in a moment die.  
But on to heaven, his home, he looks  
With all believing eyes,  
To where, when death doth set him free,  
His soul will surely rise.  
His heavenly home! O glorious thought!  
A house not made with hands;  
But built by workmanship divine,  
Eternally it stands.  
The dwelling place of all the saints,  
Where, when this life is o'er,  
With Father, Son and Holy Ghost  
We'll rest forevermore.

BENJAMIN COX.

LONOKE, Ark.

### THE SHORTNESS OF LIFE.

LIKE as the damask rose you see,  
Or like the blossom on the tree,  
Or like the dainty flower of May,  
Or like the morning to the day,  
Or like the sun, or like the shade,  
Or like the gourd which Jonah had:  
E'en such is man, whose thread is spun,  
Drawn out and cut, and so is done.  
Withers the rose, the blossom blasts,  
The flower fades, the morning hastes,  
The sun doth set, the shadows fly,  
The gourd consumes, and mortals die.  
Like the grass that's newly sprung,  
Or like a tale that's new begun,  
Or like a bird that's here to-day,  
Or like the pearly dew of May,  
Or like an hour, or like a span,  
Or like the singing of a swan:  
E'en such is man, who lives by breath—  
Is here, now there, in life and death.  
The grass decays, the tale doth end,  
The bird is flown, the dews ascend,  
The hour is short, the span not long,  
The swan's near death, man's life is done.  
Like to the bubble in the brook,  
Or in a glass much like a look,  
Or like the shuttle in weaver's hand,  
Or like the writing in the sand,  
Or like a thought, or like a dream,  
Or like the gliding of the stream:  
E'en such is man, who lives by breath—  
Is here, now there, in life and death.  
The bubbles burst, the look's forgot,  
The shuttles flung, the writings blot,  
The thought is past, the dream is gone,  
The water glides, man's life is done.

—Monthly Record.

## CORRESPONDENCE.

### THE CANAANITE IN THE LAND.

WHEN the Lord delivered the children of Israel from Egyptian bondage, and led them forty years through the wilderness to the land flowing with milk and honey, whereof he had promised their fathers and themselves that they should possess it, he commanded that they should drive out from that land all the Canaanites, throwing down their altars, and making no league with them. After entering the land of promise, just so long as they walked in obedience to that command the Lord their God was a present help to them in every time of need, watching over them, destroying their enemies from before them, and showing them not only his mighty power, but also his loving-kindness and tender mercy; for he had chosen them from among the nations, making them his peculiar people, as he said to them through Moses (their leader), "Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. 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. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him."—Deut. xxxii. But by reason of their tendency to disobedience, and their proneness to follow after other gods, they fulfilled not the commands laid upon them, allowing some of the Canaanites to remain in the land, making league with them, and worshipping their gods. So the Lord sent an angel unto them, saying, "I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this? Wherefore I also said, I will not drive them out from before you; but

they shall be as thorns in your sides, and their gods shall be a snare unto you." While all the travel of the children of national Israel is a type of the travel of the children of spiritual Israel, we can readily see how the evils that beset us in our wilderness journey, even after our entrance into the antitypical Canaan (the visible church), are those which have not been driven out, and are now thorns in our sides and snares to our feet. The works of the flesh and the temptations of Satan are so many and so varied that sometimes, all unconscious, we cherish one or more of them to our exceeding sorrow and distress of mind, when our eyes are opened to the knowledge of how far we have been led astray. Then by strength given us in the grace of our Lord and Savior Jesus Christ we are enabled to destroy the enemy, or drive the Canaanite from our land; but, like the children in the type, we no sooner get rid of one, and in blissful ignorance think we are worshipping the true God in spirit and in truth, than we find another, more startling and monstrous than the last, eating as a canker-worm into our very life blood. So it is a continual warfare, the flesh striving against the Spirit, and the Spirit against the flesh. When in our first experience of God's love being shed abroad in our hearts we do truly feel that our evil heart of unbelief has gone from us forever, we are apt to look with pity upon one who will tell us that doubts will arise, or that darkness will enshroud our habitation. We can hardly realize in that ecstatic time that we still inhabit this tenement of clay, in which swarm the locusts having over them the prince of the power of the air, awaiting the first opportunity to lead us among the Canaanites, that we may worship their gods; and when we have become so bewildered that in our confusion we are carried away captive into Babylon, then we remember Zion, the city of our solemnities, and we hang our harps upon the willows, for we cannot sing the songs of Zion in a strange land. Yet through it all we never entirely lose sight of that precious hope which was given us at the first. It is an anchor to our souls, both sure and steadfast, entering into that within the veil. We cry, and it may be many days before there is a manifest answer to that cry. We thirst, and our tongue may cleave to the roof of our mouth ere we receive the precious draught. We groan, being

burdened, and fear we have sunk too low for succor. But to them that ask he has said it shall be given. To them that thirst he has said, "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." To the poor, burdened one he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Trembling and faint, we go to the Rock, and in the cleft thereof we rest our weary, aching heads, having the assurance that what he has promised he will perform, that his mercies endure forever, and that he will never leave nor forsake us. What a glorious Leader to follow! for he supplieth all our needs, watcheth over us every moment of our lives, sticketh closer than a brother, and is the Fountain whence cometh the streams which make glad the city of God. Our all in all is he. The worlds were made by him and for him, and all creatures shall show forth praises unto his glorious name. The apostle prayed earnestly that the thorn in his flesh might be removed; and well might he say, as he did, "Whence come wars and fightings?" for the Canaanite is still in the land, and will remain so long as our earthly house of this tabernacle be not dissolved. Whether we have hatred, jealousy, malice, envy or covetousness in our hearts, well may we pray that they be removed, for as thorns they do pierce and torment us all the days of our natural lives. As mountains they rise up before us, making our pathway rugged and steep. As raging waters they encompass us about, until with agony we cry out, "O wretched man that I am! who shall deliver me from the body of this death?" It is said that the broad road to destruction is paved with good intentions; but what of the narrow way, and where does it lead? Paved with the groans of the tried, weary and foot-sore pilgrim, watered with his tears, every adverse wind bringing doubts and tremblings. Sometimes a cold blast from the frozen north; again a chilling, searching east wind, bringing with it all the plagues of Egypt. So also comes the south wind, with healing in its gentle zephyrs, whereof we are glad; and the west wind, bringing assurance and hope. In all this well-worn pathway, at every turn are manifestations of Jesus' love to the traveler therein, and the testimony of all that he has done for poor,



fallen, lost sinners. He came not to save the righteous, but such as are of a broken heart and a contrite spirit, to open the prison doors to them that are bound, and to destroy every Canaanite that is left in the land, the last enemy being death; and the hosannas of the redeemed will be, "O death, where is thy sting? O grave, where is thy victory?" The church of the First-born is being brought up through great tribulation, and now the ends to be accomplished by that troublous pilgrimage; and where does it lead? First we are brought to the very feet of our dear Redeemer, with the weight and burden and knowledge of our own vile and sinful nature. He leads us to the cruel cross, and there we realize that in his awful suffering, and by the shedding of his precious blood, our burdens are removed, and with joy and gladness we praise his holy name, acknowledging him as the author and finisher of our faith. Now we have received the earnest of the Spirit, being yet in the body of this death; and so we are led on by his gracious hand through much darkness and occasional light, walking by faith, through grace, desiring not the things of this world, but looking forward in hope to joys unseen. Finally, when to our mortal bodies time ceases to exist, we enter into the joys of our Lord, into the realities of life eternal, to which we have looked with many longings—a land of halloved peace, a bright and boundless realm of God's eternal love, there to live forever and ever, where

"No chilling winds nor poisonous breath  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more."

May we be enabled to realize that as our days, so shall our strength be, giving God all the praise and all the glory.

Your unworthy brother,  
B. F. COULTER.

PHILADELPHIA, Pa.

WESTCLIFFE, Colo., Sept. 8, 1889.

BELOVED BRETHREN BEEBE:—

Once more I am permitted, through the mercy of our God, to take up my pen to address a few lines to you and the faithful in Christ Jesus. I have long remained silent, but not because I have not felt a desire to write. Since my name appeared in our dear medium of correspondence I have felt frequent promptings to write; but comes this prompting of the flesh or of the Spirit, I am at a loss to know. Since I last wrote to the SIGNS I have passed through sore trials and vexation of spirit. Then, above all, my leanness and barrenness of mind have been so great that I have not only quenched the spirit or prompting to write to the SIGNS, but a number of letters from precious brethren in the Lord remain unanswered.

My mind is and has been much troubled over my earthly affairs. I have become involved in debt, so that if pressed to make immediate

payment it would take my little home and all my earthly possessions to pay my debts. Let me say to you here, dear brethren editors, that if I do not remit to you the amount due on my subscription within a month, I shall have to ask you to stop sending me the SIGNS until I can pay for the year now more than half gone.

But this will be of little or no interest to but few, if any, of your readers, so I will ask pardon for letting my pen follow the drift of my mind concerning my earthly affairs. I have been requested by some of my correspondents to give an account of our yearly meeting, which was held the first of last month.

Dear brethren and sisters, our meeting was not so pleasant as was anticipated. We had no visiting brethren with us. We were under the painful necessity of excluding two of our members. The church, for the first time since its organization in 1873, held communion, after which those of the members who felt it a duty proceeded to wash one another's feet. We had preaching in the grove on Saturday and Sunday by our brethren, Elders I. A. Moore and J. R. Bolinger. Save the exclusion referred to, the meeting passed off pleasantly enough.

In the SIGNS of August 7th, 1889, I notice this expression in brother W. Lively's letter, in speaking of the predestination of God, "His purpose is equal to his wisdom, and his wisdom to his power, and all the perfections of God are of equal length and size." How true, my dear brother. A precious brother, in writing to me upon this subject a few years ago, said, "God had to know a thing before he could predestinate it." As then, so it is with me now, impossible to place one of the divine attributes of Jehovah before another; but, as brother Lively has so plainly and simply expressed it, "All the perfections of God are of equal length and size." That the world should hate the doctrine of God's predestination is no marvel; but to me it does seem strange that brethren who cannot reconcile the eternal predestination of God to suit some pet theory of their own will try to patch up a kind of predestination for our God, so as to clear him from being the author of sin. Our God is a mysterious, wonder-working God. Well might the apostle Paul, in contemplating his perfections, exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" I have no fears but that God is able to and will defend his holy character from being the author of sin. I believe that God is a God of purpose. He had a purpose in creating this earth, a purpose in making man, a purpose in giving him a law, yea, a purpose for everything under the sun; and everything fulfills the purpose which he decreed for it. I am well aware that many (to me) precious brethren do not like the idea that God decreed

the fall of man, and argue that they do not believe it, but will admit that he had a wise purpose in it. What is his purpose but his decree? I have heard some make remarks like this: "What a paradise this world would have been—no toils, cares, sorrows nor sin—if Adam had kept the law which God gave him in the garden." Even some among the Baptists have the notion that "God made Adam able to stand [keep the law], but liable to fall; so [if he had made use of his ability] he could have stood if he would." If Adam had the ability to stand, there would be a liability that he would not fall. This would certainly place Jehovah in a dilemma indeed; for God had, long before laying the foundations of this earth, long ere man was fashioned of the dust of earth, provided a Savior, a Redeemer, for poor, fallen man. If then Adam had used his ability to "stand," and had not violated the law, he would need no Savior nor Redeemer. I cannot believe for one moment that God ever made or created anything or being, and gave it power or ability to thwart any of his holy, just, and all-wise purposes. As to the fall of Adam, God either decreed it, or he did not; there is no middle ground. Which will you have? I prefer to risk all I have and am in the hands of a just and holy God who decrees all things according to his own good pleasure, knowing full well that what he does is right, for "Justice and judgment are the habitation of his throne." He is under no law, and therefore cannot sin, nor be the author of sin, for sin is the transgression of law. There are in the Scriptures of divine truth many deep and hidden mysteries (to me). I have no desire to say they are not so because I cannot comprehend them; but I do try to remember that hidden things belong unto God, while things which God has been pleased to reveal unto us belong unto us. Could we always bear this truth in mind there would not be so much contention among the saints about things of no profit.

Brethren Beebe, I wrote the foregoing several nights ago and laid it aside. My mind seems to be shut up, so I will write no more. I cannot risk my own judgment as to whether I was prompted to write it by the flesh or the Spirit. I will leave it to your better judgment. If you think it will be of any interest to the readers of the SIGNS you are at liberty to give it a place therein; but, on the other hand, if it will be of no interest, or would be likely to stir up contention among the saints, cast it aside, and all will be well.

I am your very unworthy brother  
(if a brother at all) in hope,

J. H. YEOMAN.

KELLY'S CORNERS, N. Y., Sept. 18, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—This morning a copious shower of rain is falling on the already moistened earth, which can

neither bring the rain nor cause it to cease coming. But the hand of him who created the earth, with all created things, has his pleasure done by the drought and floods, and none can stay his hand, nor say to him, What doest thou? Yet in the busy marts of this world, and in the minds of God's afflicted and poor people, when they are "at home in the body," there is much of the time a lack of reconciliation to the will of the Lord, so that their peace is greatly disturbed. The record of truth tells them plainly that "the just shall live by faith;" and they also have proved that they do walk by faith when they go forward in the path that Jesus has marked out for them, which is in himself, where they are saved, and in whom alone they have any joy or glory of a spiritual nature.

These things being in my mind, as a contrast between the flesh and the Spirit, I am led to drop a few thoughts from the words in Galatians v. 26, "Let us not be desirous of vainglory, provoking one another, envying one another."

The first verse of this chapter shows a needs be for the children of God to continue steadfast, or stand fast in the liberty or freedom which they have, and not turn back to bondage or again wear the yoke as an entanglement. In the twenty-fifth verse the apostle says, "If we live in the Spirit, let us also walk in the Spirit." That is, if Christ is our righteousness, let us trust in what he hath done for us, and show forth by our walk and conversation that we have been taught of him, and know by a living faith, which works by love, and purifies the heart, that Christ filled all the joints and tittles of the law in our behalf; yea, in the behalf of all that the Father gave him in the well-ordered and sure covenant. And as the new covenant people, we have the holy law of our God written on the fleshly tables of our heart, which must be shown forth in God's elect people, to show who are the sons of God; and those who glory in this respect, glory only in the Lord. Therefore the command of Paul by the Spirit is in accord with the holy calling of the children of grace, "Let us not be desirous of vainglory;" because this will result in provocation and envying. This will cause some of the little ones of the fold to suffer by our hands. If we want vainglory it must be at the expense of the peace of others, and will cause a general conflict. It will not be the humbling of ourselves and coming to the feet of our brethren, as the Spirit teaches; but on the contrary it will make us heady and high-minded, and in the very nature of things will provoke some one of the family to provoke us, and cause us to envy some one, all of which is contrary to the Spirit of the Master. If ye are reviled, revile not.

"Now the Spirit speaketh expressly" against these things.

Where there is a desire for vain-glory, there the Spirit detects "seducing spirits and doctrines of devils." Mark, they are in the plural; and when tried by the word they fail to agree with the line and plummet, showing a lack of righteousness in accordance with the Spirit's teaching. The word of truth is fulfilled, that many false prophets are gone out into the world. The child of grace who is rooted and grounded in the truth, and endures temptation, has learned in his experience that in his flesh dwells no good thing, and that all his earthly desires are but vanity, though he is born of God and is saved with an everlasting salvation. In their natural life they are only worms, with no soundness in themselves, either in doctrine or practice. The language of the apostle comes to those led and exercised by the Spirit, as an imperative command, "Let us [each and every one] not be desirous of vainglory, provoking one another, envying one another."

Then we notice the first verse of the sixth chapter, "Brethren, if a man [for ye are all men, only men, he would say, as born of the flesh] be overtaken in a fault, ye which are spiritual," &c. Now mark, he does not say, You who have attained to vainglory, and have provoked and envied one another; but "ye which are spiritual;" ye who love the one whom ye have found to be faulty. Though a brother beloved, he is but a man, subject to like passions as yourselves, and whom ye are to consider as your own body, and as fallible and faulty as yourselves, and no more so. And in this is the only wonder with me, if one of my brethren should ever have any faults to be seen by me, when I have a view of myself. And it is certain that if I go as the Scriptures demand, and tell my brother his fault, between him and myself, then my own sense of shame and guilt before my glorified Redeemer (and against his flesh and bones, of which I claim to be a member with my brother) must always bring me down in that way of humility that would fit me to deal mercifully with my brother as a member of the body of Christ; for in the third verse of this sixth chapter of Galatians the inspired apostle says to the Galatians and to us, "If a man think himself to be something when he is nothing, he deceiveth himself." In this I believe him to mean that if I should estimate myself above my brother, and not as fallible as he, then my glorying would be vain, and my attempt to recover my erring brother would be futile. But if on the contrary I am free from a desire for vainglory, all that is done will be to the edifying of the body in love, and the law of the Master fulfilled, "As I have loved you, that ye also love one another."

Cast not away your confidence, which hath great recompense of reward. I feel now to ask, Where is

the confidence of the saints of God placed? In whom do they confide? It certainly cannot be in one another. It cannot be in themselves. No; but in him who has called them to be saints; called them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. And the choice of them was such that they should be holy and without blame before him in love. It can then be said of the holy apostles, and of all who were given our risen Savior, "Ye have not chosen me, but I have chosen you." Hence the mighty God of Jacob has been the dwelling place of his people Israel in all generations; and as they have an experimental knowledge of their dwelling place, which is in love as it is in God, they cannot confide in any but the eternal God; for the fullness of the sweet fellowship which they have one with and for another here in this vale of tears, as pilgrims and sojourners, is with the Father and with his Son Jesus Christ. And as they love him who begets, they also love them that are begotten of him. This makes them pity those who look to any other source for strength or comfort save the Lord, from whom comes all their help. While the saints are forbidden to desire vainglory, they are commanded to trust in the Lord, to look alone to the Lord, and glory only in the Lord, who is their refuge and strength, a very present help in trouble, and who knows them that trust in him.

J. D. HUBBELL.

LOUVALE, Ga., Aug. 20, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—By request of Elder J. A. Mills, of Olustee Creek, Ala., I will write such views as are requested and that I have. First, he asks me to write my views on the predestination of all things, which I have before written, and have been published in the SIGNS. But as it is a glorious subject, and so much loved and appreciated by the readers of the SIGNS, and most surely believed among us, I feel willing to write and give that which has been given me for the benefit of the heirs of the kingdom. Upon this glorious doctrine do we feast, because we always find it to be a feast of fat things, and wine on the lees, well refined. It takes time to refine some things; and the older wine is, the better. This wine is old enough to have all the refined taste about it. It makes glad the heart, and does not make the heirs drunk. It materially differs from the wine of Babylon, which makes people who tarry long at it err in vision and stumble in judgment on this stumbling-stone and rock of offense, called "the rock of fatality." Yet it is identically the same rock, but a new, modern name for it. It is the same rock of offense at which some stumbled, who were disobedient,

whereunto they were appointed. One will sneer and talk contemptibly of the rock of fatality, and then pretend to sing that glorious song,

"Keep silence, all created things,  
And wait your Maker's nod;  
My soul stands trembling while she sings  
The honors of her God.

"Life, death, and hell, and worlds unknown,  
Hang on his firm decree;  
He sits on no precarious throne,  
Nor borrows leave to be.

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

They deny the glorious sentiment contained therein. I am inclined to think the reason why men do not accept and glory in this doctrine is because they have never really heard the voice of the prophet when he cried, by divine authority from the everlasting throne, "All flesh is as 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." If they well understood this, they could see that God was all in all, and over all forever and ever. No man can call Jesus Christ the Lord but by the Holy Ghost. No man can appreciate this doctrine of the eternal, irrevocable decrees of God but by the principle of eternal life abiding in him, which is the life from above, that deals with eternal things. I have often seen this opposition to the glorious doctrine come from the rebellious nature of the fallen sons of Adam; and wherever I see it, I am able to trace it back to the old source from whence it first came. It is revolt and rebellion against God, and is among his people, too; for they were anciently reprov'd for it. They limited the holy One of Israel. Now, when they limit him, the sin is the same as it anciently was. "But we are persuaded better things of you," said Paul to the Hebrews, "though we thus speak."

If things are not as God willed them, then who can better them? Whoever can must be superior to God, who rules in the armies of heaven and among the inhabitants of the earth; and none can stay his hand, nor say, What doest thou? Who will object to God's bidding Shimei to curse David? Who will forbid his sending the lying spirit in the mouth of Ahab's prophets? Who will stop him from creating evil? Who will hinder Samson from taking a wife of the Philistines when God bids him? Who will interfere when he makes a vessel unto dishonor? Who will stop him from creating evil in the city? Who will condemn him who formed the crooked serpent, leviathan? Who will forbid him making the king over all the children of pride? These are parts of his ways; but the thunder of his power who can understand? In conclusion, I would ask, in the language of Paul, "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?" I answer from my heart, and I trust by revelation, Yes, my God, yes. Even so. Amen and Amen. Glory to God in the highest, for he dwelleth in the light which no man hath seen nor can see. He inhabiteth eternity. Clouds and darkness are round about him, but judgment and righteousness are the habitation of his throne. The words of my Master are an answer sufficient for all his subjects. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." I am also persuaded that if they will not believe Moses and the prophets, they will not be persuaded though one should rise from the dead. It seems to me that all God's dear children should heed his word and believe that, and not be found revolting against the truth with malicious prating; for I do regard the opposition to God's eternal truth as prating with malicious words. I can humbly hope that those who fear him as they should will not be found among that number, but will flee apace. Better dwell in the corner of a housetop, than in a wide house with a brawling woman. This doctrine begets quietness. When God says, "Be still, and know that I am God," they who are really taught of him know what that means. They can afford to do so. I would also like to ask some of the so-called wise how and why it was needful for Paul to have a thorn in the flesh, and who put it there; and if the one who put it there did not say, "My grace is sufficient for thee," and refused to remove it. If that were true in Paul's case, was it not on the same principle that Adam transgressed? Was Adam's transgression a hap-hazard and a happen so, as men call it? Was it not as needful in God's divine arrangement of things as was the thorn in the flesh in the apostle Paul? Would it not be best for us, like Paul, to say, "O the depth of the riches both of the wisdom and knowledge of God?" His ways are past finding out. While the seven thunders have uttered their voices, is it not better to acknowledge the voices, and say that we have heard, than to say there is no such a thing, and that it was never sounded, and thus be found to fight against God? But let us joyfully exclaim of what we have heard and seen, and say, with gratitude to God, "Where sin abounded, grace did much more abound," and by our course prove that we are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh (doctrine of carnal reason).

Some of the opposition to this

doctrine stinks with carnal reason, and I for one cannot stand that old, dead, carnal reason in a spiritual feast of fat things; for it is not the savory meat, such as Isaac loves. The meat of predestination, and the marrow out of the bone of it, is delicious and delicate, too. There is marrow in this bone of predestination that we are after, and the book says it is full of marrow and fatness. So let us look for the marrow, and eat thereof, that we may be glad and rejoice in our God, who keepeth the hidden things for his children.

I hope this will satisfy brother Mills for the present. I try to express my views in the form of argument upon the question under consideration. May the Lord God, who doeth all things well, lead all his children in the way of truth, is my prayer, for his name's sake.

Yours in hope,

W. LIVELY.

WILLIAM PENN, Tex., Jan. 13, 1889.

DEAR ELDER W. L. BEEBE:—Although you may have no recollection of this poor wanderer, and may have no time to read this scribble, yet I feel an impression to write you a short letter, to let you know that I still hold you in grateful remembrance, and often wish I could see you and hear you preach. The first time I heard you was at Shoal Creek. It was the first Primitive Baptist sermon I ever heard. It was at a time when I was in great trouble, and I have some reason to hope that the Lord led me there; for it was there that I was enabled to behold the beauty of his worship, and to realize that in his worship I had no part or lot; and that although I had professed to worship him, I was a stranger to his law and a foreigner from his grace and mercy. I looked on the people and upon you engaged in the solemn service, and felt that they were a happy people; that God in love had gathered them together, and that they were at his banqueting-house, and his banner was over them in love. But O the thought that all his mercies were for his chosen ones, and that there was no mercy for me! It caused tears of sorrow and regret, that I was unfit to be there. But the remembrance of that day is still with me, and I faintly hope that it was the beginning of a better life, as it was not long after that I trust the Lord God led me by his Spirit to another place in the wilderness, where he was pleased in mercy to reveal his love in the full and free pardon of all my sins, and where he caused me to realize that salvation was all of free grace, and led me to feel a little hope in his love.

This was about sixteen years ago, in 1872. For about four years he blessed me with the privilege of hearing you proclaim his everlasting gospel, at intervals, till you were called to another field. I felt that when you left Holly Springs I was left to perish in the wilderness. But

blessed be his name, I found Elder Eubanks to be laden with the same heavenly fruit, and I was allowed to sit under the same vine and fig tree, and enjoy the crumbs that fell from the Master's table, feeling and realizing that I was receiving more than I was worthy of, and fearing that I was in their way, there seeming to be a bar between me and them that would always keep me from their fellowship; and yet I felt that I must be where they were, for I knew if I had any people it was the Old Baptist people. In the year 1883 I was induced from some cause to emigrate to this state, and have had no gospel privileges here. There is no Primitive Baptist Church in forty or fifty miles of this place. Elder J. C. Denton passed through here a year ago, and preached three or four sermons in this county, and it is all the gospel preaching I have heard since I left Georgia. The SIGNS OF THE TIMES you sent was a feast to my poor soul. There are a few of the old members of Holly Springs and of Shoal Creek Churches in this county; and while they seem to mourn their destitution, they are making no efforts to organize a church, and have no meetings at all. Still they long for these things, and sadly miss their lost privileges. This is a hard country to live in, and we are all poor and needy.

Dear Elder, I feel that I have written enough for one time, so I will close by asking an interest in your petitions at the throne of grace, that we may all have the spirit of submission to the divine will.

Yours in love, and in hope of eternal life,

N. R. SMITH.

MONDAY, Jan. 14, 1889.

DEAR ELDER BEEBE:—As it is raining to-day, and as this space is left open, I thought I would try to write a few lines more as supplementary to the scattered letter of yesterday. The last time I heard you preach was at Harris Springs Church. This was when your venerable father visited Georgia with you for his last time. I never will forget that feast, for it was indeed a "feast of fat things" to me, "of wine on the lees well refined." We read of the prophet Elijah being fed by the ravens at the brook Cherrath, and again at the juniper tree, where he found a cruise of oil and a cake, and of his going in the strength of that meat forty days and forty nights unto Horeb, the mount of God. I feel to realize that the meat, or the strength of the meat, I received on that day is not yet exhausted; neither do I believe it will be until I arrive at the "mount of God." I feel to join the saints of God everywhere in ascriptions of humble praise to the name of God and of Jesus Christ, that the food he gives his people is inexhaustible, and that the water he gives them is in them a well of water springing up into everlasting life. Yea, the re-

membrance of his blessings in the times of refreshing that come from his holy presence is a continual feast; and a confiding trust in the unfailing love and providence of God is the only safeguard of his people; and the hope which he gives of a blessed immortality is the sure anchor of the soul. I know that God our heavenly Father hath done all things well, and that his word will not return unto him void, but will accomplish the thing whereunto he has sent it. But in this vale of tears, in this wilderness of woe, there is no perfection in the flesh. The Spirit is willing, but the flesh is weak.

Now may the love of God the Father, and the communion of the Holy Ghost, be with you all. Amen.

N. R. SMITH.

"AND he arose, and did eat and drink, and went in the strength of that meat forty days and nights unto Horeb the mount of God."—1 Kings xix. 8.

Elijah the prophet, of whom this is recorded, seems to have been entirely discouraged at this time; and furthermore, he seems to have been well on in life, and (as he testifies of himself) to have spent his life jealously in the cause of truth. But now in his old age he sees the cause of the Lord trodden down by enemies. He himself is the last one left to witness to the truth of God's direct revelation to man, and they seek his life to take it away. Even if his enemies fail in their efforts to take his life, he feels that he can no longer sustain the cause against so great odds; therefore he asks of the Lord that he might die. One of our aged ministers in conversation said that the preachers all seemed to be getting old, that no young men seemed to be aspiring to the ministry, and he sometimes wondered if we could have preaching much longer. I wanted to ask him if he could bear witness to such a call as that. But Elijah's spirit was lower than that, for he wished to give up the fight and be released from his weariness. But he slept, and there was food brought him. He did not search for this food. Where should he go? The desert was before him, and his enemies behind him. How often the spirit is as in a desert and wearied, and the Lord sends us food we looked not for. We are not told that the food was other than earthly food, only in the great life-sustaining properties it contained, but the contrary. It was bread and water, the simplest and plainest of food. But there was a message from heaven in it. The food was as a body having a soul concealed in it, hidden from all mortal eyes. Had there been a thousand there to witness his simple meal of bread and water, they could not have known of his secret prayer, nor heard the answer to it, in seeing him receive the natural food. Elijah knew that the Lord himself had sent the food, and that it was for him, and for no other. It was a direct message to him from heaven, that the

Lord still cared for him, and that he should be sustained. How our souls thrill with joy sometimes when we are in the dark, and asking in secret prayer for the way; and when we least expect it, perhaps in listening to a sermon, the preacher diverges suddenly to give some little sideway explanation, and we get a message. We know it is for us, for it comes right to us. Yet the preacher did not know that such a message was in the words he used. They are only words with simple meaning, but to us they are burning words from God. The messenger carried only the body (the bread and water), but the recipient received the spirit also, being prepared beforehand of God. I think messengers are ignorant many times of the deep, heart-searching truth they have uttered; or perhaps they may be told of it in after years, long after they have forgotten the occasion. The messenger brought Elijah food for the sustaining of his body, but methinks the recognition again from heaven was as reviving to his spirit as the food that was brought. Neither does a message from the Lord always come through preaching; but he sends by whom he will send. One day I picked up the SIGNS and read a little way, and a quotation from the Bible, used as an explanation of the subject under consideration, came to me with peculiar force in answer to a question that had been on my mind for some months. So clear was it that all doubt was gone on that point. I turned to the name of the writer. He was unknown to me, and perhaps had no idea of the spirit that lay concealed in the body of his words; but surely the Lord gave me strength and encouragement, and also the assurance that he heard the prayer that was not with words. When I was perhaps fourteen or fifteen years old I listened with attention to a discourse preached by Elder Durand at Welsh Tract, from Isaiah liii. 1, "Who hath believed our report? and to whom is the arm of the Lord revealed?" I thought it must be very good to those who were inquiring the way, and I thought I knew of some there that were; but before he sat down he said, "You who are giving it all to some one else, take it to yourselves; for to you it belongs." These words were not only to me and for me, but they gave me the whole sermon, and left the text fastened in my mind. Again, some passage of Scripture will come to the mind with sweet assurance, or with admonition, or perhaps it is only a word or sentence.

"Sometimes it was only a verse at morn,  
That lifted me up from care,  
Like the springing wings of a sweet-voiced lark,  
Cleaving the golden air.

"And sometimes on Sunday afternoons,  
'Twas a chapter rich and long,  
That came to my heart in its weary hour,  
With a lift of a triumph song."

These words, or messages from heaven, not only assure us for and of ourselves, but also assure us that



God does exist, that the Bible is by inspiration, and that there is a soul or spirit in it, more than the letter of the word, that is beyond the searching of men, and only reached by direct revelation. Elijah had had great and repeated assurances in the past, and now he has an unmistakable evidence that he is remembered; yet he must go forty days and nights before he again receives food. He is now faint and discouraged, and again says he has been jealous for the Lord, but the children of Israel themselves have forsaken the truth. Now the Lord not only gives him encouragement, but assures him the cause is safe as well, and in a still, small voice gives him great work to do in his old age, to anoint kings, and a prophet to minister to his comfort while he remains on earth, and take his place afterwards; and the enemy of the cause that escapes the sword of one of these shall another slay, thus assuring Elijah of the triumph of the cause of the Lord. Surely he was never discouraged again. The whole chapter seems full, but it was only of the soul-sustaining power contained in the food sent from heaven, yet was not the food itself, that I wished to write of.

A. E. RITTENHOUSE.

STATE ROAD, Del.

"LORD, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."  
—Luke ii. 29, 30.

These words have been on my mind a good deal lately, and I will try to write some thoughts concerning God's dealings with his chosen people.

"The Lord's portion is his people; Jacob is the lot of his inheritance." The ways of the Lord are very mysterious to us, and past our comprehension. The deep things belong to God, and we can only understand the deep mysteries of his kingdom as he reveals them to us. It is only when our minds are raised above the deceitful and fading splendors of this world that we can view the gates of the celestial city in the distance, and with the eye of faith see our heavenly home.

"When my heart grows faint and weary,  
And my spirit cannot rest,  
And this world seems dark and dreary,  
Something seems my soul to cheer."

My drooping spirit is then raised up, for it is God's hand that is leading me; and what he appoints must be surely best for me. Yet I very often feel to murmur at it. Sometimes I cannot see the Lord's hand in directing my pathway through storms of tribulation. But we are told that "all things work together for good to them that love God, to them who are the called according to his purpose." When we see all our earthly hopes destroyed, it is hard to say, "Not my will, but thine be done."

We rather feel to say, "If it be possible, let this cup pass from me." But we are made willing in the day of his power, and are ready, if need

be, to go to prison and to death, knowing that death will be a welcome release from all our trials by the way. When we can say with Job, "I know that my Redeemer liveth," we can go on our way rejoicing, knowing that if the earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens. "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." For the Spirit beareth witness with our spirit that we are 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. We are to believe not every spirit; but try the spirits, whether they be of God; for the enemy has the power to appear as an angel of light. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Prove all things, and hold fast that which is good. For the time draws near when some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Remember that here we have no continuing city, but we seek one to come. God's power is made manifest in the salvation of his people. He does all things after the counsel of his own will, and none can stay his hand, nor say unto him, What doest thou? In these days the love of many appears to grow cold, and they no longer regard the prosperity of Zion, being more concerned about the affairs of this life, forgetting the admonition to lay up their treasures in heaven; for where the treasure is, there will the heart be also.

Brethren, let us run with patience the race set before us. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."  
—Eph. iv. 32.

I know not where the Lord in his providence will direct my footsteps; but this I know, it will be according to his will. It often seems strange to us that he chooses some poor, trembling one to comfort his people; but when the command, "Comfort ye my people," is spoken to a Jonah, he cannot by fleeing to Tarsus avoid obeying the command, but will be brought back, willing and obedient, and will do the will of his Lord and Master. "It is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy."

Yours in love,

HORACE BEAKES.

MIDDLETOWN, N. Y., Sept. 12, 1889.

ALBION, Ind., Sept. 4, 1889.

BRETHREN BEEBE:—This evening is one of the happiest of my life. Such a feeling of love to God for his unspeakable gift, and to his dear

saints scattered over the world! I feel to say, "I am sure thou art the Christ." O! can it be that such a poor, erring child should be so divinely blessed? David says, in the one hundred and thirty-ninth Psalm, "Thou knowest my downsitting and mine uprising," "and art acquainted with all my ways." None but God can know all about the children. Nothing can be hidden from him. Darkness and light are alike to him. For days my mind has been so cold, so dark, so barren. But now the dear Master has again revealed his smiling face, and "my cup runneth over." Yesterday I tried to preach, and my efforts seemed like such utter failures. So many beauties were just in sight, but I could not approach near enough to call them mine. Most of to-day has been a continuation of the same perplexity; but

"What a change his word can make!  
Changing darkness into day!"

For a still, small voice has whispered, the curtain has lifted, the clouds have dispersed, and the dear One has kindly poured out his blessings upon me. If ever I have felt like saying, I know that Jesus is mine, it is now. Though he is not far distant from me, he now draws me close to himself. I can lay my head upon his dear breast, and drink so deeply of his love; yes, upon the Jesus that died for me, and rose again. Here in his pierced side I can find peace and pardon freely flowing, and his righteousness makes me like himself.

Dear readers, you will rejoice with me, I know. This glorious light, following so many days of darkness, so fills me with thanksgiving and praise that I want to pen a few of my thoughts. The preaching of my brethren, with their communications, and reading my Bible, have failed to bring the desired rest. Just now the third chapter of the Song of Solomon comes to me with comfort. "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." Yes, how often have I sought him in the darkness, and in my distress have cried unto him. But I could only groan, and ask with Job, "Why is light given to a man whose way is hid, and whom God hath hedged in?" If I am a child, why such distressing sadness that is almost despair? Then I search and wrestle again, go about the city, in the streets, and in the broad ways, to seek Jesus. Then I return, saying, I found him not. I inquire of the watchmen, but still have the same indescribable uneasiness. And in this mourning I am reminded that "the steps of a good man are ordered by the Lord. Though he fall, he shall not be utterly cast down." Where will he order my feet next? "It was but a little that I passed from them, but I found him whom my soul loveth." O, dear Savior, it is enough. Thou hast given to me double. One day here is better than a thousand in the hateful ways of sin. Though unworthy, I fain would wash thy dear

feet with my tears, and wipe them with my hair. Like the poor Gadarene, I gladly would remain with thee. But I tremble, and am filled with such unworthiness, when I gaze upon his countenance, so perfectly lovely, and his form so majestic. But by past experience I know that this is not heaven, only a sweet foretaste of that incorruptible inheritance. Only one thing more can I ask. When the shades of death hover over me, when the portals are opening for me, when loved ones stand helpless around me, O Lord, sweeten my passage from earth to glory. Daily I think of my departure from time, and of what shall be hereafter. Sometimes I fancy I can see beyond the foaming billows, to the land of deliverance. Blow on, ye winds; and, foes, vent all your rage. My rest shall be sweeter for my many trials here. A city of foundations is builded for the chosen of God. We have not seen what it is with our natural eyes, but God hath revealed it unto us by his Spirit. Our faith is our victory, and our hope our anchor. "Come, Lord Jesus, come quickly."

GEO. A. BRETZ.

SOUTH PERRY, Hocking Co., Ohio.

BY REQUEST I will try to write a few outlines of my travels from nature to grace. And I will say first that I was born and raised a Methodist, and taught to observe all the ordinances and rules of that people. When in my sixteenth year, in company with one of my cousins, I attended one of their meetings, and he told me that he intended joining the church that day, and desired me to go with him. I did so, and joined as a seeker of religion, without fear or any very serious thought. But not long after this I was brought into trouble about my sins, and thought I could get religion whenever I pleased. I thought I would now begin, and did so.

"When to the law I trembling fled,  
It poured its curses on my head—  
I no relief could find."

I went to the altar to be prayed for, which made me feel worse, and so I quit going. I would go to some secret place to try to pray, when my sins would rise up like mountains before me, and I could see no way of escape. Condemnation stared me in the face, and my prayers seemed to fall to the ground. I saw it just that the sentence should take place. Then I would try to pray the poor publican's prayer, "God, be merciful to me, a sinner."

I traveled on in this way for about six months, when I thought I was going to die and sink down to hell forever and ever. One day I had to go about a half-mile to work on the farm. As I looked back at the old home I thought, "Good by; I will never see you again." I thought I would go to the woods once more and pray for God's mercy, and while there my burden was gone. I rose up, and everything seemed to be praising God, and I could give him

all the glory. I then thought my troubles were all over, and that I would never have any more; but it was not long until I thought I was deceived, and that I had deceived all who saw me.

Shortly after this the subject of baptism came to my mind, and I wanted to be baptized by being immersed. But the preacher said I had been baptized, and he would not do it. I went on in this way for sixteen years. At this time I had not heard Primitive Baptist preaching. At last I got to attending the Laurel Church, where Elder George N. Tussing preached every month. I believed the doctrine he preached was the Bible truth. He went home with me one Sunday and remained over night. We talked half the night. He said he could not see how I could remain where I was, believing the doctrine I did. Monday morning came, and the subject of baptism was on my mind stronger than ever. I thought, Elder Tussing is here, and why not be baptized? At last I said to him, "Can't you baptize me and leave me where I am?" He replied, "I don't mark other people's sheep; but if you want me to baptize you I will call a meeting to-day; and if you will tell the church what you have told me, and they receive you, I will baptize you." I went and told them that I was a sinner, and if I was saved it was by grace, and by grace alone; that it was nothing I had done or could do of myself. I was received, and brother Tussing baptized me. I have a home among the Old Baptists yet, and have never regretted what I did that day. I love the brethren. If I did not, I would not stand in the position I do to-day. My prayer is, May the Lord keep me the few day I have to stay here, that I may not bring a reproach upon the cause of Christ or his church.

MARTIN GASS.

MIDDLETOWN, N. Y., Sept. 23, 1889.

GILBERT BEEBE'S SONS:—I have been thinking about my early experience, and will try to write some of it. I wrote a little of it years ago, before the SIGNS was printed in Middletown. I had been in great trouble of mind for a long time, for I could not find any comfort. One Sunday I went out of the house to try to get rid of my sorrows; but I returned to the house, praying, "O that I could find rest!" I took up the Bible and it opened to the book of Jeremiah. I read until I came to these wonderful words, "Before I formed thee in the belly I knew thee." I looked up and my burden was gone. Then I knew that God knew every event. That Scripture taught me God's foreknowledge, and election was made plain to me, and I have believed that doctrine from that day to the present. God's providence is over us and all around us, and he blesses us with his goodness. He makes the clouds his chariot, and

whispers to us in the wind. He speaks in thunder-tones as the clouds roll by. He provides shelter for our defenseless heads from the wind and from the storm, and we receive our food from day to day. O let us praise him for all his goodness and mercy. O that men would praise the Lord. The prophet says, "In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward." Have we not seen them coming from the east, west, north and south, one of a city and two of a family, with fear and trembling, telling what the Lord has done for them? "In that day it shall be said to Jerusalem, Fear not; and to Zion, The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy."

As I am rambling, I will close this letter. Perhaps I would not have written at this time if brother Hecker, of Albany, N. Y., had not desired to hear from some of us. What I have written is so poor, please have pity on me.

I will now say a few words to the brethren and sisters living in Albany. I hope, dear brethren, you are all walking in

"That good old way that leads to God,  
Which saints in every age have trod.  
Still onward press, the day is yours;  
The good old way the crown secures."

Pray for your weak sister, who, when she looks ahead, can see the strait and narrow way; but when she looks back, her steps seem very crooked.

MARY CAREY.

#### CIRCULAR LETTERS.

*The Pocatalico Primitive Baptist Association, to the several churches of which she is composed.*

DEAR BRETHREN:—According to previous appointment you will expect to hear from us in the way of a Circular Letter, and as a foundation we wish to call your attention to the thirteenth chapter and thirty-fifth verse of the gospel as recorded by John, "By this shall all men know that ye are my disciples, if ye have love one to another."

This is the language of the blessed Savior; and how careful we should be to manifest this love, that all may know that we are his disciples. Jesus says, "If ye love me, keep my commandments." "This is my commandment, that ye love one another, as I have loved you." John says, "We know that we have passed from death unto life, because we love the brethren." Love is one of the sweet graces that come from God. In 1 John ii. 10, 11 we find these words, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness,

and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Dear brethren, we see what a delightful thing it is to love our brother, and what a deplorable thing it is to hate our brother. We are told by the apostle Paul, "If ye bite and devour one another, take heed that ye be not consumed one of another." We have seen the effects of this among us; and what a deplorable thing it is to see the church of Christ divided and brethren differing, when there is no real difference. Dear brethren, let us exhort you all to pray for the peace of God's people, and that love may abound, that we may see eye to eye, and all speak the same thing. O that it were with us as in days gone by, when all was love, joy and peace, and there was not a discordant note among us.

Brethren, let us walk in the Savior's commandments, and love one another with a pure heart fervently. May we be weaned from the things of this world, and have our minds on heavenly things. May all malice and envy and every evil thought be put away from us, and may our coming together be for the welfare of each other. We have learned in the word, and also in our experience, that if we as churches or as individuals live after the flesh, we shall die. Let us live after the Spirit, and show that love for each other which becomes the followers of Christ. May the great Shepherd, who never slumbers nor sleeps, guide us in his own right way, for his most holy name, and may brotherly love continue among us, is our prayer.

WM. A. MELTON, Mod.  
A. EGGLETON, Clerk.

#### CORRESPONDING LETTERS.

*The Pocatalico Primitive Baptist Association, now in session with the Hopewell Church, Kanawha Co., W. Va., sendeth christian greeting to the sister associations with whom she corresponds.*

BELOVED BRETHREN IN HOPE OF ETERNAL LIFE:—We have enjoyed your correspondence in the time past, which has given us great pleasure and consolation, and we desire a continuance of the same. May the grace and love of God be with you all. Amen.

WM. A. MELTON, Mod.  
A. EGGLETON, Clerk.

#### THE EVERLASTING TASK FOR ARMINIANS.

We have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

#### INFANT SALVATION.

A Pamphlet of 16 pages. Will be sent to any address, post paid, on receipt of price. Single copy, 3c; four copies, 10c. Address,

FRED. W. KEENE.  
Sutherland's Corners, Ontario, Canada.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 2, 1889.

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.

#### JOY OVER A REPENTING SINNER.

DEAR BRETHREN BEEBE:—I have for some time wanted your views on the text, Luke xv. 7. Please let me hear from you soon through the SIGNS OF THE TIMES, as it contains nearly all the preaching I hear; and O how sweet the truth is to me!

Your sister, I hope, in Christ Jesus,  
MRS. SUSAN HICKLEY.

REPLY.

"I SAY unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke xv. 7.

The above text to which our sister refers is the declaration of our Lord immediately following the illustration of the recovery of the lost sheep. The same illustration is recorded by Matthew, in connection with the instruction given to the disciples for the reclaiming of an erring brother. —See Matt. xviii. 12. As recorded by Luke, Jesus by this parable rebuked the caviling of the Pharisees, who murmured because he received sinners, and ate with them. It is worthy of observation that the truth expressed in a parable is often applicable to different circumstances, and to cases which may vary from each other. So there may be particulars in which the same parable will apply to one subject, while in other particulars it will illustrate other points in the doctrine of the gospel. There should be therefore great forbearance among brethren when different applications of the same parable are presented. So far as the truth of the gospel is concerned, the various applications do not necessarily involve a difference of views.

In our text the primary reference of our Lord was to the manifestation of his grace to those who were regarded by the Pharisees as being so guilty as to be unworthy of the notice of our Savior. It was inconsistent with the traditions in which the Jews had been educated for a teacher of righteousness to associate with those social outcasts whom they denominated publicans and sinners. They claimed to have attained justification by the observance of the external requirements of the Sinai law, and felt themselves superior to others on that account. When they saw Jesus receive and eat with publicans and sinners they thought they had conclusive evidence that he was not the Messiah of whom they had read in their Scriptures. By the use of the parable of the lost sheep he met and rebuked them upon their own theory. Even though the publicans and sinners were worse than

those who despised them, they were still of the seed of Abraham, which was the foundation of all the claim the Pharisees could boast. Granting that they had wandered from the inclosure of the legal covenant, they were like sheep, which could not cease to be sheep because of their wandering in forbidden paths. The coming of the Redeemer was to call such sinners to repentance. In that application of the parable it is clear that there should be joy in the heaven of that legal dispensation over the restoration of one of those lost ones more than over ninety and nine legally just persons, which need no repentance. Although they felt themselves condemned by this truth, it was impossible that they should gainsay its evident force, as illustrated by this parable. Hence, they could not find an answer to the words of Jesus.

To the saints in all ages there is another application of this text and of the parable in the context; and in this we are now more directly interested. Let each of us consider the words so solemnly spoken as addressed individually to ourselves. Then the instruction recorded by Matthew in connection with the parable must come with impressive weight as enforcing the direction given by our Lord to his disciples. Every conscious sinner who trusts in the salvation which is revealed in Christ Jesus feels that he is only privileged to hope in the salvation of God as a lost sheep who has been brought back to the fold by the tender care of the watchful Shepherd of Israel. The organized church of Christ is the heaven of the gospel dispensation. Every one who enters this heaven must know that it is by the abounding grace of God he has been favored with a place among the saints. From this consideration he realizes his own continual need of the forbearance and preserving care of the Lord to keep him in the fellowship of the church. This consciousness will lead him ever to esteem others better than himself. When thus led by the Spirit of God he cannot rely upon his own strength and wisdom to direct his words and actions. His prayer to God is expressed by David, "Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face."—Psa. v. 8. The sense of his own weakness and dependence produces earnest sympathy for the weakness of such as are overcome by the devices of the adversary. In proportion to his grief at the fall of a brother, his joy abounds when the erring one is restored by the gift of repentance unto life. This joy is in the heaven of the gospel kingdom, where the perfect law of liberty rules in the heart of every one who is born of the Spirit. Governed by that law, every inhabitant of the kingdom of heaven rejoices over the manifestation of the grace of our Lord Jesus in leading a wandering brother to that repentance

which Christ is exalted to give unto Israel; for all the children of this kingdom know that God does not give repentance without the forgiveness of sins. This gift is never bestowed upon any sinner but such as are included in the chosen Israel whose transgression is forgiven and whose sin is covered by the atoning sacrifice of the blood of Jesus Christ. Washed in that precious blood, every heir of salvation is cleansed from all sin. None but the chosen vessels of divine mercy and grace are so cleansed. They are the only inhabitants of the gospel heaven wherein there is joy over the sinner that repenteth.

All those sinners who were chosen in Christ unto salvation are redeemed from under the law of sin and death by the perfect sacrifice of Jesus. So Paul says, "Sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. vi. 14. It is very important that this fact should be carefully observed when reading or speaking of the law in reference to the saints. Much confusion arises in the minds of many from their failure to observe that the same word "law" is used in the Scriptures in speaking of entirely different and distinct ordinances and dispensations. The commandment given to Adam in the garden was the law by whose transgression sin entered into the world, and death by sin. Under that law the subjects of divine grace, in common with all of the children of Adam, are dead in trespasses and sins; and in that relation they are "by nature the children of wrath, even as others."—Eph. ii. 3. From that state of condemnation and death there is no deliverance by any other way except through the redemption which is in Christ Jesus. All who are included in that salvation are forever redeemed from the dominion as well as from the curse of that law, and are dead to it by the body of Christ. The law which was given from Sinai was added because of transgressions, till the seed should come to whom the promise was made; but that law could not give life to sinners already dead. The law of the Spirit of life in Christ Jesus has made free from the law of sin and death all who are saved from their sins by the death of the Redeemer. They cannot sin against that law from which they have been delivered, and consequently they can never come under the condemnation of that law. Yet they are not without law to God, but under the law to Christ.—1 Cor. ix. 21. The Spirit of life which is given unto them is the "perfect law of liberty," by which God works in them both to will and to do of his good pleasure. They are thereby made willing in the day of the power of the King of saints. He puts his law in their hearts, giving them the will to obey his holy commandments. This is not a modification of the law of Moses, nor yet a revision of the law of sin and

death. It is perfect in itself as it comes from the throne of our Lord Jesus; and its fulfillment in spirit is manifest in every one in whose heart it is shed abroad by the Holy Ghost, which is given unto his saints.—Rom. v. 5. Every subject of saving grace bears this unmistakable seal. "As many as are led by the Spirit of God, they are the sons of God." "Now if any man have not the Spirit of Christ, he is none of his." Where the Spirit of Christ dwells in any man it manifests its living presence by producing that hunger and thirst after righteousness which attests that he is already blessed of God. Without this seal of the love of holiness not even the belief of the truth avails to prove the claim of being a partaker of divine life. So James says, "Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" It is vain to imagine that we have the love of God dwelling in our hearts, if we have no love to those in whom his grace is manifest. Where that heavenly charity is in the heart its presence will be seen in bearing the fruit of love and forbearance toward all who love his name. The disposition to seek for occasion to condemn the brethren arises from the love of self, and is of the flesh. When the saints are governed by that principle they sin against the law of Christ, which always prompts those who are governed by it to obey his commandment, "That he who loveth God love his brother also." Under the guidance of this holy principle the saints are grieved when a brother is overtaken in a fault, and their desire is to restore such an one in the spirit of meekness, each considering himself, lest he also be tempted. Thus they bear one another's burdens, and so fulfill the law of Christ. Such grief is the strongest expression of brotherly love. This feeling is known in no other place but in the heaven where the Spirit of Christ reigns in the new heart of those who are born of God. Its experience not only attests conformity to the law of Christ in those who feel its power, but also it bears witness that the erring one and the aggrieved brother are both included in the unity of the body of Christ. The joy which is felt over the repentance of the erring one is also a peculiar characteristic of those in whom the Spirit of Christ reigns. It is heavenly joy. It is known only in the heaven of the spiritual kingdom of God. As the grief produced by the sin of a brother is not merely the performance of a legal duty, so the rejoicing over his repentance is not simply compliance with an obligation which is enjoined upon the followers of our Lord. In both cases the feeling is the fruit of the Spirit of Christ which dwells in his saints. Love is the motive prompting both the grief and the joy.

Let it be remembered that the sin

of the erring one is the transgression of the law of Christ; it is not against the law of sin and death. Christ is the end of that law for righteousness to every one that believes.—Rom. x. 4. If one of his redeemed could again come under the condemnation of that law it would prove that the blood of Jesus was not holy in cleansing him from all sin. But this sin is the transgression of the law of our Lord in his kingdom; and for that transgression he gives repentance, and with that repentance he gives the forgiveness of sins. In the gospel kingdom of heaven there is grace by which Jesus has power to forgive sins; but there is no such provision anywhere else. No repentance could satisfy the holy law of infinite justice without the atoning blood of Jesus. It can accept only the life of the sinner.

The imagination of carnal religionists, which represents different degrees of joy in the heaven of eternal glory, is not authorized by any inspired teaching. Where the glorified saints are made like Jesus in his infinite perfection there can be no measurement of joy or love. It is merely a natural idea which would institute comparisons where all is swallowed up in the perfect life of God. It is only in the heaven of the gospel kingdom that repentance of the sinner can occasion joy; and it is only in this heaven that there can be any degrees in that joy. Those who walk in all the ordinances of the Lord blamelessly are the "just persons, which need no repentance." With this application of the text the experience of the saints will bear witness to the truth of the declaration and of the illustration in the preceding parable. May the Lord enable our sister and all who love his name to hear and understand his words in this text and in all the record which he has given; and unto his holy name be glory evermore. Amen.

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## OBITUARY NOTICES.

**Deacon John Sagur** departed this life on Saturday, Aug. 17th, in the ninetyeth year of his age, at the house of his son-in-law and daughter, Mr. and Mrs. John Krewson, in Newtown, Pa., with whom he had lived for some years.

He and his wife, whose obituary notice appeared in the Signs for Nov. 15th, 1888, were baptized by Elder James Bowen, in the fellowship of the Old School Baptist Church at Southampton, June 12th, 1834. He was faithful as a member of the church, and was highly esteemed and loved by his brethren and by all who knew him. He was naturally of a cheerful disposition, and was always ready to speak an encouraging word or lend a helping hand. For two or three years before his wife's death they were unable to attend the meetings of the church, which they felt to be a great deprivation. The brethren also greatly missed them. The visits of their brethren and friends, and the occasional meetings which were held at their house, were greatly enjoyed by them. Since the death of his wife he has mourned a good deal on account of his lonely condition, and often expressed the wish that he might soon be taken home. Some time ago he had a paralytic affection of the throat and vocal organs, but subsequently so far recovered the use of his voice as to be understood. On the day of his departure he had been apparently as well as for some time. He undertook to rise from his chair, when his limbs failed to support him. He was helped to the foot of the stairs, when he lost all power. As he sank down he said, "Now if I could die." He was laid upon the bed, and soon quietly fell asleep. "Asleep in Jesus."

The funeral exercises were at the meeting-house of the Southampton Church on Wednesday, Aug. 21st.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 19, 1889.

## RECEIVED FOR CHURCH HISTORY.

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## TWO DAYS MEETINGS.

A two days meeting will be held with the Mill Creek Church, Hamilton County, Ohio, to begin at 11 o'clock a. m. on Saturday before the second Sunday in October, 1889. Elder Isaac Sawin, of Indiana, is expected to be with us. Brethren and friends, lovers of the truth as it is in Jesus, are cordially invited to attend.

By order of the church.

P. W. SAWIN.

A two days meeting will be held, if the Lord will, with the Caroline Church, Tompkins Co., N. Y., on Wednesday and Thursday after the third Sunday in October (23d and 24th), 1889. All lovers of the truth are cordially invited, and we hope to see a goodly number present.

Those coming by rail will be met at White Church station, on the D., L. & W. and E., C. & N. R. R.

CHARLES BOGARDUS, Mod.

## YEARLY MEETINGS.

Our yearly meeting at Welsh Tract is appointed to begin on Saturday before the third Sunday in October, at 2 o'clock p. m., and continue until noon on Monday following. We shall hope for and expect a goodly number of brethren and friends to meet with us. We trust the ministers will not forsake us. We have the promise only of Elders Grafton and Rittenhouse.

Those coming by railroad should leave Philadelphia and Baltimore at about 9 o'clock Saturday morning, and ticket for

Newark, Del. Those from the peninsula will change cars at Porters, at 8:15 or 9 o'clock. Both trains stop at Wilsons, where they will please get off and come to my house.

JOSEPH L. STATON.

THE yearly meeting of the Old School Baptist Church of Otego will be held, the Lord willing, on Wednesday and Thursday after the second Sunday in October (15th and 16th), when and where we hope to meet a goodly number of the brethren and sisters, and all lovers of the truth. Brethren will be met at the depot on Tuesday.

G. M. FRENCH, Clerk.

THE yearly meeting at Indiantown, near Powellville, Wicomico Co., Md., if nothing prevents, will commence on Wednesday after the first Sunday in October (9th), and continue two days. A general invitation is extended to all who have it in their hearts and minds to attend for the truth's sake. Should any come by public conveyance they will be met at Pittsville on Tuesday, the 8th. Those wishing to attend would do well to drop a line to L. A. Hall, Powellville, Wicomico Co., Md.

## ASSOCIATIONAL.

THE Salisbury Old School or Predestinarian Baptist Association will be held this year, providence permitting, with the church at Messongo, Accomack Co., Va., commencing on Wednesday after the third Sunday in October.

Brethren, sisters and friends, we extend to you a cordial and unlimited invitation to come and mingle with us. Although this is the extreme southern point of the association, still at this time it is quite convenient to the New York, Philadelphia & Norfolk R. R., about two miles from the station. We will endeavor to demonstrate to you the warmth of southern hearts naturally, and we trust a still deeper warmth spiritually. We do not wish to personate nor to show partiality, but we want that man known as Elder Wm. Grafton to give us the pleasure of his presence, which will be a treat to our people. Brethren in the ministry in general, try to think how we will appreciate your visit, and come.

Those coming by rail will get tickets for Hallwood station, arriving at that place from the north on Tuesday before the meeting, between 3 and 4 o'clock in the afternoon and about 6 o'clock Wednesday morning. Those coming will please drop me a card, so that the friends will know how many teams to have. My address is New Church, Accomack Co., Va. I want Elders Beebe and Jenkins to get tickets for New Church, and spend the first night with me at my house. Please drop me a card.

In behalf of the church.

T. M. POULSON.

THE ninth session of the Pilgrims' Rest Old School Baptist Association will meet, if the Lord will, with Gilead Church, to be held at Section School-House, Coffee Co., Kansas, to commence on Friday before the second Sunday in October, 1889. Those coming from the east will come on the Southern Kansas R. R. to Ottawa, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming from the north and south will come on the K. & D. R. R. to Waverly, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming by private conveyance will come six miles west and one mile south of Waverly, and inquire for brother T. J. Jones. Those coming by rail on Friday will be in time for the association.

WM. L. HALL, Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 9, 1889.

NO. 41.

## CORRESPONDENCE.

GHEENT, Ky., Sept. 24, 1889.

DEAR BROTHER A. L. McDONALD:—Your letter asking my views on what is taught in the parable of the ten virgins came duly to hand. That parable is recorded in the twenty-fifth chapter of Matthew's gospel. In the preceding chapter we find that our Lord sat on the mount of Olives and taught his disciples, telling them of the wonderful things that would be accomplished before the end of the legal dispensation. In the closing words of that chapter he speaks of the evil servant, and says, "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Our Lord clearly presents in that language the closing of the legal dispensation, when that heaven should be rolled up as a vesture. The Jews had been looking for the coming of the great Deliverer of Israel, but manifested their blindness and unbelief as to the character of him who was to come, and of whose coming all along in that dispensation the prophets had foretold. It was he of whom the apostle spoke, saying, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. xi. 26, 27. The Jews did not look for one who would take away their sins, but for one who would conquer Rome, deliver them from the power of that Pagan monster, and establish them above all other nations of the earth. Earthly pride and vanity then pervaded the minds and hearts of the descendants of Abraham; but they had grown tired in waiting, and the priests, scribes and Pharisees were eating and drinking with the drunken, that is, they were partaking much of the idolatry of those Pagans. Those priests, scribes and Pharisees represented that evil servant of whom our Lord said, "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion

with the hypocrites: there shall be weeping and gnashing of teeth." When our Lord came they were cut asunder from their trust in that law dispensation, and from their hopes of great earthly honor and power. Their temple was overthrown, their great city (Jerusalem) devastated, and they led captive into a strange land, and made to do service for those who hated them and loathed their religion. Surely there was weeping and gnashing of teeth, for their portion was appointed to them among hypocrites, those Pagan idolaters. Deep sorrow and mourning then seized them because of the overthrow of their great city and the destruction of their temple, to which they had looked with the same confidence that those Pagans looked to their idol gods. The Jews did not see in the offerings made in the temple service that they were but types and shadows which pointed to the great and glorious things that would be accomplished when the Messenger of the covenant should suddenly come to his temple. Then was the end of that legal dispensation foretold in his teaching on the mount of Olives. Then he introduced by the parable of the ten virgins the setting up of the gospel kingdom, and the things that would be peculiar to it. This teaching was not merely for the benefit of his twelve disciples, but was for his people in all coming time, that they might know his kingdom, of which the prophet speaks, saying, "Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." This tabernacle is the church of the Lord Jesus Christ; and not one of its cords shall be broken, nor one of its stakes removed. It was set up by the God of heaven, and shall endure till time shall be no more. In the dispensation of his grace our Lord set up that kingdom; and in it is the home of his saints, and to it belong the oracles of God, and it is walled in by the unchangeable and eternal attributes of our God. In a sweet and ever-precious faith the saints with delight adopt the language of the psalmist, "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 generation following."

But our Lord said, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the

bridegroom." He had spoken of the end of the legal dispensation, and now he speaks of the setting up of the gospel kingdom, and in doing so he spoke that parable. It will be remembered that the word "then" is an adverb of time; and when he used the words, "Then shall the kingdom of heaven be likened unto ten virgins," he spoke of the particular time when it should be so likened, which was immediately after the close of the law dispensation. In that parable he gave the peculiar characteristics of that kingdom. It was likened unto ten virgins, five of whom were wise and five foolish. They that were foolish took their lamps, but took no oil with them; but the wise took oil in their vessels with their lamps. It will be observed that the foolish virgins had no vessels, but they had lamps. The setting up of the kingdom of heaven, the gospel kingdom, is that of which the prophet speaks, saying, "In the days of these kings shall the God of heaven set up a kingdom." This parable presents the peculiar character of that kingdom. There were five wise and five foolish virgins that went out to meet the bridegroom; and they all had lamps, which represented their professions. None can enter that kingdom in its organized form without professing faith in the glorious Son of God (the bridegroom). But, alas! how many there have been and how many there are now in that organized kingdom who have a name to live, while they are dead, and have nothing on which their hope for a blessed and glorious immortality beyond the gloomy scenes of time rests but their professions, their empty lamps. They have no vessels. They are not vessels of mercy. In darkness is their home. They love darkness rather than light. But there is another class in that kingdom who are wise, who know their glorious Lord, whom to know is life eternal. That class is represented in this parable by the wise virgins, who had their lamps and oil in their vessels. These two classes are presented by the apostle in these words, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?"—Romans ix. 22, 23. Those vessels of mercy which he had afore prepared unto glory were not broken cisterns,

that could hold no water, but they had the oil of divine and saving grace given to them; and whithersoever they went they had the light of the knowledge of the glory of God shining in them, but they could not part with any of that light. They had none to spare to others; but they to all inquirers could say, "Go ye rather to them that sell, and buy for yourselves." Their Lord had said by his servant the prophet, "Come, buy wine and milk without money and without price." All the vessels that the foolish virgins had were broken cisterns, that would hold no water, and therefore they could not be said to have their vessels; but they had their lamps, and they said, "Our lamps are gone out." They had then reached a period where their mere professions, represented by their lamps, could profit them nothing. They could not procure for them the joys of the redeemed sons and daughters of the Lord Almighty, who had been blessed with the oil of divine, regenerating grace. But they slumbered and slept. It will be remembered that when our Lord appeared on earth the Romans were steeped in idolatry, and the Jews were divided, and many of them had gone into idolatry; and even the tribe of Judah, from which our Lord descended, had partaken greatly of the superstition of the times. At that time the world of mankind, religiously speaking, was but a caldron of seething superstition and infidelity. In the midst of that religious chaos that floated over the world of mankind the announcement came, "Behold, the bridegroom cometh." It came to the shepherds who watched their flocks by night. That wondrous event is recorded by Luke in these words, "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Old Simeon, in the temple, confirmed the glad tidings which had been declared to the shepherds by a messenger from on high, saying, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes

have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." It was thus declared, "Lo, he cometh." The word "cometh" is a verb in the present tense. Then his personal advent to earth was taking place. But the feet of him who was holy, heavenly and divine must travel the plains of this sin-cursed world. It is written, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." It was thus he came upon his great mission, prepared to redeem his people from all iniquity. His coming was not hailed by martial music, and with the pomp and show of a vain world; but he was the lowly babe of Bethlehem. To accomplish the great work for which he laid aside the glory he had with the Father before the world began, he must become poor, yea, so poor, so far as this world's goods were concerned, that 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." Yea, he who created the vast universe, when in this sin-polluted world became a man of sorrow and acquainted with grief, and must pass through the sorrows of Gethsemane and the tortures of Calvary—all because of the love for his people which dwelt in him from the very ancients of eternity. Then surely the bridegroom cometh; and when he thus came his reward was with him and his work before him. To set up the kingdom of heaven upon the earth, to redeem and purify all the subjects of that kingdom, who are represented by the wise virgins in that parable, was the work that was before him. In that redemption was included the resurrection of the bodies of all his saints, when they shall be changed from mortal to immortal, from corruptible to incorruptible, and fashioned like unto his own glorious body. Then shall they, amidst the glories of the fairer world on high, be alive forevermore. But the word "cometh" is as full of meaning to-day as it was when it fell from his sacred lips. He has been coming to his beloved from the day of Pentecost to the present time, and bringing them into his banqueting house, that glorious kingdom of heaven, and there feeding them upon the rich dainties of the gospel of the glorious Son of God. His work was before him when he came to earth in that body which was prepared him. That work will not be complete till all the redeemed are born of God, and thus prepared by the power of regenerating grace to give unto the Lord the glory due unto his name, and bring an offering into his courts. Behold, he cometh! To you, my brother, and to all his redeemed, he comes, to call them from nature's night to the glorious light and liberty of the gospel. He comes to his saints to protect, uphold and comfort them amidst the sorrows of earth. He comes to them when in

darkness, storms and gloom, and says to them, "Be not afraid; it is I."

But perhaps you will inquire, How is it that there are those in that kingdom to whom he has never come in the power of regenerating grace—those who are represented by the foolish virgins? Please remember that Abraham was called the father of the faithful; and there were those in his household that were not his children. He armed his trained servants, three hundred and eighteen, and pursued the captors of his brother Lot. Abraham was the father of the faithful, and in his household there were many who bore no blood relation to him; yet he used them to smite the captors of his brother. So there are many in this kingdom who bear no spiritual relation to the saints, yet they often contribute to the temporal comforts of God's people, as the servants of Abraham did to Lot by restoring to him his goods and his liberty. But to come more closely to this subject, let us turn to the language of him who hath the sharp sword with two edges. He said to the church at Pergamos, "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in these days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 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. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." At that early period in the history of the church there were those in that church at Pergamos who held false and idolatrous doctrines and followed corrupt practices. They surely were represented by the foolish virgins. Paul, in speaking of the same characters, uses this language, "Because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."—Gal. ii. 4. Evidently those at Pergamos and those at Galatia had made profession of faith in the Lord Jesus; but the description given by him who had the two-edged sword, and by the apostle, shows clearly that theirs were empty professions, which were well prefigured by the empty lamps of the foolish virgins. Very many highly-valued and able brethren differ with the views in regard to the foolish virgins offered in these feeble and rambling thoughts. Their views are that the foolish virgins represent that large class of God's people who have been captivated by the vanities and allurements of this vain world, and led into false doctrines and corrupt practices, and thus lost to the sweets of christian love and fellowship; but those brethren will please

remember that our Lord said to the foolish virgins, "Verily I say unto you, I know you not." If they had been his children, surely that language would have been inappropriate. He had said, "I am the good Shepherd, and know my sheep, and am known of mine." If the class which is represented by the foolish virgins had been the children of God, born of an incorruptible seed, though wandering in by and forbidden paths, he could not cease to know them. The Lord, speaking by his servant the psalmist, says, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psa. lxxxix. 30-33. But our Lord never knew, in the great work of regeneration, those who are represented by the foolish virgins; and although they had a name to live, yet they were ignorant of the joys of the redeemed and regenerated sons and daughters of the Lord Almighty in that kingdom. When the foolish virgins returned, saying, "Lord, Lord, open to us," he did not open to them the glories of that kingdom; he did not give to them the sweet and precious promises of the gospel, which are secured alone to them who have been called to the light and liberty of the children of God. O no; he only said, "I know you not." He left them outside of the beauties and glories of that kingdom, there to forever remain, unless brought into that class represented by the wise virgins by free, sovereign and unfrustrable grace.

But, "Behold, the bridegroom cometh." Yea, and he will continue to come to his redeemed by the power of the Spirit till the last one has been brought to a knowledge of the truth as it is in Jesus. Then will he come a second time, without sin unto salvation. Then will he come in fulfillment of the promise made by the two heavenly messengers at his ascension, who said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then he will call his redeemed from the pale nations of the dead, clothe them with immortality and eternal life, and take them home to dwell with him throughout a never-ending eternity.

H. COX.

MUSCOTAH, Kan., Jan. 1, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have received the last number of the SIGNS for the year 1888, which reminds me that it is time for me to remit to you; and it also reminds me that another year is numbered with the past, and that I am yet a spared monument of mercy. When I look back through

the past year and view the path over which I have passed, I can see nothing good that I have done, but can see much that I ought not to have done. The past year has been one of many trials to me. My pathway has been, it seems, through floods and flames, and to the very depths of despair, and I have been made to cry out with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" Thus I have been made to know that it is not in man that walketh to direct his steps. And 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." When I look back over all my many wanderings, the question arises, Is it I that have guarded my path, and protected me from all harm, and provided the necessities of life? O no! It is not I that have done all these things. But the Lord, according to his promise, has been with me through all my trials and troubles, and has protected me from all evil, and from the snares of the wicked one, not allowing me to be tempted above that which I was able to bear, and has blessed me with the necessary things of this life. And while he has been pleased to visit many happy families with the strong arm of death, and taken from them some of their loved ones, I and mine have been spared, and blessed with a good degree of health. When I try to enumerate the many blessings of my God even during the past year, I find that they are more than I can tell, much less when I look back through all my past life. O how far short I come of realizing his untold favors toward me, a poor, rebellious sinner! I fail to describe my feelings, or to enumerate God's many blessings toward me; yet I feel that he has been mindful of me through all my pilgrimage here; that he has guarded my path against all evil, and from the powers of the wicked one. But why is it? O why is it that he has been mindful of me? Why has he taken my feet from the mire and clay, and placed them on the Rock of Ages? Why has he put a new song in my mouth, even praise to his holy name? Is it because I am better than any one else, or that I have walked more uprightly in his sight? O no! I cannot say that. There is no good thing dwells in my flesh. But "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Not that we are better than others by nature, but he hath made us accepted in the Beloved. "In whom we have redemption



through his blood, the forgiveness of sins, according to the riches of his grace." Then 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." "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."

Here, dear brethren, are some of the reasons why I hope he has been mindful of poor me, and has taken me from the pit of sin, and set my feet upon the Rock, Christ Jesus, and put a new song in my mouth, even praise to his holy name. If my salvation depends on anything I must do, I am forever lost. I cannot do the things that I would. The good that I would, I do not; but the evil which I would not, that I do. So then I must look beyond this mortal, unto him who has all power in heaven and earth; who hath power over all flesh, that he should give eternal life to as many as the Father hath given him. Here is my hope, that I am one of that number given in the covenant of grace; that I am one of the vessels of mercy afore prepared unto glory. And if I ever obtain eternal life, it must be alone through the sovereign will and free gift of God. So it is not of works, but of grace. My hope is not the hope of those whose faith and hope are in their obedience to the law; but it is predicated on the eternal will and purpose of God, who hath made all things after the counsel of his own will; who commands, and it stands fast; who doth all his pleasure in the armies of heaven and among men; who is in one mind, and none can turn him. And because he changes not, Israel is not consumed. He hath loved us with an everlasting love, and therefore with loving-kindness draws us. He sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; and that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. This is the ground of my hope. I have no righteousness of my own to plead, for sin is mixed with all I do. Christ Jesus is our righteousness, sanctification and redemption. I have nothing else to glory in. And since he has done more for me than I can write or think, I desire to be submissive to him in all things, and to be found walking in obedience to his will in all things. Unto him be honor, power and glory forever. Amen.

B. S. PATE.

ATTICA, Iowa, Jan. 12, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I desire to write a few

lines for your much esteemed paper. Much has been said of late in regard to the support of the ministering brethren, and in almost all cases the condemnation is laid at the door of the churches. I cannot find it in my heart to condemn any of the brethren in regard to their duty to me. I have been a Baptist six years, and they have at all times administered to my necessities, and watched over me for good, and not for evil.

Dear brethren, does not the fault lie in us instead of the flock? Are we taking the oversight of the flock, not for filthy lucre, but of a ready mind? Having food and raiment, are we therewith content? I am inclined to think that it is possible that some would be eased and others burdened.

Dear brethren, I desire to say to you all with whom I am acquainted that your hearts and hands have been opened to me; yes, and you shall be praised. For I was hungry, and ye gave me meat; I was naked, and ye clothed me; I was sick, and ye visited me. Dear children of God, when I was naked and destitute of daily food you did not say to me, Be warm, and be filled; but your bowels of compassion were opened to me, and ye gave me that which was needful for my comfort.

If we feed the flock, we ought to drink the milk of the flock. If we plant a vineyard, we ought to eat of the fruit thereof. Surely I cannot say that the church of Christ is an unfruitful tree. I hear the Savior say that he has ordained us, that we should bring forth fruit, and that it should remain.

Now, dear brethren, if the tree is good the fruit is good; and if the fruit is corrupt the tree is also corrupt. A good tree cannot bear corrupt fruit. Jesus says, "I am the Vine, ye are the branches." I have always thought the branches were of the nature of the vine they belonged to. If we were wild by nature, and are grafted into the tame vine, the graft is made to partake of the vine it is grafted into. If the branch does not bear good fruit, it is because it is yet wild. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If this be in you, ye will not be barren nor unfruitful. "We know that we have passed from death unto life, because we love the brethren." Love worketh no ill to his brother.

Brethren, do not let us be afraid to labor with our own hands, that we may have to give to them that need. Should not the shepherd feed the flock? Paul heard that there were some among the saints that were busybodies, not working at all; and his command to such is, that they work and eat their own bread. Paul condemned idleness.

If we wish to adopt a new system of supporting the preacher, different from what Paul taught, we will have to leave the Primitive Baptists and wed one of the daughters of the

Mother of Harlots, and then we could live at ease; for she has her bed perfumed and her house decked, and her husband is not at home. She will meet you in the dark and kiss you. Her words drop as honeycomb, her mouth is smoother than oil, and her steps take hold on hell, and go down to the chambers of death. Her inmates are dead, and her guests are in the depths of hell. May the Lord deliver us from the strange woman, from her that flattereth with her lips. Dear saints, entreat me not to leave thee, or to return from following after thee. Thy people are my people, and thy God my God. Where thou diest will I die, and there will I be buried.

We are at peace one with another, and the good Lord is adding to our little church as seemeth good to him. I had the pleasure of leading a sister into the water on the second Sunday in December. We had to cut the ice, which was about four inches thick. The beautiful hymn was sung,

"Christians, if your hearts be warm,  
Ice and snow can do no harm," &c.

My home is with North Cedar Church, and it is a home indeed. May our home never be broken up.

JOHN F. BIXLER.

ELMWOOD, Saline Co., Mo.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am well pleased with the doctrine set forth in the SIGNS. The writers are all strangers to me in the flesh, but I hope we are kindred in the Spirit. I hope I have been taught in the same school that they have. Yet I sometimes fear I am wrong, and fear I have deceived the people I love so well. But I can say that I know the things I once loved I now hate, and the things I once hated I now love. I once hated the people of God and the doctrine of free and electing grace, which are the people and doctrine I now love. I was exalted in my own nature, and was very righteous in my evil nature. But blessed be God's holy name, when it pleased him to let the true light shine in my heart, to show me what I was by nature, I saw myself as described by the prophet, "All flesh is as grass, and all the goodliness thereof is as the flower of grass." When the sun rises upon the grass it fades and withers; and when the Sun of Righteousness arises in our dark and benighted hearts, to give us the light of the knowledge of the glory of God, then our righteousness vanishes, and we are then in a state of mind we were never in before. We then see that we are nothing, yea, less than nothing. Then our riches are turned to nothing, and we find ourselves at the footstool of sovereign mercy, there begging for mercy. At the same time we cannot see how God can be just and the justifier of such an ungodly sinner. While standing there and trembling, we are made to feel,

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

While in this condition we see the fulfillment of the prophecy, "Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord of hosts. Smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." We see the sword of divine justice raised against Christ, who knew no sin, but was made sin for us. We see him pouring out his soul unto death for us. Then we see ourselves as Jacob's sons saw themselves. We see that we have sold our blessed Savior into the hands of wicked men, who by the determinate counsel and foreknowledge of God have taken and slain him. Now we are poor, starving beggars; but God has said that he will never turn one of his away empty. I have found it so. He fills them with praise to his great name. Then was the first time I could sing,

"Amazing grace! how sweet the sound!  
That saved a wretch like me!"

This is the reason why I believe the doctrine of grace. I was ten thousand talents in debt, and had not a cent to pay. But Jesus paid it all—all the debt I owed. What else can one say who has been thus led? Praise him who has 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.

With love to all the household of faith, your unworthy brother,

J. T. BARNES.

CLINTONVILLE, Ky., Sept. 17, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I have just returned from the Licking Association, held with the church at Mount Carmel, in Clark Co., Ky., where many of the saints met together in peace and harmony. Many of the under-shepherds proclaimed the glorious gospel of our Lord Jesus Christ. They came from many different states, but all told the same old story of Jesus and his love to Adam's fallen race. The introductory sermon was preached by our dear brother Jenkins, of Middletown, N. Y. He failed not to declare the whole counsel of God. After the introductory sermon the messengers met together and appointed our aged brother, H. Cox, Moderator. They proceeded to business, and were soon through, without a discordant word. All seemed to be of one mind. Love and fellowship reigned throughout the whole meeting, which was something I had despaired of for some time past. The Lord reigns, and has given us beauty for ashes, the oil of joy for mourning. When through business, dinner was announced, which was a bountiful spread, with many fragments left. After all were satisfied with natural food we again assembled in the house. After singing some of the sweet songs of Zion, our beloved brother Thompson, of Indiana, preached for us an able discourse, such as we had been used to

hearing in former days at our dear old church, Mount Carmel, the unity of Christ and his people, predestination, election, brotherly love, and forbearance with one another. He reminded me of his dear old grandfather, who has gone to his reward. We were sadly disappointed at not meeting you, brother Beebe, but feel thankful for brother Jenkins and Mr. Manning and their wives.

Our old brother Bainbridge, who was taken sick at brother Thomson's on Friday night, is much better. I called to see him at his home yesterday, and found him cheerful and rejoicing in the proclamation of the gospel he had heard on Friday. I feel hopeful that he will soon be himself again.

Now, brethren Beebe, I ask a corner in your paper for these few lines, feeling almost sure that it will be the last from me, as I am in my eightieth year.

We had a goodly number of preachers with us. All spoke the same language—no Ashdods with us. Though last, not least, our beloved brother Francis, of Virginia, gave us a glorious sermon, and one long to be remembered.

Your sister in hope of eternal life,  
CAROLINE ASHBURN.

SIDNEY, Hunterdon Co., N. J.

ELDER G. BEEBE'S SONS—DEARLY BELOVED BRETHREN:—Inclosed you will find two dollars for our dear family paper. I wish I could send you some new names, but that seems impossible. I am among a people that seem to hate the doctrine that the SIGNS contains, and for that cause I dare not ask them to subscribe for such a paper. But as for myself it is a very welcome messenger in my lonely situation. I am, in one sense of the word, far from my dear kindred in Christ, which I feel to say are my best friends. I often wonder why it is that my lot must be cast so far from the church of God, and I be surrounded by so much idolatry, the "do and live" system. They seem to think, and in fact say, that I ought to go and hear their preachers. But their words are no food for me, and I believe it is far better for me to keep away from their places of worship. They call me selfish, and say I have no love for the Lord's good work. These people are professedly working for the Lord. They say they have the power within themselves to get religion, and that they are the church of Christ. But there is one who speaks to his disciples, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Dear kindred in Christ, there is comfort in these precious words of our dear Savior. He has all power in his hands. He has built his church on a rock, and says, "The gates of hell shall not prevail against it." What blessed words to me! I feel to be all sinful, and have no hope but in the blood of Jesus. But

"Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I his, or am I not?"

The Lord knoweth all things. He knows them that are his.

My dear brethren, editors of the SIGNS, I thank the Lord for raising you up to fill your places, and he will give you strength to wield "The sword of the Lord and of Gideon" for his own glory. I have taken the SIGNS the last thirty years, and have found great comfort in reading its columns.

I feel to say to my brethren and sisters all over the land, I hope the Lord will strengthen you to write on as you have heretofore. It has been a great solace to me. I feel to be less than the least of all saints, if one at all.

Your little sister in hope of life eternal,

ELIZABETH C. HULSIZER.

AT HOME, Sept. 24, 1889.

I WONDER if the friends assembled in church relation to-day think of me in the same light that I do of myself. In regard to my writing more frequently, alas! in this, as in everything attempted by me, how false and weak the human power and will. I mean and wish to do the things I should; but I allow this and that petty care to interfere. I am here reminded in my experience of seeing something at one time from the pen of a sister Lucy Heckard, in regard to prayer; she so often found herself yielding to her tired nature, after the duties and cares of the day, that, on retiring, what would have been a pleasure and duty in rendering thanks and praise to her heavenly Father for the mercies and blessings of the day, were oftentimes forgotten and, as it were, lost sight of. When a child thus realizes defect in duty (as to seeming form), how good to know that we have to do with one who knows the heart and is acquainted with our inmost thoughts.

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near."

My physical condition is not at all improved since last I wrote. I am very, very lame, and do not ever step that I am not sadly hurt. My general health is, most of the time, pretty good, and I have so much to be thankful for in this respect, that I am not called upon to suffer such untold anguish as we read of so many enduring, who suffer week after week, and yet tell us of the sustaining grace and loving care vouchsafed to them. The flesh is weak, but the spirit is strengthened, purified and made strong. I have the need and desire to be brought with them, a willing subject of God's will; not through fear, but with love, desiring above all things to be made more meek, more mild, and more like a child. As I write, the thought will intrude, How dare you ask or hope for such things, knowing yourself, your own wicked heart,

your own ways, that any such mercy can be in store for you? There could not be, were I not enabled to go back to the morn when I awoke after a season of such unrest, disquiet and darkness, repeating to myself, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." My burden was gone, and I was so happy, so relieved. But how short the time before I was so anxious for its return, that I might know how and when it left. What can compare with the happiness to know that it was borne and carried away for us, never more to appear against us?

"O for such love let rocks and hills  
Their lasting silence break."

With not very many of you have I a personal acquaintance, but I would be glad at any time to hear from any of you who may feel disposed to write. I belong to and desire relation only with the despised company of whom we read, those who need to say and do feel, "What I am 'tis hard to know."

With love for one and all, your sister,

H. M. E.

SNOW HILL, Md., Sept. 11, 1889.

ELDER B. JENKINS—DEAR BROTHER:—I have been reading your letter to brother Vail, which was published in the SIGNS of September 4th, in which you spoke of your dark seasons. It comes so near expressing my own feelings at the present time, it makes me feel to hope that we are companions in tribulation. I have read and re-read your letter, and cannot keep it off my mind. I thought over twenty years ago that times would be brighter with me than they are at present; but my seasons seem to grow darker and darker. When I was a small boy I had a desire to do better and to be a christian, which I thought I could accomplish by what I could do. I believed I could do something that would bring God under obligations to bless me. I also thought that by my prayers I could accomplish a great deal. But in the year 1862, while I was on the road one day near sunset, meditating upon what I had passed through, somehow it was revealed to my understanding that I had been trusting in myself all the time, and something seemed to say, Trust in the Lord, and no longer in yourself. If I know anything of a work of grace, it was then. It seemed as though I could have told everybody, if they had been under the sound of my voice, just how I experienced the change. There was a change with me undoubtedly. I know that. I thought I could tell any one how I felt. But before I reached home something seemed to say to me, Say but little about it. After I got home I told my mother some of my feelings. She told me to trust in the Lord. Shortly after this time I became interested in the subject of baptism, and in the

year 1864 I was baptized by Elder Gray and received into the church at Indiantown. I have been hobbling along with them ever since, with a hope which we sometimes call a small hope; yet it is the greatest in all. Comparing ourselves with that hope, we feel small.

I have felt since I commenced writing this that I ought not to write. Something has seemed to say, You want to make those christians think you are something when you are nothing.

Now I will leave this to your better judgment. If you think it worthy of a place in the SIGNS, publish it; if not, cast it into the waste-basket, and all will be well.

Yours in christian fellowship,  
LITTLETON BAILY.

MACOMB, Ill., Sept. 26, 1889.

BRETHREN BEEBE:—Having to write to you an obituary, I wish to say to you and your readers a few words as an explanation of my silence of late through the SIGNS and other papers, and of my want of more extensive private correspondence. I was seventy-four years of age on the 14th of last June, and am much afflicted with rheumatism in my lowers limbs, and with a painful abdominal hernia; and my right shoulder having been fractured by the upsetting of a sleigh some years ago, it is quite painful for me to write, so that I dread to sit down at the table to write even a private letter. Yet, notwithstanding my pains and aches, my age and infirmities, I am able to attend four churches monthly, located in four counties. I am a wonder unto many, and to myself. I wonder that such a worthless and sinful worm should be spared so long; and I wonder at the forbearance of the saints so long with my weakness and imperfections. I wish and pray for the success and prosperity of the SIGNS OF THE TIMES and other sound papers, and for the peace and prosperity of Zion. Let those who can to edification write on.

Your brother,  
I. N. VANMETER.

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CIRCULAR LETTERS.

*The Mount Pleasant Association of Regular Baptists, now in session with the church at Elk Hill, Spencer Co., Ky., Sept. 6th, 7th and 8th, 1889, to the churches composing the same, Greeting.*

DEARLY BELOVED BRETHREN IN THE LORD:—Once more, through grace abounding, it is our privilege to address you this our annual epistle; and we feel to call your attention to some general remarks on the first chapter of Paul's letter to the church at Rome, more especially the sixteenth and seventeenth verses of that chapter, which read as follows: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

First, we notice that Paul begins this epistle by proclaiming himself a servant, and not a rabbi. "Called to be an apostle;" on which call (Acts ix. 15) he establishes his authority. "Separated unto the gospel of God." The Pharisees had their name of separation, because they separated themselves to the study of the law. Such an one had Paul been; but now he studies to show himself a workman approved unto God, being separated by the counsel of God (Gal. i. 15) from his birth, by an immediate direction of the Spirit, and a regular ordination according to that direction.—Acts xiii. 23.

Second, we notice the antiquity of this doctrine. It was of ancient standing, in the promises and prophecies of the Old Testament, all of which point to and are fulfilled in the gospel.

Third, we have the subject matter. Notice how he keeps up his names and titles, "his Son Jesus Christ our Lord;" as one that took great pleasure in speaking of him; and having mentioned him, he could not go on with his discourse without some expression of love and honor. In one person two distinct natures; first, his human nature, made of the seed of David according to the flesh; that is, born of the virgin Mary, who was of the house of David (Luke i. 27), as was also Joseph, his supposed father (Luke ii. 14); and second, his divine nature, declared to be the Son of God with power (verse 4); Son of God by eternal generation; or, as it is here explained, according to the spirit of holiness; as he is said to be quickened by the Spirit.—1 Peter iii. 18.

Fourth, we notice the characters addressed. "To all that be in Rome, beloved of God, called to be saints." Jew and Gentile, bond or free, high or low, rich or poor, all meet together in the Lord Jesus Christ.

We come now to notice more particularly the sixteenth and seventeenth verses. "For I am not

ashamed of the gospel of Christ," &c. In the first place, there is a great deal in the gospel that such a man as Paul, who was brought up at the feet of Gamaliel, might be tempted to be ashamed of; especially so that its author was hanged on a tree; its doctrine nothing to recommend it among scholars, and its professors were mean and despised, and everywhere spoken against. But these things are rather a glory to the child of God, who realizes that Christ is all and in all. Paul is not ashamed of the gospel, because it is the power of God. Remove that power, and there is, there can be, no gospel. Paul says to the church at Corinth, "But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Christ crucified is the power; and the revelation of Christ crucified, the revelation of the arm of the Lord (Isa. liii. 1), is the revelation of the gospel; not to make him an heir of grace, but it only makes manifest that he is already one. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts," &c. "For therein [that is, in this gospel, which is the power of God, or Christ in you the hope of glory, which Paul so much glories in] is the righteousness of God revealed." The gospel comes to the poor, weak and trembling one when he is almost ready to give up all for lost, not being able to see any way of escape from the punishment due to his transgressions, and makes known this righteousness. While God is just and holy, and we are guilty, it is necessary that we have a righteousness wherein to appear before him; and blessed be his adorable name, there is such a righteousness brought in by Messiah the Prince (Dan. ix. 24), and revealed in the gospel, called here the righteousness of God, being wrought out by him when he expired upon the cross, crying, "It is finished;" and a knowledge of this righteousness revealed to us cuts off all pretensions to a righteousness resulting from merits of our own works. "From faith to faith;" from the faith of Christ the Savior to the faith of the child of grace. "Saved." "As it is written, The just shall live by faith." Then, realizing a hope that he is the Lord our righteousness, let us rejoice, dear brethren, that the eye of the Lord is upon the righteous, and his ear is open to their cries. They are born of the flesh, and know that in the flesh dwells no good thing. They inherit by that birth a nature that is enmity against God; but in the new birth is manifested that nature by which they realize in their experience that they are the heirs of God and joint heirs with the Lord Jesus Christ. To them old things are passed away, and all things are become new. The old covenant of works, under which they once sought

justification, has passed away, and they by faith are enabled to see that the law has been fulfilled by their elder Brother in all its jots and tittles, and that they are no more under the law, but under grace. They are made to fully realize that it is not by works of righteousness which they have done, but by the washing of regeneration and the renewing of the Holy Ghost. They love him, because he first loved them, and gave himself for them, that he might redeem them from all iniquity. Then he has redeemed them, is in them the hope of glory, has given them the spirit of adoption, and they are assured that though they pass through the valley of the shadow of death he will be with them. His rod and his staff shall comfort them, and their cry is, "Not unto us, not unto us, but unto thy name be all the glory."

Brethren, the grace of God be with you. Amen.

N. A. HUMSTON, Mod.

E. F. RANDELL, Clerk.

*The Redstone Old School Baptist Association, convened with Redstone Church, Fayette Co., Pa., Aug. 30th, 31st and Sept. 1st, 1889, to the churches composing her body, sendeth this as her annual Circular Letter for the one hundred and fourteenth meeting, including the first at her organization in the year 1776.*

VERY DEAR BRETHREN:—Only a few of the many churches which once composed our body remain, and they apparently as remnants of once prosperous churches. We might recount some of the causes of this change in the numerical strength of our body, such as death of many aged brethren, removal of some to other localities, departure of some from the faith, and but few accessions to our churches by baptism and by letter. These seem to us self-evident reasons of our decline in members; and we might conclude, as our enemies do, that by this course of natural causes we soon will be extinct. But we dare not look at these things in natural light, but in that true light that makes manifest all the corruption of nature, and teaches the all-prevailing power of Jehovah to preserve his people through all the changing scenes of this world. If we have the Spirit of Christ we are his children, and have the faith of God's elect; and because of that faith given we are not of them who turn back and who look to men for support. Our trust is in God, from whence cometh our salvation. Why should we mourn? It is our Father, by his wise providence, who hath blessed us by trying our faith in ways which we are naturally adverse to, but which are for our good, and teach us very important things, which we never could learn in any other way. And though we think of the decline in our numerical strength as deplorable,

may we be led to investigate our doctrine and order, comparing them with the perfect standard; and if they are in accordance with the gospel, "Happy art thou, O Israel," saved by the Lord. For it is far more important to us, who claim to be the genuine church, to know that we are contending steadfastly for the true faith, and walking in order, than to have the approval of the worldly religionists, who hold out inducements to influence the weak saints to sacrifice a little of the doctrine, or a little of the order, to make it more palatable to the opposers of the truth as it is in Jesus. We think that there never was a time in the history of this association when the preaching of the gospel in its purity was of more moment than at present, because of imitations of the gospel which are so near the genuine, and yet so far away. The apostle well said that the time would come when they would not endure sound doctrine, but would heap to themselves teachers, having itching ears, and that they shall turn away their ears from the truth. These things must be, that the Scriptures may be fulfilled, and that God's people be tried as by fire, the dross consumed, the gold purified, and God glorified in his wonderful work unto the children of men. You who have been quickened together with Christ, and have a hope of eternal life, salvation to you is by grace, and no other way; and you cannot say, as some do, that although salvation is by grace, and the Lord saves his people, yet you must not let the Lord do the work. Can the creatures prevent the Lord from extending salvation to the heirs of heaven? According to man's theory they can. But you know that all power in heaven and in earth is in his hand, and not one faileth, because his God is for him. If God be for him, who shall be against him? We desire that your pure minds may be stirred up to a feeling sense of the great importance of spiritual things, as above natural things. Ye do not look at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal. Hope reaches out to the unseen. Faith is the substance. You have faith, hence the evidence of unseen things. How rich are you, O man of God! Yes, rich. He who was rich became poor for our sakes, that we through his poverty might be rich. You are heirs of God, and joint heirs with Christ. Although you are humble, you may be bold and fearless in facing your enemies, in the fear of God, but not in the fear of man.

Finally, brethren, be of good heart, be of one mind, love one another; and may our Father grant you blessings more than we can ask or you are worthy to receive. Amen.

J. BEEMAN, Mod.

GEORGE HAZEN, Clerk.



## CORRESPONDING LETTERS.

*The Mount Pleasant Association of Regular Baptists, now in session with the Elk Hill Church, in Spencer Co., Ky., Sept. 6th, 7th and 8th, 1889, to the associations with whom she corresponds, sendeth love in the Lord.*

God in his providence has again permitted us to assemble in an associate capacity. The messages of love from the churches composing this, the Mount Pleasant Association of Regular Baptists, show peace, harmony and christian fellowship. The preaching has been proclaimed with power from on high, Jesus alone the salvation of sinners, and was accomplished by sufferings of his own on the tree of the cross. Jesus was then God manifest in the flesh, uniting in one person two natures, human and divine—man, that he might suffer; and God, that he might redeem us, poor sinners of Adam's fallen race.

Jesus' mission on earth among men  
Was to save those of the flesh, "born again,"  
Who are vile sinners cast down,  
Not by good deeds expecting a crown.

We are glad the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations have accepted correspondence with us, and we pray that it may be to the honor and glory of God, and a comfort to us all. We hope for a continuation of your christian correspondence by Minutes and messengers. May the ties of God's love still bind us closer together as we journey down the steeps of time.

Our next session is appointed to be held with our sister church, Mount Pleasant, at Pleasureville, Henry Co., Ky., commencing on Friday before the first Saturday in September, 1890, where we again hope to meet your messengers and messages of love. May the Lord of glory graciously dispose of us all, and we ever be found sitting at his feet, crying, Worthy is the Lamb that was slain to receive power, honor and glory. Amen.

N. A. HUMSTON, Mod.

E. F. RANDELL, Clerk.

## THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

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## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 9, 1889.

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 APOSTOLIC COMMISSION.

DEAR BROTHER BEEBE:—Will you be so kind as to give your views through the SIGNS OF THE TIMES on Matthew xxviii. 19, 20? I hope an editorial on that subject would be very useful to a good many in this section who are inquiring after the right way.

Our dear aged brother, James Armstrong, is still living, though very feeble. His mind is at times almost gone; he cannot live much longer. A great man in Israel will soon be taken away.

Yours in the best of bonds,

W. T. ROGERS.

ACTON, Texas, July 20, 1889.

## REPLY.

"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.

At the request of our esteemed brother, Elder W. T. Rogers, we present such views as we have upon the important subject contained in the text above quoted. Although much has been preached and written in consideration of this wonderful command, there is still abundant room for instruction in its contemplation.

The first point to be observed is the authority by which this command is given. Upon this depends the whole weight of the direction. The inspired apostle Matthew closes the record of the gospel of Jesus Christ with the testimony of his appearance to his chosen disciples after his resurrection from the dead; and our text contains the last of the words of Jesus which the Holy Ghost moved Matthew to write, for the instruction of his saints in all succeeding times. It would seem that nothing could be added to the impressive solemnity of these directions. Everything which was spoken by our Lord must be vitally important to those who hope for salvation through his blood; but from the fact that this commandment was given to his chosen apostles after he had died and risen from the dead, it would appear peculiarly important. Especially does its solemn weight appear from the declaration of Jesus in the preceding verse, to which the word "therefore" refers. It is because Jesus declares that "All power is given unto me in heaven and in earth," that he issues this commandment to his chosen apostles. Less power than that specified would not have been sufficient to secure the execution of his will in this momentous matter. A just appreciation of this truth exposes the error of those

who imagine that they are called upon to assist the Lord in securing the accomplishment of his will in the proclamation of his gospel to all the nations included in the commission as stated in the text. His direction reveals his will that the work shall be done; he claims "all power," and certainly is able to secure the accomplishment of his will. It necessarily follows that the truth of the declaration of Jesus is denied by all those who claim that he needs the help of creatures to attain the fulfillment of his will in the work here enjoined. Such infidelity is revolting to every believer in our Lord Jesus Christ. Not only was this command given exclusively to his apostles, but it is recorded by inspiration that they fulfilled it. In the sense in which the Lord spoke the Holy Spirit moved the apostles to obey the command. Paul, referring to "the word of the truth of the gospel," says, "Which is come unto you, as it is IN ALL THE WORLD." Again, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and WHICH WAS PREACHED TO EVERY CREATURE WHICH IS UNDER HEAVEN; whereof I Paul am made a minister."—Col. i. 6, 23. "But I say, Have they not heard? Yes verily, THEIR SOUND WENT INTO ALL THE EARTH, AND THEIR WORDS UNTO THE ENDS OF THE WORLD."—Rom. x. 18. This testimony is conclusive to those who believe the inspired truth of the Scriptures. We have no inclination to argue with infidels on the subject. Those who love God are not disposed to cavil with his word, however it may seem inconsistent with finite reason. The Scriptures cited clearly show that this divine command was given exclusively to his apostles, and that it was fulfilled by them as directed. The fact that they all fell asleep eighteen centuries ago does not prevent their testimony and teaching being still heard in all the earth by every one who is led by the Spirit of God. The Holy Ghost, that Comforter whom the world cannot receive, neither knoweth him, is not dependent on the aid of creatures now, as he was not when "The Scripture [that is, the eternal Word of God], foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. Reason might cavil at this declaration, since the first book of our Bible was not written until after Abraham had been taken from time. But the faith of the Son of God enables the believer to receive with implicit confidence the revealed truth as it is written. If the saints must be able to understand and fully comprehend all that they believe, they will never be able to believe that God is "just, and the justifier of him which believeth in Jesus." The whole experience of the subjects of salvation

is an incomprehensible mystery which they can never understand except by the manifestation of the Spirit through faith.

The commandment given to the apostles did not authorize them to send others to do that which they were directed to do. The Lord says to them explicitly, "Go ye!" Whether we can comprehend it or not, the truth remains that they did obey the word of the Lord exactly as the Spirit of Christ designed that they should do. Their persecutors evidently supposed that when they were slain their teaching would cease; but the vital power of their testimony appears in the fact that they still continue to teach all nations even now, although they sealed their testimony with their blood only a few years after they had received this direction from the Lord. The omnipotence of our Lord Jesus would not have been more completely disproved by the success of those who sought to defeat his will by killing his apostles, than by proof that the assistance of mortals is now required to fulfill his commandment. If he has not the "all power" which he claims, there is no evidence that he has any power at all.

"Teach all nations." Under the Mosaic dispensation the messages which were sent by the prophets were addressed to the nation of Israel, who were the chosen people of God in the type. So, when our Lord sent forth his apostles before his crucifixion he limited their mission to "the lost sheep of the house of Israel."—Matt. x. 6. The seventy were restricted to "every city and place, whither he himself would come."—Luke x. 1. Until that legal covenant should be fulfilled in his death, the Gentile world could not receive the testimony of Jesus in the gospel of salvation. Even when this commission was given to the eleven apostles, they must yet tarry in Jerusalem until they should be endued with power from on high.—Luke xxiv. 49. Then they were qualified for the work appointed them; it was not left for them to be trained by natural instruction even in the letter of the Scriptures. Every preparation was furnished them by that anointing of the Holy Ghost which was poured upon them from heaven. The illiterate fishermen of Galilee had no occasion to repair to the schools of men to be prepared for the work assigned them. On the day of Pentecost Peter, standing up with the eleven, was able to declare the fulfillment of the prophecy of Joel in the wonderful display of divine power there manifested in the outpouring of the Holy Ghost. The multitude assembled from various nations heard each in his native language the preaching of those uneducated Galileans. In this very fact they did "teach all nations" effectually the divine power and truth of Jesus. That instruction was not confined to that time and place; it is still the source of instruc-

tion to the saints in every place, showing how our Lord accomplishes in his own way the fulfillment of his word.

In the death of our Redeemer upon the cross of Calvary he blotted out the handwriting of ordinances which constituted the middle wall of partition between the chosen nation of Israel and the Gentile nations. Now, in his exalted majesty, Jesus no longer restricts his messengers to the favored people to whom he had formerly confined them. They were now to go to all nations everywhere, and teach the same truth, without discriminating between Jews and Gentiles. But it will not be claimed that this command required of the apostles that they should qualify everybody to receive their teaching. There are those among the nations who have not the necessary capacity to learn even naturally. Certainly the apostles were not commanded to teach those who have no mental power to receive instruction. Then, since it is impossible for the natural man to know the things of the Spirit of God, therefore the apostles are not commanded to teach the things of the kingdom of God to such; for to them those things are foolishness. The nations included in this command of Jesus must be the same nations for whose healing the leaves of the tree of life are provided, and who walk in the light of the glory of God and of the Lamb. These are the nations of them that are saved, who alone do his commandments.—Rev. xxi. 24; xxii. 14. That this is the proper understanding is evident from the next clause in the instruction given by our Lord in the text.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." None who have any reverence for the profession of faith in Christ will hold it proper to baptize the nations of the world indiscriminately. Yet there is no disputing that the command to baptize embraces the same nations who are to be taught. This is in harmony with all the revelation of the inspired word on the subject. Only such as believe in the God who is revealed in the Scriptures can be baptized in the name given in the text. The immersion of any others, even with the repetition of the name of God, is merely a mockery of the divinely authorized ordinance of baptism. There is no divine direction to baptize any one who does not give evidence of faith in the Lord Jesus as the only Savior of his people from their sins. That evidence cannot be manifested by the mere repetition of any creed which may be learned by study. Every individual saint must be taught of God by personal experience, which qualifies each of them to testify that "Salvation is of the Lord." This truth necessarily must restrict the application of the direction given in this text to those who are called of God and taught of him. All who bring forth such "fruits meet for repentance" are

prepared of God to be baptized in obedience to the command of our Lord. No literal conformity to the apostolic mode of administering the ordinance can give validity to the act when this faith is absent; "for whatsoever is not of faith is sin."—Rom. xiv. 23.

It is worthy of special notice that the Lord does not speak of the *names* "of the Father, and of the Son, and of the Holy Ghost," as if they were separate from each other in the Godhead. The unity of God is presented in the use of the one name as applied by our Lord to "the Father, and to the Son, and to the Holy Ghost." Baptizing in that name is the confession of the divine authority by which the ordinance is administered. The mention of the name of the Lord in baptizing believers is but the declaration of the fact that it is done in obedience to the commandment of our Lord. There can be no such thing as baptizing in his name when acting in disobedience to his directions. Neither is it possible to baptize in the name of the Father, or of the Son, or of the Holy Ghost, unless the faith of the Son of God in the subject of baptism confesses to the truth of the one God at whose command the obedience of faith is rendered. That confession recognizes the name of the Father, and of the Son, and of the Holy Ghost, as embraced in the one name of God, by whom the ordinance of baptism is established. This is the "one baptism" of believers in our Lord Jesus which is enjoined by the authority of the King in Zion, and established by the judgment of his inspired apostles. To no created men or angels has God given the power to change or annul any of the requirements of the commandment which he sanctified by his own example, and which he moved his apostles to bind upon his church for perpetual observance to the end of time. Just as it became him in giving the pattern for the instruction of his saints to fulfill all righteousness by being baptized in Jordan, so it becomes all who love him to follow his example in the way enjoined by his inspired apostles.

(Concluded next week.)

#### A TREATISE ON THE BOOK OF JOSHUA.

WE have received a pamphlet bearing the above title, written by our esteemed brother, Elder P. D. Gold, of Wilson, N. C. While the author will not claim for it perfection nor infallibility, it is an interesting and readable treatise, containing one hundred and seventy-four pages, clearly printed, and neatly bound in paper. Price, fifty cents. We hope it may be favorably received by the brethren, and liberally patronized.

#### "THE EDITORIALS." FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page.

#### MARRIAGES.

SEPT. 26th, 1889, at the residence of the bride's father, by Elder Wm. Grafton, Elder F. A. Chick and Miss Delilah Ensor, both of Baltimore Co., Md.

#### OBITUARY NOTICES.

**B. H. Walker** was born in Adair Co., Ky., July 15th, 1810, and departed this life in the town of Ashland, Cass Co., Ill., Sept. 4th, 1889, in the eightieth year of his age.

The deceased came to Illinois in 1827, and settled in Cass Co., it then being a part of Morgan. June 16th, 1840, he was united in marriage with Miss Anna R. Sage, who became the mother of seven children, six of whom are living.

Father Walker's life, conduct, hope and exercises present one of those peculiar and incomprehensible cases that are occasionally witnessed among the children of men. He lived forty or fifty years within the bounds of a church of our faith, and attended her meetings quite frequently, and often was so seriously exercised about offering to join that his eyes were blinded with tears; yet he never joined, although he was well read, and well established in the doctrine held by us. A sense of his own unworthiness kept him back, and outside of the visible fold.

I was called, and attended at the house of mourning on the day after his death, meeting a large audience, and speaking to them from 1 Cor. xv. 22. He was then laid away to rest until God shall raise the dead.

I. N. VANMETER.

MACOMB, Ill., Sept. 26, 1889.

**Duncan Campbell** died Aug. 29th, 1889, in the sixty-first year of his age.

It pleased the Lord to call our brother by his grace, and to reveal his Son in him. We have often heard him tell what great things the Lord had done for his soul. The narration of these things from his own lips was very precious, and a feast to those of "like precious faith." Some thirty-five years ago the Lord quickened him, and showed him his condition as a guilty transgressor. After laboring under the burden of his sins for some time, the Holy Spirit gave him a hope in Jesus, and his soul found relief in the pardoning love of God. In the comfort of the sweet mercy of God he walked but a little while, for he was carried away with the delusive thought that he ought to and could live without committing sin. This he aimed at, but, to his dismay, found he could not. In his occupations in life he mixed with wicked company, but could not plunge into wicked practices as others. "It was the Lord who kept me," he would exclaim. He was then for a long time sorely distressed in the thought that he had committed the "unpardonable sin." During this time also the adversary, the devil, assaulted his soul with temptations to go into sin and drown his troubles; but amid all the perplexing pathway there were some moments of comfort, a little hope would lighten the gloom, and earnest longings and, at times, anticipations would spring up that the Lord would satisfy his soul with some clear and sure token of his acceptance in the Beloved. Some to whom he related the exercises of his soul told him that he would not have any more evidence given him than he had already received, and that he ought to do his duty, and then he would find relief from his troubles. He answered them that he knew the Lord would in his own time give him some brighter evidences. Afterward he felt surprised at the confidence in which he had expressed himself. For some fifteen years he plodded along in trouble of soul, with here and there a heavenly ray, until the set time of favor was come. While sitting by his own fireside, brooding over

his disconsolate estate, the Holy Spirit put these words into his heart, "I know that my Redeemer liveth." He was enabled to rejoice, and was exceeding glad in Jehovah, his salvation. Those who knew our brother prized his companionship in the things of Jesus Christ. We feel that we have lost a precious companion and a dear brother in Jesus. During his sickness he would in conversation review past seasons of the Lord's manifestations of his loving-kindness, and would exclaim, "O that I might have just such another visit!" In prospect of soon departing from this world he would say, "It is all right: Jesus is precious. What a happy change it will be!" Hymn 700 (Beebe's Collection), beginning with the words,

"Resistless Sov'reign of the skies!  
Immensely great! Immensely wise!  
My times are all within thy hand,  
And all events at thy command,"

was made very precious to his soul some two years ago, when in much distress of soul; and since then he often spoke of this hymn, and called it his hymn. He was a noble-minded man.

His funeral was largely attended, and the writer preached from the words, "I know that my Redeemer liveth."

FRED. W. KEENE.

**Elder E. A. Meaders** was born in Spartanburgh, S. C., Feb. 9th, 1806, and died at his residence in Water Valley, Miss., Sept. 15th, 1889.

He died, perhaps, from general debility, though he received a hurt nine days previous to his death from which he never recovered. His father died when he was quite small, and his mother emigrated to Giles Co., Tenn. He was married to Miss Juane McCollum, Nov. 19th, 1824. They had eleven children born unto them. In 1867 his wife died, and in 1868 he was married to Mrs. Mattie C. Greer. They had four children born unto them.

To use his own language, in 1824 the Lord arrested him, and for three months he was in great trouble, at about which time his troubles were removed. He struggled along, not willing to accept his experience as a sufficient evidence of his deliverance, until about 1828, at which time he felt that the Lord had pardoned his sins. His impressions to preach came up with this last evidence, and on the second Sunday in May, 1828, he made his first effort to speak in public. On the second Sunday in May, 1889, he finished his last appointment and his sixty-first anniversary. He and his first wife united with the church in June, 1828, and were baptized by Elder Elias Deaton, in Hickman Co., Tenn. He was ordained in 1830 at Liberty Church, by Elders E. Deaton, P. Whitwell and Isaac Pace. In the winter of 1831 he moved to Dickson Co., Tenn., and remained there until 1836 or 1837, and then moved to Mississippi. In one of these years he and Elder Lane organized a church in Oxford, Miss. He was in the organization of the Tallahatchie Association in 1838. He was in the division of the Baptists about that time, and remained with the Primitive Baptists and in the same association until 1872, when he moved to Yalobusha Co., Miss., in the bounds of the Hopewell Association, where he remained until his death.

Brother Meaders has surely been one of the faithful soldiers in Israel. To speak of him as we feel might cause some to think that we were exaggerating. The Lord did a great deal for brother Meaders mentally, and bestowed his grace upon him abundantly, for which we feel sure that he gave honor to the Lord all the way through. He has preached in the following-named states: South Carolina, North Carolina, Virginia, Georgia, Texas, Alabama, Kentucky, Maryland, Pennsylvania, Delaware, Ohio, New York, New Jersey, Indiana, Mississippi, and in Canada. While in the city of Washington

James Buchanan, who was then President, offered him the Governorship of Utah Territory; but brother Meaders respectfully declined, thanking Mr. Buchanan, and saying that he had a higher calling. He regarded a call to the ministry as being a higher call than could be bestowed by man. Brother Meaders has manifested a great interest for the well-being of Zion, and has perhaps been as self-sacrificing as any other minister that we have had in the south. His life and character have illustrated the beauty of holiness and the excellence of the higher way, looking through the long shadow of the past in the decline of an eminently pure and good life. No one saw a single stain on the fair picture of his purity. His standard of christian virtue and integrity was lofty, and his life was pictured with the high ordeal.

His funeral was conducted by Wm. Guess, using 1 Cor. xv. 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." He leaves his loving wife, three of his last family of girls, and a step-son, to mourn their loss. May the Lord's Spirit rest and abide with us all, that we may feel reconciled to the dispensations of his mighty power and goodness.

Done by order of Elin Church.

WM. GUESS.

### ASSOCIATIONAL.

THE Salisbury Old School or Predestinarian Baptist Association will be held this year, providence permitting, with the church at Messongo, Accomack Co., Va., commencing on Wednesday after the third Sunday in October.

Brethren, sisters and friends, we extend to you a cordial and unlimited invitation to come and mingle with us. Although this is the extreme southern point of the association, still at this time it is quite convenient to the New York, Philadelphia & Norfolk R. R., about two miles from the station. We will endeavor to demonstrate to you the warmth of southern hearts naturally, and we trust a still deeper warmth spiritually. We do not wish to personate nor to show partiality, but we want that man known as Elder Wm. Grafton to give us the pleasure of his presence, which will be a treat to our people. Brethren in the ministry in general, try to think how we will appreciate your visit, and come.

Those coming by rail will get tickets for Hallwood station, arriving at that place from the north on Tuesday before the meeting, between 3 and 4 o'clock in the afternoon and about 6 o'clock Wednesday morning. Those coming will please drop me a card, so that the friends will know how many teams to have. My address is New Church, Accomack Co., Va. I want Elders Beebe and Jenkins to get tickets for New Church, and spend the first night with me at my house. Please drop me a card.

In behalf of the church.

T. M. POULSON.

THE ninth session of the Pilgrims' Rest Old School Baptist Association will meet, if the Lord will, with Gilead Church, to be held at Section School-House, Coffee Co., Kansas, to commence on Friday before the second Sunday in October, 1889. Those coming from the east will come on the Southern Kansas R. R. to Ottawa, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming from the north and south will come on the K. & D. R. R. to Waverly, and there change cars for Hall Summit, on the Ottawa & Burlington Branch R. R. Those coming by private conveyance will come six miles west and one mile south of Waverly, and inquire for brother T. J. Jones. Those coming by rail on Friday will be in time for the association.

WM. L. HALL, Clerk.

### YEARLY MEETINGS.

A YEARLY or two days meeting is appointed to be held with the Olive & Hurley Old School Baptist Church, of the Roxbury Association, to begin at 10 o'clock a. m. on Wednesday, Nov. 6th, 1889.

We hope to meet a goodly number of the brethren and sisters. Brethren in the ministry in general, try to think how we would appreciate a visit from you.

Those coming by rail from the east will stop at Olive Branch, and those from the west at Shokan and Brown's Station. Brethren and friends will be met at all stations on Tuesday.

A. BOGART, Clerk.

A YEARLY meeting is appointed to be held with the First Church of Roxbury, Batavia Kill, Delaware Co., N. Y., on Wednesday and Thursday, Oct. 30th and 31st, 1889, to begin at 10 o'clock a. m. each day.

WM. BALLARD, Clerk.

THERE will be a yearly meeting of two days held with the Old School Baptist Church of Olive & Hurley, in the Lexington Association, on the second Saturday in October and Sunday following (12th and 13th). We welcome the attendance of our brethren and sisters of the same faith and order from all parts, who will be met at Olive Branch and Shokan stations, U. & D. R. R. Trains arrive at Olive Branch at 3:30 p. m. from the east; at Shokan at about 4:00 p. m.; from the west at about 10:30 a. m.

WM. WINN.

OUR yearly meeting at Welsh Tract is appointed to begin on Saturday before the third Sunday in October, at 2 o'clock p. m., and continue until noon on Monday following. We shall hope for and expect a goodly number of brethren and friends to meet with us. We trust the ministers will not forsake us. We have the promise only of Elders Grafton and Rittenhouse.

Those coming by railroad should leave Philadelphia and Baltimore at about 9 o'clock Saturday morning, and ticket for Newark, Del. Those from the peninsula will change cars at Porters, at 8:15 or 9 o'clock. Both trains stop at Wilsons, where they will please get off and come to my house.

JOSEPH L. STATON.

THE yearly meeting of the Old School Baptist Church of Otego will be held, the Lord willing, on Wednesday and Thursday after the second Sunday in October (15th and 16th), when and where we hope to meet a goodly number of the brethren and sisters, and all lovers of the truth. Brethren will be met at the depot on Tuesday.

G. M. FRENCH, Clerk.

### TWO DAYS MEETINGS.

A two days meeting will be held with the Mill Creek Church, Hamilton County, Ohio, to begin at 11 o'clock a. m. on Saturday before the second Sunday in October, 1889. Elder Isaac Sawin, of Indiana, is expected to be with us. Brethren and friends, lovers of the truth as it is in Jesus, are cordially invited to attend.

By order of the church.

P. W. SAWIN.

A two days meeting will be held, if the Lord will, with the Caroline Church, Tompkins Co., N. Y., on Wednesday and Thursday after the third Sunday in October (23d and 24th), 1889. All lovers of the truth are cordially invited, and we hope to see a goodly number present.

Those coming by rail will be met at White Church station, on the D., L. & W. and E., C. & N. R. R.

CHARLES BOGARDUS, Mod.

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(ESTABLISHED 1832.)

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IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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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. 57.

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NO. 42.

## CORRESPONDENCE.

FAIR OAKS, N. Y., Oct. 2, 1889.

DEAR PASTOR:—Inclosed with this you will find my experience, as I wrote it out last March; but feeling it was so imperfect, I delayed sending it. Since reading a communication in the last SIGNS from B. F. Coulter, I have decided to send it. Do with it as you see fit, and all will be right with me.

Your sister, I hope, in Christ,  
J. E. NICHOLS.

MARCH, 1889.

DEAR PASTOR:—It is so long since I have had the privilege of meeting my kindred in Christ, or even seeing them, that I feel I must give vent to my feelings in writing, although I know my inability to say or write anything worth your time in reading it. I have felt a desire so long to assure you that I have not forgotten my heavenly Father's family, for I feel that my love waxes stronger day by day; and I hope I have not been forgotten by them, nor become alienated, for my seeming coldness. I have seldom closed my eyes in sleep without thinking of you all; and although I could not meet with you, it seemed good to think of you all. I do not know that I can better express my feelings during the past winter than in the following words,

"Last winter, when the cold had come,  
And frost had killed the flowers,  
I thought the days would longer seem,  
And lonely all the hours.

"For I must still remain shut in—  
How long no one could tell;  
But he who shut me in, I know,  
Doeth ever all things well.

"It may be that he shut me in  
To keep me free from harm;  
If so, I'm glad to feel so safe  
Within his sheltering arms.

"Perhaps it was that I might learn  
To say, 'Thy will, not mine';  
So how would I but gladly take  
The task he did assign?

"Now months have passed, I still am  
here,  
Weary and hoping still;  
But O! so glad I've learned to say,  
My Father, do thy will."

I feel that my heavenly Father did not leave me comfortless. The Bible and the SIGNS have been my company and comfort. The editorial on the "Lord's Prayer" was a great comfort to me. Two years ago the past winter it seemed as though no other prayer was given me; and as that contained all, I felt it was enough. "The Judgment of the Saints" was another editorial that comforted me much.

During the past winter, in my lonely hours, my mind went back to the time that I trust the Lord commenced the work of grace in my heart, and I traveled over all the way in which I trust he led me, and I felt a desire to give in my testimony to his electing love, his goodness and mercy to one so unworthy of his notice.

I was born in Dutchess Co., N. Y., and reared by Presbyterian parents, who, I must with gratitude acknowledge, endeavored to bring us up in the fear of the Lord, offering us up at the "baptismal altar," teaching us the commandments; and often, when gathered around the family altar, urged upon us the necessity of a preparation for death. As far back as my memory leads me, I remember, after retiring, of praying God to spare my life till I arrived to womanhood, and then I would try to be a christian. Many times was this promise renewed. When I was sixteen years of age a revival commenced in the Methodist Church in our neighborhood, and then my promise came to my mind; and at the meetings the horrors of hell were constantly portrayed to the mind of the sinner. Although I was reluctant to turn my back on the pleasures of this world, yet when I remembered my promise I felt that ere I had another opportunity I would realize the torments of that dreadful place; and I thought that in order to escape it I must set about the work. Then came the words, "Except ye repent." I felt that I knew nothing of repentance, for what had I to repent of? I had always done as nearly right as I knew how. When I heard them tell of sorrow for sin I wondered what it was to be sorry for sin. I thought I was a sinner, because I had been told it, and had read it; but I felt it was something I could not help, and therefore why be sorry for it? In answer to these inquiries I was told that this was repentance, to feel a desire to be a christian; that all I had to do was to kneel at the altar, go forward and take up the cross, exercise faith, take God at his promise, and that would bring the blessing. But thought I, How can I exercise faith unless it is given me? How can I take God at his word? This was dead language to me, for I understood not its meaning. All these forms I passed through, and was admitted into the church on probation. Yet I knew no more what a change of heart meant, nor

an experimental knowledge of Jesus Christ, than one who had never heard of him. I now thought I had arrived at my highest attainment, and that all was well with me. I established a righteousness of my own, which I supposed was sufficient to justify me before God. I prayed morning and evening, read my Bible, and outwardly appeared very religious, and for a time I seemed to run well. But after the excitement passed off, and these impressions wore off, I concluded I had never experienced the new birth, nor knew a change of heart. All that kept me from joining in the merry dance, or engaging in the other vanities of time and sense, was because I knew it was not consistent with my profession. Thus I passed six or seven years. In the fall of 1852 I was teaching in the village of Hillsdale, Columbia Co., N. Y. The Methodist Church was but a step from my boarding place; and as the old lady and gentleman with whom I boarded were members, I went with them. During that winter a revival was going on in the church. I attended the meetings, but took no part in them; for I had lost all confidence in forms. But then, I trust, the Lord commenced the work of grace in my heart. I now saw my wicked state by nature, and knew what it was to sorrow for sin, by feeling its terrible smart. I felt I had sinned against a just and holy God, and was unable to offer restitution. This filled my heart with sorrow, and my eyes with tears; but I could not be persuaded to kneel at the altar till just before the meetings closed, and never can I forget the feeling which took possession of my heart the moment I started to the altar. My heart became as hard as a stone. I felt it was mockery. I thought it might be right for others, but it was sin for me, and I resolved I would never do the like again. If God could not save me from my sins in any other way, then I thought I must perish eternally. I now listened no more to their persuasions. But at night, when I retired to my room, I knelt at my bedside, and with prayers and tears begged for mercy. Thus days and weeks passed by, but I found no comfort. My gloom and heaviness increased, and my heart was filled with despair. At length, one Sunday afternoon I retired to my room, sank down upon the floor with a chair in front of me, and my Bible in the chair; but I could not open it, for all was condemnation to

me. I endeavored to look into the state of my heart, but could see nothing but sin and pollution there. I had always led a moral life, yet the most profligate character I had ever known seemed spotless when compared with myself. I thought, Surely there cannot be mercy for such a vile and guilty creature as I am. O! who can describe the misery of that soul when all hope has fled, and the wrath of a just and holy God is upon them? I said, O that I had never been born, or that I might this moment sink into nonentity! Then came the thought into my mind that God had created all things for his own glory, some unto honor, and others unto dishonor; and if I am a vessel created unto dishonor, and my destruction will add to his glory, to that, even to that, I will pray to be resigned. One thing I desired, that I might perish praying. Just then, I cannot tell why, I sprang upon my feet, and commenced singing, "I would not live always," &c., while the tears flowed, and such a flow of love and praise to God filled my heart! In a moment my sorrow was turned into joy. My first thought was to go and tell the lady with whom I boarded that I believed God had forgiven my sins; but when I remembered that they looked upon me as stubborn, in not complying with their forms, I felt they would have no confidence in me. Then I said nothing about it. The next morning, when I walked forth to the duties of the day, I felt that the presence of God was all around me, and my heart overflowed with love and praise to him; and well do I remember the question, Shall I ever know sorrow again? And with the poet, "I could not believe that I ever should grieve." Thus for a few days I enjoyed the smiles of his countenance, and supposed it would always be thus, if indeed God had forgiven my sins. But, contrary to my expectations, doubts and fears began to fill my mind, and I found myself back in the flesh, prone to sin, which grieved me sorely. I greatly desired that I might be separated from all sin. At one time, when I was wondering how I might rid myself of this inclination to sin, something said to me, "Nothing but death can separate us from this body of sin."

The winter passed away, and my next sojourn was at Northeast Center, Dutchess Co. There I attended the Presbyterian Church every Sunday, listening to written

discourses, in which the pastor made a fine display of talent and education, but afforded no milk for the new-born babe in Christ. I now felt like one alone. I felt no drawing toward this people, nor any other; yet I greatly desired to find the true church of the living God. As I knew no other denominations but the Presbyterians, Methodists and New School Baptists, I supposed I should find it there among them, but said in my heart, I will pray earnestly to God to lead me to his people; and I seldom closed my eyes in sleep till I had made this request.

That fall I was married, and came to Orange Co., N. Y., to live. Now I truly feel that God was leading me in a way I knew not, and in paths I had not known. Yet I knew not his purpose then, and, like the children of Israel, I did greatly rebel. I felt that I was in a strange land, and all seemed very distant and cold; and some, as I learned afterward, looked upon me with a suspicious eye, which cut me to the heart; for I had always enjoyed the respect and good will of my acquaintances in my native land, and wherever my business called me I seemed to get the respect and good will of my employers and pupils. In one place, where I tarried four years, the Presbyterian minister said to me, "Miss Eggleston, you seem to have stolen the heart of this people." I do not say this to boast, but to give an idea of the great change; for in those days everything seemed to pass smoothly along. I seemed to have no crosses, never knew what it was to be evil spoken of, nor knew an enemy, nor felt angry at any one. But now the change was so great, my surroundings and way of living so different, I became homesick, and wept most of the time. I said I could never forgive myself for leaving my father and mother, brothers and sisters, and youthful acquaintances. Now I must tell the wicked thought that came into my mind while grieving. I thought if I could have had the overruling of providence, I could have caused things to work together for my good; for I felt there was nothing for me now but tears and regret. Truly I can say, The mercy of the Lord endureth forever.

The Old School Baptist meeting was the place of my husband's attendance, and I went with him there. They were a people I had never heard of before. I remember of listening with great satisfaction to Elder G. Beebe, and felt that he said much that was comforting and encouraging to the christian; but was I one? How could I lay claim, when I saw such an evil heart, and so prone to sin? Yet at times my heart would be so filled with gratitude and thanksgiving to God that I often was led to wonder what I was, and as often said in my heart, Whether I am a christian or not, I feel that I love my God. The doc-

trine of election was something I had never heard preached before. I thought much about it. I read my Bible more attentively, and found it was Bible truth; and for a time, I must confess, it seemed like I could not be reconciled to it; for I felt that God was just, and I could see no justice in that. I can never forget the feeling that came over me one Sunday morning at Walkkill. They sang the 218th hymn, Beebe's Collection. It was a sweet time, but the words were so hard, it brought tears to my eyes; for I desired to love all God's laws and decrees. I then and there prayed that I might see aright; and when they sang the words,

"But, O my soul, if truth so bright  
Should dazzle and confound thy sight,  
Yet still his written will obey,  
And wait the great decisive day."

On these words my mind seemed to rest. I now began to read the SIGNS with more interest; and as I read the experimental part, it seemed so much like the way in which my mind had been led that my little hope began to brighten up, and gave me much encouragement. I began to feel that perhaps this was the people to which God in his providence was leading me. As yet I had never spoken to any one of my exercises, except to my husband. I did not want any one to know how I felt, for fear of persuasion. I desired to be guided only by the Spirit. I had already become so much of an Old School Baptist that I felt if it were indeed a work of the Spirit, he would carry it on. A Presbyterian lady said to me that she believed if I had certain privileges I would be brought out. I said to her that if the Lord had commenced the work in my heart, I believed he would carry it on. She asked me why I did not unite with some church. I told her I was waiting for the command, and when that was given I could no longer resist. For a time I seemed to stumble at Missionary Societies and Sabbath Schools, wondering why the Old School Baptists did not approve of them; and once I asked an Old School Baptist lady, but she could not seem to satisfy my mind. Not long after this I visited a sister on Staten Island, and went with her to Sabbath School. While listening to the superintendent, who would commend some for prompt attendance and perfect lessons, while the others looked down and seemed disappointed, these words came to my mind, This is the beginning of strife. Thus were all my idols removed, and my mind was directed to the Old School Baptists as God's dear people; and the more I read my Bible, the better confirmed I became; and as I read it, I felt there was no other denomination preached so like Paul, and O how my heart went out in love to them. It seemed to fill me with joy to be in their company and hear them speak of salvation by grace. I felt now that my mind was established, and that I could no longer doubt that they were the

chosen, the elect, the meek and lowly followers of Christ. Now came the commandment, "If ye love me, keep my commandments." For a time I endeavored to drive such thoughts from my mind, feeling I was too unworthy to make a public profession, and wondering why I could not just as well be a christian out of the church. One Sunday morning at New Vernon I heard Elder Beebe preach on the taking of the cup of salvation. I sat eating and drinking of the food that I felt our heavenly Father had prepared for us, till he had nearly concluded his sermon, when my mind saw back over the past, and I thought of what words of comfort, encouragement and instruction I had received from his lips; and my heart was filled with gratitude at this thought. But suddenly a feeling of condemnation passed over me. The question arose in my mind, Is it not my duty to take of the cup of salvation? Was I not eating and drinking unworthily? This caused the tears to start, and I said in my heart, O Lord, be thou my guide, open thou the way, and I will do all thy pleasure concerning me. I now felt I could not leave the church without telling them of God's goodness and mercy to me, in leading me to them. But I saw no opportunity, so I went away, and lived in disobedience two years, while the still, small voice kept saying to me, "If ye love me, keep my commandments." It is not the washing away of sins, but the answering of a good conscience toward God. In the fall of 1867 we visited with Elder Beebe. He asked me some questions concerning the state of my mind, and ere I was aware I was telling him of my travels. He advised me to come before the church, which I did, with my husband, the next day, and was received. Although I felt too unworthy of their love and confidence, which they manifested to me, and still feel so, yet I ask you to bear with me, for I could feel at home with no other people. I feel that the Lord brought me up out of the land of Egypt, into my Father's house, and among my kindred in Christ; and that he that hath guarded and guided me in the past will keep me to the end.

I submit this to your better judgment. If you see fit to give it a place in our family paper, all will be right. If not, then it will be all right. I have thought of you all so much the past winter, and felt a desire to speak to you all, if I could not hear you speak.

From your unworthy sister, if one at all,

J. E. NICHOLS.

#### FIFTY-SIX YEARS A BAPTIST.

G. BEEBE'S SONS—DEAR BRETHREN:—To-day, September 30th, I wish to write a little for the SIGNS, if you will allow me space, and take a brief retrospective view of my poor, imperfect life as a Baptist.

Yesterday, the fifth Sunday in September, was the fifty-sixth anniversary of my baptism. Concord Church, Grayson Co., Ky., held her meetings on the fourth Saturday of each month; and September, 1833, came in on Sunday, so that the fourth Saturday and fifth Sunday came together. On Sunday, after a sermon by the venerable Martin Utterback, I tried to tell the church the reason of my hope; and although I was illiterate and very bashful, and could cry better than I could talk, yet I was received without a question being asked. We went directly to the little creek near by, and the old father in Israel baptized me; after which we returned to the old meeting-house and partook of the Lord's supper, followed by a mutual feet-washing, a practice with that church in those days about once each year, but communion oftener.

Two days of my life are especially memorable to me, viz., August 31st of that year, and September 29th. On the 31st of August, about 7 o'clock a. m., I date the revelation of the pardon of my sins, and neither my pen nor tongue can ever express the ecstatic joy of that hour and day; and the 29th of September, when I was allowed to meet with the saints, and was enabled to tell them in weakness what great things the Lord had done for me, and to be baptized, and to eat and drink at the Lord's table, and to join with the brethren in washing each other's feet—altogether, made this one of the most memorable days of my life. The day was clear and calm, my mind was at perfect rest, and sweet peace seemed to pervade my whole being, and I felt to say with the poet,

"What a mercy is this,  
What a heaven of bliss,  
How unspeakably favored am I!  
Gathered into the fold,  
With believers enrolled,  
With believers to live and to die!"

Perhaps I shall never be any more happy this side of heaven than I was that calm, bright afternoon. All nature seemed to speak forth the wisdom, goodness and mercy of God, and my heart responded in praise to his holy name.

I honestly felt that evening that

"I could not believe  
That I ever should grieve,  
That I ever should suffer again."

But how little does the new-born babe know of human life, and how little did I then know of the pilgrimage through this world of sin and sorrow! If I have been led at all, it has been leading the blind in a way he knew not. I shall not attempt to describe in this brief review of my life as a Baptist, my many and diversified ups and downs, but shall give a brief account of my ministry only, with a few other items.

Soon after I was baptized, being then but turned into my nineteenth year, quite illiterate and bashful, I began to feel impressions to speak among the brethren, my main concern at that time being for the peace,

order and prosperity of Zion, as new things were beginning to be propagated by men from the east. I spoke a little only occasionally among the people of God, having no idea of ever trying to preach, as that seemed to be out of the question for one so short-sighted and so illiterate as I was. I soon began to teach school in a kind of back-woods way, and followed it up for several years during the winter, working on the farm in the summer. January 22d, 1839, I was married to Miss Lucinda Lawson, who was a Baptist, and I now had new cares to burden my mind, as we had little to begin a living with.

My impressions to speak increased and troubled me much; and though I occasionally took some part in public worship, yet it was with much fear and trembling that I attempted it. A few months after my marriage the church where I was then connected seriously considered the propriety of withdrawing entirely from the United Baptists, on account of the religious schemes and inventions springing up among them; and when the vote of the church was called for I unhesitatingly voted to withdraw from that disorderly body, and we prefixed the word "Regular" to our name as Baptists. Families, churches and associations were divided, and many hearts were made to ache and grieve on account of those modern religious societies that caused the division; and the awful responsibility for these offenses rests not upon us who were forced to withdraw. I have not only never repented my withdrawal from the schemes of men in my early religious life, but I feel to thank the Lord that he led me to do so, and has kept me until now from being enticed and entangled by their traps. The war between the two classes of Baptists was kept up hotly for years, and I, feeling to be too little and weak to enter publicly into the conflict, tried to hide in some corner, so that I was not liberated by the church to exercise until February, 1844. I did not make any appointment for myself for two or three years after that, but would follow others around, and take some part frequently, much of my time feeling almost deranged in mind with trouble; and, in fact, if I could have been easy and quit, there were times I would have given all my little worldly property to have been rid of those impressions. I began finally to appoint meetings of my own, but was not ordained until May, 1853.

In 1855 I came to McDonough County, Ill., where I remain, seven miles northeast of Macomb. Since I became acquainted with the churches in central Illinois I have generally attended four churches monthly; one of them about thirty-two years, another thirty-one, another twenty-five, and another twenty-one, &c. After being a professor of religion for fifty-six years, I am, of choice and of necessity, a Baptist of the Regular or Primitive order; not be-

cause they are popular, numerous or wealthy, but because I believe them to be the people of God and the church of Christ, in contradistinction from all other organizations. Their doctrine and practice can be abundantly established by the standard of divine truth. I hope to live and die with them. If I am not awfully deceived, it has been for her sake and the glory of God that I have given the best part of my days and have sacrificed nearly all my worldly interests; yet I have nothing to boast of but the goodness of God. I am surprised at many things I have witnessed, and among them is the upholding and sustaining power of God in my behalf; and another is the remarkable forbearance with my weakness and imperfections which I have witnessed among my brethren and sisters in Christ. I have seen some things among our people that have caused me to mourn. I have seen, and yet see, both in the pulpit and through the press, that there is in some of our able brethren a spirit of restlessness and disposition to lead, and to establish a test of fellowship which the Bible does not authorize; a want, it seems to me, of christian forbearance toward them that are weak in the faith, who cannot comprehend the deep things of God. The little lambs are often alarmed, and made to wonder what the old and strong sheep are contending about.

The longer I live the more thoroughly am I convinced of some things. One is that I know but little of the mysteries of God. Another is that salvation is of the Lord; and if I am not saved by grace, I am lost forever. Another is, that my time here is short.

I. N. VANMETER.

MACOMB, Ill.

LEESBURGH, Va., Sept. 25, 1889.

DEAR BRETHREN:—I take the liberty, without consulting with brother Broders, of sending you the within letter. If you think it worthy a place in the SIGNS OF THE TIMES, publish it. Brother Broders wrote it only for my benefit, but I concluded that others should see it.

My dear brethren, I do beg that the Lord may be a shadow to you from the heat of the day, and a refuge from the storms of the night. I wish that I could write worth something, and I would do it. I love the SIGNS OF THE TIMES, and I think I appreciate your labors, and sympathize more than ever with you in your noble effort to obey the Spirit's teaching, regardless of profit or loss.

Your brother, I hope,

E. V. WHITE.

ALEXANDRIA, Va., Sept. 18, 1889.

DEAR BROTHER WHITE:—Your letter of the 14th inst. was duly received, and read with interest and considerable thought. Your mention of prophetic editorials only confirms what has for several years been resting upon my mind and led me to be-

lieve that we are on the eve of an awful and thrilling evolution of time. There are many indications that mark the approaching event. Let us take a look at the spiritual and political world, and we will see indications that before many days or years will witness a drama that will make many hearts tremble and quake with fear. Take, for instance, the religious world in a body, and see if the prophecy of the apostle Paul is not evidently fast fulfilling to the very letter of the word; for in 1 Timothy iv. 1, 2, he says, "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." The apostle here speaks as a prophet. He declares what shall be and come to pass, and says that the Spirit speaketh expressly. These last days are, as I understand, the Gentile days of salvation, which are rapidly drawing to a close. It has been about nineteen hundred years since the Roman empire was at its full growth and in its zenith of power and glory—we might say, on a full tide of earthly aggrandizement; for she then by her power ruled the world. It was in that time that Jesus, the Savior of sinners, made his advent into the world, took down the middle wall of partition, and made a highway for the Gentile Church, whereby they could claim the promises made unto the fathers in Israel. About three hundred years after that event, the saints, or followers of Jesus, being persecuted from post to pillar, a change took place in national power, and a new era set in. The Roman government in the days of Constantine, the emperor, by imperial edict protected the followers of Jesus by law; thereby, as I understand, he set up what is called in the Scriptures the leopard-colored beast, which looked very pretty and lamb-like in appearance. One might have thought he was a saint, and no harm in him; for he spake in kind words; and if it were possible he would have deceived the very elect.

The word beast, as used in the Scriptures, I understand is figurative, and means a spirit or controlling power which seeks its own aggrandizement and glory, both religiously and nationally, and is willing to make peace with God on its own terms, and also settle the accounts with the devil on satisfactory terms. We who know our own hearts and carnal nature have no trouble to describe him; for Paul says, "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh," &c.

Now this spirit, as I understand, is about in his full glory. He controls thrones, dominions and power on the earth. His heart is set for his own aggrandizement and glory. His great enemies on the earth are

the followers of Jesus. They fail not to tell him the truth, and are witnesses against him, and stand in his way of carrying and accomplishing his purpose, which purpose is to seduce and deceive all the inhabitants of the earth. His inventions are as numerous as his spots, and his number is six hundred and sixty-six, which is the number of a man. His desire is that all the world shall have his number written on their vesture, else they will be counted out of society, out of religion and out of trade. It does seem that we can venture the assertion that the time is short. I think you will see his workings and the showing of his hand very soon in the halls of Congress and all our legislative bodies. You will, if I am not deceived, see laws introduced to carry out his designs. The "Blair Bill" is a precursor. It looks lamb-like, but is very deceitful. It strikes at the very foundation of state rights, and seeks centralization, or one-man power. It tells you what you shall do, and what you shall not do. It wants the political power, backed by the strong arm of the government, and then it will dictate its religious power, and say what kind of religion you shall worship. It seems to me that all the spots on this beast or spirit represent the different religious denominations on the earth; for he wears them as a covering.

Dear brother, I have rambled along with some of my thoughts upon this awfully sublime and momentous subject. Indications are plainly visible on every hand. The nations of the earth are preparing for battle. The armies of Gog and Magog are ready at a moment's notice to do the bidding of the spirit, and to make that peace which the world giveth. Not the peace of Jesus, but the peace of Cain. Cain's peace was to kill his brother and take his blood. That kind of peace has been going on ever since, from Abel down to the present time.

We see indications all through the country of religious meetings, advocating fire-arms to carry out political faith, under the name of religion; doing, as they say, God's service.

We will now leave the spirit of the world, and turn our eyes to the church of Jesus Christ. Paul says, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; having their conscience seared with a hot iron." It seems to me that we can see this prophecy fulfilled in our own household. The Old Baptist Church is not exempt from this seducing spirit, and are as liable to err as other people. The apostle says, "Some shall depart from the faith." O how often we find ourselves possessed of the spirit of Cain, and are jealous of our brethren, and say hard things about them. This alone is departing from the faith, and giving heed to seducing spirits. The Spirit of Christ is love, joy, peace, forbearance, and to



do good to our enemies. But alas! I find within me a mind that when I would do good evil is present, and the good which I would I do not.

I fear I will weary you with reading my rambling, so I will close this part of the subject.

JOSEPH BRODERS.

STRONGHURST, Ill., Jan. 21, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I am now in possession of the SIGNS OF THE TIMES from the time your dear old father first commenced printing the paper to the present time. My old grandmother, Mrs. M. H. Cox, commenced taking the paper when it was first started, and my father and mother were never without the paper as long as they lived. As they lived a long way from any church they seldom heard any preaching; only what they got in the SIGNS OF THE TIMES. Although they never made a profession of religion, they were firm believers of the Primitive Baptist doctrine. O that the unworthy writer were as fit a subject to leave these shores of trials and tribulations as my dear old father and mother were, whom I have followed to their last resting place.

Over fifteen years have passed away since I was buried in baptism with my Lord and Savior, and was raised to walk in newness of life.

O how crooked has been my walk! I have followed my Redeemer afar off, as he told his disciples when here on earth; so far, many times, that I could scarcely see them in the far distance. But blessed be his name, he has not forsaken me, though I have slumbered and followed him afar off, though darkness has gathered around my pathway, until the darkness was as black as the tents of Kedar. Out of all my sorrows and tribulations he has brought me, and I trust alone in Jesus, my blessed Lord, to carry me through.

My path is but a path of thorns, and my burden O how heavy! but that blessed little hope I received many years ago while at work in the field, on this very farm, still gives me strength. But pardon me, for my mind has carried me away, and I am encroaching upon your valuable time.

CHARLES P. COX.

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## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 16, 1889.

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 APOSTOLIC COMMISSION.

(Concluded from last number.)

DEAR BROTHER BEEBE:—Will you be so kind as to give your views through the SIGNS OF THE TIMES on Matthew xxviii. 19, 20? I hope an editorial on that subject would be very useful to a good many in this section who are inquiring after the right way.

Our dear aged brother, James Armstrong, is still living, though very feeble. His mind is at times almost gone; he cannot live much longer. A great man in Israel will soon be taken away.

Yours in the best of bonds,

W. T. ROGERS.

ACTON, Texas, July 20, 1889.

#### REPLY.

"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.

"Teaching them to observe all things whatsoever I have commanded you." The inspired apostles were not authorized to use their own discretion in the selection of what they should teach all nations to observe. Nothing less than the infinite wisdom of our Lord can originate that doctrine which is profitable to the saints whom he has purchased with his own blood. All that he has commanded his apostles they must teach the nations to observe; nothing must be added to that doctrine of God our Savior. "The law [or doctrine] of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."—Psa. xix. 7-9. Any deviation from this perfect doctrine of God must detract from its perfection. Therefore the apostles are confined by the command of the Lord to teaching nothing but what they are commanded to teach. All doctrine which they have not taught is forbidden by our Lord. All that they have taught is established by the supreme authority of the Lord Jesus Christ. For this reason the saints are not at liberty to receive the decisions of religious councils or the schools of men, however highly esteemed for their wisdom, as authority in regard to the doctrine and order of the church of Christ. Nothing can be acknowledged as authority in this matter without the seal of the word of the Lord. He is our

King. It is treason against him to confess allegiance to any other teacher. His dominion includes every one who loves him. They are not at liberty to be guided by their own reason in reference to what he has commanded, nor are they allowed to consult their own thoughts upon the propriety of rendering obedience to his directions. There is no exception to his law, "If ye love me, keep my commandments." In disregarding what Jesus has enjoined upon his disciples those who love him do as effectually deny him as did Peter when he was sifted as wheat. Every requirement of his law is fulfilled in following him. Not even the apostles could depend upon their own reason to direct them in the service of their Lord. They were dependent upon the Comforter, the Holy Ghost, whom Jesus promised them that the Father would send in his name, saying, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26. Thus they were by inspiration fully qualified to teach all nations to observe just what they were commanded to teach. In the instruction which is left on record by them, the saints have the complete rule by which they are to be guided under every circumstance which can possibly arise, even to the end of this temporal world. Nothing can ever be added to their perfect work in obedience to the commission given in our text; neither can anything be abrogated which is included in the law of Christ as they have bound it upon the nations for whose benefit it was given. It needs no argument to convince those who are led by the Spirit of God that his law is perfect, since it is written in their hearts by the Lord, in whom alone they have hope for deliverance from the bondage of sin, and for the inheritance of life and immortality.

It is of the utmost importance, therefore, to them who are taught of God, that they should find apostolic authority for every sentiment which they hold, and for every practice which they maintain. Without such evidence of its divine origin nothing can be accepted as in conformity with the doctrine of Christ. All that is included in the teaching of the apostles must be essential for "all nations" of those who love God "to observe." One prominent point in the doctrine which the apostles do teach is that every one of those should be baptized who believe with all their heart in the Lord Jesus as their only hope of salvation. However consistent with carnal reason may be the excuses for their disregard of the law of Christ in this matter, all who fail to confess him by this act of obedience in their action declare that they do not love him. In such rebellion it is not strange that they "dwell in a dry land."—Psa. lxxviii. 6. The Lord says to his people, "If ye be willing and obedient, ye shall eat the good

of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."—Isa. i. 19, 20. The rebels among these nations, who are thus devoured, fall under that sharp, two-edged sword which goeth out of the mouth of him whose name is called The Word of God. Obedience to the law of Christ does not end with the confession of faith in him by following him in baptism. In every act and thought the law of Christ demands the whole heart of such as are called to be his disciples. This is their reasonable service, in view of the fact that they are bought with the precious blood of Christ. Love to the perfect righteousness of the Redeemer is manifested by walking in all his commandments. It is vain to profess that we are his disciples when in works we deny him. Obedience to him is not a matter of mere convenience. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus iii. 8. No minister of Christ can be faithful to his calling unless he complies with this direction. The works which are required are clearly defined in the apostolic instructions given in the New Testament. Every one who names the name of Christ is to depart from iniquity.—2 Tim. ii. 19. This is included in the seal by which the foundation of God is identified. Not even the belief that "The Lord knoweth them that are his" constitutes this seal, if it does not produce the desire to be free from sin. Without the hatred of sin the belief of the truth is only that belief which produces trembling in devils.—James ii. 19. In those children who are obedient to the holy commandment of the Lord, it is God who works in them both to will and to do of his good pleasure. Such obedience cannot be mere servile compliance with legal demands. Unless the love of righteousness is the motive prompting their action, no service can prove that those by whom it is rendered are children of God. The judgment of God takes cognizance of the thoughts and intents of the heart, and not merely of the outward conduct of the professed followers of Jesus. Men cannot judge as the saints are judged of God. The heart of man is known only to infinite wisdom. What is highly esteemed among men in the action of others may be condemned in the just judgment of God because of the evil motive by which it is prompted; while that which is condemned even by the heart of the saint himself may be approved of God, who is greater than our heart, and knoweth all things.—1 John iii. 20. Those who seek an excuse for continuing in sin thereby manifest that they do not hunger and thirst after righteousness. Only such as are led by the Spirit of God can hate their own life because they feel the law of sin in

their members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members. All who know the plague of sin in their own hearts are certainly led by the Spirit of God; because sin cannot be oppressive to those who love it. Nothing but enmity against God can originate in the carnal mind, which is all the mind the natural man ever has. That mind is born of the flesh and is polluted with sin; the mind of the Spirit is holy, and all holy desires are inspired by that mind. The carnal mind cannot desire to love holiness, because it is enmity itself against God.

All desire for conformity to the law of Christ is produced by the Spirit of Christ which dwells in those who feel such desire. This is the doctrine which the apostles were commanded to teach. Every one who has that desire is included among the "all nations" to whom their commission extends. It is only carnal reason which suggests that a sense of personal unworthiness excuses from obedience any sinner who really desires to follow the Lord Jesus in the ordinances which he has appointed. There is no middle ground between the love of Christ and enmity against God. Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. xii. 30. "For he that is not against us is on our part."—Mark ix. 40. The command of Jesus is, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24. This is the teaching of the apostles; all contrary teaching is in defiance of the law of our King. Doubtless many subjects of divine grace are held in bondage under the false doctrines of those who teach that none can observe the commandments of our Lord until they can feel themselves worthy to be numbered among the professed followers of the Redeemer. Such suggestions are in opposition to the commandment of our King. When God has wrought in any sinner the will to abhor himself in view of his own unworthiness and guilt, and to long for the perfect righteousness which is in Christ, he has already set his seal upon such a sinner as one whom he has chosen unto that salvation from sin which is revealed in Christ Jesus. Every spirit which opposes the testimony of this seal of the Holy Spirit is not of God; it denies the efficacy of the blood of Jesus in cleansing his people from all sin, since it requires the sinner to find in himself evidence of justification. Only that life in Christ which is the light of men makes manifest the vileness and pollution which is in the heart of the sinner. Consequently, it is unmistakable evidence of the presence of that life when consciousness of sin produces mourning under a realizing sense of the just condemnation of the holy law of

God. Those who bear this mark are the mourners whom Jesus has blessed with the assurance that they shall be comforted. That blessing even now abides upon them. Such mourners constitute the nations to be taught by the apostles. When the inspired instruction is applied by the Spirit to them, they are taught to observe all things whatsoever the Lord has commanded his apostles to bind upon his church.

"And, lo, I am with you always, even unto the end of the world." In this confirmation of the teaching of his apostles our Lord forever prohibits the assumption of any who claim to be successors to their official authority. The presence of Jesus by his Spirit qualifies them to record his law in its application to every circumstance and condition which shall ever arise in his church while sojourning in this temporal state. The claim that any additional laws or decisions are needed is a denial of the perfection of the provision which is made by infinite wisdom for the guidance of his church, and is a denial of the infallibility of the law of Christ. From such infidelity all who love the Lord must shrink with horror. When any case arises in the church for which there seems to be no provision in the apostolic decisions, the fault is in our ignorance and blindness, and not in the perfect record by which the man of God is thoroughly furnished unto all good works. The presumption of carnal reason often leads the saints to attempt some improvement upon the perfect rule under the pretense of avoiding anticipated trouble. Such efforts always result disastrously, and the peace of the church is disturbed in consequence of the appeal from the decision which God has given, and the resort to the witchcraft of natural devices. It is always safe for the saints to stand still when they can find no direction in the Scriptures for their action. The Spirit of Christ is with the rule given by his apostles as much now as when they were personally present with the church. Under no circumstances can the church be safe in resorting to any course which is not authorized by the revealed record of their directions.

"Amen." This word is used in the discourse of our Lord and by his inspired servants only to express the solemn importance and immutability of that which is declared in connection with it. No word in the Scriptures is more impressive than this, by which our Lord emphasizes his indorsement of the action of his apostles to the end of the world. When the saints are led by the Spirit of truth they will always respond with a solemn Amen in approval of all that the judges in the Israel of our God have bound in the heaven of the law of Christ.

#### ISAIAH XLIV. 1-4.

"YET now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses."

At the request of our dear sister, Mrs. Lydia Mullock, of Middletown, N. Y., who is now in her ninety-sixth year, we will offer some thoughts upon the above Scripture.

An inspired apostle informs us that those things which were written aforetime were written for the learning of the people of God, that they through patience and comfort of the Scriptures might have hope. The angel said to John (Rev. xix. 10), "The testimony of Jesus is the spirit of prophecy." The prophets testified of Jesus. "To him give all the prophets witness."—Acts x. 43. This Jesus is the anointed Savior of his people, his church, his body; and wherever he appears his church or body appears with him. They are never separated. Nothing can separate them.

When Jacob and Israel are spoken of in the prophecy the spirit of it is Jesus Christ and his seed. The name Jacob not only belonged to him as an individual, but also covered all his seed or posterity. Hence long after the death of Jacob as an individual, the Lord speaks to his descendants, and calls them all Jacob. The whole family in heaven and earth inherit the new name, the name of their God. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. iii. 14, 15. "And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. iii. 12. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—Isa. xlv. 5.

Jacob and Israel are not two distinct individual persons, but are one and the same. Jacob simply received the new name, Israel; but Jacob was not changed, as a man. He had been brought into a new experience, and appeared in a new character, and therefore had a new name given him, which truthfully expressed his new situation and character; for names were given among the Hebrews and by the God of the Hebrews with respect to their peculiar signification. Thus names expressed the character of or circumstances connected with the individual bearing the names. "And Jacob was left alone; and there wrestled a man with him until the breaking of the

day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank."—Gen. xxxii. 24-32.

Jacob, the servant of God, is a type of Jesus, as a servant under the law. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles," &c.—Isa. xlii. 1; Matt. xii. 18. Jesus is called a "servant" and "elect," because he was chosen of God to fill the office of Mediator, &c., and accomplish the work the Father gave him to do, which work was under the law, for the redemption and salvation of his people, both Jew and Gentile. It is generally understood among men that when one is elected by the people, he is chosen to fill some particular office, and hence is called a "member elect." Jesus, the spiritual Jacob, was with his people under the law, and that was his name and their name as long as they were under the law together. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 1-7.

Behold our spiritual Jacob, God's servant, enduring the wrath of his brethren according to the flesh; as Jacob in the type fled before the wrath of his own brother Esau, because he had the blessing of his father Isaac, which Esau had de-

spised and sold. Hear our spiritual Jacob upon the cross of Calvary, crying, "My God! my God! why hast thou forsaken me?" ("And Jacob was left alone.") Jesus wrestles with the angel of God in the law, and prevails; for the Father, faithful to his promise, upholds and supports him. Hear David, as he personates him, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man: a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me: for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."—Psa. xxii. 1-16. Hear the testimony of an inspired writer to the Hebrews, "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."—Heb. v. 7-9.

As a Prince he has power with God and with men, and has prevailed. His name is no more Jacob, but Israel; that is (see marginal reading), "a Prince of God." This is the "new name," which is not only the name of our dear Redeemer, but is also the name which belongs to and covers all the members of his body, all his seed, all his posterity, all his brethren, the seed that shall serve him, and be accounted to the Lord for a generation. "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. 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. 10-12.

How sweet and precious is the doctrine of the unity of Christ and his people, as there can be no salvation without it. They were one with him under the law, one with him in death, one with him in his resurrection and eternal glory.

"Twixt Jesus and the chosen race  
Subsists a bond of sovereign grace,  
That hell, with its infernal train,  
Shall ne'er dissolve, or rend in twain.

"This sacred bond shall never break,  
Though earth should to her centre shake;  
Rest, doubting saint, assured of this,  
For God has pledged his holiness.

"He swore but once, the deed was done,  
'Twas settled by the great Three One;  
Christ was appointed to redeem  
All that the Father loved in him.

"Hail, sacred union, firm and strong!  
How great the grace, how sweet the song!

That worms on earth should ever be  
One with incarnate Deity!

"One in the tomb, one when he rose,  
One when he triumph'd o'er his foes,  
One when in heaven he took his seat,  
While seraphs sang all hell's defeat.

"This sacred tie forbids their fears,  
For all he is, or has, is theirs;  
With him, their Head, they stand or fall,  
Their life, their surety, and their all."

By the power of God, who brought again from the dead our Lord Jesus, all his seed, for whom he died, and whom he redeemed, shall be manifested by being born of the flesh and also of the Spirit, and be made experimentally acquainted with the work of Jesus in redemption. Their redemption is one thing, and their knowledge of that redemption is quite another thing. They are his by creation and formation. "For we are his workmanship, created in Christ Jesus," &c. "This people have I formed for myself: they shall shew forth my praise," says God. No circumstance can prevent their being formed in the womb and from the womb. Nothing can prevent their birth of the Spirit in the Lord's appointed time. Though scattered among all the nations of the earth, the Lord their God, the Holy One of Israel, will sift them out; for he says, "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."—Amos ix. 9. "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."—Isa. xliii. 5-7. As God reveals his salvation to them, they are made witnesses of God. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hands: I will work, and who shall let it?"—Isa. xliii. 10-13.

When God says to them, "Hear," then they hear, being quickened into life by his Spirit. "I said not unto the seed of Jacob, Seek ye me in vain."—Isa. xlv. 19. "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek."—Psa. xxxvii. 8. As God finds them in the desert land, and waste howling wilderness, in a state of nature, he leads them about, and instructs them, and they are made to feel that their earthly nature is indeed a wilderness. Like Jacob, they must feel that they are alone. They must feel that they are lost, before they can know or appreciate God's salvation. They must feel that they are in a thirsty land, where no water is, and are ready to perish. They must know the wrath of God in his holy law, which Jesus endured when under the law, before they can know and rejoice in the truth that that wrath was turned away by the work of Jesus, who satisfied the law, magnified the law, and made it honorable. While wrestling with that law in their experience, hoping to obtain salvation by it, to be blessed by it, to be saved by it, but instead thereof feeling its curses pronounced upon transgressors, they are yet Jacob, and will confess that that is their real name or character, a miserable supplanter, a vile sinner, a wretch undone, without merit, without strength to satisfy the law; yea, like Jesus, they must die under that law—die to all hope of salvation by the deeds of the law. As Paul says, "I was alive once without the law; but when the commandment came, sin revived, and I died." When touched by the finger of God as he appears in his holy law, the struggle ends with that poor Jacob; for he is too lame to wrestle longer, and will remain lame during the remainder of his pilgrimage. Like Jacob of old, all things appear to be against him, for God appears to be his enemy, and he cannot see how salvation can ever be his. He cannot see the hand or work of God in all his past painful experience with

his sins and iniquities. He cannot believe that God will ever save such a weak, lame, miserable sinner as he is. If he appears so vile in his own eyes, how much more so must he appear in the eyes of that God who is all holiness. He cannot believe that the holy God could really love such a vile wretch, much as he now loves God and holiness. He says, "All these things are against me." But God has promised to pour water, to pour out of his Spirit, upon such thirsty souls; yea, floods of water, so that they shall not only drink, but bathe and swim in it. They shall not remember the former things, neither consider the things of old, when God's wonderful work shall be revealed to their joy. "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour 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. 19-21. The salvation of God is revealed. Jesus is revealed as the end of the law for righteousness; and it is now seen how God can be just, and the justifier of an ungodly sinner. While Jacob has prevailed, it has been in Jesus, who as a Prince of God has power with God and with men, and has prevailed. Israel now says, as Israel in the type did, when he saw the purpose of God, "It is enough." God has provided salvation. "It is enough." "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."—Isa. xlii. 11, 12.

Jesus has prevailed, and has power with God and with men. He has power over all flesh, that he should give eternal life to as many as the Father has given him. His is the kingdom, and the power, and the glory, forever and ever. Amen.

How sweet and precious are the promises of God to his chosen Israel. "And they shall spring up as among the grass, as willows by the water-courses." They "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper." "They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright. He is my rock, and there is no unrighteousness in him."

"Enough, my gracious God,  
Let faith triumphant cry;  
My heart can on the promise live,  
Can on the promise die."



CIRCULAR LETTERS.

*The Lexington Old School Baptist Association, to the several churches of which it is composed, sends greeting.*

DEAR BRETHREN IN THE LORD:—Through the abounding goodness of our covenant-keeping God we have the privilege once more to meet in an associated capacity, and (as has been the custom of this association for about seventy years) to address you by way of a Circular Letter. We find in the writings of the apostle that their letters were directed to the brethren or churches, and to them only. Therefore at this time we will call your attention to Paul's letter to the Ephesian brethren, the sixth chapter and tenth verse; and we may also write upon some of the verses that follow in the same chapter. The tenth verse reads thus, "Finally, my brethren, be strong in the Lord, and in the power of his might." We see how the apostle commences this letter, saying, "Paul, an apostle of Jesus Christ by the will of God: to the saints which are at Ephesus, and to the faithful in Christ Jesus." Here are brethren brought to view in this chapter who knew that what Paul told them was true, when he said to them, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power."—Verse 18. And in this epistle he writes many things for their comfort and consolation, saying to them, in the second chapter, "For through him we both [Paul himself and the brethren] have access by one Spirit unto the Father." So, brethren, it is by this one Spirit that we, or the children of God, are to know the Spirit of truth or the spirit of error. It was by this one Spirit that Paul said to the brethren, "Ye are no more strangers." Why? Because the middle wall of partition that had been between them had been taken away. They became as one fold, or fellow-citizens with the saints, and of the household of God. It was the household that Paul was addressing when he said, "Let no corrupt communication proceed out of your mouth, but that which is good." "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," &c.—Eph. iv. He also says to the same brethren, "Be ye therefore followers of God [not of men] as dear children, and walk in love." "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting," &c. "Let no man deceive you with vain words [not truth]; for because of these things

cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." "Walk as children of light. For the fruit of the Spirit is in all goodness, and righteousness, and truth."

Now, dear brethren, how is it? Could we all receive the exhortation if Paul himself were present to-day, telling us the same? Would we endure chastening? If so, God dealeth with us as with sons. But if ye be without chastisement, whereof all the children are partakers, then are ye bastards, and not sons.—Heb. xii.

Now, brethren, these admonitions are as binding on the church now as they were on the church at Ephesus. And Paul says to the brethren (O may we receive the admonition), "And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. v. 11.

The sixth chapter commences by saying, "Children, obey." That is, comply with what Paul has been saying to you, to yield, and be in submission, and perform. "Obey them that have the rule over you." Peter says, "As obedient children." Paul says to them, "But ye have obeyed from the heart that form of doctrine which was delivered you."—Rom. vi. 17. "Not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."—Eph. vi. 6.

Now Paul says, "Finally, my brethren, rejoice in the Lord." In his letter to the saints at Philippi he says, "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. 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. 1-3. And in speaking to the same brethren he says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In his second letter to the Thessalonians he says, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith." "But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—2 Thess. iii. 1, 2, 13, 14.

Now, brethren, be strong in the Lord and in the power of his might. The Lord, speaking by the mouth of the prophet, says to them that are of a fearful heart, "Be strong, fear not: behold, your God will come." "He will come and save you."—Isa. xxxv. 4. The apostle

says to the church at Corinth, "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. xvi. 13. To Timothy he says, "Thou therefore, my son, be strong in the grace that is in Christ Jesus."—2 Tim. ii. 1. David said, "Sing unto the Lord, O ye saints of his." "Lord, by thy favor thou hast made my mountain to stand strong."—Psa. xxx. 4, 7. The Savior told his disciples to say, "For thine is the kingdom, and the power, and the glory, forever." We hear Paul saying, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power."—Eph. iii. 7. "That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. ii. 5. Hear what Pilate said to the Savior: "I have power to crucify thee, and I have power to release thee." Jesus answered him, saying, "Thou couldst have no power at all against me except it were given thee from above."—John xix. 10, 11.

Then Paul says to the brethren, "Put on the whole armor of God." The armor spoken of here is very useful for those whom the Lord has chosen to be his soldiers. Paul says that by it "ye may be able to stand against the wiles of the devil."

Brethren, may we rejoice in this, that the armor, the sword and shield, are not received from the governments of this world, but from him of whom we read, that of the increase of his government there shall be no end.

In conclusion, brethren, may we ever march under the banner of our King, having our loins girt about with truth; and above all, taking the shield of faith; and taking the helmet of salvation, and the sword of the Spirit, which is the word of God.

"Fear not, brethren, joyful stand  
On the borders of your land;  
Christ, your Father's elder Son,  
Bids you undismayed go on.

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

D. EARL, Mod.

JOHN A. MORSE, Clerk.

R. W. SANFORD, Ass't Clerk.

CORRESPONDING LETTERS.

*The Lexington Old School Baptist Association, in session with the Gilboa Old School Baptist Church, Schoharie Co., N. Y., Sept. 18th and 19th, 1889, to the associations and meetings with which we correspond, sends love and fellowship.*

DEAR BRETHREN:—Through the mercy of our covenant-keeping God we have the privilege of assembling again in an associate capacity. The churches composing the Lexington Association have mostly or all been represented by letters and messengers. Not many have united by baptism or letter during the past year. You will see by our Minutes that some of the churches have

reported exclusion, as they did last year, in consequence of a departure from the gospel rule and order as given in the New Testament. But we are glad to know that although we be reduced down, like Gideon's army, those who remain are satisfied with the Articles of Faith and doctrine that we have tried to maintain for over sixty years, and to keep in view the old landmarks, and to keep the unity of the faith in the bond of peace. Our association has been very harmonious, and the presence of the Lord has been manifest, we think. Your Minutes notify us of your continuance of correspondence, which have been gladly received. We most earnestly desire a continuance of your correspondence, hoping at our next session to have a greater number of your messengers with us, which will be held, if the Lord will, with the Clovesville Church, near Griffin's Corners, on the Ulster and Delaware Rail Road, in Delaware Co., N. Y., on the third Wednesday and Thursday in September, 1890

D. EARL, Mod.

JOHN A. MORSE, Clerk.

R. W. SANFORD, Ass't Clerk.

*The Redstone Old School Baptist Association, in session with Redstone Church, Fayette Co., Pa., Aug. 30th, 31st and Sept. 1st, 1889, to the associations with whom she corresponds, sends greeting in the name of the Lord Jesus Christ.*

DEAR BRETHREN:—Your messengers came to us in the fullness of the gospel of Christ, testifying of the power, of the wisdom, of the love, and of the grace, of our God, as they are manifested through the Holy One of Israel, making us to rejoice in the name of our God. Our meeting has been harmonious, for which we desire to thank God, who in mercy hath blessed us with his spiritual presence. We earnestly desire a continuance of your brotherly correspondence, and may God bless us together in our annual meetings, so that love, peace and joy will prevail throughout our borders.

Our next association will be held, if the Lord will, with the Indian Creek Church, Monongalia Co., W. Va., on Friday before the first Sunday in September, 1890, at eleven o'clock a. m.

J. BEEMAN, Mod.

GEORGE HAZEN, Clerk.

THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page

## OBITUARY NOTICES.

**BROTHER MOSES G. JOHNSON** was born in Kentucky, April 16th, 1804, and died Aug. 1st 1889. He resided in Hamilton Co., Ill., for sixty-four years, and was married to Miss Martha A. Brown about Sept. 2d, 1828, who experienced a hope early in life, and died October 11th, 1875. Sister Johnson was a member of the Regular Baptists in good standing for more than forty years. Brother Johnson received a hope in 1870, and joined the Regular Baptist Church at Little Spring in October of the same year. Many times has the dear old saint gladdened our hearts, his theme being redeeming grace. Often have we seen tears of joy coursing down his cheek, from his almost sightless eyes, as he dwelt upon the theme of God's love to poor, unworthy mortals. But our dear old brother, we believe, has gone to that house not made with hands, eternal in the heavens. May the God of all grace comfort his dear children and grandchildren, with the church of which he was a member, is the prayer of an afflicted old brother in hope of a better life.

W. W. GAYLE.

BROUGHTON, Ill.

**DIED—Bertie James Wissimer**, son of Malcomb and Rhoda Wissimer, of Jersey Shore, Pa., aged four years and one month.

His disease was erysipelas and blood poisoning. He was a remarkably bright and very affectionate little boy. He was visiting his grandparents, Mr. and Mrs. James Lamison, of Cammal, Pa., when he was taken sick and died. His parents, grandparents and friends generally feel deeply the loss of the dear one; but God saw fit in mercy to remove him from a world of sickness, pain, sin and sorrow to a world of glory and peace. May the same hand that has taken the child deal out grace to the afflicted, enabling them from their hearts to say, "Thy will, not mine, be done."

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

The writer tried to speak a few words of comfort to the living on the occasion of the funeral.

D. M. VAIL.

WAVERLY, N. Y.

By the request of Mount Zion Church, I send you for publication a brief obituary notice of our dearly beloved sister in the Lord, **Sephia Cooper**, who was born in the state of Pennsylvania in 1810, and moved to this state and county about the year 1859 or 1860. On the second Sunday in October, 1867, she came before the above-named church, giving a bright evidence of having received a new heart, and was unanimously received for baptism. She was baptized by Elder R. M. Simmons in the fellowship of the church, where she lived a faithful and dutiful member until her death.

As a shock of corn fully ripe, being in her seventy-eighth year, she was called away from her earthly home February 11th, 1889, to enter that house not made with hands, eternal in the heavens. The deceased leaves a daughter-in-law (sister Angeline Cooper) and two grandsons, as well as the church, to mourn their loss; but, blessed be the name of the Lord, they mourn not as those who have no hope.

The poor, feeble writer, by request, endeavored to speak on the subject of death and the resurrection, at the April meeting of the church, to a large and solemn audience. May the good Lord enable the bereaved relatives, brethren and sisters to live and walk as did our dear mother in Israel.

CYRUS HUMPHREY.

## ASSOCIATIONAL.

THE Salisbury Old School or Predestinarian Baptist Association will be held this year, providence permitting, with the church at Messongo, Accomack Co., Va., commencing on Wednesday after the third Sunday in October.

Brethren, sisters and friends, we extend to you a cordial and unlimited invitation to come and mingle with us. Although this is the extreme southern point of the association, still at this time it is quite convenient to the New York, Philadelphia & Norfolk R. R., about two miles from the station. We will endeavor to demonstrate to you the warmth of southern hearts naturally, and we trust a still deeper warmth spiritually. We do not wish to personate nor to show partiality, but we want that man known as Elder Wm. Grafton to give us the pleasure of his presence, which will be a treat to our people. Brethren in the ministry in general, try to think how we will appreciate your visit, and come.

Those coming by rail will get tickets for Hallwood station, arriving at that place from the north on Tuesday before the meeting, between 3 and 4 o'clock in the afternoon and about 6 o'clock Wednesday morning. Those coming will please drop me a card, so that the friends will know how many teams to have. My address is New Church, Accomack Co., Va. I want Elders Beebe and Jenkins to get tickets for New Church, and spend the first night with me at my house. Please drop me a card.

T. M. POULSON.

## YEARLY MEETINGS.

A YEARLY or two days meeting is appointed to be held with the Olive & Hurley Old School Baptist Church, of the Roxbury Association, to begin at 10 o'clock a. m. on Wednesday, Nov. 6th, 1889.

We hope to meet a goodly number of the brethren and sisters. Brethren in the ministry in general, try to think how we would appreciate a visit from you.

Those coming by rail from the east will stop at Olive Branch, and those from the west at Shokan and Brown's Station. Brethren and friends will be met at all stations on Tuesday.

A. BOGART, Clerk.

A YEARLY meeting is appointed to be held with the First Church of Roxbury, Batavia Kill, Delaware Co., N. Y., on Wednesday and Thursday, Oct. 30th and 31st, 1889, to begin at 10 o'clock a. m. each day.

WM. BALLARD, Clerk.

OUR yearly meeting at Welsh Tract is appointed to begin on Saturday before the third Sunday in October, at 2 o'clock p. m., and continue until noon on Monday following. We shall hope for and expect a goodly number of brethren and friends to meet with us. We trust the ministers will not forsake us. We have the promise only of Elders Grafton and Rittenhouse.

Those coming by railroad should leave Philadelphia and Baltimore at about 9 o'clock Saturday morning, and ticket for Newark, Del. Those from the peninsula will change cars at Porters, at 8:15 or 9 o'clock. Both trains stop at Wilsons, where they will please get off and come to my house.

JOSEPH L. STATON.

## TWO DAYS MEETINGS.

A two days meeting will be held, if the Lord will, with the Caroline Church, Tompkins Co., N. Y., on Wednesday and Thursday after the third Sunday in October (23d and 24th), 1889. All lovers of the truth are cordially invited, and we hope to see a goodly number present.

Those coming by rail will be met at White Church station, on the D., L. & W. and E., C. & N. R. R.

CHARLES BOGARDUS, Mod.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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TWO DOLLARS PER YEAR.

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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. 57.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 23, 1889.

NO. 43.

## POETRY.

### LINES

ON THE BROOKFIELD MEETING-HOUSE,  
ORANGE CO., N. Y., ERECTED 1792.

*Air—"Bonny Doon."*

ALONE upon the hill it stands,  
Where it was reared so long ago  
By pioneers who tilled the lands,  
Those sons of toil of ninety-two.  
Though winds have blown these many  
years,  
And storms have beat and shook its  
frame,  
The old house stands with towering spire,  
A monument of olden time.  
The people came from miles around  
To worship in this ancient place,  
Where Lathrop did the word expound,  
Inspired by faith in sov'reign grace.  
And here bold Caton did proclaim  
God's everlasting truth and love;  
And wonder Sweet, Ball sang the same,  
And Conklin bade them look above.  
This old-time meeting-house and ground,  
Could they but speak, might volumes  
tell;  
Those time-stained walls did oft resound  
With songs of praise or funeral knell.  
But they who sang or mourned their dead  
In days gone by are heard no more;  
While others worship in their stead,  
From time to time, as they of yore.  
Though many years have come and gone,  
That pulpit stands with Bible crowned;  
The flight of time keeps rolling on,  
Those by-gone days will ne'er return.  
Blow, blow, ye winds, bend low, ye trees,  
Ye poplars tall of Lombardy,  
Bear the sweet vesper on the breeze,  
Praise God, the all-wise Deity!

C. D. W.

### JERUSALEM.

JERUSALEM! I love the sound!  
It comes to me so dear!  
When shall we all her beauties see,  
When freed from sin and care?  
O tune our hearts, thou heavenly Dove,  
To sing in joyful lays  
The love of God to Israel's race  
From everlasting days.  
Once by the law condemned I stood,  
But grace my soul set free;  
While here I ne'er can fully know  
What God has done for me!  
Oft since that happy period, Lord,  
Dark clouds thy face have hid,  
And naught but love and power divine  
Fresh light and joy can give.  
When gloomy doubts and fears arise,  
And eyes with tears o'erflow,  
A broken heart thou'lt not despise,  
When pain'd by sin and woe.  
O may I be submissive, Lord,  
Beneath thy chastening rod,  
As all things together working are  
For me and for my good.  
Thy mercies great from day to day,  
Their number who can count?  
When low down in the valley dark,  
Or high upon the mount.  
And may a sinner vile as I  
Dare hope in heaven to appear?  
Yes; thou hast made me hope that I  
Shall meet in glory there.

REBECCA WELLS.

BRANTFORD, Ontario, Canada.

## CORRESPONDENCE.

PLYMOUTH, Ill., Sept. 25, 1889.

DEAR BROTHER BEEBE:—As I have been requested to write a little for publication in the SIGNS OF THE TIMES, I now make the attempt. In the first place, I must tell you of the blessed privilege we have had in receiving a visit from our much esteemed Elder Pollard, from St. Joseph, Mo., with whom I had never met before, but had so often heard old brother Jacob Castlebury speak of in years gone by, as being a noble workman in the cause of Christ. He said he prayed the Lord to bless him and his labors all the days of his life. I have ever since wanted to see and hear him, and am thankful it has pleased the Lord to send him here among us, at our dear little church called Providence, and to hear him proclaim the gospel in its purity, rightly dividing the word of truth. I hope we may meet him again in the near future, and also any of the ministers who may favor us with a call whenever an opportunity offers. We are always ready and willing to wait upon them.

Now I must tell you that I had the privilege of attending the Bear Creek Association, and I feel constrained to tell you how I was built up while listening to the voices of God's dear ministers, proclaiming the gospel in its purity. It was all of Christ and him crucified. I felt it was good to be there. I felt to say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." One brother asked me if I got it all. I asked him what made him think I got it all, and he said that I looked like I was about to take my flight upward, and leave the shores of time. I do not know how I looked, but I felt like my cup of joy was full; and I hope it will be my happy privilege to meet with them often while tabernacled here below; and nothing would give me more pleasure than to welcome each one at my own house. Never can I forget the kindness and hospitality of those by whom I was entertained while there, nor the many dear brethren, sisters and friends I met with from all parts of the country, and many of whom I had seen before. But those I met for the first time did not seem as strangers, for every one felt near and dear to me. It seemed to me they were all of one mind. I shall never forget the many happy hours spent at this association. The tears and sweet songs, conversation and

much joy, that were witnessed there will remain with me while it is mine to live. I had the pleasure of hearing several of the "poor of the flock" tell how much they enjoyed the meeting, and said they would love to come into the fold, but are waiting for brighter evidences. But while poor in their own resources, being unable to find anything in themselves whereon to predicate a claim to the favor of God, and so utterly robbed of consolation by their conferring with carnal reason that they scarcely dare claim a hope in Christ, yet they are still the cherished objects of their heavenly Father's love, and the Scriptures are full of encouragements and comfort peculiarly adapted to their helpless condition. They feel very poor and needy, and that is the very condition requisite to constitute them rich in faith and heirs of the kingdom which God has promised them that love him. He says, "If ye love me, keep my commandments."

I would rejoice to know that they have done the duty they owe to their God, in taking his yoke upon them; for he says, "My yoke is easy, and my burden is light." The first blessing mentioned in the sermon on the mountain applies to such as they feel themselves to be. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." This highly favored and peculiarly blessed people alone can claim the exceeding great and precious promises which are left on record for the saints. They will apply to none others. So that while in themselves they are not only poor, but entirely destitute and helpless, in Christ they have all riches of imperishable treasures in heaven. If by referring to their own experience, or to the inspired Scriptures, I shall be able to minister comfort to any of these poor ones, even as only a cup of cold water in this desert land through which we journey, this writing will not have been in vain. But why should I attempt it, who cannot comfort myself when cast down by trials and troubles, of which I have had almost more than I could bear? If it had not been for a higher power than man, I would have sunk beneath my load; for I have been bereaved of all my family except one dear and only son. My husband dear, who was my support, was taken away, and I was left alone to battle as best I could in this unfriendly world, with no one to help me but one little boy. I felt like I could not do it; and if I ever prayed

in my life, I prayed then for the Lord to graciously support me in that trying hour. I think he answered it, for he has prospered me in all my undertakings ever since, both in basket and in store. But I have just as little faith in myself as I ever had. Perhaps it would be as well for me to write to the poor of the flock something of my own poverty, which is so extreme that there is not one good thing I can claim credit for in all my deeds and thoughts. Although eleven years have passed away since my name was recorded as a member of the visible church of Christ, all that time I have been a poor, halting, doubting, unworthy sinner; for it seems to me there is none so vile as I. When I was younger, and at my father's house, we would get the work done up on Sunday morning, and my father and mother would sit down to read, one with the Bible, and one with the SIGNS OF THE TIMES, which my father always took, since my earliest recollection. He has grown old, and his eyesight is dim, and he does not read much any more. There is one thing that makes me feel my unworthiness; for when I would come into the room and see them reading their blessed Bible, I would wish it were destroyed. I did not want to read it, nor did I want them to read it. There was no comfort in it for me. He has been a member of the church for over fifty years, and he delighted in nothing better than to read his Bible. So did my mother also; but she has gone to her reward some fourteen years ago, while father is here yet, waiting his summons to come. His name is David Grove. Many of the readers of the SIGNS OF THE TIMES know him well.

In thinking over the past I am often led to exclaim, O wretched one that I am! When a ray of hope and light has gleamed upon my path, it has been when my own merits were entirely forgotten in the contemplation of the sovereign mercy of God. The whole history of my life as a professed disciple of Christ may be comprised in the single word poverty, being too poor in the very outset to claim any merit as a palliation of the sinfulness and rebellion which clearly proved the justice of my condemnation. All my hope and all my salvation then was in the sure mercies of David. Then I hoped to live as a saved sinner should live, in obedience to the commands of my Lord and Master, in whose blood



alone I trusted for salvation. But my poor soul has had to mourn, from that day till this, its vileness and continual proneness to wander from God. In vain might I endeavor to express the depth of my own depravity, even though I should write the remainder of my days on the subject. Therefore, from what is already stated, my companions in poverty must estimate the deplorable nature of my destitution. The prophet Zechariah was moved by the Holy Ghost to speak a very comforting assurance to the poor of the flock, which is on record for our learning. After denouncing fearful judgments determined against those nominally connected with those poor ones, the promise is given by the Lord God himself, saying, "And I will feed the flock of slaughter, even you, O poor of the flock." How mindful is our loving Lord of these chosen poor! While he reproves kings for their sakes, saying, "Touch not mine anointed, and do my prophets no harm," these poor ones are protected by the angel of his presence. And as they do not depend upon human protection for preservation, but are kept by the power of God, it is certain beyond a doubt that they shall all come into the full enjoyment of this glorious inheritance at the very instant appointed by the Father. But they are troubled, and tossed with doubts and fears, while they remain in this dark wilderness; because their Father has ordained that the just shall live by faith. Carnal reason demands to see the way; but God says, "I will bring the blind by a way they knew not." Therefore, all efforts to reduce spiritual things to the natural comprehension, even of the saints themselves, must ever be unavailing. This carnal caviling is not a new thing with the saints. Philip seemed to be troubled with it when he would see the Father; and Thomas was very firmly determined to satisfy his natural reason, when he would have the evidence both of his eyes and feeling, before he would believe that his Lord still lived. But in both these cases, as in yours, dear, doubting child of God, it was only needful that Jesus should speak to them, and faith triumphed over their unbelief, causing them to forget their reasoning, and at once to claim Jesus, not only as the Lord of life, but as personally their Lord and their God. O what a glorious and wonder-working voice is that of Jesus!

"It breaks the power of reigning sin;  
It gives us day for night;  
Makes drops of sacred sorrow rise  
To rivers of delight."

Remember, it is written, "My God shall supply all your needs, according to his riches in glory by Christ Jesus." Look to him for the supply promised, and cease to seek in yourself that holiness which never was found anywhere else but in Christ. Cast all your care upon the

God of your salvation, for he cares for you. I fear that many of the poor of the flock are living out of gospel privilege because they feel too poor within themselves to claim a place in the church of Christ. Has not God called that very description of characters to the gospel feast? Why will you deny yourselves the delightful privilege of enjoying the sweets of obedience? It is at once the duty of all the poor of the flock to go their way forth by the footsteps of the flock; or, to speak without a figure, all who feel that they have no righteousness of their own, have a right to claim an interest in the righteousness of Jesus; and the only requisite to qualify a sinner for a place in the church of Christ is to desire that place rather than all the allurements of the world. This desire can only spring from love; and every one that loveth is born of God, and knoweth God.—1 John iv. 7.

With kindest regards for every one of the poor of the flock, I remain, as ever, less than the least of all,  
MRS. BELLE IRWIN.

SCALESVILLE, Ind., Sept. 8, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Bear with me, a poor old sinner saved by grace (if I have any right to claim salvation at all), while I attempt to write a few things to the dear little ones which compose the family or church of the living God. My mind is drawn to the words of our Savior to his twelve disciples, recorded John vi. 66, 67, "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?"

It appears from the Scriptures that at the time when Jesus was here on earth, clothed in flesh, he had many followers, some for one object, and some for another. Some, it appears, followed him on account of the miracles which they saw him do, and some followed him for the loaves and fishes, that they might satisfy their appetites, no doubt. Some, no doubt, verily thought they believed his doctrine, and that he was the Messiah, and would save the world from the plagues of famine, sickness, distress, &c. See how they brought their sick, lame, blind, &c., to him, that he might heal them. But he began to say unto them, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." And he said unto them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?" Jesus, knowing all things, knew their murmurings, and said to them, "Doth this offend you? What and if ye shall see the Son of man ascend up where

he was before? It is the Spirit that quickeneth; the flesh profiteth nothing." The bread that they craved or wanted was not the bread which Jesus was speaking of (the bread of eternal life), but was natural bread, to sustain natural life. "Evermore give us this bread," so that we may not have to toil in the field and earn our bread by the sweat of our faces; that we may spend our time in play and idleness, and enjoy the pleasures of this world. Jesus answered and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." This people knew not the mission of the Son of man into the world; neither did they know him in 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."

We think we can see plainly the cause of their going back and walking no more with Jesus. It was because the Father, which had sent him, had not drawn them. They had not been born from above, and did not hunger for that bread of life which Jesus was speaking of. They knew nothing of hungering and thirsting after righteousness, but only knew to hunger and thirst after natural food and drink. "How can this man give us his flesh to eat?" "These are hard sayings; who can hear them?" The natural mind cannot. "For the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." There are people to-day professing to be followers of the Savior, and for the same purpose—the loaves and fishes. Tell them that man is totally depraved, and has neither will nor power to extricate himself from his fallen and depraved condition, in which Adam placed all his posterity by his disobedience ("By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"), and they will tell you that they do not worship such a God as that; that the god they worship makes man a free moral agent, so that man can turn to God at any time; and the Adamic sinner that you speak of, they say they know nothing about. Who ever knew of a man repenting for Adam's sin? Stop and think for one moment. How did you come into existence? Where did you come from? Are you anything more or less than Adam in a multiplied form or state? He is the father and progenitor of all the human family. Therefore you sinned in him. That is, sin is imputed to the last one of his posterity. Therefore you do not repent for Adam's sin, but for your own; you having your standing in him, and receiving your life from him, or in him. And just so with the spiritual generation; they all have their life in the Lord Jesus Christ, their spiritual head and progenitor, their Lord and

their God, their Redeemer, who gives them while here in this time state the spirit of adoption, which makes them at times rejoice in hope of the adoption, to wit, the redemption of their body.

I will try to show the contrast between the two families spoken of in the Bible, each family separate and distinct, from the first chapter of Genesis to the last chapter of Revelation; but I can only speak of a few of the more prominent, distinguishing marks, and let it suffice.

The Pharisees in the days of the Savior made the loudest pretensions of any people. They loved to pray standing on the corners of the streets, that they might be seen of men. I will here say that there is no difference in the natural or human family, from the time that Adam sinned until now, nor will there be till the end of time. The Pharisees of to-day do the same as those of old. They love to be seen of men, and to have the praise of men of this world.

But see what a striking difference there is between them and the spiritually minded man when he prays. He seeks the most secluded spot available, the grove, the closet, &c., and prays to God in secret, with groanings which cannot be uttered. The Pharisee chooses the uppermost seat in the synagogue, where he may be conspicuous. The child of God says, Let me have the most humble place among you, if you judge me worthy of a name and place among you. Let me be at your feet, like Mary in the days of Jesus, who washed his feet with her tears, and wiped them with the hairs of her head.

The Pharisees of to-day love to say long and loud prayers, using vain repetitions, which they have learned out of what they call prayer books, or by hearing others repeat them. But how is it with the child of God? O, says the poor child, I feel too unworthy to let my voice be heard in public prayer. And should I attempt it, I know that any memorized repetition of words that I might repeat would only be mockery, and I would be hypocritical, which I do not wish to be. For certain I am that if God does not indite the prayer he will not answer it.

The Savior, speaking of the sheep and the goats, says, "And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked,

and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 33-46. Those on his right hand feel so weak, so little, so unworthy, they can hardly be persuaded that they are capable of doing one good act, as they see so much corruption within; while those on the left hand boast of the good works they have done, and are still doing, and are determined to do.

I might speak of many more things, to show the distinction between the two characters, but will let this suffice for the present.

"Will ye also go away?" "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."—2 Tim. iv. 3, 4. Has it not already come among us? Brethren with whom we once stood, and who seemed to be of one mind, and were ready to contend earnestly for the faith which was once delivered to the saints, have strangely gone back, and walk no more with us, saying that the doctrine of the predestination of God in all things and all events is a hard saying, and who can hear it? They seem to think that God has two wills—one a positive will, and the other a permissive will.

Now, brethren, have you thought for a moment what a strange God this would be, having two wills? By his positive will some things are made unalterable, fixed, sure, and cannot be moved, altered or amended; while by his permissive will all things that are not made sure, fixed and unalterable by his positive will are left to run on in a hap-hazard or chance way; so that they may happen to work or turn out as will please God, or they may happen to work or turn out so that they will please Satan; or they may so turn out that they will partly please one, and partly please the other; or those things that are not decreed as to the sta-

tion they are to fill may possibly take the helm into their own hands, and so steer their course as to overthrow the powers that be, and overthrow all decrees, and establish laws, and set up the chance system. O, my brethren and friends, can you have any consolation in worshipping such a God as that? Do you not see how uncertain your salvation would be? Would you not rather have the God of the Bible, who says, "I am God, I change not; therefore ye sons of Jacob are not consumed?" He speaks, and it is done; he commands, and it stands fast. "I am the Lord, and there is none else; there is no God besides me." "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." "Woe unto him that striveth with his Maker." "Let God be true, and every man a liar."

Yes, says some dear little one, I know that God is a Sovereign, and works all things after the counsel of his own will, and none can stay his hand, nor say unto him, What doest thou, Jehovah? but the doctrine of God's predestination of all things seems to be a hard doctrine to reconcile with the natural understanding; and men will contend that it makes God the author of sin, and I am puzzled to give them an answer. Tell them to read the Bible, and search it diligently; and if they can find any power that is superior to the power of God, or find any creature that was or is created that the Lord did not create, let them show it to you. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him."—Col. i. 16.

"Will ye also go away?" Cannot every heaven-born soul answer, 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." Let the world have their gods, which have no fixed and permanent laws, no foreknowledge, and are never certain of anything, but are dependent upon poor, fallen and depraved man for the number of souls they will have to praise them, and they in return praise their votaries for their partnership work. Jesus said of some, "Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any (man) pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John x. 26-31.

"Will ye also go away?" Will ye turn again to the weak and beggarly elements of the world, and say that the field is not large enough, or the grass grows higher in other

pastures? Will ye, for the sake of filthy lucre, deny the only true and living God, turn in with antichrist, and fight against the Lord's people, a remnant according to election, a people saved by grace, which is the only salvation spoken of in the Bible?

From one of the least of all saints, if a saint at all.

C. C. HEATH.

"Why should it be thought a thing incredible with you that God should raise the dead?"—Acts xxvi. 8.

God was God in eternity, before time, a perfect and holy Deity, knowing all things so accurately that nothing new nor old could ever appear to him. He created all things out of nothing, and spread out the north over the empty place. He measured the waters in the hollow of his hand, meted out heaven with the span, comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in the balance. Behold, he taketh up the isles as a very little thing. He sent forth springs in the valleys, and cutteth out rivers among the rocks. He made a decree for the rain, and a way for the lightning of thunder. By watering, he wearied the thick cloud, and scattereth the bright cloud. He turns them about by his counsel, that they may do whatsoever he commandeth them upon the face of the world in the earth. He holds the wind in his fist. He sends lightning, that they go and say, Here we are. He said, "Let there be light, and there was light." He commands, and it is done; he speaks, and it stands fast.

He made the beast of the earth after his kind, and cattle after their kind; the fowls of the air, and the fishes of the sea, and every creeping thing that moveth upon the earth. He garnished the heavens by his Spirit, and his hand hath formed the crooked serpent. He is of one mind, and who can turn him? And whatsoever his soul desireth, that he doeth. He created the earth to be inhabited, and hath of one blood made all nations of men, to dwell upon the face of all the earth, and hath determined the times before appointed, and the bounds of their habitation. He declared 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." He doeth whatsoever seemeth him good, in the armies of heaven and among the inhabitants of the earth; and none can stay his hand, nor say to him, What doest thou? He made all things, he knows all things, he upholds all things, and works all things after the counsel of his own will. He is before all things, and by him all things consist. "For of him, and to him, and through him, are all things." He is God of gods, Lord of lords, and King of kings. He is Alpha and Omega, the first and the last, and there is nothing

too hard for the Lord. "Why should it be thought a thing incredible with you that God should raise the dead?"

"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." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." He was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. He was made of the seed of David according to the flesh. He was born of the virgin Mary, and wrapped in swaddling clothes, and laid in a manger. From thence he was taken down into Egypt, and from thence to Nazareth of Galilee, where he grew to manhood; and at the age of about thirty years he was baptized of John in Jordan. "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil;" after which he went forward to do the works of God. He preached the gospel to the poor, healed the sick, cleansed lepers, cast out devils, and raised the dead, for the space of about three years. He was then betrayed into the hands of the wicked, was tried and condemned to death. He was scourged, mocked and spit upon. He was nailed to the cross, and gave up the ghost in death. He was taken down, and laid in Joseph's new tomb. His enemies sealed his grave, and put a guard over it. "But God raised him from the dead;" after which he was seen of witnesses chosen before of God, who did eat and drink with him after he rose from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem. After that he was seen of above five hundred brethren at once. After that he was seen of James, then of all the apostles. He was then received up into heaven, and sat on the right hand of God. "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 "Why should it be thought a thing incredible with you that God should raise the dead?"

"And as it is appointed unto men once to die, but after this the judgment: 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." "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." "But some man will say, How are the dead raised up? and with what body do they come?" Inspiration says, "It is raised a spiritual body." "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "If in this life only we have hope in Christ, we are of all men most miserable." This death and resurrection is the gate or door through which we enter completely into the inheritance which is incorruptible, 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. "Why should it be thought a thing incredible with you that God should raise the dead?"

All who are familiar with the Scriptures know that the text quoted at the head of this writing is the language of Paul to Agrippa, who must have been related in some way to that sect of the Jews who were skeptical concerning the resurrection of the dead. Paul knew that the resurrection was one of the essential principles of the doctrine of God our Savior, and he defended it with great zeal, among both Jews and Gentiles. A denial of the resurrection is an unpardonable sin in the church, as it overthrows the faith and saps the foundation of the hope of the saints. They are all waiting for the adoption, to wit, the redemption of their bodies, and have this hope as an anchor of the soul, both sure and steadfast, and that entereth into that within the vail, whither the forerunner hath for us entered, even Jesus, made a priest forever after the order of Melchisedec. "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."

The resurrection is an inexhaustible subject, and I cannot reach it in all its fullness. I have had some pleasant meditations upon this subject, and felt impressed to write some; but I cannot portray what I have felt of the joy in such hope. I wish I could. Some kind of tear steals down my cheek while I write. I cannot express it; but those who have had such, know of it.

Brethren editors, I have to depend upon the judgment of the brethren when I speak to decide whether I speak according to the word or not; and I have to depend upon your judgment as to whether I write according to the word or not. I hope you will look over this carefully; and if you print this, I hope the readers of the SIGNS who are strong are

taught to bear the infirmities of the weak. I often have to wonder if I am a sheep at all. If I am, I am one of the least of all.

P. J. POWELL.

PRATT MINES, Ala., Sept. 27, 1889.

TAYLORS, Miss., Sept. 22, 1889.

DEAR BRETHREN BEEBE:—In the editorial of the SIGNS for Sept. 18th you request others to write on the questions propounded by brother Monroe, of Texas; and to-day I feel like presenting some thoughts in connection with faith, belief, &c., that have occurred to my mind from time to time. My understanding has been that faith is one thing, and belief another, although I know they are very closely connected. But I think it possible that faith may exist where belief does not. In Acts xiv. 8, 9, it is stated that "At Lystra there sat a man impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed," &c. There are other places in the New Testament of similar import; and it seems to me that "being healed" here is equal to belief, as much as to say, He had faith to believe. My idea is that faith is a necessary prerequisite to belief. The apostle defines faith to be "the substance of things hoped for, the evidence of things not seen." "For by it [faith] the elders obtained a good report," &c. I believe that the faith that enables a sinner to believe in Jesus Christ comes by revelation only; and that not the mere letter of the word, but a revelation of the power and Spirit of God. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This revelation produces faith, and this faith produces belief in Christ Jesus, as "the way, the truth, and the life," and as the only name "under heaven given among men whereby we must be saved." But it seems to me that there are different kinds of faith mentioned in the Scriptures. We know that the Scriptures teach that there are degrees in faith. For instance, we have "great faith," "little faith," "strong faith," and "weak faith." However, I cannot believe that there is any difference in the strength or the magnitude of that faith which comes by revelation in our first experience, when Christ is revealed to us and in us, the "hope of glory." That faith is of sufficient strength and magnitude to enable each one of the happy recipients of God's grace to believe in Jesus. Hence the terms "great faith," "little faith," "strong faith," and "weak faith," must have reference to the amount of confidence we have in the promises of God after our deliverance from the power of darkness, and translation into the kingdom of God's dear Son. The apostle says in one place that "All

men have not faith." From this I infer that there are subjects of God's grace in the world whose faith or confidence in the promises of God are so weak that they are said not to have faith at all. Of Abraham it is said, "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." Then again Paul says, "Him that is weak in the faith receive ye, but not to doubtful disputations." In this quotation I infer that the apostle has reference to the doctrine; as much as if he had said, Him that is weak in the doctrine, &c. It is probable that this is the apostle's meaning when he says, "For all men have not faith." Of Stephen it is said, that he was "full of faith;" and a great many of the priests were "obedient unto the faith;" that is, they were obedient unto the doctrine and commandments of Christ.

Now I want to say a little about belief. Arminians say that belief, as well as faith, is a voluntary act of the creature. They believe that they can teach the intellect of man to comprehend the plan of salvation, and judgmentally convince them of sin; and that man, with the power of the intellect, can accept Christ, believe on him, and be saved. This is Arminian theology, and is partly true. They can teach the intellect, but not to know God, whom to know is life eternal. The work of God is a heart and mind work, and a soul work; not an intellectual work. God says, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."—Heb. viii. 10. Paul says in another place, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Now I am willing to admit that belief is an act; yes, an act of the man, or an act of the heart; for "with the heart man believeth unto righteousness." Hence belief is an involuntary act of the heart, produced by the force of testimony. When God does his work in the heart there is undeniable and undoubted testimony (the witness of the Holy Spirit), and hence belief follows as a consequence; and this divine testimony, which comes by revelation, is a necessary prerequisite to belief; and this belief, which is an involuntary act of the heart, produces "confession unto salvation," which is made "with the mouth." Hence, "Let the inhabitants of the rock sing, let them shout from the top of the mountains." This divine revelation unto Peter could and did enable him to say with confidence, "Thou art the Christ, the Son of the living God." The same revelation on the day of Pentecost produced the inquiry from the "pricked in the heart" people, "Men and brethren, What shall we do?" Such characters as these are prepared to hear the word of the gospel, and believe it; for Paul said,

"So we preached, and so ye believed." Again, "After that ye heard the word of truth, the gospel of your salvation," or deliverance.

But now I want to say a little more about faith. The apostle says, "So then, faith cometh by hearing, and hearing by the word of God," &c. This of course has reference to the "faith of the gospel;" and it is the "faith of God's elect." It includes what Christ has done for us, and what he will still do for us. It includes all the promises of God in Christ; and they are not yea and nay, but yea and Amen. It includes God's protecting care over his poor and afflicted people in the past ages, thus causing us to be "compassed about with so great a cloud of witnesses." It includes being "kept by the power of God, through faith unto salvation, ready to be revealed in the last time." It includes the doctrine of election, predestination, salvation by grace, without works, effectual calling, the resurrection of the dead, eternal judgment, and implicit obedience to the commandments of Christ in time. Faith in all these things "comes by hearing;" that is, by hearing the gospel. "And hearing by the Word of God." That Word is that which was in the beginning with God, and was God, and which Word was made flesh, and dwelt among us. So that Word 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." Thus the hearing comes by the Word of God.

Now a little about the achievements of faith. Faith has achieved great things in the past. It is by faith that we understand the worlds were framed. It was by faith that Moses was hid three months by his parents. By faith he forsook Egypt. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Gideon and Barak, and David and Samuel, and all the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, &c.

May God give us all strong faith in his infallible promises, so that in all our trials, tribulations and persecutions we may "boldly say, The Lord is my helper; I will not fear what man shall do unto me." "Though he slay me, yet will I trust in him." May God Almighty bless you, and all his afflicted saints.

As ever, in fellowship,

H. J. REDD.

[THE following letter was addressed to sister Larue E. Beebe, whose experience was published in the SIGNS OF THE TIMES of May 15, 1889. The writer has consented to its publication.—ED.]



SUTHERLAND'S CORNERS, Ontario, }  
May 17, 1889.

DEAR SISTER IN THE LORD JESUS CHRIST:—To-day I received the last number of the SIGNS OF THE TIMES, and read with some feeling of sacred pleasure what is published therein of the Lord's gracious dealings with your soul. The things which you have been taught of God are far more precious "than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." They are a seal and earnest of the Holy Spirit, declaring you to be one of the elect, "a child of Jehovah, a subject of grace." Since the time when it pleased God to give me a hope in his mercy, my soul has rejoiced in witnessing the like precious grace bestowed by our gracious God upon others; and though I have continually to sigh over my own sinfulness and unprofitableness, yet I do feel that my heart flows forth in affection to the dear children of God. They are, I hope, my kindred in Christ Jesus, and I do feel them more dear to me than all others.

I was much exercised in my mind by what you wrote with regard to tribulation. Our dear Redeemer was the one who for our sakes was thrashed. (*Tribulo*, to thrash.) The strokes which fell from the hand of divine justice upon him would have smitten us down into the lowest hell; but our blessed Jesus bore our sins. "For the transgression of my people was he stricken." What a deep and sacred record of the sufferings of Christ is that fifty-third chapter of Isaiah. There is portrayed the tribulation of our beloved Redeemer. When I have been brought under the rod, and have felt to sorely smart under the stroke, I have many times been given to find sweet balm in the remembrance of the tribulation of our Redeemer, as declared in this chapter. Though tribulations arise in many forms and from many things, yet all is for our profit; it is our portion as appointed by our heavenly Father. Yes, this is the predestined way to "enter the kingdom." None of the redeemed of the Lord can escape it or go around it. "We must *through* much tribulation enter into the kingdom of God."—Acts xiv. 22. All the varied trials and sufferings of the elect are in number and weight and duration as pleaseth our God. His chastenings are for our profit. They are tokens of his love, and evidences that he deals with us as with sons.—Heb. xii. 1-11; Rev. iii. 19. It is as with Israel of old; so with all the true circumcision (Phil. iii. 3; Col. ii. 11), those who are Jews inwardly.—Rom. ii. 28; Rev. ii. 9. All the journey under the divine guidance, all the teaching, is to humble and prove us, that we may know what is in our hearts.—Deut. viii. For all the Israel of God "shall know every man the plague of his own heart."—1 Kings viii. 38. And if in all outward circumstances our way may be strewn with flowers, this plague will

prove to be tribulation indeed—the tribulation of the child of God. "All the day long have I been plagued, and chastened every morning."—Psa. lxxiii. 14.

Sometimes, dear sister, I have murmured at my lot; I have fretted under this or that stroke; I have judged it to be unkind and cruel; I have winced under the strokes, and bitterly complained. But at such times I have seen only the rod, and not the hand that held the rod and directed every stroke. I have not while in this murmuring state remembered the love of him who dealeth with me as with a son. Though I have cried and wept, and said it was hard and unkind, the strokes were not diminished. In Prov. xix. 18 it reads, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Thus I feel the Lord has dealt with me; and when he has thus said to my soul, "Hear ye the rod, and who hath appointed it" (Micah vi. 9), I have found it had indeed a voice. It told me of my naughtiness, the pride of my heart, and that I am a poor, vile sinner still. It also spoke of the tender love and faithfulness of my Father, God. I then felt that all was needed to humble me. O how I need, it seems to me, to be chastened all the time, for I am so continually going astray. The Lord our God is the one who appoints the rod. Then, whether it be men or devils, whatsoever thing causes grief to my soul, whatsoever the affliction, God appoints it. Not one stroke can any creature, any thing, any power, inflict upon me more than God, even our own God, has ordained. His word declares, "All things work together for good to them that love God, to them who are the called according to his purpose." He "worketh all things after the counsel of his own will."—Rom. viii. 28; Eph. i. 11.

When the glorious doctrine of our God has been my soul's meditation, I have felt a rest and quietness therein, and have felt to say, "My times are in thy hand."—Psa. xxxi. 15. Our times are not at our own disposal. All would be sunshine if we could so arrange it. Our times are not in the hands of men; they can do no more than what our God appoints. They can afflict us only to the measure that God metes out to us.—Isa. liv. 16, 17. The devil has not the disposal of our times; all his power to afflict us is subject to the will of our God.—Job i. 12; ii. 6. Therefore it will ever be true with us, that

"Our times of sorrow and of joy,  
Great God, are in thy hand;  
Our choicest comforts come from thee,  
And go at thy command."

"When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only."—Job xxxiv. 29. You, dear sister, like all who have experienced divine teach-

ing, can say, "It is good for me that I have been afflicted."—Psa. cxix. 71, 75. By and by we shall *have come through* all the tribulation that our God has appointed us. Well may we then, even now, by faith's sweet anticipation, "Be of good cheer."—John xvi. 33. We shall be more than conquerors through him that loved us.

May our dear Lord be with you, and bless you, for his own name's sake, is the heart's desire of your brother in our precious Lord Jesus Christ,

FRED. W. KEENE.

BLACK LICK, Ohio, Dec. 26, 1888.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I feel inclined to write a few lines to you, knowing it is the last; for I am now in my eightieth year, and feel that my days are fast drawing to a close. The time is not far distant when I shall lay the pen down for the last time, and, as I hope and trust in Jesus, who died to save his people from their sins, that my spirit will be with all the redeemed of the Lord, which he has purchased with his precious blood. But doubts and fears will arise in my mind, and darkness seems to hide all light, and I am forced to cry, "Lord, save, or I perish." But the cheering words come to my mind, "When Christ, who is our life, shall appear, then shall we also appear with him in glory." What a glorious thought that we shall see the head that wore the crown of thorns, his hands and feet, torn with nails, and his side pierced with the spear; and for what? To save them that were "chosen in him before the foundation of the world, that they 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." He wounds, and he heals; he kills, and he makes alive; he works, and none can hinder; for he is God. He created all things, and for his pleasure they are and were created. 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 I do." If my good works are to save me, I shall come short. But it is "by grace ye are 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." May the Lord lead me in the right way, and keep me by his power; for of myself I can do nothing. My works are as filthy rags in his sight. Sin is mixed with all I do. In this flesh dwells no good thing; and I feel that I am wholly dependent on the independent

God. To him I look for all things, both earthly and heavenly, for they all come from his bountiful hand. O what a precious Savior! He has brought me through danger seen and unseen. When sunk very low in sickness, so that my life was despaired of, he raised me to health again, and has led me on to old age, and, as I trust, has opened my eyes to see what a poor, helpless creature I am, always looking to the Lord to lead me by his own right hand. May the Lord be with his people wherever they be, comfort them and uphold them through every trial that they are called to pass through here below; and when our days are accomplished here below may we all meet in that bright world of glory, to praise God in a world without end, is the prayer of a poor, unworthy sister. Dear brethren, remember me in your prayers.

Dear editors, may the Lord spare you for many years to contend for the faith once delivered to the saints. The editorials are so good that I read them over and over again. They throw light on the subjects for which you are contending.

Well, I will close. Do with this as your better judgment may dictate. It is very imperfect, hardly fit to appear in print. Do with it as you see proper, and all will be well with me.

As ever, your sister in hope,  
LUCINDA ROCHELLE.

SOUTHAMPTON, Pa., Oct. 5, 1889.

DEAR BRETHREN BEEBE:—I send you, with the consent of sister Bertha Wells, a letter and some verses received from her mother.

Your brother in the hope of the gospel,

SILAS H. DURAND.

BRANTFORD, Ont., Sept. 22, 1889.

MY DEAR BERTHA:—Your welcome letters have come safe to hand, and I am very glad you are feeling a little better in your mind, as you say it has been very dark. Well, we must expect some dark seasons as well as bright. Yea, more; there seems to be but one day of rest, as it were, in seven for the people of God; and it is through much tribulation they must enter the kingdom. Our dear Lord said on one occasion, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." O what a kind, loving and indulgent Father we have! O to think that when we have passed through all the troubles, trials and afflictions allotted to us here on earth, there is a kingdom prepared for us where we shall live and reign with our Lord and Savior Jesus Christ throughout the countless ages of eternity.

Dear Bertha, you are now far away, and I am not able to write to you very often; but I am glad you have a people around you and in your home that you love. May you as you travel on through this wilderness world be enabled through grace

to look to Jesus, and put your trust in him, and cast all your care upon him; for there is none but Jesus can do poor and helpless sinners good. If I am not altogether deceived, I can truly say,

"Although the unworthiest of the flock,  
Yet Jesus deigns to feed  
My hungering soul, and has been my help  
In every time of need."

Dear Bertha, the inclosed lines came to my mind a short time before I received your letter in which you said you were feeling very bad in your mind at times, the Lord having, as it were, hidden his face from you. They are very poor and imperfect, like myself, but as you are a companion in tribulation, I thought you would like to read them; and should there be a word of comfort in them for you, give all the praise to the Giver of all good, as I know I can do nothing of myself. I have thought at times, O that I had put my trust in the Lord in years gone by. How much trouble I might have saved myself. But I am such a poor, blind creature. Well, the Lord says, "I will bring the blind by a way that they knew not, and 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." So you see it is the Lord who will do all these things. Then can we not say with the poet at times, "Then why, my soul, art thou cast down?" Now I think I must draw this to a close, asking you to excuse the many blunders I have made. I hope you and Elder D. and family are all well. Please remember me in christian love to them all, and to all who love our Lord Jesus Christ in sincerity and truth. Although strangers after the flesh, I hope not after the Spirit. I am glad you enjoy the meetings; and may you be kept in the truth, and may you feel that underneath are the everlasting arms of love and mercy. When we meet no more on earth may we meet around the throne of God in heaven, where parting is no more, is the wish of your loving mother,

REBECCA WELLS.

#### GRACE.

LET me ask, dear reader, what is your conception of the blessed, aye, thrice blessed, word "grace?" Do your ears receive it with listless indifference? Does it sound to you as any ordinary word? Or can you feelingly say with the poet,

"Grace! 'tis a charming sound,  
Harmonious to the ear?"

Reader, whoever you are, wherever you are, and whatever your station in life, if you can quote the above lines from the depth of your heart, it is a sure sign that you are an heir of the heavenly kingdom. No doubt these few lines will fall under the gaze of many of Zion's children who feel the truth of the above quotation, and realize that they have passed from death unto life, and that

"Their hope is built on nothing less  
Than Jesus' love and righteousness."

I know that all such will join with me in singing the sweet and charming sound of sovereign grace. Yes, brother, sister, we can, with hearts united by the blessed tie of christian love, 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."

We know that we would still have been in the same lost and ruined state, had it not been for the amazing grace of God, reaching down into the depths of sin and degradation, whence we had fallen, to lift our feet out of the miry clay, and set them firmly upon the Rock of our salvation. Therefore in unison of spirit we say,

"'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed."

Yes, dear child, it is pleasant to look back to the time when we first felt that "amazing grace" sounded sweetly to us, when, after having gone to the end of our own strength, we were led by our heavenly Father to put our trust in his omnipotent power. We see ourselves as we came up from the wilderness, leaning upon our Beloved, and feeling really and truly that our robes had been washed and made clean in the blood of the Lamb. O wondrous condescension! that he, the King of life and glory, should suffer in the stead of such unworthy mortals as we.

"Well might the sun in darkness hide,  
And shut his glories in,  
When Christ, the mighty Savior, died  
For man, the creature's sin."

Perchance some one may read this who feels with a deep sense of unworthiness that they are lost and undone by sin, who realize that if they are sent to everlasting torment their condemnation is just, and think they are much too vile and sinful for the almighty God to notice. To such a mourner in Zion (for such you are, if this be your experience) I would say,

Ho, sin-sick soul, with saddened brow,  
O'erpressed with care and grief,  
Come to the arms of Jesus' love,  
There you will find relief.

Flee to the Fount, O thirsty soul,  
This Fountain op'd for sin;  
For every one that drinketh there  
Shall feel its power within.

Though Satan in his craft may come,  
And seek you to beguile  
By saying, God will never hear  
The voice of one so vile;

Heed not his voice; with Jesus plead;  
Your prayer he'll not reject;  
He waits to answer (full of love)  
The cries of his elect.

And feeling sinful, weak and vile,  
Is but a blessed sign  
That you an heir of heaven are,  
Born of the will divine.

It shows that God has in your heart  
A work of grace begun;  
That you were chosen ere all time  
In Jesus Christ his Son.

So press thee onward, weary one;  
Your Savior bids, draw near;

He'll give you joy for all your grief,  
And banish every fear.

And when this earthly race is run,  
The ransomed ones shall rest  
Forever in that blissful land,  
The home of all the blest.

Yes, weary one, press forward to the feet of Jesus, "casting all your care upon him, for he careth for you," and his grace shall be sufficient for you. He is cognizant of your every trouble. Each deep-drawn sigh of thine is heard by him. He who suffered excruciating agony and death, to redeem thy soul from hell, will not cast thee off. O may our almighty Father speedily cause you to realize that you are of the happy number who were chosen in him before the foundation of the world; that you are his workmanship, created in Christ Jesus unto good works; that you are no longer a stranger and foreigner, but a fellow-citizen with the saints and of the household of God. Brethren and sisters, I pray that we may, by the grace of God, at all times live as becometh followers of the meek and lowly Nazarene, and let our light so shine that others, seeing our good works, may be constrained to glorify our Father which is in heaven. For what is our life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—James iii. 14. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii. 1, 2. May we often bring to mind the words of Peter, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"—2 Peter iii. 11.

Brethren and sisters, when you are presenting your humble petitions before the mercy-seat, do not forget to remember me. I pray that God may build up Zion, and bless us with all spiritual blessings in Christ. May he keep us firm and steadfast in the faith, until the set time shall come for him to call us from this world of trouble to the land that is "brighter than day," where we shall sing of his matchless grace throughout the "endless cycles of eternity."

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

"To the only wise God our Savior  
be glory and majesty, dominion and  
power, both now and ever. Amen."

—Jude i. 25.

Yours in christian love,

BENJAMIN COX.

LONOKE, Ark., Oct. 4, 1889.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 23, 1889.

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.

#### CHURCH ORDER.

MANY inquiries are addressed to us from various sections, asking information upon points of order and discipline in organizations claiming to be the Old School or Primitive Baptist Church. While it is flattering to the pride of our natural heart to be esteemed as capable of instructing others upon such an important subject, it would be a very clear exhibition of ignorance on our part if we should attempt to answer the numerous questions proposed. The first requisite for understanding the administration of the law of Christ is the light of divine revelation. No more positive evidence of the lack of that light could be given than is shown by a readiness to express judgment in any case upon a partial understanding of the facts involved. The most candid brother is guided in presenting the matter he would submit, by the view which seems to him to be right. No finite mind can divest itself of this infirmity. Hence it must be that the case submitted will always be that which the mind of the inquiring one apprehends, and on which his own judgment is formed. This accounts for the difference so often noticed between the reports of honest brethren in relating the same case. Overlooking this infirmity of all the children of Adam, brethren are sometimes too ready to charge wrong motives upon those who differ from their own views. The adversary is ever ready to sustain such a charge by appealing to the carnal pride of those concerned, and suggesting their duty to expose the wickedness of those whom they regard as contending against the truth and order of the church of Christ. One frequent cause of divisions among the saints in such cases is found in the weakness which caused David to ask, "Who can understand his errors?"—Psa. xix. 12. The wisest and most gifted of the saints in this age are not less liable to mistake the motive by which they are actuated than was the psalmist. When once the error has taken possession of their mind, the very honesty of the saints prompts them to be firm, and that firmness in error unconsciously to themselves becomes stubbornness. Thus dissension and strife prevail until all is confusion, where peace and quietness should be found in "the house of God, which is the church of the living God, the pillar and ground of the truth." The origin of this distressing condition is clearly declared by the in-

spired apostle. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble."—James iv. 1, 5, 6. Surely if the saints could understand their errors they would not be found in need of this severe rebuke.

All professed followers of Christ acknowledge the inspiration of the Scriptures, and hold that the Lord has given in the recorded judgment of his ordained apostles the only rule of faith and practice for the government of his believing disciples for all time. It is only as authorized by this rule, therefore, that any action of the church, or of an individual member, can be consistent with the order which is divinely appointed in the kingdom of our Lord and Savior Jesus Christ. The assumption that any case can ever arise for which this rule has made no provision, involves the denial of the perfection of the rule. It is to our own ignorance of the application of the commandment of Jesus that we must ascribe all the apparent insufficiency of his law for our guidance under every circumstance which can be presented in the disciplinary conduct of his church. When the Spirit of truth takes of the word of our Lord and shows it unto us, its exact fitness is so manifest that the faith of the Son of God in our hearts requires no more argument to explain its adaptation to the case involved, than does the clear sunshine have need of proof that it is light. Without such revelation, reason may labor in vain to devise a way to bring peace in the day of trouble. All the established rules and usages which have been devised by men for the prevention or settlement of discord in the church, ever have and ever will but produce more serious confusion. As the typical Israel erred in desiring a king, so the saints in appealing to reason reject the law of their Lord.—See 1 Sam. viii. 7. However plausible any course of proceeding may appear, it is not consistent with gospel order unless it is directed by the law of the Spirit of life in Christ Jesus. Obedience to that law is always conformity to the order of the gospel. So it is written to the twelve tribes which are scattered abroad, "If ye fulfill the royal law according to the Scripture, ye do well; but if ye have respect of persons, ye commit sin, and are convicted of the law as transgressors."—James ii. 8, 9. This royal law is the only divinely appointed guide for the saints, who are called to be kings and priests unto God. They have not to look to Moses for directions or commandments. The Spirit of Christ which dwells in them is the royal law of liberty, by which they have been made free

from the law of sin and death.—Rom. viii. 2. It is of this law Paul speaks when he says, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."—Rom. xiii. 10. Being written in the heart of those who are led by the Spirit of God, they delight to do that which it requires. In this way they are manifested as the willing children of the King of saints.—Psa. cx. 3.

The order of the kingdom of Christ does not consist in the observance of any form or outward ceremony. The love of God must be the living principle of that kingdom within each individual saint from which must flow every action which is approved by the perfect law of liberty. All compliance with formal observances without the indwelling love of God, can never come nearer to the obedience of faith than did the mocking of Ishmael come to the real feeling of the weaned Isaac. Even the sacrifice of all worldly goods, or the endurance of consuming fire in devotion to the profession of christianity, in the absence of this living principle can be no more than sounding brass or a tinkling cymbal. The first and indispensable requisite to gospel order in the church of Christ must therefore be, that the members shall examine themselves in the light of the inspired command which is addressed exclusively to believers whose faith and hope is in God. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter i. 22. The most zealous saint is not in the order of the gospel when this law is not ruling in his heart. It is evident that he is not qualified to restore an erring brother when he is not himself spiritual. Any attempt on his part to do so at such a time could result only in adding to the disorder already existing. The importance of self-examination in this particular cannot be too carefully considered by the disciple of Christ when he is inclined to deal with one in whom he has discovered disorder. Paul is very particular to specify this qualification. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."—Gal. vi. 1. It is not if you feel yourself free from faults, as natural reasoning would suggest, "Ye which are spiritual." The more sensible you are of your own unworthiness and weakness, the more clear is the indication that you are truly "spiritual" in the sense in which this word is used by the apostle. Considering your own liability to fall under temptation, you can feel for the infirmity of the erring one, and in real charity you are qualified to labor for his restoration. There is no hope of promoting the peace and order of the church by mere observance of the letter of the directions given in the eighteenth chapter of

Matthew. By such action the laboring brother becomes a transgressor of the "royal law," and is therefore himself in disorder. On the other hand, when the love of Christ rules in the heart of the brother, making him "spiritual" in that case, the effect will be the single desire for the peace of the church and the good of the man who is "overtaken in a fault." It must be remembered that the "royal law" applies to no other government but the kingdom of our Lord Jesus Christ. His precepts are the gates of pearl through which his saints enter into joy. When these pearls are cast before the unclean swine of earthly kingdoms, they will be only trodden under their feet, and the swine will turn again and rend those who thus misapply the precious things of the heavenly kingdom. In the administration of the divine law, as well as in the application of the consolation of the gospel, the saints are dependent upon the Holy Spirit to take of the things of Jesus and show them unto their faith. The love of God shed abroad in the heart of the saints is the principle which actuates them in all proceedings which are according to the order which is enjoined by the law of Christ. Neither selfishness, pride, envy nor jealousy can find shelter in the kingdom of God. When these carnal powers control the mind of the saint they produce death to all spiritual comfort and joy. Those saints who are governed by such carnality are thereby debarred from entering into that joy in the Holy Ghost which constitutes the "kingdom of heaven" to such as are led by the Spirit of God. In like manner, when carnality reigns in an organized church, even though maintaining sound doctrine in theory, the love and fellowship which constitute the life of the church are effectually banished from among the members who thus "live after the flesh." It is in this manner that the carnally minded saints suffer death in their disregard of the order which our Lord has established in his church.

Even while the apostles were yet in the flesh there were cases in which the order of the gospel was so far neglected as to call for severe reproof from the pen of inspiration; and those reproofs are left upon record for our instruction. Notably the immorality of the Corinthian church and the heresy among those of Galatia, are admonitions to warn the saints in after times of the readiness with which they are liable to be drawn away from the narrow path of obedience to the truth. It is not conclusive evidence that a church is not a member of the body of Christ, even when gross disorders prevail among her members. If such were the case it would be impossible to trace the true church beyond the apostolic age. If there were no possibility of the church falling into disorder there would have been no need of the exhortations and admonitions which constitute the

greater part of the epistles written by inspired apostles for our learning. While the proper manifestation of that order is clearly defined in the law of Christ as written by the apostles, the principle of obedience to that divine rule is implanted in every believer by the Spirit of holiness, which dwelleth in them who are born of God. That principle is the love of God and of his righteousness. Where this seal of the Holy Spirit is set upon any subject of salvation it cannot fail to produce the desire to be conformed to the perfection which is revealed in Jesus as the great Example in whom all righteousness is fulfilled. Looking unto him, they find the only infallible pattern for their guidance. He sums up all his commandments in the brief direction, "Follow me." Not even an inspired apostle could safely present himself as a perfect pattern. He says, "Be ye followers of me, even as I also am of Christ."—1 Cor. xi. 1. It is not safe for the saints to follow any man further than this, however highly he may be esteemed. The best of brethren are not free from the infirmities of the flesh, and may lead us astray; but in Jesus we have the unerring embodiment of all holy perfection.

The order of the church consists not in any observance of forms, however right in themselves. A natural man might be immersed in accordance with the pattern given in Jordan; yet the correctness of the form would not constitute valid baptism without the spirit of obedience to the law of Christ. So, one might observe the letter of the scriptural rule in dealing with an offending brother, while the motive might be to destroy instead of to save the one with whom such dealing was conducted. Clearly this would be but mockery of the divine law. The order of the church requires that every step in the administration of discipline be dictated by love. Where this heavenly principle rules in the action of the members the church will never get out of the true order of the gospel of Christ. In the absence of love, no conformity to the letter of the law of Christ is in the order which he has established. When the church is walking in the order of the gospel, the Lord makes her officers peace, and her exactors righteousness. Then the promise is to "the Zion of the Holy One of Israel," that "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. 18.

## THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.



## CIRCULAR LETTERS.

*The Juniata Primitive Baptist Association, in session with the Providence Church, in Bedford Co., Pa., October 4th, 5th and 6th, 1889, to the churches and brethren composing the same, sendeth greeting in the Lord.*

DEAR BRETHREN:—Through the abounding mercy of God we are again met together in an association, as we trust, for the purpose of worshipping the true and living God; and as it is our custom to call your attention to some subject, we will name that contained in 1 John iii. 1-3, "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. And every man that hath this hope in him purifieth himself, even as he is pure." The manner of this love differs from that of natural love, as far as heaven is above earth; for this love existed in the bosom of the Father from all eternity, and reaches throughout all the ceaseless ages of a never-ending eternity; for these sons of God were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. Having their earthly standing in Adam, they fell under the condemnation of God's holy law, and became dead to all that is spiritual and good, and utterly incapable of extricating themselves from under the just condemnation of that holy law; and they would forever have perished if it had not been for that unchangeable love of God to poor, perishing sinners. This eternal love was not the least abated in the bosom of the Son of God toward his chosen people, though they were alienated from him by wicked works. But there was a period known to God from all eternity when each one should be brought to see and feel and realize their lost condition by reason of sin and transgression, and made to experience this heavenly love in the pardon of their sins. Then the poor sinner is made to realize the manner of this love, and how far it differs from that of natural love; for we love natural things for some worth or merit, or some attraction that we may see in the object we love. This natural love is changeable. It may be strong as death one day, and the next day may be perfect hatred. Not so with this heavenly love, for it forever remains the same. It knows no change. Though we do not always feel and realize it the same, the change is in us, and not in the love of God.

Now, dear brethren, being in this love, what manner of persons ought we to be? "He that saith he abideth

in him, ought himself also so to walk, even as he walked."—1 John ii. 6. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John iii. 14. Now, dear brethren, here is the test: do we truly and sincerely love the brethren, those who bear the image of Jesus, those who have been born of that incorruptible seed, by the Word of God, which liveth and abideth forever? But while we are in the flesh we will have crosses and trials to endure, for perfection does not belong to the flesh. The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that we cannot do the good that we would. But, dear brethren, the time is short. We shall soon be free from these bodies of sin, and shall bask in that sweet and heavenly love, in the bright mansions of eternal glory.

"It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." This ought to forever settle the question as to our likeness in the world of eternal glory. Some claim that we will recognize each other there as we recognize each other in this present world. But we do not so understand the Scriptures of truth; for flesh and blood cannot enter the kingdom of God. Death dissolves all our earthly relationship, so that our fathers and mothers, wives and children, are no more to us in that heavenly relationship than the saints that lived a thousand years ago, or those that may live hundreds of years after this. We will know each other as the redeemed children of God. This is enough for us to know.

"And every man that hath this hope in him purifieth himself, even as he is pure." If Christ dwells in us, then that life is pure as Christ is pure. How are we to make it manifest that we are the children of God? Only by the fruit we bear; and love is the crowning cluster of this heavenly fruit of the Spirit of Christ. So, dear brethren, let brotherly love continue, and abound more and more unto the perfect day.

E. V. WHITE, Mod.  
AHIAAAZ MEELOTT, Clerk.

### "THE EDITORIALS," FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page

### RECEIVED FOR CHURCH HISTORY.

W. W. Mayo 2, Louisa Parker 2, John L. Beck 2, Mrs. Louise Westfall 2, Wm. W. Davis 2, J. T. Howard, Jr., 2, P. Carlton 2, R. M. Fowler 2.50.—Total \$16.50.

### CHURCH HISTORY DEBT OF \$2000.

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Total .....\$ 33 60  
Total previously published... 1,564 47

Grand total to Oct. 1st.....\$1,598 07

### OBITUARY NOTICES.

I AM requested to write a notice of the death of brother **James T. Moore**, of New Castle, Ind., who died at his home in that city, Feb. 14th, 1889.

The deceased was born in Monongalia County, W. Va., July 29th, 1816. He was baptized in the fellowship of the Lebanon Church, Henry Co., Ind., in May, 1839; and amid all the changing scenes, commotions and divisions through which that church has passed during the half-century of his membership, he remained a consistent and faithful member to his death. The deceased leaves his widow and four children, with the church of his membership, and other brethren of his acquaintance, and friends, to mourn their loss in his death. We rejoice, however, in the gracious testimony that our loss is his eternal gain. We shall miss him in the solemn feasts of Zion, together with the many others who have gone before, and have entered forever the eternal home of the blessed.

WM. M. SMOOT.

OCCOQUAN, Va.

### YEARLY MEETINGS.

THE Old School Baptist Church of Schoharie, N. Y., by the will of God, will hold her yearly meeting on Wednesday and Thursday after the fourth Sunday in October (30th and 31st), at 10 o'clock a. m. each day.

Friends of our faith and order, lovers of the truth, those who desire peace and harmony in Zion, and find a willingness of heart to accept, as a prerogative of Jehovah, the doctrine of foreknowledge and absolute predestination as identical, as well as the eternal union of the Lamb and his bride, are cordially invited to meet with us. Those who come by rail will be met at Howe's Cave on Tuesday.

G. W. GUERNSEY, Clerk.

A YEARLY or two days meeting is appointed to be held with the Olive & Hurley Old School Baptist Church, of the Roxbury Association, to begin at 10 o'clock a. m. on Wednesday, Nov. 6th, 1889.

We hope to meet a goodly number of the brethren and sisters. Brethren in the ministry in general, try to think how we would appreciate a visit from you.

Those coming by rail from the east will stop at Olive Branch, and those from the west at Shokan and Brown's Station. Brethren and friends will be met at all stations on Tuesday.

A. BOGART, Clerk.

A YEARLY meeting is appointed to be held with the First Church of Roxbury, Batavia Kill, Delaware Co., N. Y., on Wednesday and Thursday, Oct. 30th and 31st, 1889, to begin at 10 o'clock a. m. each day.

WM. BALLARD, Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE,  
IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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By Elder William Gadsby, late of Manchester, England. We have republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00.

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# 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. 57.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 30, 1889.

NO. 44.

## CORRESPONDENCE.

### HOW ARE SINNERS SAVED?

WE need not take time to argue the importance of this subject, but suffice it to say that it excels all other subjects.

There are two grand divisions of sentiment relative to the subject of salvation, which are comprehended in the following propositions: That the salvation of sinners is conditional on their part, depending more or less on conditions of obedience to the commands of God. That the salvation of sinners is unconditional on their part, and does not depend upon conditions of obedience to the commands of God.

It will be observed that these propositions contradict each other, and that both cannot be true.

We will now proceed to prove that salvation is unconditional. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord will not impute sin."—Rom. iv. 6, 7. From the above we see that the imputation of righteousness and the forgiveness of sins are without works. "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. "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."—2 Tim. i. 9. "Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus iii. 5.

We have now presented the testimony of an inspired witness that salvation is by grace, and not by works. Works, we have seen, mean that which we do. Then salvation is not by works. It is not by acts of obedience done by us, but is by the grace of God, and, of course, is unconditional on our part.

Some tell us that God has done all he can or will do, and that it now remains for us to do our part; that we must turn away from sin, and turn to God, exercise faith in him, keep his commandments, and that by thus doing God will save us; and that if we do not do these things God will not save us. Another tells us that salvation is wholly by grace, and that nothing we can do can recom-

mend us to the favor of God. Thus these contradict each other, each professing to prove his proposition by the Bible. No wonder that the skeptic says, "Christianity is a fraud. It contradicts itself, therefore I cannot believe it."

Paul saith to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15. A right division then of the word of truth will enable us to reconcile all the seeming contradictions in the Bible. But it is our object only at this time to reconcile the seeming contradictions upon the subject of salvation.

The first thing we wish to notice is the condition of the sinner while in a state of nature, since we must first know what condition he is in before we can know what plan or system of salvation would be adapted to his case.

A physician, in order to be successful, must first know the nature and extent of the disease before he can know what remedy to apply. For instance, a man has small-pox, and a physician is sent for, who thinks the man has only taken cold. Accordingly he prescribes some simple remedy, which is good when given to one who has simply a cold, but is worth nothing for small-pox. So a conditional plan of salvation would reach the sinner's case if he were able to comply with the conditions. Then we will introduce God as the great Physician of souls, and Adamic sinners as his patients. When we call in the family physician we expect him to tell us what the matter is with us. And what would we think of a physician who would propose to cure us, and at the same time tell us that we cannot take his medicine?

Let us now ask God what is the matter with the sinner, and let us believe what he says, "You hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. "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. We see from this that sinners in a state of nature are dead, destitute of spiritual life. But God gives unto his people eternal life. Hence Jesus said in his prayer to the Father, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. "So then they

that are in the flesh cannot please God."—Rom. viii. 8. Let me ask, Can "they that are in the flesh" obey God's commandments? No; for that would please him. And he says that they that are in the flesh cannot please him. How absurd then it would be for us to say that we must obey him, please him, in order to get out of the flesh. Hence the salvation of the dead sinner from the state of death in trespasses and sins, to that of eternal life and eternal happiness, is unconditional on their part, depending wholly upon the grace of God. They are bad trees, and must be made good before they can bear good fruit. They are dead, and must have life before they can act. They are blind to spiritual things, and must have eyes before they can see. "For we are his workmanship, created in Christ Jesus unto good works."—Eph. ii. 10. But if we were able to perform the good works before being made new creatures, there would be no need of this new creation; and it is unreasonable to suppose that the material used is competent before creation to perform the work it was created to do. Hence in this new creation old things have passed away, and all things have become new. The sinner was dead, but now is alive; was a child of wrath, but is now a child of God. He now has a new heart; that is, new affections. He now loves God and the children of God. He now bears good fruit, which is evidence that he has been made a good tree.

We will now turn our attention to another witness, and see whether the two testify alike. God has taught us some things by his Spirit in our experience, as well as by his word. First, in his word he teaches that we are great sinners. He teaches us the same by his Spirit. He teaches in his word that we are unable to extricate ourselves from the terrible pit of sin we are in. He teaches us the same by his Spirit in our experience. I appeal to every christian to know if you cannot remember the time when you first became alarmed about your condition, and felt there was something you must do; and after doing all you could, it failed to relieve your troubled heart, and you were made to feel that if you were saved at all it must be for some other consideration, and not your good works. It is true you repented of your sins, but it was godly sorrow that produced that repentance. The Scriptures tell us that in Christ is life, and that the life is the light of

men. Hence whenever the life is imparted, the understanding is illuminated, which causes the sinner to see the guilty distance he stands from God. He is made to mourn over his sins; and when brought to an end of his own strength, Jesus is revealed to him as his Savior. He feels now that God, for Christ's sake, has forgiven his sins. He now desires to live the remainder of his days without sinning; but alas! he soon finds himself to be a dual being, or in possession of two natures, the one contrary to the other, so that he cannot do the things that he would.

We invite the attention of the reader to the seventh chapter of Romans, where we learn that the work wrought in regeneration, or in the new creation, pertains only to the inner man, in this life. Notwithstanding the work of making us new creatures is begun, yet it will not be completed until it extends to the body, or outer man. Hence the apostle says, "I delight in the law of God after the inner man; but I see another law in my members, warring against the law of my mind [inner man], and bringing me into captivity to the law of sin which is in my members," or outer man. John says, "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." He also says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." So we see that the inner man does not, cannot sin; yet the outer man can and does sin. So we see that the christian is a sinner in the sense above named; for as long as we sin we are sinners.

Thus by "rightly dividing the word of truth" we have found two classes of sinners; the one dead in trespasses and sins, and the other alive as to the inner man, but dead as to the outer man.

We now propose to show that the Scriptures teach a conditional salvation. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. iv. 16. The conditions in this text are, first, taking heed unto himself and unto the doctrine; and, second, in doing this he will save himself and his hearers. The negative of this is, that if he does not comply with these conditions he will not save himself and his hearers. "Ye see then how by works a man is justified, and not by faith only."—James ii. 24. Here we

see a justification by works; that is, by obedience to the commands of God. "The like figure whereunto baptism doth also now save us." God has commanded us to be baptized. Peter teaches that obedience to this command saves us. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter iv 18. This portion of Scripture, as well as kindred texts, is by conditionalists misapplied. They tell us that the salvation here referred to is in the future; that in the great judgment day "the righteous" will be admitted into heaven; while "the ungodly and the sinner" are the finally impenitent, who are to be punished with everlasting destruction from the presence of the Lord. But this Scripture has no allusion to such a time, as will be seen by reading the seventeenth verse of this same chapter, which says, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" We see from this that the time of this judgment had already come, and that it was confined to the house of God, and was not general to the world of mankind. The house of God is the church or kingdom of Jesus Christ. And before a kingdom can exist there must be a king, and subjects, and a law to govern them; and, of course, a law must have a penalty; and persons when judged are judged by the law they are under. If they violate that law, they will be punished according to the penalty of it. If they obey that law they will save themselves from being punished by it. Paul says, "What the law saith, it saith to them that are under the law." Thus the people of the United States are not under the laws of Great Britain. Thus while all men are under God's moral government, and are responsible to God for their conduct, yet none are under the law of Christ's kingdom, or the house of God, except they that are members of that kingdom or house. And since this is a spiritual kingdom, its subjects are also spiritual. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. i. 13. Thus we become subjects of this kingdom by the unconditional salvation. We do not have to obey the laws of a kingdom in order to become subjects; but we must be made subjects in order to obey its laws. The prophet speaking of this kingdom says, "A king shall reign in righteousness, and princes shall rule in judgment." The twelve apostles are these princes. A prince is an officer next in authority to a king. Hence Christ, the King, has delivered to these princes the law by which the subjects of this kingdom are to be judged. This judgment began when the kingdom began its existence. The gospel is the law of this kingdom, embracing every command

in the New Testament, and all the doctrine necessary for the subjects to believe. The penalty annexed to this law is chastisement. The reward and consequence of obedience to this law is fellowship with God and with one another, the comfort of the Holy Spirit to sustain us in all our trials and difficulties in this life. In a word, our happiness as christians in this world depends more or less upon conditions of obedience to the commands of Christ. This then is the conditional salvation taught in the Bible.

We will now call attention to the Scripture, "If the righteous scarcely be saved," &c. Notice, "scarcely," barely, hardly, saved. The righteous are the obedient to the laws of this kingdom. We have said that the penalty of this law is chastisement. By consulting the twelfth chapter of Hebrews we find that all the sons or subjects of this kingdom are chastened, and that none wholly escape. Therefore if they are scarcely saved, where shall the ungodly and the sinner appear? When we do that which is right we are godly. When we do that which is wrong we are unlike God, or ungodly, and, of course, are sinners. This Scripture does not tell us where such shall appear; hence we must look for the answer somewhere else. Paul says to the Hebrew brethren, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?"—Heb. ii. 2, 3. Here we see the apostle uses natural Israel as a figure of spiritual Israel. He says, "How shall we escape?" Thus he includes himself with the Hebrew saints. As natural Israel is often used in the New Testament Scriptures as a figure of spiritual Israel, we wish now to draw the analogy between them. In the first place, God chose Israel as a nation to be his peculiar people; not because of any foreseen good works in them, neither did they have to perform conditions of obedience in order to be elected; but their election was entirely unconditional on their part. Thus we read, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 16. So we see that the election of the members of Christ's body, the church, took place when there were none of them actually developed, and, of course, before they had complied with any conditions.—See Rev. xiii. 8; xvii. 8.

When Moses was sent into Egypt he was sent to deliver God's chosen people, a people who were God's by choice, yet they were Pharaoh's slaves and servants; and instead of being free agents, they were in bondage. Moses tells us that he was a type of Christ.—Deut. xviii. 15; Acts iii. 22. So when Christ was conceived of the virgin Mary, the

angel said to Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins." They were his people, because God had chosen them, and had given them to him. Yet in their natural state they were slaves to Satan, the antitype of Pharaoh. They were also the servants of sin.

Natural Israel did not have to obey the law given by Moses in order to be delivered from under Pharaoh's dominion; for this law was not given them until after they had crossed the Red Sea. So of the sinner: he does not have to obey the law given by Christ, the antitype of Moses, in order to be delivered from the power of darkness, and translated into his kingdom; but he must first pass through the antitype of the Red Sea, which is the cleansing efficacy of the blood of Christ, and have his conscience purged from dead works, to serve the living God.

Thus we have traced both the figure and the substance across the Red Sea, and have reached the place where the conditional salvation begins. In the word spoken by angels we are told that the law was ordained of angels in the hands of a mediator; that is, God gave the law to Moses through angels, and every transgression and disobedience received a just recompense of reward; that is, the penalty annexed to that law was sure to be inflicted upon the violator. Thus we see that the happiness of Israel in this life depended upon their obedience to the law. Then how shall we, the antitypical Israel, escape if we neglect to keep the commandments of Christ? We take the position that we will not escape. But what is it that we will not escape? Why, of course, the penalty annexed to the law of Christ's kingdom.

We will now call your attention to Heb. x. 26-29. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, 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?" Here we see that our punishment will be greater for disobeying the commandments of Christ, than it was for disobeying the law of Moses. But we are not told in this place what the punishment is. The thirtieth verse ends by saying, "The Lord shall judge his people," but does not tell us what the result of that judgment will be; so we must ascertain this by some other portion of God's word. See 1 Cor. xi. 31, 32: "For if we would judge ourselves, we should not be judged. But when we are

judged, we are chastened of the Lord, that we should not be condemned with the world." Thus we see that when God judges us he lays the chastening rod upon us. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes: Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psa. lxxxix. 30-33. Jesus says that the servant that knew his lord's will, and did it not, shall be beaten with many stripes. This is where the ungodly and the sinner shall appear. He shall not only be deprived of the enjoyment of religion, but shall be beaten with many stripes.

Another way in which we may fail to save ourselves is by not taking heed to the doctrine, by not studying God's word, but suffering others to lead us, and thus become lost in the broad way of error, and dead to the strait (difficult) and narrow way of truth.

Much more might be said on this subject; but as we only intended in this to lay the foundation, we will leave it with the reader to build thereon.

A. A. EDWARDS.

BROTHER A. B. BRES:—I have just read your article entitled, "Are they Christians?" If I understand you, you convey to me the idea that one to be a christian must first be quickened by the Spirit, and taught to know that Jesus is Lord, and taste of his grace, and learn that he is the one altogether lovely, and the chiefest among ten thousand, and submit himself to the ordinances of God's house, by going to the church of Christ, or the christian church (Old, Predestinarian Baptist Church), and there doing the duties of a member of that church, or "walking in all the ordinances of the Lord's house blamelessly." Am I right? If so, so far so good. Now, my brother, I do not know that we ever met in the flesh, or that we ever will meet on earth; but having a faint hope that I have passed from death in sin to life in Christ Jesus, I want to talk to you on the subject of the christian church.

What is it? Will a christian church pass judgment on a brother who is moving his family into their midst with the expressed intention of becoming one of them, before they ever see the brother or hear what he may say in his own behalf? Will a christian minister call a fellow-worker brother, with the most assuring pretensions of christian love and fellowship, grasping the hand of the brother, and then, without having any further knowledge of the brother, on the same day tell other brethren that this man he called brother was guilty of such revolting crimes that his neighbors were talking of mobbing him? Will



a christian minister, after he has told his brethren that a certain man was about to be mobbed, when the man calls upon him to know why he circulated such a report, reply that several parties told him that such was the talk? Will a christian minister refuse to give the names of his authors, when the injured brother asks for them? Will a christian minister, when insisted upon by the injured one, finally say that he only heard one woman say that the man would be mobbed, and then refuse to give the name of that one woman? When the injured one calls for a committee of his neighbors, and publishes a public meeting, and asks for a thorough investigation, and especially invites the traducer of his character to attend said meeting, and bring all the evidence he knows of, when the committee meets the accused is there, the traducer is not there, the committee being the family physician, and two reputable physicians living in an adjoining city, all high-toned, honorable gentlemen, would the tale-bearer, if he were a christian minister, have failed to be there, so that if a wrong had been done, to make proper reparation to the injured one? Will a christian church refuse its aid and comfort to the way-worn traveler who is a stranger in their midst, simply because they have heard bad things about the stranger? Will a christian church, when they see a strange preacher, who was baptized in the same faith by one who was known to be in full fellowship, and came from a church in their correspondence, by the invitation of the Moderator of their own association, and one of the leading members of its own body, look coolly on and see the strange brother drive away with his wife and six small children, without giving the hungry wife and children something to eat? After having done this, would a christian church have failed to see whether the reports were true? and when proven to be false by the accused, would a christian church still refuse to take any further notice of the brother? Is a christian church one that will disregard the eighteenth chapter of Matthew, and uphold a brother who has disregarded the said chapter? Will a christian church be so ignorant that they will disregard the laws laid down in the Bible for their government?

Now, my brother, I have known all the above things to be done by those who have worn and still wear the name Old, Predestinarian Baptist. Christ says the tree is known by the fruit it bears. It is said of christians that their fruit is unto holiness, and the end everlasting life. So I would rather see the fruit right, if the name is not quite right, than to see the fruit so bad, when the name may be right. Please answer; and if you wish, I can give the names of both preachers and churches referred to above—names you are familiar with. Much more

I have seen among the Old, Predestinarian Baptists, but will not speak of it now. It is a glorious thing, the christian church molded by the Spirit of God, where the brethren dwell together in unity, and where the fruits are tasted, and real benefits flow out to all the world, like the waves of the still and placid waters flow outward from the falling pebble until they die away on the remotest shores. Christianity says, Be forbearing, be merciful, be kind, be careful to entertain strangers, judge not, cover a matter, not to repeat it. No, my brother, I have for twenty-five years borne, and am still willing to bear; for I find many who are the children of God, and show it by their lives of chastity, temperance, faith, hope and charity, that are not Predestinarian Baptists, which might be if all Predestinarian Baptists were christians.

A PREDESTINARIAN BAPTIST.

SPENCERVILLE, Ohio, Oct. 6, 1889.

DEAR BRETHREN BEEBE:—I feel desirous of complying with the request of "A Predestinarian Baptist," although I am aware that I am limited in judgment and fallible in nature, and therefore feel to present such views of the precious order of God's house as I have, with diffidence, hoping that my correspondent will carefully and prayerfully examine them in the light of revelation, and also that all brethren everywhere will profit by the sad results of disobedience spoken of in these queries. There are so many cases so similar, and yet so different in their associated connections, that it is impossible to give a plain yes or no in answer to the statements of the case.

I cannot say how far astray a christian church may go and yet be a christian or Baptist Church. It depends upon organic structure and the continuance of disorder that is either checked in time for their salvation, or allowed to progress to their destruction.

It is not good order for any one to pass judgment without evidence; but in such a case every brother moving to other churches should carry letters of recommendation or give good evidence of their good standing at home.—See 1 Cor. xvi. 3. Paul recognizes the need, in some cases, of "letters of commendation" (2 Cor. iii. 1), and every brother should humbly submit his case to the judgment of the church until he can either secure their confidence or obtain suitable evidence from his brethren at home. A christian minister, or any other member of the church, cannot, in order, report the tales of the world against a brother until they have first been faithful in the discharge of their duty towards him. "Speaking the truth in love."—Eph. iv. 14. "Wherefore putting away lying, speak every man truth with his neighbor: for ye are members one of another."

I am sure that every brother

under the influence of the Spirit will be truthful, humble and faithful; and every appearance of deceitfulness is truly unworthy of the christian character. While christian ministers are no better in their nature than other members of the church, I can only judge it to be their imperative obligation to set better examples of christian faithfulness and order before their brethren; and if they fail to so discharge the sacred duties of their office as "ensamples of the flock," they should be held as much responsible as any other member of the church, and should be held responsible for every such departure from righteousness. While it is necessary that Baptist ministers shall "have a good report of them that are without" (1 Tim. iii. 7), I know of no rule for "calling for a committee of his neighbors, and publishing a public meeting," "for a thorough investigation." Read 1 Corinthians vi. 1-10, forbidding judgment before unbelievers. All judgment is there confined to the church; and that church or body of people who adopts any other mode of judgment is in danger of losing, if not already having lost, its standing as the church of God. I hold that evidence may be obtained from the respectable and trustworthy people of the world; but the world should not be called to sit in council. Their evidence can only be obtained through the authority and under the direction of the church. I am at a loss to know how any church of Christ can "refuse its aid and comfort," even to the erring. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10. Again, Jesus' blessed command is to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "If ye salute your brethren only, what do ye more than others? do not even the publicans so?"—Matt. v. 44, 47. Churches that claim to be totally independent of one another cannot be in fellowship one with another; and there is no real independence in churches, any more than there is in individual members of one church. In truth there is but one church of God. "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." This one body, or one church, is under but one law, or bond of brotherhood; and members of one local body are as much entitled to all the blessed privileges of any other local body as in their own—not entitled to any arbitrary or unbecoming assumption in either, but to only such blessed liberty as unites in bonds of holy union, love, peace and joy, and all the blessings of the Holy Spirit. Those blessings cannot be demanded under the laws of legislative or church rules, but

alone secured through the liberty wherewith Christ hath made us free. The eighteenth chapter of Matthew is the prime law of Zion, and no church can persistently disregard it without involving itself in the dangers of lost visibility. It is indeed a fearful thing to fall into the hands of the living God, who is the trier of the reins of men. It is often possible for all to err, and yet be the church of God; but their error must be righted under the spiritual and holy operations of God's sweet Spirit working in their hearts, or they will eventually pass away or wreck upon the shores of Babylon.

It is no wonder that many feeble ones are sorely tried, and mourn over the sad state of Zion; but such is and has always been the occasional afflictions that await the children of God. They were chosen in a furnace of affliction, that each one should be led to see that this earthly house and heavenly places here are not their final home.

In humble hope of a better state,  
A. B. BREESES.

UNION GROVE, N. Y., Oct. 4, 1889.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I have thought for a long time I would like to tell the brethren and sisters how much I delight in reading their able communications in the SIGNS OF THE TIMES. How my heart goes out in praise to the Giver of every good and perfect gift, though I often feel too unworthy to receive such great privileges and blessings as I have enjoyed in church capacity. I do feel that the Lord has blessed this locality very much, in bringing sinners to the knowledge of the truth as it is in Jesus. I think it will make one's heart rejoice to have their neighbors come and say, We have been great sinners; you know our lives; we have done many things that have been wrong. I feel that there is hope for such when they can say, I feel to hope that God for Christ's sake has forgiven me all my sins.

Six have been added to our church by baptism, and it truly seems that the Lord's promise concerning Zion is fulfilled, that he will help her, and that right early. His promises are ever sure; not one will fail. He also says that whom he loveth he scourgeth. Some feel this in one way, and some in another. All is for their good and God's glory; and when they are tried they shall come forth as gold. Then they shall see the hand of the Lord in their deliverance, and give him all the praise and glory, knowing that the Lord has delivered them as no man could. When everything looks dark and dreary, the Lord alone can deliver us from all our trials. He can make crooked things straight, and rough places smooth; and he will never leave his people helpless or hopeless; for in mercy he has redeemed them, and will lead them to fountains of

living water that shall never dry; for he will be in them a well of water springing up into everlasting life, though sometimes we may feel that we have no water to quench our thirsty soul. Then again we are made to know that the Lord will never leave nor forsake us, but will be with us in six troubles, and in the seventh will not forsake us. Sometimes we feel to say, Is any one so sorely afflicted as I am? I have felt sometimes like murmuring because my lot was so hard; and then again I have been made to say that affliction was good, to bring me near my God, and to make me learn his law, and make me say, What wilt thou have me to do? And then all I could find to do was to "stand still, and see the salvation of God."

So it has been with me in the different scenes the church has passed through. The dear Lord has been her helper, always disappointing the devices of the crafty, so that their hand could not perform their enterprise; often turning their work to a good account. Though men have meant it for evil, our God has meant it unto good. So liberty is given where bondage and death were intended; because the ways of the Lord are always equal. Under his divine guidance Zion rejoices, because her Joseph lives; and truly she can say, Mysterious are the works of the Lord, both in providence and grace; sending by whom he will, speaking by whom he will, to comfort his dear people; for all he has predestinated must come to pass, though men oppose it ever so much. Our God is greater than all, and he will make his saints rejoice with unspeakable joy, and delight in his everlasting love, as they sit together in heavenly places in Christ.

I think many of us have witnessed the goings forth of the Lord in the peace of the churches. I have felt to say that the hand of the Lord is underneath his saints. His power is able to and will accomplish his purpose. His word shall distill like the dew. None need fear what men can do; for if God be for one, who can be against that one? The love and mercy of our covenant-keeping God is manifest in the sweet fellowship of brethren and sisters, all praising God, from whom all blessings flow; who also will bring to light the hidden things of dishonesty, and cause his church to flourish and come forth in her garment of salvation.

I felt at our association like old Simeon. Mine eyes beheld God's salvation. It seemed as though there was such a oneness of feeling manifest among the brethren and sisters, and the preaching was so good and comforting, it appeared as the house of God and the very gate of heaven.

Dear brethren, I feel like penning some thoughts on the unity of brotherly love. How careful we should be to strive to keep the unity of the Spirit in the bond of peace.

If we have anything to say against a brother or sister, let us go and tell them, and thus strive to maintain brotherly love, that it may be continued according to the word of Jesus; for there is nothing so good as to see love and peace among brethren. Then each can feel his brother's sigh, and with him bear a part. O may we all desire to walk more and more in the footsteps of our dear Savior, and exalt his mercy and his loving-kindness to us, poor sinners. I feel too unworthy to commit any of my thoughts to paper, still I cannot get rid of making the attempt. By day and night it is on my mind to write for publication; still I feel very doubtful whether I can write anything that will edify the saints. Yet I feel to go on, trusting in the God of the whole earth. It seems I have seen so much of the goings forth of the goodness and mercy of our covenant-keeping Savior, I want to write to satisfy my mind, if it never appears in print.

I have thought for a few years past to examine what the Spirit of Christ teaches the Lord's people to observe; not only to try the spirits, but to walk according thereto, and not be carried away with the pride of the world, which wars against the Spirit, and brings us into condemnation and barrenness of soul, instead of rejoicing in Christ Jesus our living Lord, who commands us to take up the cross and follow him. I think the christian has a daily cross to bear, appearing sometimes so heavy that they can hardly bear up under it. I am sure they could not, except the everlasting arm were underneath them, to support and comfort in such sorrow, as the loss of a dear companion, or a child they have doted upon as a comfort in old age. Yet in all these trials and crosses we are made to see our heavenly Father's hand, dealing with us in mercy, and leading us in the way he would have us go, saying to us, "Fear not; I am with thee;" and assuring us in these afflictions that he will never leave nor forsake us. He works all things after the counsel of his own will, and all things work together for our good, as his favored and peculiar people. These light afflictions work for us a far more exceeding and eternal weight of glory, while we look not on things that are seen, which perish, but on unseen things, imperishable and eternal.

I have sometimes thought, If I am one of that number that John saw coming up through great tribulations, having washed their robes and made them white in the blood of the Lamb, what are these few trials, or years of sickness, or even death itself? for the presence of the Lord cheers the soul, as in the case of dear sister Mary Parker, and many others of his tried people. His presence, as the strong deliverer, filleth all in all.

I have been a member of the church over sixty years, and have often asked myself, What progress

have I made? I am often sinning and repenting, often brought to judgment, and complaining because of the evil that I do. The good I would, I do not. Can it be possible that such a sinful, vile creature can hope in the Lord, and be so unspeakably happy as I am, when the presence of the Lord cheers my soul, and I am favored with an ear to hear what the Spirit saith to the churches, and can listen to the proclamation of the glorious gospel of the Son of God, as the delight of my soul, and feel carried away in the spirit of my mind to say, "The Lord reigns, let the earth rejoice," and, "The Lord reigns, let the earth keep silence?" My glad heart is filled to overflowing with love to God and heaven-felt fellowship to the afflicted and poor people of my God.

May Israel's God sustain and keep his people, lead them into the truth, keep them in his fear, enable them to be followers of God as dear children, and bow in humble subjection to his holy will in all things, is the prayer of your unworthy sister in Christ, who desires to send love to the household of faith.

MARY JENKINS.

TAYLORS, Miss., Oct. 13, 1889.

DEAR BRETHREN BEEBE:—Surrounding circumstances have caused me to study and investigate the Scriptures considerably in reference to order and disorder, and recently I have felt an impression to speak through the SIGNS on that subject, by your permission. I do not wish to write in a dictating spirit, nor would I dare claim perfection for my views; but inasmuch as "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c., it behooves every saint, every church and every association to be guided alone by that unerring standard in all their transactions and deliberations. By a strict observance of the rules laid down in the inspired word only can love, unity, peace and fellowship reign and be perpetuated among the saints while sojourning in these tabernacles of clay.

If I understand the meaning of order, it means unity, harmony, concert, &c. Disorder means the reverse: it means confusion. But I believe that a church or body of churches may get into disorder and confusion, and yet be the churches of Christ, and their acts valid. If this is not true, then hundreds of Old School or Primitive Baptist Churches of the present day might as well be counted out; and as many as six of the "seven churches of Asia" might also have been counted out. There is an idea among some Baptists that if a church gets into disorder she cannot move a wheel, and that none of her acts are valid until she clears herself of all disorder. Such an idea, to my mind, is contrary to the teaching of the inspired word. If a church is a church

of Christ at all, my opinion is that it never ceases to be a church of Christ, so long as "two or three" meet together in the name of Christ, and "contend earnestly for the faith which was once delivered to the saints." But, of course, when it is seen that they are overpowered and outnumbered, and cannot rid themselves of disorder in any other way, it is best to withdraw fellowship, and "come out from among them, and be separate." But I think that in such cases great forbearance and caution ought to be exercised, "lest that which is lame be turned out of the way; but let it rather be healed." "For who art thou that judgest thy brother? or why dost thou set at naught thy brother? Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. 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."—See Rom. xiv.

This question of order and disorder affects no other class of God's people as it does preachers. For instance, if a preacher goes among strange brethren, the first question asked is, "Where are you from?" The next question is, "What association do you belong to?" The recognition of preachers in this day and time seems to hinge, not upon the doctrine they preach, nor upon their moral qualities, but altogether upon what association they belong to. Now while I enjoy and love associations, as worshiping assemblies of the true and living God, I think this is carrying the thing a little too far. Where is the law, either in the Bible or out of it, compelling a church or individual to be identified with some association, before said church or individual can be recognized as a sound Baptist, and must be set at naught as otherwise? When Paul came from Damascus to Jerusalem the disciples did not inquire what association he belonged to, nor whether he belonged to any or not, nor whether his church was in order or not; yet when he "assayed to join himself to the disciples," they were "afraid of him," and "believed not that he was a disciple." "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus. And he was with them coming in and going out at Jerusalem."—See Acts ix. Now this was all the evidence or testimony required by the apostles at Jerusalem; that was, that the Lord had appeared to him in the way, that he had spoken to him, and how Paul had preached boldly at Damascus in the name of Jesus. It seems to me to be rather an attempted improvement on the Scriptures even to require a "letter

of dismission" from one church to another. When Paul found the twelve disciples at Ephesus he did not inquire of their order or standing, except to ask, "Have ye received the Holy Ghost since ye believed?" And, "Unto what then were ye baptized?" He preached unto them Jesus. "And when they heard this, they were baptized in the name of the Lord Jesus." When Aquilla and Priscilla heard Apollos preach they did not inquire after his order or standing, neither did they ask as to what particular church or association he belonged; but they took him (that is, they received him), and "instructed him in the way of the Lord more perfectly."

On one occasion, when Jesus was here in the flesh, John said, "Master, we saw one casting out devils in thy name, and he followeth not after us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."—Mark ix. 38-40. Now I do not regard this circumstance as authorizing all the so-called religious orders of the present day, but I do regard it as a stunning rebuke to those who are so particular as to order and standing in a practical way, regardless of the gospel preached by the servants of our God; and it is intended to show us that we have no scriptural right to forbid any man preaching the gospel of Christ, simply because he is not identified with "our association," or some other association that is in correspondence with ours, or even if he belongs to a church that is not identified with an association at all. Some sound and able ministers of the New Testament are cornered off and shut out from usefulness in the cause of Christ on account of their connection with some association, or because some brother or brethren considers them in disorder. I ask, What does a consideration of disorder amount to, if there is no real proof? I contend that I have no right to judge my brother, or to "set at naught" my brother, or to fail to recognize him in the full sense, until it has been proved that his own church has preferred and sustained charges against him, and expelled him from the church. Then, and not till then, can I afford to slight him in the least. When I do so I criminate myself, and thus become a disorderly member of the church. Paul admonishes us in all his epistles to receive one another for Christ's sake, to forgive one another, and pray for each other. John tells us of some that did not receive the brethren themselves, and forbade them that would, and cast them out of the church. I am satisfied that a great many of the exclusions and nonfellowship resolutions of the present day are the result of envy, prejudice and jealousy, and originate in the flesh, and not in the Spirit.

Hence so much division and confusion among the Baptists in different portions of the country. John says, "If any man come unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed." This, I claim, is the only test of fellowship and recognition for the saints to be governed by. If we attempt to find a church that has never had trouble, disorder nor confusion, and one that has made no missteps, I think we shall have to leave this world to find it. I do believe that the Baptists are one people the world over, though they may and do differ in their understanding of some portions of the Scripture. But the great trouble is, all do not practice what they do know. I feel my own shortcomings in this particular. O how my poor heart would rejoice to know that the Baptists were united everywhere, and walking together in love, as Christ also loved us, and gave himself for us. In the language of Paul, I would say, "I say not these things to condemn you, but as my beloved sons I warn you."

I have not written as I desired, but have done the best I could. I hope I have said nothing wrong. May God's blessings rest upon us all, is my prayer for Jesus' sake. Amen.

Yours in gospel bonds,

H. J. REDD.

27 FRONT ST., OWEGO, N. Y.,  
Oct. 6, 1889.

DEAR BRETHREN BEEBE:—Having been assured repeatedly by the many contributors of the SIGNS that the story of God's love and mercy in bringing his children manifestly nigh to himself by his own precious blood, is ever new and welcome to a place in our excellent family paper, I gladly send the exercises of sister Goodrich as she wrote them to my niece, who is a member of our family at present. We feel that hers are the breathings of a contrite spirit. Her expressions tell the sad tale of woe because of indwelling sin and its fruits, and of the great grace applied in blotting out as a thick cloud her transgressions, causing her to trust and not be afraid, and to be joyful in the presence of the King in Zion. Then she can tell of the beauty of the church, the love of the brethren and sisters, and of feeling like a child at home. What rest is like this? What joy unspeakable and full of glory does the salvation of God bring! Saved by grace, which is indeed favor of the Lord. Well might the psalmist say, "Let the inhabitants of the rock sing, let them shout from the top of the mountains." For while they were yet sinners, Christ died for the ungodly. All who are inhabitants of the rock are sinners saved by the amazing grace of God; and though they are enabled by that sweet grace to rejoice with joy unspeakable and full of glory in God's love, they feel that of sinners they are chief. Be-

cause they are such, they groan, being burdened, longing to be clothed upon with their house which is from heaven. They cannot hope that the thorn will be taken from their side, but their loving Savior assures them that his grace is sufficient for them; and so it is. Each redeemed child has his bitter trials and disappointments, but all are for their good; not one too many. They shall work patience and experience.

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

Sometimes when the flesh is very weak I find trials not joyous, but grievous; and again, when the Lord increaseth my strength, or rather is my strength, I can rejoice in tribulation, and be glad that God visits me, even though it be to refine by trial. This morning I awoke heavy-hearted, and immediately I thought, There is no cause for this; and the words, "Unto you," were repeated several times in my mind. Then the complete sentence came so sweetly as to let me fall quietly asleep, "Unto you which believe, he is precious." How good it is to see those for whom such great things have been done, brave and patient, having no time for needless fretting and complaining, knowing, as all do, how unworthy they are of God's choice blessings. I greatly desire to think of the manifold mercies of the Lord to me, rather than to spend my time in sighing because of affliction.

Dear kindred, may we, as sinners saved by grace, be enabled to walk in Christ Jesus the Lord as we have received him, in meekness, love and sweet humility. I only thought to write briefly, and fear I have written disconnectedly; but I trust the brethren will deal faithfully, and not allow anything from my pen to appear that would be better unsaid. I am so fallible that I do and say many things without wisdom; but those who know me personally need not to be told this.

May the grace of our Lord Jesus Christ be with all who love the assembly of the saints.

In love, your unworthy sister,  
WATIE A. BEARD.

JUSTUS, Pa., Sept. 9, 1889.

MISS PEARL VAIL—DEAR SISTER—If one so unworthy as I am may call you sister. I hope you will pardon me for taking the liberty of writing to you. I have felt a great desire to write, but felt too unworthy; but to-day it has been constantly on my mind to write you some of the Lord's dealings with me, a poor, miserable sinner.

I was very young the first time I remember thinking of death, and of where I should go if I were to die. I would think about it very often, and at times be greatly troubled on account of my sins. Then I would read the Bible, but it was a sealed book to me. I traveled on in this way until last spring, when my

burden began to grow very heavy. The first day of June I went with my husband to covenant meeting for the first time, and, as I thought then, for the last; but it seemed the Lord ordered it otherwise. I felt as if I were standing over a great gulf, and I should surely be lost. As I was so vile and sinful, there could be no help for me. At times I would think I never would go to meeting again; and at other times I could hardly wait for the time to come to go. The next time Elder Vail came I went again. My brother told what the Lord had done for him, was received, and baptized the next day. Those two days were the darkest of my life. I felt as if I should die, and I had no desire to live. All day Sunday these words were on my mind,

"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow."

I felt as if I must find them as soon as I came home from meeting; but as my husband was sick, I had no time that night, but felt sure they were in the hymn book. I felt no better next morning, so I got the hymn book and began looking for those words. I looked through every hymn until I found them. They were in No. 751, Beebe's Collection. I read it many times, but felt no better. Something seemed to say, "You must sing it." So I went up stairs, saying many times as I went, "Lord, have mercy." I sat down and sang it through, as well as my falling tears would let me; and when I had finished singing the last verse my burden was gone, and I seemed to be standing on the other side of that great gulf, and it was closed up. I came down stairs, and how changed all things looked! I felt as if everything was praising the Lord. O, I thought, if I only knew how, I could praise him too; but I could not find words good or great enough to express my feelings. The next night I had a beautiful dream. I dreamed of standing by the water, and hearing beautiful singing, and Elder Vail led me down into the water to baptize me. But I soon awoke, and my joy was turned to sorrow, when I found it all a dream. The next day was very dark to me. I had many doubts and fears. But as I was riding along these words came to my mind, "Fear not; I am with thee." Then I felt at peace. A few days after, as I was reading in the Bible of the crucifixion of the Savior, I saw it all so plainly, and felt that he died for me. I felt very happy, and many beautiful passages of Scripture came to my mind at that time. Then I began to think of going before the church. At times I felt as if I could not wait until Elder Vail came again, and at other times I would have so many doubts and fears that I thought perhaps I had been deceived. But when the time came for meeting I went and told them something, I



hardly knew what. I was received, and next day was baptized. This was the happiest day of my life. O how good the Lord's people do look to me! for if I know anything of my heart, I do love them. I never shall forget the words of comfort your dear father spoke to me the day my brother was baptized, when I was feeling as if there were no hope for me. I still have many doubts and fears, but hope the Lord will keep me; for I know I cannot keep myself for one moment.

I do not think this worthy of a reply, but would be glad to hear from you.

Your unworthy sister, if one at all,  
MRS. G. W. GOODRICH.

PRATT MINES, Ala., Oct. 10, 1889.

DEAR BRETHREN IN THE FAITH AND PATIENCE OF JESUS CHRIST:—This week has been one of sadness, sorrow, and many thoughts with me. I went to meeting on Saturday, but returned home sad in the evening, and did not go back on Sunday. I have visited a church northeast of me before I joined the Baptists, and that church has had many pleasant meetings. Their former pastor lived at a distance, and about four years ago he told them he could not serve them any longer, and they called me. I served them one year, and on account of my own infirmities and the health of my family, I told them to call some other. They made another call, but the man did not serve them regularly, and two years ago they called me again. The second year expired on the first Saturday in September. I esteemed the whole church, and have been with them at nearly every meeting, and had brother Redd to be with us one meeting. Also, I got brother Lively, of Georgia, and brother Curry, of Kentucky, to visit among us. I did it for the welfare of all, and their visits and themselves seemed to be well appreciated. The church has moved on all this long time in peace, and the meetings have been pleasant till last May. Elder Curry was present when a preacher tried to divide the church on predestination; but he made a signal failure, and left, and has not been back since. It is the wolf that scatters the sheep. God's true ministers seek to gather the sheep, and keep them in the fold, and protect them from the ravenous wolves. We have seen their teeth and heard them howl all over this country, and the sheep are not all in a solid herd as they were a few years since.

Some twenty-five or thirty years ago the church in this country was guilty of spiritual adultery, and it extends over a large territory. I do not know the full limits of it. Some protested against it at the time, but influential, bombastic, wolf-natured preachers overruled, and got in their work of disorder. About ten or twelve years ago all began to repent, and to try to restore the churches to the primitive order.

They had a division, but since prejudice upon doctrine has come in, and evil is being hunted up. There are unpleasant irregularities being found, and much trouble and division are coming again. On last Saturday the former pastor was present at the church northeast of me, and when the time for conference came one deacon arose and stated that he did not consider the church in order to transact business any longer, and made statements concerning the order of the church that surprised me; and the only remedy for reform is to tear the church down to the ground and rebuild it. The former pastor supposed that he now was in order, with a party that could do the work to stand; but myself and a majority of the church are not convinced of that. I could not sustain either side of the question, and I proposed a cessation of meetings; but the deacon proposed to continue to meet and pray together, and take time to meditate. This was a good move, and I aimed to leave it for the church to decide among themselves. I told them I would return home. We sang a hymn, and shook hands, all in tears. I cannot describe the feelings of myself and others. I can only say that it was a solemn thing to witness and experience among a little band that has stood together so long in peace and fellowship, and all endeavoring to hold to the true principles of the doctrine of Jesus Christ. We talked a good deal in the meeting, but no prejudice was manifest. There seemed to be more tears than malice, or I would not write of it. I never before was at such a meeting, and I hope all who read this, if printed, will pray for us. I had got but a short distance from the meeting house till I learned that some of the sisters were badly hurt because I had quit them, and I promised to go back at the next meeting time. The former pastor was to preach next day (Sunday), and did so; and I hear that he aims to bring an arm or helps from his church, and that the deacon and a few others aim to set up on a new platform next third Sunday. The other deacon and some others will hold up for meditation and more advice. I have written to the deacon, and exhorted him to stick to his proposition to meet, and pray, and meditate, and try to save the church whole. I do not know what effect entreaties may have. I feel sad about it, and everything seems to be covered with a gloom. I know that God is at the helm of affairs, and that he will bring his people all off more than conquerors. Though they be cast into the den of danger, or into the hot furnace of affliction, or go deep down into the dark dungeon of despair, he will not leave them nor finally forsake them. "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. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High." This river is the pure river of water of life, clear as crystal, and proceeds out of the throne of God and the Lamb. "And 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." This great river, and the tree of life, its fruits and leaves, are all for the healing of the wounds of the chosen generation of Jesus Christ; and he knows when and how to apply them; and he has never failed to effect a cure. But we often get weary, and are unprepared at such time to obey the command, "Be still, and know that I am God."

I have not written to cast any reflection, but to give vent to my feelings, and to solicit sympathy. If I could portray that meeting and my feelings, some (if not all) would read with interest and sympathy. I close, in deep affliction of mind and heart.

P. J. POWELL.

P. S.—I should have stated that when the churches here reformed they were received into fellowship all around; and although there were some things overlooked in some churches, it is almost like being tried twice for the same offense. I omit a full history, lest I should misrepresent.

P. J. P.

BLOOMVILLE, Ohio, March 9, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I inclose a letter received a short time since from a brother in the flesh, and also, I hope, in the Spirit, which I think will be read with interest by the readers of your most valuable paper. I read it with comfort, and think it contains sound doctrine. If you think it worthy a place in your paper, please publish it, and oblige,  
REBECCA DOVE.

DELTA, Ohio.

DEAR SISTER IN CHRIST:—I will try to write you a few lines and send them with John's letter. Since I have been sick I have taken much comfort in reading the Bible and in contemplating the dealings of God with his people; and I often feel that I have been taught to know and realize the blessedness of the hope that Paul said we have as an anchor of the soul, both sure and steadfast. We find in the Scriptures many precious promises, which we sometimes fear are not meant for us; and while we look within we see so much sin and corruption that we are ready to say, Surely one so vile cannot hope to ever see the face of him who sits upon the throne of God. But while we see in ourselves no good, but all

sin, we only cling to Christ the closer; for we are taught in the Scriptures that Jesus came not to call the righteous, but sinners, to repentance. Only by his grace are we enabled to see our sins, and to hate them; therefore if we hate sin, we love holiness, without which we shall never see God. But all is in Christ. He is our righteousness, our sanctification and redemption. "If any man be in Christ, he is a new creature." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." So then we can claim all the promises, if indeed we have been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." But how often we doubt this, and fear that we are deceived in the whole matter, and that we are only poor, deluded mortals. Then our thoughts go back to the time when we had given up all hope of being saved; when we saw the justice of God in condemning us and forever casting us from his presence; and we remember the joy that filled our souls when Christ was revealed unto us as our Savior, and we were enabled by faith to receive him as such. Now we follow all along, and pick up evidence after evidence of God's dealings with us, until we are enabled once more to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast. Now we are ready to say, "The Lord is my Shepherd, I shall not want." Surely he has carried us all the days of old. "He has put a new song in my mouth, even praise to his name." Now we feel we can claim all the promises, through faith in Christ. What precious promises they are! Jesus, in speaking of his sheep, says, "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Now, my dear sister, do we believe him? If we do, let us not fear; for surely all his chosen are or will be saved with an everlasting salvation. Let us trust in the Lord forever. Amen. Pray for poor me.

A. F. DOVE.

#### CHANGE OF RESIDENCE.

ST. JOSEPH, Mo., Oct. 21, 1889.

G. BEEBE'S SONS—DEAR SIRS:—Please publish in the SIGNS OF THE TIMES that my place of residence and post-office address is changed from N. W. corner of 11th and Powell Streets, St. Joseph, Mo., to No. 1028 Sylvania Street, St. Joseph, Mo., and that I wish all my correspondents to address me according to the latter directions, and that I invite the brethren and sisters in the faith of our Lord Jesus, who may travel through or stop over in this city, to call on me at the latter named place.

R. M. THOMAS.

# EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 30, 1889.

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.

## REJOICING IN HEAVINESS.

"WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."—1 Peter i. 6.

Among the peculiarities which identify the followers of Jesus in their sojourn in this earthly house of their pilgrimage, nothing is more clearly manifest to their own comprehension than the fact that their seasons of joy and of sorrow are not dependent upon the circumstances by which they are surrounded. In the midst of temporal prosperity they may be oppressed with a sense of utter wretchedness and poverty; and again, when in the midst of worldly distresses and adversity, they may be filled with joyful emotions. Not only is this peculiarity unaccountable to their companions in this world, but it is equally a mystery to their own natural reason. No efforts of the carnal mind can ever comprehend this fact. It is so effectually hidden by the will of God that it will always be as wonderful to those who behold it as it was when in the desert the angel of the Lord appeared unto Moses in the bush that burned with fire, and the bush was not consumed. In that type was revealed the purpose of God in choosing his people in the furnace of affliction. As the presence of the Lord was attested by the preservation of the bush in the midst of the fire, so the trials of the subjects of salvation afford unquestionable testimony that they are saved by the angel of his presence. Thus every sorrow and distress which is suffered by them is made to bear witness in giving them assurance that they are the special objects of that infinite and eternal love of God by which they were ordained unto salvation from sin through the grace that is in Christ Jesus.

"Wherein ye greatly rejoice." This expression refers to that "lively hope" which is mentioned in the preceding context. That hope is not like any mere natural expectation of the fulfillment of an earthly desire. No hope for temporal things can be called a lively hope in the sense in which the apostle here uses that expression. The desire and its object must both be subject to death if earthly things are hoped for. Since the ground was cursed for the sake of man "the fashion of this world passeth away." This is the seal of death which God has set upon all that pertains to time. The "lively hope" of Christ, which is the abiding witness within every saint, embraces the eternal promise of God,

that cannot lie; and therefore 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. This hope is not of the earth, and consequently neither in its anticipation nor in its object is it subject to the power of death. Such is indeed "a lively hope." The rejoicing which it inspires is not affected by the transitory afflictions and trials of this world. The rejoicing of the saints in this hope is heavenly in its character, and its greatness does not consist in the transient excitement of natural exultation. It is the divine power of living faith which constitutes the greatness of that rejoicing which is in Christ Jesus, and not in self-confidence. Not even their conflicts and tribulations can prevent their rejoicing greatly in the everlasting consolation of this living and abiding hope. If they were dependent upon their own strength for this rejoicing, they would never know anything of joy. It is only when they look not at the things which are seen, but at the things which are not seen, that they can thus "greatly rejoice" in the fact that their trials are temporal and but for a moment, while their hope is centered upon the unchanging realities of eternal blessedness in Christ Jesus. When the joy of Jesus remains in his saints in its living power, making their joy full, then they do indeed "greatly rejoice." Experimentally they realize this rejoicing in those seasons when in themselves they are most oppressed with conscious destitution and weakness.

"Though now for a season." Perhaps the saints are more inclined to forget the limitation of their sorrows by the love of God than they are apt to be conscious of. Indeed, it is seldom that we consider the wonderful mercy manifest in giving us the brief measure of time in which to endure "our light affliction." The severest experience appointed to any saint "is but for a moment." The suffering which has been endured is past—we have not to bear that again; whatever remains to be encountered has not yet come upon us. It is but for a moment that the most painful affliction must be borne. Even though our whole time in this world may be passed in the endurance of affliction, every moment is quickly past, and each succeeding wave of tribulation leaves still the remaining portion less. Thus time itself is among the things which "work together for good to them that love God, to them who are the called according to his purpose." Our griefs and pains are borne away upon the fleeting wings of the passing moment, while there is no measure for that "far more exceeding and eternal weight of glory," which is wrought for us by these evanescent sufferings. When passing through the deep waters of affliction it is a strong consolation to know that it is

"but for a moment." In our impatience and fretfulness the moments of our tribulation seem to linger, and it has been well said that

"The wisest of us all, when woe Darkens our pathway here below, Are childish to the last degree, And think what is must always be."

The result of all our affliction is declared to be for our profit. It is not that we are to receive that profit in the presence of God in the heaven of ultimate glory. The finished work of our victorious Redeemer has secured for every one of his saints all the glory of his throne with the eternal Father. Nothing can be added to the infinity of that perfect bliss. It is in their present experience that they receive the result of that measure of affliction which they are personally called to endure. The same inconceivable love of God by which they were chosen in Christ unto salvation from sin is displayed in giving them "in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29. If we could feel this truth when crushed beneath the weight of accumulated sorrows, it would bring strength to make us "greatly rejoice" in such confirmation of our hope in the salvation which is of God in Christ Jesus. The little season of tribulation would then be welcomed as the testimony of God in our individual experience in confirmation of that hope wherein we greatly rejoice. When by faith this assurance is revealed in the saints, the remembrance of their affliction seems inestimably precious to them. Their very darkness glows with the light of divine assurance, so that the season of heaviness is an everlasting pillar in their memory of the way in which the Lord has led them to a strong city of habitation. While they may at times doubt their brighter manifestations of the favor of God, they recall their endurance of deep and sore affliction, without a question of its reality, as "a more sure word of prophecy." In this way the promise of the Lord is fulfilled by making darkness shine as precious light in the leading of his spiritual Israel. They must feel this darkness in order to enjoy the heavenly comfort of the light of assurance which is therein written by the love of God. It is the hand of our God which leads his people in the darkness of midnight as well as when they rejoice in the light of noonday. He forms the light, and creates darkness. He uses both for the good of his chosen people.

"If need be." This cannot signify that necessity controls the eternal purpose of our God in choosing his people in the furnace of affliction. In his sovereignty and omnipotence nothing superior to the eternal counsel of his own will can limit his appointment of all creatures and all the circumstances which must ever surround them. Even the choice of his saints in Christ Jesus does not result from any difference between them and other sinners in themselves

considered. It is expressly declared to be "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." This sovereignty of God in his electing love is not like anything in the natural world. To all creature sovereignty there is necessarily somewhere a limitation. Not so with him who works "all things after the counsel of his own will." No higher law restrains that will. It is the perfect standard of righteousness. He is no less infinitely holy in the dreadful visitation of divine wrath upon those angels whom "he hath reserved in everlasting chains under darkness unto the judgment of the great day," than in the revelation of his love in saving his people from their sins. No "need be" can govern or limit the will of the Almighty God. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places."—Psa. cxxxv. 6.

This "need be" applies to the temporal experience of the "afflicted and poor people" of his choice, in their fellowship of the sufferings of their Redeemer. They cannot follow him in any other path but that which he himself has led. There is manifestly a "need be" for their endurance of tribulation in the world. Of necessity they must be subjected to suffering with him. It was not to unbelieving people that Paul was talking when he was "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. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. Those who hunger and thirst after righteousness can only find the entrance into that kingdom of God through the endurance of much tribulation. Here is the "need be" for every affliction which is endured by them. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29. "It is a faithful saying, For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful: he cannot deny himself."—2 Tim. ii. 11-13. From these portions of Scripture it is clearly manifest that the "need be" for the temporary suffering of heaviness by the saints is the provision of grace whereby they enter into experimental fellowship with their Lord in his affliction. In this necessity they are brought into such consolation of the gospel of Christ as they could never enjoy without following in his pathway and drinking of the cup of bitter sorrows, whose dregs were drained by the suffering Captain of our salvation.

"Ye are in heaviness through manifold temptations." It should be ob-

served that the saints are not simply required to experience these "manifold temptations;" they must be "in heaviness" through them. If they might have such strength as to endure the temptations triumphantly in the assurance that they were thereby following Jesus, the "need be" of our text would not be therein fulfilled. Not even the inspired apostles were exempt from this experience of the heaviness which comes through the manifold temptations which all followers of Christ must needs endure. They were "As sorrowful, yet alway rejoicing." Often the sorrowful ones look forward to a time when they expect to attain such strength as to be able to meet the trials of the way without feeling their terrible heaviness. If they could do this, the trial would not be profitable to them. It must produce the heaviness in order that they may be partakers in the rejoicing.

The "manifold temptations" are not necessarily those inclinations to sinful action which are sometimes presented to tempt the saints. The meaning of the word as here used is whatever form of trial they are called to encounter. Whether it be persecution, or destitution, or pain, all that tries the faith of the disciple is included in these "manifold temptations" which are needful for their growth in grace and in the knowledge of our Lord and Savior Jesus Christ. When this truth is recognized by them their "manifold temptations" but serve to increase their occasion for greatly rejoicing.

### CORRESPONDING LETTERS.

*The Juniata Old School Baptist Association, convened with the Providence Church, Bedford Co., Pa., October 4th, 5th and 6th, 1889, to the associations with whom she corresponds, sends greeting in the Lord.*

In the providence of our God we are again met in an associational capacity. Our correspondence from sister associations is small, yet our association is one of great interest to us in our lonely condition. The preaching has been clear and sound, and that poor, lost sinners of Adam's race are the ones for whom Jesus died, and not eternal spirits. Now, dear brethren, may we ever be willing to be little children, sitting at Jesus' feet, and learning of him. Dear brethren, we greatly desire a continuation of your correspondence.

Our next association is appointed to be held with the Sidling Hill Church, Fulton Co., Pa., to commence on Friday before the first Sunday in October, 1890, where we hope again to meet your messengers; and may the blessings of God be with us all. Amen.

E. V. WHITE, Mod.

AHIAMAAZ MELLOTT, Clerk.

### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

### OBITUARY NOTICES.

My father, **Elder E. W. Earle**, died on the 6th day of March, 1877, at my house, in the seventy-eighth year of his age.

He died as he had lived, in the blessed hope of immortality beyond the grave, prepared before the foundation of the world for all God's people. I send you some of his writings, written on the fly-leaf of his Testament only a short time before his death, requesting you to publish them in the SIGNS.

BEN. P. EARLE.

DAWSON, Ky., Oct. 17, 1889.

"E. W. EARLE'S book. In the year of our Lord 1800, on the 4th day of February, I was born, in Greenville District, S. C. My father moved to Kentucky, and I joined the Regular Baptist Church in Caldwell County at the age of fourteen years. I have been a member of the Regular Baptist Church sixty-three years, fifty-four years of which time I have been in much weakness trying to preach the gospel of the grace of our God. I have preached in eight states, where I have met with many precious brethren and sisters that I hope knew and loved the truth. I have been in the division of two associations. We had a hard conflict with those who taught the doctrine of the Judaizing preachers, that men must do something or they could not be saved; but after the separation we enjoyed union and peace. They said many things against me because of my opposition to their doctrine. I have fought my fight, and the time of my departure is near at hand. I have a good hope through grace that there is a rest prepared for me with all the redeemed, and that I shall see Jesus, and be like him. Written in the seventy-seventh year of my age."

E. W. EARLE.

DIED—At his home in Cass Co., Ill., Aug. 30th, 1882, **Elijah Watkins**. Brother Watkins was born in Hart Co., Ky., July 22d, 1797.

ALSO,

His wife, **Lydia A. Watkins**, died Oct. 6th, 1889. She was born May 5th, 1802.

Brother and sister Watkins were married April 29th, 1816. Sister Watkins received a hope in 1822, and brother Watkins about two years later. They went before the Primitive Baptist Church in Hart Co., Ky., and were received. They moved to Wayne Co., Ill., and put their letters in a church of the same faith in that county. In 1834 they moved to Menard Co., Ill., and joined the Little Flock Church of Primitive Baptists by letter, living in that church until their death. They were faithful members, ever ready to contend for the faith once delivered to the saints, having no fellowship for the unfruitful works of darkness, and always filling their seats when health would permit. Brother Watkins served the church as Deacon for a number of years. They had born to them fifteen children, nine sons and six daughters, five of whom survive, three sons and two daughters.

The funeral of brother Watkins was deferred until after the death of sister Watkins. Elder G. W. Murray preached their funeral on the second Sunday in October, 1889, to a large and attentive congregation, using John xiv. 1-6.

S. HUGHETT.

ATTERBERRY, Ill., Oct. 16, 1889.

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(ESTABLISHED 1832.)

DEVOTED TO THE

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IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

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NO. 45.

## CORRESPONDENCE.

HALLVILLE, Texas.

DEAR BRETHREN BEEBE:—I have two letters that I received from my cousin in Arkansas. I will send them to you. Do as you wish with them and all will be right.

W. H. SHADDOCK.

DALARK, Ark., June 28, 1889.

W. H. SHADDOCK—DEAR COUSIN:—I never received your letter of May 5th until last Saturday, it being sent to Holly Springs, while I live about twenty-five miles from there. I was truly glad to get your letter, and have thought many times of writing to you since I heard that you had joined the church. I will be glad to receive a letter from you at any time, for I love to read of the joys and sorrows of the dear people of God. But I am often in such a downcast mood that I feel very little like writing or talking to any one on spiritual subjects, so that you will probably find me a poor and uninteresting correspondent. You strike a responsive chord in my breast when you say that you fear that you are not entitled to the name of a Primitive Baptist. I find so much evil in myself to contend with that I am often cast into doubts and fears, lest I am professing to be what I am not. True, the brethren manifest that they have a great deal of confidence in me, and I have too much confidence in them to believe that they would deceive me; but then they do not know me as I know myself. They cannot know, nay, I cannot tell them, of the terrible temptations and evil thoughts that encompass my mind by day and by night. They only know me as they see me outwardly, and derive their confidence from my public actions and speeches, never seeming to believe that under a bad enough outside there is a still worse heart. Often I feel little or no desire to read my Bible; and instead of the praise of the great and glorious God, whom I profess to love, being uppermost in my mind, I am wholly engrossed in my worldly business, studying how to make money, or increase my worldly substance; or I am indulging the carnal disposition, and my thoughts are running riot in things that pertain alone to the fleshly lusts; or if my mind should turn to things pertaining to the church and God's people, it is far too often in remembrance of some occasion when I have been permitted to enjoy liberty in preaching the word; and in-

stead of feeling thankful for the blessing, I am inclined to feel boastful, and disposed to take some part of the honor to myself. O if I were to be saved or lost according to my deeds, how hopeless would the case be with me. But while doubts and fears thus take possession of my soul, I take some little encouragement; for if there had been no work of the Spirit of God within me, would I feel troubled because of my carelessness, carnality and boastful disposition? These are the things that the Adamic nature delights in; and were there no other spirit within us but that of father Adam, we would go on enjoying the things of this life, without knowing the way of peace, or having the fear of God before our face. What is it in us that makes us hate lying, theft and adultery, but the Spirit of him that said, "Thou shalt not bear false witness," "Thou shalt not steal," "Thou shalt not commit adultery?" Then I can truly say with the apostle that "In me, that is, in my flesh, dwells no good thing," and that "when I would do good, evil is present with me." Then when we do that which is right, it is not of any free volition of our own, but it is because God works in us both to will and to do of his good pleasure. But when we do read, why is our understanding so dull? Because the carnal mind cannot understand the things of the Spirit; for they are foolishness to the natural man; neither can he know them, for they are spiritually discerned. And we often read with our carnal understanding, instead of with the mind of the Spirit. But when blessed and highly favored of God to be in the Spirit (and that is on the Lord's day), then wherever we turn there a blessing we find. So we are made to depend on the Lord in all things. And when we can truly realize this, together with our unworthiness, our little hope, which was only sufficient to keep us from despair, rises into a blessed assurance, and we feel a reconciliation that surpasses all earthly things. And indeed that reconciliation is not earthly, but is the bestowal of God; for "God was in Christ, reconciling the world unto himself." But Arminians preach that we are to reconcile God.

God, working all things after the counsel of his own will, writes his law in the hearts of his people; and the first precept of that law written in our hearts convinces us that we are sinners. We at first hope to

effect some change by which we will cease to be sinners and become righteous; but we are more and more convinced of our sinful condition, until all hope of improving our own condition is fled, and we feel in a lost and undone condition, without God and without hope in the world. The "Reverend Doctors" of our day are continually describing the condition of the sin-sick soul, and prescribing their remedies, which are always something for the creature to do; but the poor sinner that has tried all their vain experiments knows they will do no more good than did the vain and multitudinous offerings of Balaam when he tried to obtain for Balak a curse against Israel. We can depend alone on the mercies of a just and holy God; and that because of the choice of his people in Christ before the world began, and his having predestinated them unto the adoption of children by Jesus Christ unto himself; for he is God, and changes not. The apostle further tells us that all spiritual blessings are bestowed upon us, according as he has chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love. Then how comforting to the child of grace is the heaven-taught but world-hated doctrine of election and predestination; for he knows that it is upon this that his sins are pardoned and that he receives every grace. "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

I am glad that you are blessed with church privileges; and though your number be small, a poor and afflicted people, the laughing and gazing stock of the world, these are true marks of the church of God, the ground and pillar of the truth. I would be glad to meet with you, according to your request, but it is entirely out of my power to do so at present. I am a very poor man, with a large family to support (ten in family). I have a school to commence on the 8th day of July, that will detain me until the 16th of August (thirty days). Besides, there is a district meeting to be held with our church (Chapel Hill) at the same time of your meeting. But I contemplate a trip to the Indian Territory some time after the middle of August, and under the blessing of God I may get around to your

country also. I am sorry that you have concluded that I am a "big preacher," for should I be enabled to come you will find yourself disappointed. You must make allowance for Rufus Seale's opinion of me, as he is a special friend. It is by the grace of God I am what I am. Your affectionate cousin and brother in Christ, I hope,

THOMAS PETERSON, JR.

PINE GROVE, Ark., Aug. 19, 1889.

W. H. SHADDOCK—DEAR COUSIN AND BROTHER:—Your highly appreciated letter of the 3d inst. was received a little more than a week ago; and I should have answered it before now, but have been away from home ever since I received it, and have been very busy. I hope that I feel grateful when some of God's dear children so remember me as to write to me, and especially when they deal in those things which I by experience am a partaker of. I do not know that I am entitled to a hope based upon the grace of God, but I do know that I have drank freely from the fountain of tribulation. I have traveled, and do travel, the dark and thorny path of which you speak, but learn, as you have, that tribulation is a part of the inheritance of God's people. I am sometimes encouraged to hope that it is because I am numbered with them that I partake so freely of tribulation; and, indeed, all the sorrows of God's people are turned into blessings; for tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. And as did our Savior, so do we, learn obedience by the things that we suffer. David says, "Before I was afflicted I went astray; but now have I kept thy word." But for the correcting influence of our troubles which come upon us as the chastening rod of our loving Father, we would wander far from the pathway of righteousness; but our Father loves his children too well to suffer them to stray beyond the reach of sovereign mercy; therefore he visits their transgressions with the rod, and their iniquities with stripes; yet his loving-kindness he will not utterly take away, nor suffer his faithfulness to fail. We are all wayward children, and disposed to turn from the right way; therefore every one he loveth he chasteneth. None are without chastisement. If ye be without chastisement, then are ye not sons, but bastards. All these things, when

viewed in the light of divine grace, tend to encourage our hope—that hope which is the gift of God, and is supported by his love and care, and therefore is unfailing. It is an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither the Forerunner has for us entered. Our hope may wane and grow, or it may at times appear so small that we are tempted to throw it by, and cease to claim it, and try to convince ourselves that it is a creature of the imagination; and again it may appear sufficient if we were called to die. But with all its variations it is sufficient to hold us securely unto that heavenly inheritance that is treasured up in Jesus for us; for it is Christ in us the hope of immortal glory, and abideth forever. The world often derides God's dear little ones because of their hope and the evidences of it. I once heard a minister tell his congregation that if he could get nothing better than a hope, he would not have that; there was no assurance in hope; that the basest sinner in the world could have a hope of heavenly felicity; that if he did not know he was going to heaven, he would have no confidence in his religion. Now I believe this was done to tempt and try some of the Lord's little ones; and I was a young professor, and not much acquainted with the Scriptures.

O how doubtful and fearful it did cause me to be! for I did not, nay, I could not, know. I could only hope. But how different it sounds when you say, "I live by hope; and if it were not for the hope of eternal redemption, I could not live in this gainsaying and aristocratic world." Therein you strike a responsive chord in the breast of every child of grace. Again, worldly professors and the devil all tell us that the feelings of deep distress on account of sin, and of joy for the hope of salvation in Christ from sin, is the work of an overstrained imagination, or of a diseased condition of the affections. But it is because they have never been thus tried in the furnace of affliction, nor experienced the joy of the love of God shed abroad in the heart. It is certainly an evidence of that humility that belongs alone to the family of Christ, to feel weak and ignorant, and yet be able to speak with the wisdom that God giveth. We of ourselves know nothing of spiritual things; and feeling our weakness and inability to pry into spiritual things, we conclude that we know nothing as we should, and sometimes are even inclined to go to the church with a confession of our ignorance, and ask the brethren to exclude us, because we are so far behind in point of wisdom and understanding that we feel unfit to be members with the lovely little flock of Christ. But, dear cousin, we should remember that it is good for us to feel so; for let him that thinketh he knoweth anything, think

this yet again, that he knoweth nothing as yet as he ought to know. O may God give us then to feel our ignorance. The Pharisees, like worldly professors in our day, did not believe they were ignorant or blind, as is evidenced by their question to the Savior, "Are we blind also?" He answered, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." What reason for thankfulness in those who feel ignorant and blind; your experience places you in company with him who was a man after God's own heart, David, who said, "Such knowledge is too high for me: I cannot attain to it." Then a felt sense of our lack of wisdom brings us to depend on God's mercy; even as James says, "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not." Could we truly ask of God that of which we felt no lack? I think not.

What a great mercy then to be made to feel our ignorance; and how full of promise, too; for he that humbleth himself shall be exalted. But O what is the condition of him that thinks he is wise, and can teach spiritual wisdom to his fellow-man? Better is a fool, than he that is wise in his own conceit. These things often cause us to grieve and mourn. But Solomon, the wise man, comes in with a little consolation on this point, by telling us, "Better is the house of mourning than the house of joy." The Savior says, "Blessed are they that mourn; for they shall be comforted." Come, then, let us return unto our God; for he hath torn, and he will heal us: he hath broken, and he will bind us up. Do you feel to pass under clouds of darkness, and through storms of tribulation? It is the Lord's work. He rideth upon the storm in our help, and clouds are the dust of his feet. Behold, this is the Lord's work, and it is marvelous in our eyes.

I hope you will not conclude that I will tire of reading after one that tells of the riches of God's grace, as I think you do. I had hoped to pay you a visit soon, but do not now see the way open. If God shall open up a way, I will try to come, but cannot now tell when. I would be glad indeed to receive a letter from brother Jones, or any other of God's dear people that feel like writing to such a poor, unworthy worm as I am.

Now, my dear cousin, you want my consent to send my letter to the SIGNS OF THE TIMES. I have never written anything for publication, nor have I ever considered anything that I could write worthy of publishing. I felt by that letter as I do by this, that it is hardly worth sending to a single correspondent, much less to go before the public. I do not remember now what I wrote; and though I have not desired to obtain notoriety by going into print, I will submit the matter to your judgment, and to that of the brethren Beebe, if

you choose to send it. I hope that God may bless you and yours. Remember me at the throne of grace.

I remain your humble brother, I hope,

THOMAS PETERSON, JR.

CLEVELAND, Tenn., Oct. 18, 1889.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—I have just received such a good letter from Elder F. M. Casey, of Adairsville, Ga., that I would like it published in the SIGNS OF THE TIMES, that others may read it. I had the pleasure of hearing the brother preach three sermons when he visited me the first of September last. I enjoyed his preaching, the first of the kind I had heard for a long time.

Yours in hope,

W. R. STITH.

ADAIRSVILLE, Ga., Oct., 1889.

W. R. STITH—DEAR FRIEND AND (I TRUST) BROTHER IN CHRIST:—I have neglected to write you. The cause has been fear. I often fear to speak or write, for I feel that it is far better to keep silent than to speak or write wrong things. Then if I could speak and write of right things, things that would comfort, edify and encourage fellow-pilgrims in this vale of sorrow, I would love to do so. How often do I feel the need of comfort, and think, Can there be any words that are truthful and righteous, that can be spoken or applied to me, that will give comfort to my fainting heart? Why am I cast down? What am I doing? How am I living? Am I living all the time after the flesh? Am I dead, or am I living? One thing I know, that is, I am living in the flesh. The five senses of nature are somewhat active, and by them I know that I am living in the flesh. But have I been crucified with Christ, and yet live? Does Christ live in me? Is my body dead because of sin? Is the spirit alive because of righteousness? If so, why am I so carnal? Why do I live so much after the flesh? Or do I know that I have ever been quickened by the Spirit? Have I been born again, and made a new creature in Christ? If so, why do I not live Christ-like? Ah, here is the mystery. "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." "So then with the mind I myself serve the law of God, but with the flesh the law of sin." Were it not for such comfortable words as these, would we not despair? We are well acquainted with this law of sin which is in our members, for it is with that law that we have to contend daily. Yes, we see its power in all our members—the lust of the eye, the lust of the flesh. O how lustful is the eye! It never can be satisfied in beholding the beauties of this world; neither can the lust of the flesh. It never says, Enough. The pride of life seems to embrace

all, seeing, hearing, smelling, tasting and feeling. But the law of the mind, that is, the new mind, the new man, the new creature, Christ in his people, the life of Christ, the Spirit of Christ, eternal life, which he gives us in the new birth, serves the law of God. So then the natural or carnal mind is the earthly man, created in Adam, and born of the flesh; and the new mind is the heavenly man, created in Christ Jesus unto good works. "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Then the spirit lusteth against the flesh, and the flesh against the spirit; and these are contrary the one to the other. This is the cause of the great warfare. When we remember that the one is every way in opposition to the other, ought we not to crucify the flesh and the affections thereof, and live after the new man, or mind, which is created in righteousness and true holiness, after the image of him who has created him? Paul said, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." I have often thought of this conforming work, which is evidently the work of the Spirit; for it is impossible for the flesh to conform to the image of Jesus; for "His visage was so marred more than any man."—See Isa. lii. 14. Hence this work of being conformed to the image of Jesus is the work of the predestination of God, and is a great cross and trial to the flesh. So if men were free to carry out their wills and ways they would all be wrong. When we can see and realize that the predestination of God is for our good, we rejoice in it, notwithstanding it is to the destruction or crucifixion of the flesh. Hence it is a needs be that offenses come. They must and did come upon Jesus, the head of his church, which is his body, the fullness of him that filleth all in all. If we are under that work of conformity to the image of Jesus, it is a glorious work, and will end in the full likeness of Jesus in heaven. But O how we find ourselves striving against this work! Even Jesus himself cried out and said, "If it be possible, let this cup pass. Nevertheless not my will, but thine, be done." See how completely here he represents his people in all their infirmities; yea, as it is said of him, "Himself took our infirmities, and bear our sicknesses."—Matt. viii. 17. Remember that all the life Jesus lived on the earth was conformable to his people, obedient unto death. Then this is the life of his people on the earth, conformable to his death, filling up that which is behind of the afflictions of the body of Christ. How could he suffer for us, and with us, otherwise than on the principle of unity, or oneness? "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." Was he not their brother? He was the Son of God. They are the sons and daughters of the Lord Almighty. Again he saith, "A garden inclosed is my sister, my spouse, a fountain sealed, a spring shut up." The unity is so perfect that when one member suffers, he suffers with them; for "in all their affliction he was afflicted." This is the cause of our suffering on earth for our sins. We know that we are sinners, for we suffer for sin; yea, we suffer with Christ; for without him we cannot suffer in mind, in the new man, for sin. Neither can we reign without him in glory. This makes us heirs of God, and joint heirs with the Lord Jesus Christ; joint heirs with him first in suffering in the flesh, and then to reign with him in glory. He was the chosen of the Father, and sent into this world to suffer and to die for and with his people; and his people, of every nation, kindred and tongue, were chosen in him, and blessed in him, that they should be holy and without blame before him in love. Then in Jesus they are all fair. There is no spot nor blemish in them. "Who shall lay anything to the charge of God's elect? It is God that justifieth." O that we could glorify God as we ought, and as I hope we desire, in our bodies and spirits, which are God's.

F. M. CASEY.

MONTGOMERY, Ala., Oct. 22, 1889.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST—If a poor sinner like I feel myself to be should be allowed to claim such near relationship as brother; but if I am what I profess to be, a child of God, surely the tie that binds us together is much stronger and more lasting than all earthly relationships; for it is spiritual and eternal, abiding forever. It is that relationship that has, does and shall exist forever. It is that life that was given us in our Lord Jesus Christ before the world was, and is now being made manifest to the heirs of promise in the dispensation of the fullness of times, and cannot be brought in before the time appointed of the Father, who works all things after the counsel of his own will, and has all power in heaven and earth. Therefore we should be quiet, and wait the manifestations of all that our God has appointed for us. For we hear the prophet Isaiah declaring the word of the Lord, saying, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not make haste." I think the poet must have had a clear view of this sure repose of the saints when he composed that good old hymn,

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

There is a rest that remaineth to every child of God, when that Rock, which is Christ Jesus, is revealed to them. It is a glorious rest provided, and given to all the children of God; and they are commanded by the Captain of their salvation to come unto him, when weary and heavy laden, while in this pilgrim state in the earth, amidst all their trials and temptations here in this time life, and he will give them rest. Yes, we must take all our cares and troubles to him, for he careth for us, if we be his. He is the panacea for all the troubles, sorrows and distresses that we are subject to while sojourning in this wilderness; and we are told that when he giveth quietness, what can give trouble? I will not forget the fact that the Captain also commands those who have this given rest to take his yoke upon them; yes, go tell the church what the Lord has done for them, and be obedient to every ordinance of his church, that he has established upon the earth. Take up the cross and follow him in being baptized, and then in the observance of all the laws of his kingdom; for in so doing we shall find rest. I am persuaded that there is no other way for one of these little ones to find rest. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Notice, we must learn of him, who of God is made unto us wisdom, righteousness, sanctification and redemption. You see that in learning of him we get that wisdom that cometh down from the Father of lights. It is that wisdom which is above the reach of this world; with all its power to communicate, the world cannot teach it; for the Scriptures emphatically declare that the world by wisdom knows not God. He is only known by revelation of Jesus Christ. The school of Christ is the one that these little ones take their lessons in, and receive all the knowledge they have of spiritual things from him who is our Counsellor, Teacher, Priest and King. He is all and in all to his people. If any of his children lack wisdom, let them ask of God, who giveth liberally, and upbraideth not.

I did not intend to write a communication when I took my pen in hand a while ago; but I have kept on thus far, following the drift of my mind. It was my intention only to send you my remittance for the SIGNS, and to order the Church History and more hymn books for our church, a list of which I herewith inclose. I have been undergoing this year, since February, some experiences I am convinced that man never gets in any other way. On Feb. 17th last our church in conference agreed to make an effort to build a house of worship, and appointed a committee on building, with power to purchase a suitable lot in the city, and to build such a house as they thought in their judgment we could build by raising the money. We were poor

financially, and had to raise money by subscription, from any person that felt willing to contribute to us for that purpose. I was one of that committee; and as my list will show, I have not neglected my duty. I have given it my prayerful and thoughtful attention. I have approached nearly all shades of religionists, besides many of no pretensions whatever to any religion, and have met with a general response in a small way from a great number, sufficient to justify us in building a good, comfortable church house, which is now completed, except seats and painting. We have bought chairs enough for the present, till we can have our seats completed. I fear I am wearying your patience with this letter, but I feel like telling of some things I learned. I found among all classes of religionists of the world that they were ignorant of what Primitive Baptists (or Hard Shells, as they call us down here) are; and I found some that thought we ought not to have any meeting house, and were honest enough to tell me so. Then I found not a few who gave us help in memory, they said, of some near relative, father, mother, or grandfather, or aunt, in whom they had the utmost confidence in their salvation, and some would say they were the best people in the world, though they were connected with some of the popular denominations of the world. The reference to these departed saints often would bring tears to their eyes. I found that most all who gave any expression thought the faith would do to die by, but was very unpopular to live by, with the world. The clergy of this city have not given us any helping hand, but rather gave their influence against us here. The pastor of a Missionary Baptist Church said he would give us fifty dollars, upon conditions that we, when we got in our new house, would have Sunday School, and take missionary collections. I told that fox that we did not want any of his money, if we had to sell out to get it, and that we would sooner pitch a tent upon the commons; that they did not have money enough to purchase any of the liberties of the free-born sons of Christ. Yes, if Christ therefore shall make you free, you shall be free indeed. I have been careful to tell all, when convenient, that our God did not need any of their money, and that the rocks of the mountains served his purpose as well as the gold in their banks; but a few of the Lord's poor needed the money to build them a house, to shelter them from the storm, the heat, the cold, the rain and the sunshine. We feel thankful to God that we have been blessed in our undertaking. We recognize the hand of the Lord in the matter, and have felt, "Except the Lord build the house, they labor in vain that build it." We know there is nothing in a house, in itself, although it marks our identity here

in this city, to those who look for things that are seen. But to the spiritual vision there must be other and a more enduring sign of the Lord's people than these houses built with hands. There must be evidences of spiritual life among us. We must be of Zion, the planting of the Lord; and we have the assurance of our King, who said, "Every plant that my heavenly Father hath not planted shall be rooted up." We hope we are of the Lord's planting, and that the vine he has planted will remain, and bear much fruit to his honor and glory, and that in the ages to come the lambs of God will have a church organization here in this city.

We hope the ministering brethren that pass through this city will make it convenient to stop among us and preach for us, when in the providence of our God they can do so. We are a little band of warm-hearted Baptists, and will feel like we are blessed in having so distinguished a guest among us to whom the Lord has committed a dispensation of the gospel, unworthy though we be to receive such honor.

If, dear brethren, you find anything in this scribble worth a place in our family paper, you can publish it, if it will not exclude better matter. I have followed my mind, and hope I have been guided by the Spirit to write what I have.

Yours in hope,

W. P. BURKS.

MACOMB, Ill., Oct. 23, 1889.

BRETHREN BEEBE:—Having finished my letter on business, I wish to pen an item of glorious news, glorious to me, and to many at our church, New Hope, at Greenbush, Warren Co., Ill., and I hope it will interest many of your readers. On last Sunday, Oct. 20th, six females were baptized at our church by our beloved and able brother, Elder B. F. Querry, of Raymond, Ill. Three of the parties were our daughters, viz., Mary Shields, visiting from Missouri, and our single daughters, Susie and Martha. The latter united at the water's side. Also, our daughter-in-law, Mrs. Jennie Vanmeter, Mrs. Rena Bowen and Miss Alice B. Holeman, both daughters of Deacon Isaac Holeman. Our venerable brother, Elder B. R. Warren, of Bently, Ill., was also with us, and added his testimony that salvation is of the Lord. Two of the six came forward on Saturday at noon, and three at night, and one on Sunday morning at the water. After baptism and an able and comfortable discourse by Elder Querry, the Lord's supper was attended to, and we went to our homes rejoicing. Others are looked for at our church soon, from the signs we see. May the Lord be praised for the reign of his grace.

Your brother in Christ,

I. N. VANMETER.



HONEA, Ala., Sept. 20, 1889.

DEAR BRETHREN EDITORS:—I am a reader of the SIGNS OF THE TIMES, and was many years before the late war. I am well pleased with the doctrine it advocates. There are many false doctrines in this section. We are having some trouble among professed Primitive Baptists. Associations are at variance. Some hold that there is no resurrection; some hold the Arminian system, preaching a mixture of works and grace. If I know anything about the plan of salvation, it is by grace alone.

I would not trouble you with my imperfection, nor expose my ignorance, but want you to give your views through the SIGNS OF THE TIMES on Luke xv. 13. Who was the "elder son"? Your compliance will accommodate a poor old sinner, if a saint at all, less than the least of all. May the good Lord bless you in your labor.

In hope of eternal life, most truly your brother,

WM. HONEA.

(Editorial reply on this page.)

LOUVALE, Ga., Oct. 22, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find one dollar, for which you will send the SIGNS to brother John W. Green for six months, 499 South Pryor St., Atlanta, Ga. This may be the means of procuring several subscribers in Atlanta, and I hope it may, for there are some solid good Baptists in that city. I have just visited there, and witnessed the baptism of Dr H. H. Green (the dropsy doctor), of that city, whom I believe to be a man of God, a called disciple of Jesus, our Redeemer.

Yours in hope,

W. LIVELY.

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WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 6, 1889.

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 ELDER SON.

"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. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was 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."—Luke xv. 11-32.

IN compliance with the request of our esteemed brother, Wm. Honea, on this page, we will present such thoughts as are given us in connection with this parable. Although our brother specifies the thirteenth verse, we cannot understand that the truth designed to be taught, can be seen in the consideration of that verse separately from the remaining portion of the parable of which it is a part.

It will be observed that this parable and the two immediately pre-

ceding ones were spoken by our Lord in reproof of the murmuring of the Pharisees and scribes, who complained that he received sinners and ate with them. In its primary application, therefore, we understand it to rebuke the assumption of those legalists who rely upon their own works of righteousness for acceptance in the presence of the supreme Judge of all men. In illustration of that particular case, the elder son in the parable would represent those Israelites who lived according to the letter of that law which was given by Moses to that natural people. They expected to attain to righteousness by the works of the law, and were stimulated to obedience in the letter of it, by the supposition that they were thereby securing to themselves the favor of divine justice. The Lord showed them in this parable their utter destitution of the principle of true holiness, as their conduct and motives were clearly represented by the character of the elder son. Since the motive prompting them to observe the directions of the law of Moses was selfishness, they were justly charged with hypocrisy in all their religious pretensions. Under that legal dispensation there could be no discrimination between those who were merely complying with the formal observance of its requirements and those who were moved by the love of holiness; so it is written that "There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof; for the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."—Heb. vii. 18, 19.

The younger son, whose profligate conduct had brought him to poverty, might well be understood to designate those natural Israelites who had disregarded the injunctions of the law of Moses. In making an end of speaking of this law unto all Israel, Moses said unto them, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."—Deut. xxxii. 46, 47. Their departure from those ordinances of God was fitly designated as the wasting of their substance with riotous living. In consequence of such conduct they were brought into poverty, so that they were despised by their natural brethren as outcasts from the covenant given to the people of Israel. "The poor is hated even of his own neighbor; but the rich hath many friends. He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he."—Prov. xiv. 20, 21. The principle of selfrighteousness by which all who trust in their own works are governed always causes its possessors

to trust in themselves that they are righteous and to despise others.—Luke xviii. 9. Such characters are ever ready to boast of their own obedience and good works, by which they suppose they are entitled to the special favor of God. Feeling no need of mercy themselves they are not qualified to rejoice in the manifestation of divine favor in extending mercy to those whom they regard as unworthy of the grace of God. This was the principle governing the elder son in the parable. He felt no need of the favor of his father; all his ground of complaint was that he had not been rewarded according to his merits.

In applying the parable to the religious world at large, the same two characteristics are manifested. All the trust of natural men is in their own righteousness; and they feel secure in their imagined ability to satisfy the requirements of justice, so as to deserve the approval of the supreme Judge. In proportion to their confidence in their own righteousness is their intolerance of the doctrine of justification by the grace of God. Like this elder son, they are angry when they hear of that grace by which salvation is bestowed upon the chief of sinners. While they talk of salvation by grace, their whole theory of religion rests upon the principle of merit in their own works of righteousness. They have no desire for the grace of God, because they think they have ample power to deserve the divine approval. Those who hold to this doctrine are the Pharisees of the present time, as truly as were those to whom this parable was spoken. When contending against the truth of the gospel, they will sometimes assert that if they are not saved in consideration of their good works they will charge God with injustice. In their carnal enmity they thus unconsciously expose their real character. In this they manifest the spirit which animates their works as being the same which was in Cain when he slew his brother. His offering unto the Lord was the result of his own labor, and was obtained from the ground which was under the curse of the Lord God. Its rejection caused him to show by slaying his brother the murderous spirit which was in his heart, and which prompted his offering. The same evil principle moves all worldly religionists in the present time. The corruption of carnal selfishness covets heavenly glory, and proposes to attain to it by the performance of duties and fancied good works. Thus it is evident that those who are led by that spirit are ignorant of their own just condemnation and of the righteousness of God.

A still closer application of this parable brings its lesson home to the individual experience of every subject of salvation. In the continual warfare between the flesh and the spirit, the elder brother very aptly illustrates the opposition of "the

old man, which is corrupt according to the deceitful lusts," and "the new man, which after God is created in righteousness and true holiness." Both these men are included in the saint who is manifested as the chosen vessel of mercy. He with the mind (the new man) serves the law of God; but with the flesh (the old man) he serves the law of sin.—Rom. vii. 25. Paul does not say that these are two separate and distinct persons; in both cases it is the same "I myself." When by the grace of God the saint is enabled to "walk in the Spirit," and "not fulfill the lust of the flesh," the enmity of the carnal mind is as fully aroused as was the anger of this elder son, in the parable. That carnal mind never does go in to the enjoyment of the festing and rejoicing which the Father has prepared for the welcome of his ransomed and forgiven child. Although it is said in the parable that the father came out and entreated the angry son, it is not said that he was reconciled. The remonstrance of his father does indeed demonstrate the unreasonable folly of the elder son, just as sound reason would show the inconsistency of carnal objections to the grace of God as revealed in the salvation of his people from their sins; but nothing less than the omnipotence of God can overcome the enmity of the natural man, which always opposes the work of divine grace in the salvation of sinners. Fleshly pride revolts at the thought of being dependent upon grace alone for justification; while self asserts ability to comply with the requirements of justice, thereby attaining the right to demand the approval of the judgment of God. In all this appears the disposition manifested by the elder son in the parable.

On the other hand, the light of the knowledge of the glory of God, as it shines in the heart of the quickened sinner, clearly manifests his condition as portrayed in the poor wanderer realizing his wretchedness while he vainly seeks among the swine for food. Those unclean animals can be satisfied with the husks which contain no nutriment for the poor prodigal, whose hunger is only aggravated by the recollection of the abundance of provision in his father's house. The swine desire nothing better than the husks which are their appropriate food; but it is not for such provision that the appetite of the suffering stranger longs as he feels his utter destitution. He needs no exhortation to desire such food as his father can bestow; but he is painfully conscious that he has no claim upon that father's bounty. Necessity drives him to apply for the place of a hired servant where he has forfeited the right to claim the favor of a son. He comes as a beggar seeking the charity of a hired servant's place; but the father still recognizes him as a son. In this particular the parable illustrates one of the most wonderful of the appoint-

ments of the infinite grace of God. No height of rebellion and no depth of depravity can ever dissolve the relationship by which the son is endeared to his father. Although an outcast in rags and want, his father still recognizes him as his son, who was dead, but is alive; who was lost, but is found. There is strong consolation here for the conscious sinner who hungers and thirsts after that righteousness of which he feels himself hopelessly destitute. While the suffering of hunger attests that the outcast is a living character, the fact that he longs for the bread which abounds in his father's house is conclusive proof that he is the very same son who left that abode of plenty to rove in a strange land and to waste his substance in sin and folly. Justice demands that he shall suffer the legitimate consequence of his evil deeds; but the infinite riches of grace are displayed in the satisfaction of all the requirements of justice by the one offering of the Redeemer, and the fullness of mercy abounds in the free justification of the guilty sinner by that grace which is in Christ Jesus.

The paternal love which is manifested by the father in this parable, is not the effect of the action of the prodigal, either in his wandering or in his enforced return. It will be observed that the remonstrance of the elder son fails to recognize this fact. He presents the contrast between his own devoted labors in obeying the commands of his father, and the dissolute conduct of his younger brother, and bases his complaint upon the ground of his own merit and his brother's just deserts. This is the only principle which the natural man can comprehend. But upon such a system there could be no salvation for any sinner, since the first violation of the law brings condemnation, from which no future obedience can bring relief. The law knows no repentance, and it can accept no compromise from the sinner who is guilty in one point. It demands perfect and perpetual obedience, and its curse rests upon "every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. It is evident that the stain of sin can never be removed by subsequent obedience, since the violated law immediately condemns the sinner. This is true of the finite law of our country. The convicted murderer may be very sorry for his crime, yet he must suffer the legal penalty of his guilt. So the transgressor of the holy law of God is already condemned; and no subsequent obedience can be accepted by that law. So it is written, "By the works of the law shall no flesh be justified."

The system of legal righteousness is all the way which is known to the natural mind of man; and that system is born in every one who is manifested as a child of Adam. In his one offense all his unborn posterity were made sinners; and the conse-

quence of that dreadful fact is seen in the universal reign of death even over them who have not (in their own person) sinned after the similitude of Adam's transgression. They are not condemned for Adam's sin, but for their own sin when they were yet in Adam. The justice of this divine judgment is demonstrated in the fact that those who are able to act out the principle which is born in them, invariably show their sinful nature by their earliest conscious individual deeds. The religion of nature is always the same as that which was in Cain. Its sinful character appears in the selfishness that prompted him to slay his brother, "Because his own works were evil, and his brother's righteous." The elder son in the parable manifested very clearly the same spirit which prompted the murderous conduct of Cain. So, in the application of the parable to the experience of the saints, the carnal mind is never satisfied with the way of salvation which is entirely dependent upon the grace of God in Christ Jesus. The flesh is ever desirous of some occasion for gloring in self; but it is only in that salvation which is revealed by the grace of God through the faith which is in Jesus, that the conscious sinner can have hope. The mind which is born of the flesh, like the elder son, is always ready to boast of creature works as the ground of acceptance with God; but the Spirit of Christ leads every one who is governed by its direction to confess, with the penitent prodigal, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." In this perpetual conflict the carnal mind is well represented by the elder son. There can never be any peace between these two opposing principles which dwell in every sinner who is born of the Spirit of God.

The parable is very applicable in many ways in illustration of the experience of the afflicted and poor people of God in their subjection to the vanity of the body of this death. Time and space would fail us to mention particularly all that might properly be said in connection with the subject; but we trust that what is written may meet the favorable consideration of our inquiring brother, and that he and other readers may be impressed to favor us with more extended reflections upon it. May the Spirit of truth lead us, with all who are interested in the doctrine of God our Savior, into all truth; and to the glorious name of Jesus be praises evermore. Amen.

#### THE NEW HEAVEN AND NEW EARTH.

"AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—Rev. xxi. 1.

The Scriptures which are given by inspiration of God, of which this book of Revelation forms a part, are a testimony of Jesus Christ. The

opening words of the book are, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." For his faithful testimony of Jesus he was banished to the isle that is called Patmos, by the enemies of God and truth. But God never forsakes his servants, and the times of greatest persecutions have been to them the times of sweetest communion with their God, when the heavens have been opened, and they have been favored with visions of God.

Among the many wonderful things which were shown to John in this vision were the new heaven and the new earth. The prophets had spoken of the same things, and the faith of the people of God to whom they spake believed their report. The dear Redeemer said to his disciples, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. xxiii. 16, 17. The prophecies all pointed to Jesus Christ, and to the glory of that kingdom which he should set up, when the old covenant should be removed. The first covenant was declared to be faulty. All things pertaining to it came far short of the perfection and glory which is now revealed in the new covenant, the gospel of the grace of God. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year."—Heb. x. 1-3. The priesthood itself was imperfect, and the priests were not permitted to continue, by reason of death. "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law."—Heb. vii. 11, 12. Moses had spoken of a Prophet, even Jesus Christ, that the Lord God would raise up, and whom the people should hear. "The Lord thy God will raise up unto thee a Prophet

from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. xviii. 15, 18, 19. Hence those Jews who rejected Christ, and who rejected his doctrine, were cut off from the true worshipers of God, and were miserably destroyed.

The prophet Isaiah, speaking of the dissolution of the old heaven, says, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."—Isa. xxxiv. 4. Also the prophet Joel, whose words the Savior quoted, has given a description of the passing away of the old heaven, or legal dispensation, and the establishment of the new. "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel ii. 30-32.

John describes a wonder which appeared 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. Here the law dispensation, represented by the moon, is seen as being no longer the existing heaven, but is under the feet of the woman, or the church, which is brought to view with Christ and his twelve apostles. By reference to the record in Matthew xxiv., we learn that at the time the first heaven and earth passed away, the sun was darkened, the moon did not give her light, the stars fell from heaven, and the powers of the heavens were shaken. The Jewish rabbies, or doctors of the law, are not to be found in the gospel church; for the law which they taught has been fulfilled by Jesus, and is taken away. That legal dispensation had lived all its appointed time, and expired by limitation. "The law and the prophets were until John: since that time the kingdom of God is preached."—Luke xvi. 16. We must leave Pisgah, and travel onward to find the Canaan of the gospel. We must leave Moses before we find the Christ, of whom he wrote; and when brought to Christ we are brought to him who "taketh away the first, that he may establish the second."—Heb. x. 9. We are then brought into that heaven where the Sun of Righteousness appears

and shines, with healing in his wings. It was in the end of the Jewish world, the old heaven, that Christ appeared, to put away sin by the sacrifice of himself. This closed up the offering of sacrifices; for by his one offering he perfected forever all them that are sanctified—sanctified by God the Father, and preserved in Jesus Christ.—Jude 2. As he was the antitypical sacrifice, all the shadows and types are swallowed up in him. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. x. 9, 10. The old covenant or heaven was removed, and all that belonged to it, and the new covenant was established, with its superior blessings and glories. "And he that sat upon the throne said, Behold, I make all things new."—Rev. xxi. 5. The taking away of the first (Heb. x. 9) we understand to be the same as the passing away of the old heaven and earth in the text. The writer of the epistle to the Hebrews, speaking of the worshipers in faith under the old covenant, says, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."—Heb. xi. 39, 40; viii. 7, 8.

In the passing away of the old heaven and earth, or the taking away of the old covenant, we see the taking away of those conditions which were peculiar to it, and the bringing in of the new covenant, of which Jesus is the Mediator and Head, and by whom all its provisions are fulfilled. As that faulty and conditional covenant is removed, the hope of every conditionalist that is resting thereon is taken away; for by the deeds of the law, or conditions performed by men, no flesh living shall be justified. We see the pillars of smoke arising from that fire which Jesus said he came to send on the earth, and which was then already kindled. The carnal Jews claimed that they were Abraham's seed and Moses' disciples; but Jesus informed them that there should not be left one stone upon another of all their system that should not be thrown down. "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. iii. 9. The old heavens were rolled together as a scroll, and all their elements melted with fervent heat, and the host thereof were dissolved. The fruitless fig tree, or Jewish

nation, is cursed, and it withers away. "Heaven and earth shall pass away; but my words shall not pass away," said Jesus. The gospel kingdom is set up, and the new heaven and earth are revealed to the saints as a spiritual kingdom, and they are taught that "Except a man be born again, he cannot see the kingdom of God." And, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The Spirit of God in the prophet Isaiah said, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. lxv. 17, 18. Evidently this is a prophecy relating to the gospel church, the church of Christ, of which he is the Head and the Builder. The Spirit spake by the prophet Daniel, saying, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. Jesus, the King, appears in his beauty, and the saints behold him in his glory, full of grace and truth. He brings in everlasting righteousness, and seals up the vision and prophecy. All prophecy was and is sealed up in Christ, for he is the substance thereof. The law and the prophets were until John, and since that time the kingdom of heaven is preached. The new heaven and earth are established, and the church is set up in gospel order, against which the gates of hell shall not prevail, as said Jesus. A King reigns in righteousness, and princes rule in judgment. The government is upon the shoulder of the King, and his name is Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever.—Isa. ix. 6, 7. When the time for the fulfillment of this prophecy had rolled around, "came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." In this kingdom, or new heaven, Christ is the Prophet, Priest and King. Now "he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 28, 29. Into this kingdom Gentiles are gathered, and are no more strangers and foreigners, but are fellow-citizens with the saints, and of the

household of God. This kingdom shall never be destroyed, but shall stand forever. As long as there is an heir of glory upon the earth, shall Christ sit a King upon his throne, and sway the sceptre of that kingdom, which is an everlasting kingdom. "He must reign till he hath put all enemies under his feet. The last enemy (that) shall be destroyed (is) death." At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. ii. 10, 11. This heaven and the seed of Christ are of equal duration; for it is written, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. lxvi. 22. It was in this heaven where John saw the mighty angel flying, having the everlasting gospel to preach to them that dwell upon the earth, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."—Rev. xii. 10. Here are found those peculiar joys and heavenly blessings which are given the saints of God, whom he has gathered with his arm, and brought within the gates of Jerusalem. Here are the courts of his holiness, and here his saints shout aloud for joy. Here are the gates of pearl, and here the street of pure gold, as it were transparent glass. Here is the pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. Here the kings of the earth do bring their glory and honor; for God has made them kings and priests unto him, and they shall reign forever and ever. Here no temple is seen; for the Lord God Almighty and the Lamb are the temple of it. This earth hath no need of the sun, nor of the moon; for Jesus, the Sun of Righteousness, in the firmament of heaven, giveth light to all them that dwell therein. "For the glory of God did lighten it, and the Lamb is the light thereof." There shall be no curse here; but the throne of God and of the Lamb shall be in it. These sayings are faithful and true. These are the wonderful and glorious things which are in vision given to the saints, who are by the new and spiritual birth enabled to see the kingdom of our God and his Christ. An inspired writer in this new heaven and earth has assured the saints that they have indeed come to this glory; for he says, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better



things than that of Abel."—Heb. xii. 22-24. Thus we see that the heavenly Jerusalem and the church of the First-born are one and the same. It did not spring up out of the earth, nor did it rise up out of the sea, with the beast and the false prophet, but was seen by John as coming down from God out of heaven. The members are born from above, born of the Spirit, born of God, and their life is hid with Christ in God. The new Jerusalem is prepared as a bride adorned for her husband; for the church is the bride, the Lamb's wife. She shall be brought unto the King in raiment of needlework. Her clothing is of wrought gold. Her Beloved brings her to his banqueting-house, where she sings aloud for joy, being abundantly satisfied with the provision which he has blessed.

J.

### CIRCULAR LETTERS.

*The Salisbury Association, in session with the church called Messongoes, to the several churches represented, sends greeting.*

DEAR BRETHREN:—You will no doubt expect the customary annual address from us, as these annual sessions bring up vividly to our minds our relationship to each other, and our mutual obligations to be helpers of each other's joy, because of the temptations that beset our pathway, and because it is by faith we stand. It may be questioned whether there is any lack in this respect of wholesome admonition and exhortation. The shortcoming is more likely to be in giving heed to and obeying the words spoken. In writing messages of instruction and spiritual admonition to churches, or to brethren, it is something to be able to say and to feel that our labor has not been in vain.

All the rich and varied gifts in the ministry have become almost common property to all the churches, poverty and obscurity being no hindrance. General correspondence on all subjects appertaining to doctrine, order, discipline, experience, &c., has obtained to such an extent that no one need be deprived of its benefits. The light of ministerial gifts has been called into exercise upon the darker portions of Scripture, and upon all doubtful questions, that might have a tendency to more or less confusion, penetrating the most remote corners; so that if any were sitting in darkness and doubt, they might be instructed and profited. Whether these privileges and advantages are appreciated and are being utilized as they should be; whether being thus furnished we have attained unto every good word and work, are proper questions for our investigation. It has been pretty generally taken for granted that the several churches are established in the truth, and that truth and a belief of the truth and walking in the truth constitute the basis of

fellowship. If this is so, we should not be carried about by every wind of doctrine, nor drawn away from the simplicity of the gospel of Christ by ambitious and designing men. Those should be most highly esteemed whose labors in the churches promote harmony and spiritual fruitfulness, cementing the brethren together in loving bonds, so that their appointments for meeting are fulfilled by a coming together in spirit. The grand design of the gifts conferred upon the churches was undoubtedly to this end. If, on the contrary, there should at any time be found among us those who are disposed to raise issues, and to foment divisions, and form a party contrary to the doctrine in which we have professed to be established, we should take heed to ourselves, and not allow our esteem for any man to draw us away from our steadfastness. The truth and the fellowship of the brethren should be of more value to us than the name or notoriety of any man. A man of eloquence and argumentative powers, if he err from the truth, is more to be feared and more likely to do mischief and produce schisms than one of inferior natural endowments. It is a sad commentary on human nature that numbers who were once strenuous advocates of certain points of doctrine have been the first to fall away into the grossest errors in an opposite direction. Among the lessons that we may hope that we have been taught by word and by experience is this: To follow no man only as he follows Christ. The professed churches have been for years courting the favor and applause of the world. The world in turn has shown a disposition to name itself and its institutions by christian names, that thereby might be taken away its reproach. Happy are they that have kept their garments unspotted, and can thus lay claim to that religion which is pure and undefiled before God and the Father. We are well aware that the current of worldly influence is strong and difficult to resist. It is the more difficult to overcome in this conflict because we may not always be aware of its devices. It is not altogether the outside world that we have to contend with. The worldliness that we all have within ourselves is perhaps more difficult to combat and more difficult to detect. Children are more easily enticed than grown people, their minds being naturally weaker, and parents are more readily reached through their children than in any other way. Hence all manner of allurements that are calculated to charm and attract the young are presented to them on every hand. It is sad to be under necessity of warning the heads of families against things that are christened with saintly names. But most of you know that a pretense of religious design is used only as a bait or gilding to quiet the consciences of parents and allure the children into

sinful amusements, debasing games, and anything and everything by which money may be collected from their pockets. Parents may thus be inadvertently drawn into an implied sanction of what they do not and cannot approve, and to contributing of their funds to support and uphold institutions and practices which they know that the Master would speedily scourge out of his temple. While hotels and hotel-keepers have been denounced, and sweeping anathemas hurled against their parties and other schemes to collect the youth, as debasing, the ball and the festival and the sociable have been removed to what is called the church, and the world has really been outdone at its own game. We do not allude to these things to molest or disturb their patrons at all, but to admonish the children of wisdom to beware. Where is the voice of him that saith, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and be a Father to you," &c.? Where is he whose eyes are as a flame of fire, and who will search Jerusalem as with candles? "If any man defile the temple of God, him shall God destroy." The temple is indeed adorned and decorated, but it is with purity, sincerity and the spirit of worship. It has no need for the cattle and sheep of the Amalekites. If the world is filled with hypocrisy and vain show, and spiritual wickedness abounds, our love should not on that account wax cold. It is all the more important that we should be steadfast, unmovable, abounding in the word and work of the Lord. Do we all continue to love as at first, and that love show in our works as it did then? or are some of us chargeable with having left our first love? It is a matter of the greatest importance that we fulfill the obligations that naming the name of Christ imposes on us. While on the one hand we keep our hands clean and our garments undefiled from the world, we should show that we prize our privileges, and that it is our delight to do the will of our heavenly Father. It is enjoined upon us to frequently assemble ourselves together, and in uniting with the church we have taken the obligation upon ourselves to meet with the members at their appointments. The labor and expenses incident to keeping up public worship devolve upon all the members alike. What is the duty of one is the duty of all in this respect. It does not speak well for us or for the sincerity of our profession if we find time and means to attend more regularly and promptly to our worldly interests or home comforts than to the interests of the church and kingdom of the Redeemer. The church is indeed a banqueting-house, but then we do not banquet all the time. There is an order out to "go work to-day in my vineyard." If the church meetings are not attrac-

tive enough to make it desirable to attend them, we may ourselves assist in rendering them more attractive. As the church is composed of several individual members, so church comforts are composed of individual contributions. It is with the members to make the church what it might be and ought to be. The love of saints and of religious meetings are tender and delicate plants, capable of being nourished and their growth promoted. If the glory of God fills the house, the things that attract only the world will be crowded out. The apostle's admonition to young Timothy was among other things to give attendance to reading. He evidently intended the Scriptures, as he speaks particularly of the Scriptures in the connection. There is reason to fear in this day that even sincere believers do not give attendance to reading the Bible as they should. The world is filled with trash, and the most worthless fiction occupies the time and absorbs the minds of many of whom we would like to think better things. Instead of wholesome instruction it is but an intoxicating stimulant, exciting an unnatural and depraved appetite, which, while it still craves, can never have enough.

With great propriety the voice of wisdom inquires, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" We wait the fulfillment of gracious promises. The Lord hath sworn by his right hand and by the arm of his strength that he will not give the corn that his people need, and for which they have labored, to be meat for their enemies. It is nevertheless declared that the place where it shall be eaten is in the courts of his holiness.

JOSEPH L. STATON, Mod.

J. H. TRUITT, Clerk.

### CHANGE OF RESIDENCE.

St. JOSEPH, Mo., Oct. 21, 1889.

G. BEEBE'S SONS—DEAR SIR:—Please publish in the SIGNS OF THE TIMES that my place of residence and post-office address is changed from N. W. corner of 11th and Powell Streets, St. Joseph, Mo., to No. 1028 Sylvania Street, St. Joseph, Mo., and that I wish all my correspondents to address me according to the latter directions, and that I invite the brethren and sisters in the faith of our Lord Jesus, who may travel through or stop over in this city, to call on me at the latter named place.

R. M. THOMAS.

### "THE EDITORIALS."

#### FIRST AND SECOND VOLUMES.

WE still have a few copies of these books on hand, in all the varieties of binding. For prices and particulars see advertisement on last page

## SIGNS OF THE TIMES FOR 1890.

ABOUT a year ago we announced our decision to publish the SIGNS OF THE TIMES an eight-page weekly at the same price we were publishing the twelve-page semi-monthly, and made the unprecedented offer to allow one-half the subscription price as a commission to all our *paid-up* old subscribers for every *new* subscriber they would procure us, and the result was that we received an addition of more than two thousand names to our list. Many, however, of these new subscribers paid but one dollar to the old subscriber, who sacrificed his commission to procure the new subscriber, having in view simply the increasing of the circulation of the paper. The question now is, How many of those paying only one dollar last year will renew for 1890 at the regular rate of two dollars? If we shall be able to retain a good proportion of those, and can still increase our circulation two thousand more, we will then be able to furnish the paper weekly at one dollar and fifty cents a year; and should it be increased four thousand, we would be able to publish it weekly at one dollar a year.

Many doubtless do not understand why we can publish at one dollar a year with the increased circulation, and for the benefit of such we will explain. It takes just as much type-setting, imposing forms and making ready for press to print one paper as it does any number of thousands of copies. In fact, after the paper is once "to press," the additional expense is but a trifle more than the cost of the blank paper. For instance, say it cost five thousand dollars a year to run a weekly of five thousand copies; it would probably not exceed seven thousand dollars to print ten thousand copies. The inquiry may arise with some, How is it that the local publications of but a thousand or fifteen hundred circulation can be published for two dollars a year? The reason is that those papers rely almost entirely on their advertising patronage for support. If the SIGNS should take two or three pages of advertisements it could be published at *one dollar* a year.

Another thing our readers are not aware of is that although the subscription price is two dollars a year, our gross receipts do not average one dollar and fifty cents for each subscriber, our loss from delinquent and gratuitous subscribers being more than twenty-five per cent. While most of our subscribers know and appreciate the above facts, there are many who do not, and consequently consider the price of the SIGNS too high.

Although the increased expenses of publishing the SIGNS weekly this year are several hundred dollars more than the increase in the receipts, we have decided to continue it weekly another year, and make the following

## EXTRAORDINARY OFFER!

From now until the first of next

January, any one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one can get the paper from this office at less than the regular rates. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

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Middletown, Orange Co., N. Y.

## OBITUARY NOTICES.

BRETHREN BEEBE:—I have received a request recently from Edgar, Neb., by letter, from the heart-broken widow of a noble and worthy man, to prepare an obituary of the deceased for the SIGNS OF THE TIMES, and I take pleasure in trying to gratify the beloved sister, but have not been furnished with all the particulars which the friends of the deceased would expect to see published.

Mr. Henry Ditch died at his residence, three and one-half miles northeast of Edgar, Neb., Aug. 8th, 1889, in the forty-eighth year of his age.

The deceased was born Sept. 16th, 1841, in Jackson Co., Ind., and on March 12th, 1865, he was united in marriage with Miss Harriet V. Bair. They resided some years in Warren Co., Ill., and while there I baptized sister Ditch, who had been connected for some years with the New School Baptists, and she became connected with New Hope Church, where I have been a member more than thirty-two years. Mr. Ditch and his beloved wife were faithful attendants at our meetings; and while her very sweet voice joined in our praises, and he sat so humbly on the back seats, we often wondered what could keep him from uniting with us; for he gave us good evidence of his attachment to our people, and his love for the doctrine of the SIGNS OF THE TIMES, but claimed to be too unworthy. A few years ago they moved to Nebraska, and a secular paper there says of him: "Mr. Ditch was a man highly respected by all who knew him. His was an exemplary character. Kind and indulgent as a father, a true and devoted husband, courteous and obliging as a neighbor, scrupulous in all his business dealings, a consistent christian, he was naturally loved by all, and in his death the community loses one of its best citizens."

Sister Ditch writes that her husband suffered extremely with lung fever for two weeks, but three physicians and loving friends were all baffled by the relentless hand of death. He told his friends that he was ready to go, and called for his heart-stricken wife, who was also lying on a sick bed. She was carried to him, and received a kiss from his dying lips, bidding her good-by. The trial nearly took her life, but she says that God has sustained her. She and one daughter, with a host of friends, are left to mourn. I tender to sister Ditch and her daughter, Mrs. J. C. Nicely, my profound sympathy.

I. N. VANMETER.

MACOMB, Ill.

Deacon James Armstrong departed this life July 23d, at the house of his son-in-law and daughter, Mr. and Mrs. Ryburn, near Acton, Texas, with whom he had lived since the spring of 1873. He was eighty-two years and three months old at the time of his death. He and his wife, whose obituary appeared in the SIGNS OF THE TIMES in October, 1885, were baptized in the fellowship of the Friendship Church of Old School Baptists, in the state of Mississippi, by the late Elder Joel Harvy, in 1843. He was

faithful as a member of the church, and was highly esteemed by his brethren and by all who knew him. As a Deacon he served his church to the entire satisfaction of all the members. He had the name of being one of the best Deacons, and I believe he was unexcelled by any one in that office, so far as my knowledge extends. He and his wife came from Mississippi to Texas in the spring of 1873, and made their home with their youngest daughter and her husband until they were called away by death. Old School Baptists found a pleasant home and a hearty welcome at their house; and although the old brother and sister are gone to their eternal home above, and we are sad when we visit the family, yet Old Baptists meet a kind and hearty reception by the dear ones at the old home.

Our dear brother was afflicted about five years, so that he was almost helpless a great deal of the time, even before our sister's death, and about four years after, and particularly about a year before his death he was quite helpless. All was done to relieve his suffering and make him comfortable during his long and tedious illness that loving hearts and hands could do. The writer spoke at his funeral from the language of the apostle Paul to Timothy, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith," &c. Our brother requested that the above language should be inscribed on his tombstone, if he were worthy. He kept the faith, no doubt. Elders W. B. McAdams and James Wagner paid us a visit on the first of August, expecting to see brother Armstrong; but while they were preaching at his house on Wednesday night after the first Sunday in August, his poor body lay silent in the tomb, and his spirit was with God, who gave it.

W. L. ROGERS.

Acton, Texas, Oct. 20, 1889.

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(ESTABLISHED 1832.)

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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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. 57.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 13, 1889.

NO. 46.

## CORRESPONDENCE.

"PRAISE the Lord from the earth \* \* \* stormy wind fulfilling his word."—Psa. cxlviii. 7, 8.

While reading in my family this morning the psalm named above, the words which I have quoted fell upon my mind with peculiar power, and have remained more or less with me all day. Particularly the last clause, "stormy wind fulfilling his word," has been sounding sweetly in my heart. I feel this evening like trying to put down on paper some of the things that have seemed so pleasant to me, for the readers of the SIGNS.

The whole psalm is an expression of praise from the overflowing heart of the writer, in which he calls upon all things, animate and inanimate, to join him in this high worship of his God, who also is the Author of their being and the Upholder of them all by his almighty power. Celestial things, terrestrial beings and rational creatures are each in turn called upon to praise God, their Maker. The special reason for all this ecstasy of joy and praise was the view which had been opened to him of the goodness and mercy of God vouchsafed to Israel, as expressed in the last verse of this psalm, "He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord."

One reflection which has been in my mind all day, suggested by this whole psalm, is the truth that when the praise of the Lord is in the heart of any man, to that man all things will also praise God. The Old Testament is full of declarations in which the glory of God is said to be revealed in all his works. All things do praise the God that made them, even the dragons, as is said in verse seven, and creeping things, as said in verse ten; but brutish, sinful, fallen man neither praises God himself, nor can he see the praise of God in all his works. "Praise the Lord, our Maker," is the voice of every creature; but his heavy ears do not understand the sound; his blinded eyes do not behold the handiwork of God. The natural man sees a sort of beauty in what his eyes behold, and he rejoices in it. Like the Canaanitish maiden of whom an infidel once drew a fancied picture, man by nature, if he worships at all, worships the creature rather than the Creator. She was represented as in the beautiful dawn, bowing and kissing her hand to the

sun, as in her view the author of all this splendor. God was not in all her thoughts. She saw no heavenly wisdom and love in all that was before her. So man, unquickened man, by all that he sees does not know God. It is true, emphatically true, that by faith alone do we know that the worlds were made by the word of God. Man looking with blinded eyes gropes and stumbles on, and never finds his way to God. Though God be with him, and his glory is over all, and his voice is in all places, yet he never feels him, nor hears his voice, nor sees his glory. But when God has once revealed himself, not to, but in, any man, that man looking with new eyes, and hearing with new ears, cannot turn in any direction, nor flee anywhere, but that God is there. We see only what is within ourselves. If God is not in our hearts, we shall not see him anywhere. But if in the face of Jesus, through the Spirit, we behold the glory of God, then indeed to us the very heavens will declare his glory, and the firmament will show forth his handiwork. Day unto day, to that man, will utter speech, and night unto night will show knowledge, and to him there will be no place where their voice is not heard. All this is very wonderfully set forth in this psalm, where the writer, looking with new eyes and a new heart, sees the glory of God in all things, and calls upon all things to praise him.

Another pleasant reflection to me has been, that in the view of the writer of this psalm the one thing among all others most wonderful and most deserving of praise is his mercy and grace toward Israel. That mercy should be shown to sinners, that gifts should be received for the rebellious also, that rebels should be pardoned, and the unworthy and the weak exalted and made strong, is the crowning glory of God, and that for which the highest praise must be rendered to him. So, at the advent of him who brought all this to pass, the angels sang in the presence of the shepherds, "Glory to God in the highest, peace on earth, good will to men." Israel is the chosen nation. All other nations have their bounds set according to the number of the children of Israel. All things that God has made must bend to the carrying out of God's gracious will concerning Israel. So Paul could say, "All things are yours." And, "All things work together for good to them that

love God, to them who are the called according to his purpose." God exalts Israel, he exalts their praise, and they are near unto him. The psalmist was himself one of that happy people. Their exaltation was his. As they were near to God, so was he. Out of the fullness of his heart he speaks forth the wonders of redemption, and utters the divine glory that appears in all the works of God. In his view, renewed and exalted as he is, all that he sees testifies of the unseen things, even "his eternal power and Godhead." Overwhelmed by a similar view of the wonders of redeeming love, good old Simeon, clasping the divine babe in his arms, could only say, "Now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." The things that are seen can never satisfy the desire of a heaven-born soul. That soul must have heavenly food. He must see God, or he can never be satisfied. God reveals himself to such an one. To his ear the whole universe speaks of God, and all leads him on, as in this psalm is represented, to God's most wondrous work, which angels desire to look into, the redemption of sinners. The unregenerate man sees only man in redemption; but the regenerate heart sees only God in it.

One more reflection has been most pleasant to me as I have been writing. All natural things are but emblems of spiritual things. The proof is that God inspired prophets and apostles to show spiritual things by natural figures; and Jesus often said, "The kingdom of heaven is like" some natural thing, or some providential event. So in this psalm, many natural things are bidden to praise God. How can they better obey than by revealing to our view the forms of the "better things" which are represented by them? All things show forth the power and glory of the spiritual world. If we fail to see, or misread, it is our failure, and not a failure in the truth here presented. I have long believed that in deed and truth there are "sermons in stones and running brooks." But here we hardly know the alphabet of this wondrous language. At best we can spell out but a few words of this voiceless preaching. Yet it is good to meditate and to talk of all the glory of God, in all his ways and in all his works.

Thus I come to speak of the one thing in this psalm which this morn-

ing seemed most wonderful to me. The stormy wind that fulfills his word also praises the Lord. Most literally is this true. My mind has been led over several instances noted in the Scriptures, to which I will first allude. It is said that he holds the winds in his fists; that he stayeth the rough wind in the day of the east wind. The stormy wind did his bidding at the Red Sea, dividing its waves asunder. How quickly it obeyed his voice when clad in human flesh. He bade the winds and waves be still. He had but to speak, and straightway the stormy wind hastened the apostle onward, that he might preach the gospel at Rome, though he went in chains, and through the wreck of the ship. These instances are given, not as exceptions to the way of his doing, but as instances setting forth what is true all the time. As in these cases, so in all others, the stormy wind fulfills his word. He has graciously shown us, how it fulfills his word in a few instances, that we may rest and be calm whenever and wherever we meet a storm. Jehovah still holds the winds in his fists in a very literal sense. Not a leaf in autumn is torn from its stem by any wandering breeze, except as that wind fulfills the word of Jehovah. Thus the wind praises God, its Author and its Master.

But it was not to speak of the wind literally that I began this letter, though this is worth our adoring wonder, since it always renders obedience to him; but rather of that which "the stormy wind" represents do I wish to speak. The wind is an emblem of various things. The gentle breeze, the cold and icy storm, the tempest rushing onward with destruction in its path, all represent diverse spiritual things. The "stormy wind" represents adversity and sudden and severe trials, which are hard to bear, as is the stormy wind. The lesson taught us in the text is that all sorrow and trial and adversity are but fulfilling the word of the Lord, and do praise him who holds them all in his hand. Both thoughts have occupied my mind; first, that every sorrow or trouble but fulfills the word of God; and second, that they do redound to his praise, "from the earth." The pathway of the Master was one of continual trial and persecution. Men hated him without a cause. His own disciples misunderstood him. Of the people there was none with him. Inward trials also beset him,



until at the last his cry was heard, "My God, my God, why hast thou forsaken me?" But all these stormy winds of trouble but obeyed the word of God. He said, "The Son of man goeth, as it was appointed for him." He said, "I came not to do mine own will, but the will of him that sent me." He said, "Thou couldst have no power at all, except it were given thee of my Father." Our Elder Brother recognized that every blast of adversity was but fulfilling the word of God on earth. From the earth each stormy blast praised the Lord. So also the spirit of inspiration by Peter said of Jesus, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Again, the same apostle testified, "The rulers have conspired together against the Lord and against his Christ, to do what thy hand and thy counsel determined before to be done." The word counsel in both these texts means simply "purpose or decree." Jesus again said to the confused and sorrowful 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?" What wonderful testimony all this is, that every blast of the biting storm by which he was assailed was but fulfilling the word of God! Here Jesus rested, and was reconciled, and content. For when in the hour of his agony he uttered the bitter cry, "If it be possible, let this cup pass from me," immediately by overcoming faith he cried, "Nevertheless not as I will, but as thou wilt." God's will must be done. Jesus in the conflict overcame, and said, "Thy will be done." When Jesus could say this, the conflict with the powers of darkness in his soul was decided. The great battle was fought, and the victory was won. In every step of this sorrowful way the will of God was being done. All was working together for the final glory of Jesus, and the accomplishment of the will of God.

Thus far concerning our Leader and Savior. But Jesus and his saints are not separated in anything. If all things worked for the glory of the Head, the members can rejoice in the same. If the stormy wind beating upon Jesus but fulfilled the word of God, so it is true of all his people. It is wonderful consolation in the midst of any trial, from whatever source it may seem to arise, to remember after all that it is but fulfilling the word of God. David said, "I was dumb, I opened not my mouth, because thou didst it." This he said when oppressed by reproach and sorrow. When Shimei cursed David, and Abishai desired to take off his head, David said, "Let him curse, because the Lord hath said unto him, Curse David." It made David submissive, and took away a revengeful spirit, to believe this.

Job said, when he was most sorely afflicted, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." He did not say that the Sabians or the Chaldeans had taken away, but the Lord. Again he said at this time, "Shall we receive good at the hand of God, and shall we not receive evil?" (at the hand of God). Again he said, "The Lord performeth the thing which he hath appointed for me, and many such things are with him." Seeing as he did that it was the Lord who had done it all, he did not curse God, but the rather blessed his name. It is good for us all when we can believe that every such stormy wind fulfills his word. But his word is fulfilled whether we believe it or not. In the New Testament the same calm confidence in God under all circumstances appears in Paul, in the record of his whole life and teachings. It made him calm and submissive amidst all his persecutions, to believe that in all these things God was making him more than a conqueror through Jesus Christ. Each stormy wind was but fulfilling the word and will of God for him, and all things were working for his good. No truth in all the record seems to me more sublime and God-glorifying and heart-satisfying than this. How can any one object to it? Surely no troubled, storm-beaten soul ever can. It is joy to believe that God, the God of wisdom and of love, is in it all.

The stormy wind not only fulfills his word, working out his purposes of love and mercy for his people, but it also praises the Lord. Here I would notice the peculiar expression, "from the earth," in the text. It is in the earth literally that stormy winds are found. There they fulfill his word, and praise him. So trials and sore afflictions, appointed of God and fulfilling his word, are felt in human flesh, and from this "earth," or earthly nature, praise God, who has sent them. As stormy winds work good in the earth, though fearful to behold, so all manner of trials work good in the people of God. Thus they praise the wisdom, love and power of God. Trials humble the child of God, and drive him to the throne of grace, and make him the more to appreciate the grace which sustains him. Paul, who knew whereof he affirmed, said, "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 that are seen, but at the things that are not seen: for the things that are seen are temporal; but the things that are not seen are eternal." This surely is to the praise of God. Paul could even say that he took pleasure in reproaches, in persecutions, since by them and through them God should be glorified in his body. He could say with great heartiness, "Most gladly will I rather glory in my infirmities, that the power of

Christ may rest upon me." The point in all these quotations is that such trials felt in his flesh resulted in praising God. They are manifestations of his purpose, power, wisdom, goodness and love; and they work out his holy will in that saint where they are experienced.

Now, lastly, I will add that it is only as the God of all wisdom reveals these things that we can see them. To read such truths in the Scriptures is one thing; to see them, or to feel their truth in our own hearts, is quite another thing. It is true of these things, as of all others that pertain to the kingdom of God, that "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." But when saints do see the deep design of love and mercy that God has in all their afflictions, they can and do praise God in the fires. O! is it not a wonderful triumph of faith, when upon the authority of the word of God each afflicted child can say, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold?"

I have not written as I desired or thought I should; but I will leave what I have written with the readers of the SIGNS. Many of you know these things by experience far better than I do, I know. May God bless his word to us all.

I remain your brother in a precious hope,

F. A. CHICK.

REISTERSTOWN, Md., Oct. 31, 1889.

"EVEN unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off."—Isa. lvi. 5.

This exceeding great and precious promise is to a peculiar character, who had no right to enter into the congregation of the Lord under the legal dispensation. The prophecy relates to gospel times and gospel subjects, when the wall of separation between Jew and Gentile should be broken down, and the salvation of God should be preached among the Gentiles; when the son of the stranger that had joined himself to the Lord should not say, "The Lord hath utterly separated me from his people. Neither let the eunuch say, Behold, I am a dry tree." As the prophecy began to be fulfilled, and the Lord appeared to his people among the Gentiles, the apostle Peter was favored of God with a vision, in which he was taught that God is no respecter of persons; but that in every nation he that feareth him and worketh righteousness is accepted with him.—Acts x. "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," &c.—1 Tim. iii. 16. The Lord said he would bring down the high

tree, and exalt the low tree; dry up the green tree, and make the dry tree to flourish; when Jesus should be planted in the mountain of the height of Israel.—Ezek. xvii. 22-24. While the green tree (the Jewish economy) was flourishing, the Gentiles were, so far as covenant mercies had been made manifest to them, without God, were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, they who some time were afar off, are made nigh by the blood of Christ. For he is their peace, who hath made both one, and hath broken down the middle wall of partition.—Eph. ii. 12-14. Thus in the covenant of life both Jews and Gentiles are embraced, and the son of the stranger is not to say that the Lord hath utterly separated him from his people, nor that he is a dry tree. It is true they had been separated by the former covenant; for in it they had no interest. But in the covenant made with Christ they are embraced, and in the bringing of the blessings of it they are brought into the house of the Lord; for in this house Jew and Gentile, bond and free, are all one in Christ Jesus, and are made nigh by his blood, and by one Spirit have access unto the Father. To all these God will give a place in his house and within his walls. The house of the Lord presents a theme of deep and sweet consolation. It was presented in figure or type by the temple built by Solomon. When Nathan was commissioned to give David commandment from the Lord concerning this house, in which Jehovah said he would dwell, there was a promise given of the durability of the throne of David in his seed. "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be my son." "And thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever." God appointed a place for his people Israel, and planted them, that they might dwell in a place of their own: and he established the throne of David. But this house was not to be built until the enemies of Israel were all conquered, and the last arm of power subdued, which otherwise might be stretched out against it in its being built. David, who was a type of Christ, as a conqueror over the enemies of God and his house, must conquer all enemies to Israel, and sleep with his fathers, before the temple is built. Solomon, the type of Christ risen from the dead, built the temple, although David had made preparations for it. When the temple was completed the priest came out of the holy place, and the cloud filled the house of the Lord, so

that they could not stand to minister, because of the cloud; for the glory of the Lord filled the house. It is a delightful truth that in the church of Jesus Christ, and in the gospel ministration, there is no room for the legal priesthood. The priesthood of Christ is the only one known in the gospel, and it excludes that which was under the law. The glory of Christ fills the church; for he is the Alpha and Omega, the beginning and the end, the all and in all, in that church, which is the ground and pillar of the truth. As the cherubim and ark were in the temple, and Solomon spread forth his hands and made supplication to God for all Israel, and the Lord hearkened to the supplications of his servant, and of all Israel, so do we find the effectual intercession of Jesus for his church to ever be effectual. As the ark contained the rod of Aaron (an emblem of the living priesthood of Christ), the tables of the testimony, and the pot of manna, even so do we find the everlasting High Priest in his church, and the law of God in his heart; and also Christ, the heavenly manna, is in the midst thereof. The city of Jerusalem, in which the temple was built, was inclosed with walls the most invulnerable, for the protection of the city, and particularly the temple. In the temple were walls, or partitions, which separated the outer from the inner court, the outer one being called the court of the Gentiles; and they were not permitted to enter within the inner walls. But the text speaks of their having a place within the walls, in the house, which Isaiah here refers to. The apostle has spoken of the wall which separated the Gentiles from the Jews in the temple built by Solomon, and has said that Christ hath broken down the middle wall of partition, which separated between Jews and Gentiles. By reference to these things we are aided very much in understanding the true meaning of the prophet in the text under consideration.

"Even unto them will I give in mine house and within my walls a place and a name." The temple was founded upon a rock, and so is the church. The city of Jerusalem was inclosed with walls, and so is the city of God. "In that day shall this song be sung in the land of Judah, We have a strong city: salvation will God appoint for walls and bulwarks."—Isa. xxvi. 1. The former was literal; the latter is spiritual. The church of Christ is built upon himself, the foundation which God laid in Zion. It is elect, precious and sure; and he that believeth thereon shall not make haste. Is it possible that the Holy Ghost has here made a mistake? Are those believers in Christ, the sure foundation of the church, who are from time to time engaged in their means and efforts to hurry the Lord and help him along in the work? Methinks not. The prophet, under the infallible inspiration of

God, has said that they that believe in Christ shall not make haste. With patience do they wait for Jesus to gather his lambs with his arm, and carry them in his bosom. Though he tarry, yet they wait for him, for he will come. Like Abraham, they are fully persuaded that what he has promised he is able also to perform. Those who believe in Christ as the sure foundation of the church know that he is the wise Master-builder thereof, and that all things are going prosperously on; for he has conquered all the enemies of the church. He will work, and none can let or hinder. None in earth or hell can stay his hand, nor say unto him, What doest thou? Touching this very subject, the eternal God, who is not a man, that he should lie, hath declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." The Lord has declared that he is not slack concerning his promise, as some men count slackness. But those who do not believe in God, and regard not what he has said, are saying, Where is the promise of his coming? for since the fathers fell asleep all things remain as they were; and are we to expect God to come and work without our using the means? Say they, We must use the means, and then the Lord will come and bless them, and the church will be built up. But those who believe in Christ do not thus make haste, but in this patience possesses their souls. Still they say, Though he tarry, yet will I wait for him. Like Mary, they sit at Jesus' feet, and commune with and obey him, trusting in his word and finished salvation, knowing that the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Such persons delight in praise, glorify God, obey his voice, talk of his power, walk in his statutes, cast all their cares on him, and thus show forth the praise of him who hath called them out of darkness into his marvelous light, and out of bondage into the glorious liberty of the sons of God. The church is in Christ, and it rests upon him. He has said, "And upon this rock will I build my church, and the gates of hell shall not prevail against it." When Jesus asked his disciples, "Whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 15-18. This rock, or foundation, is Christ, and was laid by Jehovah in his eternal counsel; and all knowledge of our interest in, union with and knowledge of him, and all things pertaining to salvation through him, are made manifest

and enjoyed only by the revelation of God, through Christ, the Rock of Ages. This is something that flesh and blood cannot attain to, nor aid in its furtherance. It is exclusively the work of the Holy One, and all who are exercised by it must say with one of old, "Not unto us, not unto us, but unto thy name, be all the glory." For on this rock does Jesus build his church, and the work is beyond the reach, aid or comprehension of flesh and blood. He is the Builder. He works, and none can hinder; and all his work is perfect, a God of truth and power is he.

The house being spiritual, it is composed exclusively of spiritual materials. Both the foundation and the materials are spiritual, and there exists a living union between them. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."—1 Peter ii. 4-6. Here then we have a living foundation and a living building, and the life of the house is the life of the foundation. Our sonship is in the sonship of the Son of God. Our life is in his life; and when Christ, who is our life, shall appear, then shall we also appear with him in glory. This house then is a spiritual building, and is the house in which the Gentiles have a place. But what is the place allotted them? Is it merely a space into which they may at times take shelter from the storm, and, when it may serve their worldly interests, leave the things of the kingdom and pay their devotions to the things of this world, and bow to the shrine of the riches and honors thereof? No; this is not the place. But as lively stones they compose a part of the building itself. As the different members compose our national body, and all have a place in it, so do the members of Christ's mystical body, in living union with him, their living Head, compose the church, the body of Christ, the fullness of him that filleth all in all. In his epistle to the Ephesians the apostle Paul has brought this subject to view in a very clear and convincing light. In addressing these strangers, or Gentile converts, he presents this house, and declares to them in language which cannot be misunderstood that they are component parts of it. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together

for a habitation of God through the Spirit."—Eph. ii. 19-22. How any man of understanding can read this Scripture, and then deny the absolute predestination of God, and the doctrine of eternal, unconditional election, is to me a wonder. Every intelligent man knows that it takes a given number of materials, and of given dimensions, to constitute a perfect building; that the whole arrangement is determined before the building is brought together; that the foundation is laid with special regard to the superstructure; that the building or house is framed with special regard to the foundation. With regard to the body of man, just so many members and organs are necessary to constitute a perfect body; and in the absence of the most atomical part it is blemished with imperfection. Who will say that the body of Christ is imperfect? It is true that all the members of his mystical body are not yet made manifest in the world, but in the fullness of time they will be made manifest; and none will ever be made manifest as members of his body but what were chosen in him, he being their Head and Life. Yet some are ready to say, and do say, that the volition of the will of man must decide how many lively stones shall be in this house, and how large it shall be. Did free agency, as it is called, have anything to do in creating the quarry, or the cedars of Lebanon? or did those materials break loose from their native state and come to the temple? or did the builder, with a will and a power which was absolutely sovereign over them, take them from their native state, and fashion them all, and place them where he pleased, and thus perfect that grand superstructure? If this figure were not designed to show God's absolute predestination, the election of grace, and his sovereign will and power in and relative to the church, we ask, Why has the Holy Ghost selected it, and why has the God of heaven placed it before us as a convincing illustration of the whole? Christ is the wise Master-builder of this house (which house are ye, said an apostle); and Jesus, the Son over his own house, is faithful in all which his Father has appointed him. When we can see the revelation of God through Christ in the church, and contrast it with free-willism, we can see that the great plan of redemption is as far above the free-will system as heaven is high above earth, and as God is above fallen and depraved man. The one is of and in God, and the other is of and in man.

But some are ready to say again that the devil is hindering the up-rising of this house, and that it may be possible for him to almost destroy it. The temple was not commenced by Solomon until all the enemies of it were conquered, and were in subjection to Israel's king. Is the devil a conquered enemy? We must either admit that he is, or we must

deny the plain voice of inspiration. For Jesus hath conquered death, and him that had the power thereof, which is the devil. Boundaries are set to his power, and within those boundaries he is chained. His conqueror says to him, "Thus far shalt thou go, but no farther." When the proud waves and billows of hell's wrath have reached their appointed point, the Commander says, "Here shall thy proud waves be stayed," and they speedily obey. Has Jesus all power in heaven and earth, and over all flesh? Has God given him power over all flesh, to give eternal life to as many as the Father hath given him? Does all the fullness of the Godhead dwell bodily in him? Who or what then can stay the stretching forth and willing of that almighty arm which he has made bare in the eyes of all nations? He makes his people willing in the day of his power. He brings the Gentiles to his bright rising; for they were chosen in him before the foundation of the world, and were predestinated to a place in God's building. They are fitly framed in Christ, and are brought and put in their predestinated place in that house, which is securely inclosed with the walls of salvation. This house can never be reached by the enemy, for it is within the walls (the covenant of grace); and the Lord God is a wall of fire round about it, and the glory in the midst. And if the enemy attempts to break down the wall, he finds upon his approach that our God (who is the wall of fire) is a consuming fire. Within these walls, or in the covenant made with Christ, the elect among the Gentiles were embraced. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."—Isa. lx. 3, 5. No foe can ever destroy this house, for it is founded in infinite wisdom and protected by almighty power, and the foundation of God standeth sure. All the attributes of Jehovah in the eternal purpose of his grace surround it for a defense. His awful majesty and heavenly glory are in and round about it; and how sublime and happy is the following description of its security: "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. 18. Here is the tabernacle which the Lord pitched, and not man; and here is the presence and protection of our God; for upon all the glory there is a defense. This then is the house which is inclosed with walls, in which the Gentiles have a place, and which Jesus builds, and relative to which he counted the cost before he began to build, and is perfectly able to finish it. None can ever

laugh at him in consequence of a failure in perfecting it. And in it we can say, How amiable are thy tabernacles, O Lord! how beautiful are thy courts! And may our desires prompt us to say, "Come ye, and let us go up to the house of the Lord, to the mountain of 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." The Gentiles not only have thus a place in this house, but also a name, better than the name of sons and daughters; an everlasting name, which shall not be cut off. The name of the natural descendants of Abraham is far inferior to that name which the children of God receive by their union to God in Christ. "Ye shall be my sons and daughters, saith the Lord Almighty." Jacob received a new name, which the mouth of the Lord named, and in that name the seed of Jacob were afterwards called. The Edomites received their name from Esau, and the Israelites from Jacob, who was named Israel by the angel of the Lord. The children of promise are counted for the name or seed, and in that seed the name is given and retained. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."—Isa. iv. 3. The name is an everlasting one, and shall not be cut off. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. lxii. 2, 3.

With these cheering testimonies before us, and with some realizing sense of the substance embraced in them, we cannot fail to comprehend to some extent the blessings received with this most glorious of all names in heaven or earth. It is a name which originated in God, and belongs exclusively to his family. It is a name as far superior to that of an Israelite literally, as the glory of Christ surpasses the glory of Jacob. The name embraces both the head and the body, or rather is applied to both, as it takes both to constitute the person to whom the name is applied. As Israel received their new name in Jacob, so do Christians receive their name in Christ. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. xxiii. 6. Again, it is written, "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness."—Jer. xxxiii. 16. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no

man knoweth saving he that receiveth it."—Rev. ii. 17.

May the Lord grant us the evidence that we have received the white stone, having in it this new name written, the everlasting name, that shall not be cut off.

W. S.

VERONA, Ill., Oct. 18, 1889.

DEAR BRETHREN BEEBE:—I have been thinking for some time that I would once more write a few lines to the dear children of God. We read that they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. How many there are of the Lord's people who cannot speak to each other, from afflictions and other causes, which the Lord foreknew. But he has said that he will be with those that think upon his name. O what a name to think upon! It is a subject that can never be exhausted. Think of God's great love in giving his dear Son to die, that poor sinners might live. O what love in Jesus, to give his life a ransom for poor, helpless, hell-deserving sinners, such as we feel ourselves to be. Jesus paid the debt of his people, that they might go free. Was ever love like this? Jesus tells us that he came not to call the righteous, but sinners, who have no hope in themselves, but are sick of self and sin. Those who are satisfied with themselves do not want the great Physician. Well do we remember the time when we felt, if we did not give utterance in words, "We will not have this man to reign over us." We were satisfied with ourselves, and thought we were as good, if not better, than others. As long as the strong man armed kept the heart, we thought we were safe. But when a stronger than he came, everything was turned bottom upward, as it were. All our comeliness was turned into corruption, and our cry was, "God, be merciful to me, a sinner." This is the cry of every one who cannot help themselves; and they have to go to Jesus, whom they have despised, and esteemed as a root out of dry ground, without form or comeliness. But how different we now feel! We can say that he is the chiefest among ten thousand, and altogether lovely. We cannot love him as we desire, nor shall we as long as we carry about these poor bodies. We grieve, being burdened. O how rich is that grace that takes such poor sinners out of nature's darkness, and gives them new desires, new affections, to choose the things that they once hated, and to hate the things they once loved.

Dear kindred in Jesus, I will tell you a little of my travel. It is now more than a half century since the Lord brought me, as I hope, to feel my need of him. Many days have passed since then, and many changes

I have experienced; but the Lord has been very good to me, in preserving me amidst all my heart wanderings. O how many times my foolish heart has wandered from him, my best friend. I do feel the depravity of my heart so much, and the world has been a snare. O how many times I have cried out, Wretch that I have been, to be carried away with such trifles. I have wondered if it could be that the grace of God dwells in such a heart as mine. Can it be that the Lord has begun a work in my soul? I know if he has, he will never leave that work, but will perfect it. I know I want to lay passive in the Lord's hands. I do love the psalms of David, who felt that his heart was as a cage of unclean birds. His prayer is the prayer of every Christian. They want the Lord to hold them up; and if the Lord holds us, we shall be safe. O that we may be living near our dear Jesus, and be learning of him, for that is the safe and happy place for poor, helpless sinners to rest. O that the blessed Spirit may lead us and teach us, and take of the things of Jesus and reveal them to our understanding. I pass through many changes, and have much to mourn over, having such a hard heart and such wandering thoughts. I would be different. I feel that the Canaanite is still in the land. The two natures will be at war as long as we are in this world of sin. But what a mercy it is that we have such a precious Jesus to go to, who is touched with the feeling of our infirmities. He knows our frame, and remembers that we are dust. I do believe that I love my dear Jesus, and sometimes feel him precious. At other times I feel cold, and, I was about to say, dead; but that cannot be, for the dead have no feeling, as I know I have. I do feel that I am a great sinner, and I need a great Savior.

"My hope is fix'd on nothing less  
Than Jesus' blood and righteousness."

This one thing I can say, I love the church of God, and have had some happy meetings in the years that have gone by, when I lived in New York state. Sister C. and myself used to attend the Conference at Riker's Hollow, in Steuben Co. I once met you, Elder Beebe, at South Dansville, N. Y., and met your dear, honored father many times, with many other dear brethren that have passed away to that rest that remains to the people of God. How anxious we were for the times to come, and what good meetings they were. Surely it was a foretaste of that meeting around the throne of God, where all the redeemed will meet, with no sin to mar the peace. I have a hope that through grace I shall be one of that number. If I shall, it will be all of rich grace, and we shall join in that song, "Worthy the Lamb that was slain."

We have a little church here, and have services once a month. It is more than two years since I have



been able to meet with them, owing to old age and infirmities. Our dear old Elder always makes me a visit, unless prevented. I am always glad to meet my dear friends, but they are so far off from each other that I do not see them as often as I would like.

My christian love to you all. I remain, I hope, your sister in Jesus,  
HESTER RUMNEY.

COOPSTOWN, Md., Oct. 4, 1889.

DEAR BRETHREN AND SISTERS IN CHRIST—If one so sinful as I am may call you brethren. It has been for some time on my mind to speak a few words to you concerning the thoughts which are almost constantly with me. I feel very poor in spirit. I am discontented on account of my shortcomings. I do not know sometimes which way I am traveling. I desire to live near my God and Savior, but I feel that I come so short that it keeps me away down in the valley, with my harp hung upon the willows. There are very few of our faith and order near me. I feel a great desire to be with and talk with the Lord's people, and have hoped it would for the future be better; but it is no better yet. O how I desire to spend the remainder of my days with God's dear children, as they are the people I love. I very seldom can raise a smile, my heart is so heavy, and I exclaim, "O my shortcomings! Is there any one like me?" But when I look back at times that are past and gone, when the candle of the Lord shone in my heart and soul, when I tasted that the Lord is gracious, it gives me sweet peace at times, which I would not take ten thousand worlds for. The Lord has done all things well; but my complaint is my shortcomings.

"After so much mercy past,  
Will he let me sink at last?"

Jesus is all the hope I have for life and salvation; and if I miss it through him I am gone. I have no merits to bring, no oblation to plead, but look for all in Christ. But how many ways there are to sin, no living mortal knows, and I sometimes fear I may come short at last; but if I do, my Jesus does all things right. The thought often comes in my mind, How could I bear to be banished from my God and Savior and the blood-bought throng in heaven, where I could not be with them? O distracting thought! Dear brethren, does such a thought press your souls? I think my sun of life is fast declining, and I am not satisfied, because I cannot live nearer my blessed God. I cry out, My leanness! my leanness! It is the grief of my soul. It looks strange to me, after the Lord has shown me so much in times past, that my way should be so dark now. I would like to know if there are any of God's dear children who feel to be stumbling along like me. I was so happy when the Lord took me up from the mire, and placed my feet upon the

Rock, that I thought I never should stumble again. It does me more good to look back than it does to look at the present. This earth has no charms for me. It is altogether vanity and vexation of spirit. O how I love to be in company with the Lord's people, and talk of the heavenly kingdom! I am low down in spirit. If any of you feel like I do, I would like to know it, as it might bind up my wounds and let the captive go free. I do desire to be a true servant of my blessed Master, but constantly my shortcomings are weighing me down. O, dear brethren and sisters, pray for poor, worthless me. I plead with our blessed Lord so much, I fear I shall weary him.

If I am not gone to rest when I am gone from this world of sin and sorrow, I do not want any one to say, She is better off, unless there is reason to say so. I do not know of any one particular cause for such despondent feelings. But I know I am a sinner, and I greatly desire to be a christian, though I feel I come so far short of it. This world is a wilderness of woe, and has no joys for me. But sometimes the blessed Sun of Righteousness sends some sweet rays of heavenly light into my soul, which strengthen my poor, fainting soul. All the peace I have comes from above. Dear brethren and sisters, if any of you have been in such a frame of mind I would like to know it. Sometimes I wish to see some of my Father's children, and talk about our heavenly home; for there is my treasure. At other times, when I see them, I feel so shut up, and under a cloud, that I cannot talk. O! is there any one like me? I do love my God and Savior above all things. When I think of the cruel pains our dear Jesus bore in his own body on the cross, it brings tears from my eyes. How could I bear the thought, If when he calls his own my name should be left out? Dear brethren, let us look to Jesus, who is the author and finisher of our faith. I have some sweet, refreshing times, but travel more in darkness than in light. How soul-cheering it is when we walk by the light of God's holy Spirit. But my hope is so small at times that I can scarcely find it, yet I would not take ten thousand worlds for it.

Dear brethren, if you see fit you may give this poor scribble a corner in our paper, the SIGNS OF THE TIMES. It is a poor thing, but it accords with the feelings of my heart. May God be with you all.

JANE MIDDLEDITCH.

"AND why call ye me, Lord, Lord, and do not the things which I say?"—Luke vi. 46.

If I send this article for publication, and the brethren editors think it worthy a place in the columns of the SIGNS, I have no other reason to give than that this Scripture has engaged my mind for some time. I feel that

it would be a great comfort to me to know that by the Spirit of the Lord I have comforted some of God's dear children.

"And why call ye me, Lord, Lord?" Jesus says that every tree is known by his own fruit. We judge a tree by the quality of its fruit. Some one may ask, Who is it that cannot say, Lord, Lord? But I ask, Who is it that can and does say, Lord, Lord, in deed and in truth? None but those who have been born of the Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. When the Lord is revealed to us as our sin-bearer, we are made to look away from self, and from all earthly aid, and exclaim with one of old, "We plead not our own righteousness, but thy great mercies, O God." With such, calling upon the Lord is not merely a privilege, but is a necessity; for they have learned by experience the truth of the word of the Lord by the mouth of the prophet, "Cursed is man that trusteth in man, and maketh flesh his arm." There are many who cry, Lord, Lord, and have not this experimental knowledge, but cry or pray as did the proud Pharisee. We may hear them saying, "We have earnestly labored all the year for this great revival." There are many who say they want religion, and begin to cry, "Come, Lord, come now; help, Lord." As much as to say, We have done most of the work; and now, Lord, just a little help from you, and the work will be done. But it was not so with the poor publican. He cried to the Lord because of the deep-seated pain in his heart, caused by sin. So it is with every one who calls upon the Lord in truth. It is because the Spirit of the Lord has made bare our wounds, and we cry because of misery and pain. When God, who commanded the light to shine out of darkness, shines in our hearts, it gives the light of the knowledge of the glory of God in the face of Jesus Christ. It is then that he rises with healing in his wings. Then with joy we shout, Alleluia! glory, honor, dominion and all power belong unto the Lord our God.

If this shall come under the observation of any who have been thus blessed, and who are yet neglecting what Jesus has commanded them, let me impress upon your minds the words of the text, "And why call ye me, Lord, Lord, and do not the things which I say?" Doubtless there are some whom the Lord has taken up out of the pit wherein is no water, and has put a new song in their mouths, even praise unto our God, who have not gone to their friends, the church, and told them what great things the Lord has done for them. If so, they are not doing what the Lord has said. Others have become ensnared in the meshes of the net of false religionists, who seem to me to be represented by the characters that Joshua addressed,

when he said, "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." It seems to me that the gods before the flood represent the gods worshiped by the unregenerate, being the institutions of men, such as human efforts and means, by which they claim to save the world. I verily believe there are heaven-born souls who are blinded by false teachers, to the extent that they worship they know not what. But when it pleases God, who worketh all things after the counsel of his own will, to show such the error of their ways, then it is they learn of a truth that such worship is idolatry, and are made to cry in bitterness of soul, Lord, forgive. Now they worship a God of all power, and with the apostle exclaim, "By the grace of God I am what I am."

I must stop. I feel that I have hardly touched the subject. There is more in the text than in my weakness I can comprehend. May Israel's God abide with all Israel, especially with the editors of the SIGNS, which is unto us a cup of cold water when thirsty.

In conclusion, let us exclaim with the psalmist, "Preserve me, O God: for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips."—Psa. xvi. 1-4.

J. C. KILGORE.

BEN FRANKLIN, Tex., Sept. 29, 1889.

ATTENBERY, Ill., Oct. 25, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I seat myself to write a few lines to the dear readers of the SIGNS OF THE TIMES. I was born in the state of Virginia, in the year 1852, my parents moving to Illinois in 1853, where I was raised. My mother joined the Primitive Baptists before I can remember. Until I was twenty-two years of age I never thought much about my condition in a state of nature. When quite young I used to be troubled some about death; but as I grew older those thoughts left me, and I thought I was not much of a sinner, as I did not engage in wickedness to such an extent as others around me. I became satisfied with my condition and surroundings, and thought I was as good as many of those professing christianity. I was married October 11th, 1874, and on the 22d of the

same month started for Crawford Co., Kansas. In the summer of 1875 I first saw myself a sinner in the sight of God, having no hope, and without God in the world. I have no language to express my feelings at that time. I saw my condemnation, and saw that it was just. I tried to pray to God to have mercy on me, but felt I was too great a sinner for God to hear my prayers. I thought I would do better; but the more I tried the worse I got, until it seemed I was the most wicked person in the world. I went on in this way until February, 1877, when I had given up all hope. I thought the time had been when God would have heard my prayers, but I had sinned away the day of grace, when all at once my burden left me, and I was made to rejoice in hope of the glory of God. I felt that I wanted to tell everybody how thankful I felt to the Lord. In April of the same year I with my wife joined the United Baptist Church, and remained in full fellowship with that church until the fall of 1879, when I moved back to Illinois, getting a letter of recommendation from them. When we got it I told my wife that I never expected it to do me any good, for I had become dissatisfied with the doctrine and practices of that church, but thought I was not fit to belong to the Primitive Baptist Church. In the fall of 1882 I went to hear Elder W. Phillips, a Primitive Baptist preacher, and that was the first gospel sermon I ever heard, to my understanding; but I did not present myself to the church until Saturday before the second Sunday in June, 1886, when I with my wife went before the Little Flock Church, in Cass County, and tried to give a reason of our hope. We were received, and the next day were baptized by Elder G. W. Murray. Since that time I can truly say that I have had many sittings together with the children of God in heavenly places in Christ.

But for fear this will be too lengthy I will stop. Do as you please with this, and it will be all right with me.

Yours in hope of eternal life,  
S. HUGHETT.

ALLIS HOLLOW, Pa., Sept. 26, 1889.

DEAR SISTER BESSIE:—I have been trying to write almost ever since I saw you, but fearing I would make a failure I have put it off until now. I feel it is my duty to write a few lines, not only for myself, but for one who loves the truth as well as I trust we do.

You told me about Mrs. Horton. She came to see me, and a good meeting we had. She showed so much zeal for the truth, as the Old Baptists preach it, and was so animated in the cause, that she could hardly express herself. How disappointed she was when she learned that there had been meeting at your place and she did not hear of it. She wished me to write and tell you all how well she had enjoyed herself since that meeting when she joined

the church; that she had been happy ever since, but really felt unworthy of so high a position. How I did wish, if it had been the Lord's will, that I could have been there, and went down, or followed our blessed Savior into the liquid grave. But if it is not his righteous will, all is right. I know I am not worthy of this, nor of the blessings I do enjoy. I tried to ask the Lord, if it were his will, to make it plain to me if I should go and be baptized and be one with you. I was singing one morning, and meditating on these things, when it occurred to me to look in the hymn book. I opened it, and found hymns that satisfied my mind, so that I feel there is nothing in the way but my unworthiness. If it is the will of the Lord, I must wait his bidding. The hymns were 1109 and 1111. I must tell you that at times I feel altogether unworthy, and such a coldness and deadness comes upon me, and in spite of all efforts I feel sad and lonely and discouraged; but I hope my trust is in the Lord. As Mrs. Horton says, there are no people I love as I do the Old Baptists; and if you preach, dear brother Silas, anywhere this side of Vaughan Hill, please let us know, and if possible we will come, and will bring all we can to hear you preach. I would that I were able to go to Vaughan Hill, but am not as yet. I am not feeling at all well now, but hope to be better soon.

I must stop for this time, so good-by. I know you will overlook all blunders. Much love to you all.

From your unworthy friend,  
ELIZA O.

#### CORRESPONDING LETTERS.

*The Salisbury Association of Old School or Primitive Baptists, in session with the church at Messongoes, Accomack Co., Va., October 23d, 24th and 25th, 1889, to the several associations and meetings with which we correspond, Greeting.*

BELOVED BRETHREN:—We desire to be thankful to the Giver of all good that it has been our privilege to once more withdraw ourselves for a little season from the turmoil and strife of the world, and that we have had such sweet manifestations of his Spirit, and that we have been greatly refreshed in our inward man, in which we also hope we have realized a renewing by the Holy Ghost. We have been cheered by some sweet evidences of the promises of the heavenly Father (Bridegroom). Our churches have been well represented, and all report peace and harmony, with some additions. Your messengers have come to us in the fullness of the blessing of the gospel, and we have felt refreshed, as a weary traveler is by refreshing shade and a draught of cold water. We as an association are united and harmonious, standing fast in the precious doctrine of grace, without any signs of schism or divisions.

Our next meeting is appointed to be held with the church at Salisbury, Wicomico Co., Md., to begin on Wednesday before the fourth Sunday in October, 1890, when and where we hope to meet you again.

T. M. POULSON, Mod.  
J. H. TRUITT, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 13, 1889.

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 WITNESS OF TRUTH.

DEAR FRIENDS:—If it is not asking too much, I would like to have your views on John iv. 29. This Scripture has been on my mind for months, and I would like to have the views of any of the Lord's children upon it, either privately or through the SIGNS OF THE TIMES.

Respectfully,

A FRIEND.

#### REPLY.

"COME, see a man, which told me all things that ever I did; is not this the Christ?"—John iv. 29.

The language of this text will be recognized by Bible readers as the proclamation of the woman with whom Jesus talked at Sychar, where he sat on Jacob's well. The conversation is recorded in the preceding verses of this chapter. It appears to have been but a brief interview, and only a few sentences were spoken by our Lord; yet the testimony of the woman, as expressed in our text, is unquestionably true. It is not stated as a merely accidental circumstance that Jesus met with this woman at the time and place where this interview was held. "He must needs go through Samaria." It is evident also that the woman must at that very time come thither to draw water. She was not seeking him. The fact that he, being a Jew, would ask of her for water, was unaccountable to her, "for the Jews have no dealings with the Samaritans." Her amazement appears in the question which she asked. The words of Jesus were to her so wonderful that she perceived that he was a prophet. Then she sought this decision of the controversy between the Jews and her own people as to the proper "place where men ought to worship." In answer to this question Jesus taught her the necessity of that worship which is "in spirit and in truth." Then he revealed himself as the Messiah, "which is called Christ." Upon receiving this knowledge she "left her waterpot, and went her way into the city, and saith to the men" what is written in the words of our text.

"Come." She did not propose to carry Jesus to the inhabitants of the city, as modern will worshipers profess ability to carry him in his gospel to distant lands; she called upon the men to come to the same place where she had seen him. So those who have received the knowledge of that salvation which is in Christ Jesus know that they cannot bring him to their fellow-sinners. They can only tell of his omnipotent grace as exhibited in their own cases, and call attention to what he has done for them. In this declara-

tion they glorify him as the Savior of sinners, and their testimony is glad tidings only to such as know their need of just such a perfect salvation as is revealed in him.

"See a man, which told me all things that ever I did." It is said, in the account given of the conversation, that Jesus told her of her sinful conduct in the violation of her marriage relations; and nothing is said of any other things in her past conduct. But in that brief interview the sins of all her life were brought to her remembrance. Those who have heard the voice of the Son of God can witness the searching power of his word in exposing all their inmost thoughts and feelings. There is no clearer evidence that sinners are ignorant of the judgment of God than the fact that they suppose it must be needful that he should be informed of the sins which are hidden in the secret thoughts of men. All who are taught of God to know the exceeding sinfulness of sin in their own hearts can witness by personal 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."—Heb. iv. 12. When Jesus said, "Saul, Saul, why persecutest thou me?" the proud Pharisee at once saw all his sinful and polluted works arrayed in condemnation of his religious zeal. So also Jesus but looked on Peter in his wicked denial of his Lord, and the conviction of all his guilt came with such power that Peter "went out, and wept bitterly." In thus telling the conscious sinner all things that ever he did, it is not needful that a multitude of words should be used. The light of life shining in the heart reveals all the corruption which is hidden there, and then for the first time the sinner is himself able to see his own lost and hopeless condition. This revelation qualifies every one who receives it to testify to the divine power of the word of the Lord. All who have heard his voice can bear witness that "Never man spake like this man."

The word of the Lord alone has power to set our secret sins in the light of his countenance. The effect of this light shining in the heart is conclusive evidence that "All things are naked and opened unto the eyes of him with whom we have to do." There is no necessity for argument in the case of the sinner who is brought into judgment at the bar of infinite purity and wisdom. Acknowledging the justice of his condemnation, he can only pray for mercy. No other power but the piercing word of God can thus carry conviction to the heart of the sinner. This is the experience of every one who has been quickened by the voice of the living God. Evidently those have never heard that voice who can talk of pleading their own merits

before the throne of the holy Judge of quick and dead. It is equally certain that none can know the justice of God in their condemnation until they are made alive by the power of the life-giving word of the Lord. It is frequently a serious question in the mind of the tried subject of salvation whether his hope is genuine; and the comforting assurances which he has received are often doubted. Reason suggests that he may be mistaken in regard to those evidences in which he has been made to rejoice. Under such trial it would be well if he could remember that the first manifestation of divine light showed the exceeding sinfulness of sin in his own heart. No natural investigation ever could discover this truth. None ever saw himself utterly lost and under just condemnation unless that truth was revealed by the word of the Lord. He alone "searcheth all hearts, and understandeth all the imaginations of the thoughts." The fact that this revelation has been given to any sinner is an abiding testimony that he has been taught of God. In the thick cloud of conscious guilt God has set the bow of his everlasting promise of justification and life through the grace which is in Christ Jesus. There is no more conclusive assurance that the light of divine life has shined in the heart of a sinner, than the fact that he has seen the hopelessness of his condition as being already under the just condemnation of the holy law of God. This is the real condition of every one of the family of the sinner Adam. The shining of the light does not make man a sinner; it only reveals the fact that he is already under the condemnation of justice. "But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light."—Eph. v. 13. The word of the Lord entering into the heart of the guilty sinner reveals the depth of sin which was hidden there; until that light shines in his heart he cannot see that fountain of corruption. Therefore none can know the exceeding sinfulness of sin in himself without the manifestation of the light of life. "The entrance of thy words giveth light; it giveth understanding unto the simple."—Psa. cxix. 130. When any sinner knows himself as justly condemned before God, it is certain that the truth has been revealed by the entrance of the word of the Lord into his heart; and this is the abiding witness of divine truth, which shines even in the thick darkness of conscious guilt, giving assurance that the words of truth have entered there. Nothing is hidden from the penetrating rays of that sun of righteousness whose tabernacle God has set in the heavens of his eternal justice. Every sinner who is made alive by the entrance of the living word of the Lord is ready to confess that his secret sins are set in the light of the countenance of his omniscient Judge. Thus every one who is taught of God is

qualified to testify that he is indeed the all-wise God.

"Is not this the Christ?" The evidence upon which this poor woman rested in the conviction that she had seen the true Messiah was not simply that he had said to her, "I that speak unto thee am he." Evidently she was satisfied of the truth of his assertion; but the ground upon which she proclaimed him as the Christ was her personal knowledge that he had brought the sins of her own life to her remembrance in telling her all things that ever she did. This witness is borne by every one in whom Jesus is revealed as the only hope of salvation. None could be qualified to testify to this truth by merely hearing others tell of the assurance which they had received. Each one must have the testimony for himself. "He that believeth on the Son of God hath the witness in himself."—1 John v. 10. This enables each one to speak from personal knowledge in bearing witness. All who are thus taught are able to speak in the language of the inspired apostle, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us."—1 John i. 3. The fellowship of the saints is confined to those who have this witness of truth in themselves. It cannot be extended to such as have learned by the pious efforts of men to say that salvation is of the Lord. There is a vast difference between the consent of the natural mind to that which is itself true, and the knowledge of truth which is indispensable to enable one to testify to that truth. Those who have been taught of God can readily see this difference.

Although the form of a question is used in this language of the woman, it is not to be understood as implying a doubt in her mind of the fact stated. The evidence which she presented clearly established the reality of the divine character of him whom she had seen. Indeed, there is no stronger form of assertion than that which is there used. The question in connection with the declaration of what she had witnessed is an appeal to the evidence as conclusively confirming her knowledge that she had seen the true Messiah. The saying of the Samaritans, as recorded in the subsequent connection, shows this to be the correct understanding of these words. They said, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." This is in accord with the experience of all who have heard the voice of the Son of God in the forgiveness of their sins. There is no intermediate witness between guilty sinners and that life-giving Word by which they are cleansed from all guilt. They cannot ascribe their deliverance to any other name but Jesus only. When his voice is heard in the conviction of sin, or in the

assurance of deliverance from condemnation, there is no need of any created witness to inform the subject of such instruction that it is the word of the Lord which has brought that knowledge. Jesus says, "The words that I speak unto you, they are spirit, and they are life."—John vi. 63. As the lightning is itself the power which accomplishes the work for which it is sent forth, so the word of the Lord is the irresistible witness of its own divine authority and omnipotence. That word of truth is the test which determines the character and condition of every one who hears it. To those who are led by the Spirit of truth the proclamation of this word is the joyful sound of the gospel of salvation by the grace of God; to all who are yet in the darkness of natural death in sin, the same word of truth is a savor of death, in which they find nothing of comfort. Every one who receives with joy the testimony of Jesus, has the witness in that fact by which he is enabled to testify to the truth. In this way the witness of truth reveals the thoughts of all hearts where it is applied.

### WHO WISHES TO ASSIST?

FOR many years the SIGNS OF THE TIMES was published on terms that no other paper within our knowledge has ever been able to offer, viz., two dollars a year for those who were able to pay that amount, one dollar a year for those who were not able to pay any more, and free to those who really desired the paper, but were not able to pay anything; and we do not remember ever refusing the paper to any one who asked for it free until we started the weekly, and then we just simply could not do it. We have carried on an average in the neighborhood of a thousand gratuitous subscribers for years, until those who were paying full price began to complain that the subscription price of the SIGNS was too high, and to discontinue the paper on that account. We therefore were obliged to increase the amount we gave them for their money, and to do this we had to drop hundreds of names from our free list, which was one of the most unpleasant things we have ever been obliged to do.

While most of our brethren are poor, and feel hardly able to pay their own subscription, yet we believe there are some who, if they knew of the case, would rather assist in carrying this list than have them deprived of the paper. We have therefore concluded to submit this proposition to them. We will keep a list of names of those who appeal to us for the paper free, and if any of our brethren feel disposed to assist us in bearing the expense, we will for every dollar received enter one of these names on our list for one year, and send the person remitting the money the name and address of the person to whose subscription their money has been applied.

### SIGNS OF THE TIMES FOR 1890.

ABOUT a year ago we announced our decision to publish the SIGNS OF THE TIMES an eight-page weekly at the same price we were publishing the twelve-page semi-monthly, and made the unprecedented offer to allow one-half the subscription price as a commission to all our *paid-up* old subscribers for every *new* subscriber they would procure us, and the result was that we received an addition of more than two thousand names to our list. Many, however, of these new subscribers paid but one dollar to the old subscriber, who sacrificed his commission to procure the new subscriber, having in view simply the increasing of the circulation of the paper. The question now is, How many of those paying only one dollar last year will renew for 1890 at the regular rate of two dollars? If we shall be able to retain a good proportion of those, and can still increase our circulation two thousand more, we will then be able to furnish the paper weekly at one dollar and fifty cents a year; and should it be increased four thousand, we would be able to publish it weekly at one dollar a year.

Many doubtless do not understand why we can publish at one dollar a year with the increased circulation, and for the benefit of such we will explain. It takes just as much typesetting, imposing forms and making ready for press to print one paper as it does any number of thousands of copies. In fact, after the paper is once "to press," the additional expense is but a trifle more than the cost of the blank paper. For instance, say it cost five thousand dollars a year to run a weekly of five thousand copies; it would probably not exceed seven thousand dollars to print ten thousand copies. The inquiry may arise with some, How is it that the local publications of but a thousand or fifteen hundred circulation can be published for two dollars a year? The reason is that those papers rely almost entirely on their advertising patronage for support. If the SIGNS should take two or three pages of advertisements it could be published at *one dollar* a year.

Another thing our readers are not aware of is that although the subscription price is two dollars a year, our gross receipts do not average one dollar and fifty cents for each subscriber, our loss from delinquent and gratuitous subscribers being more than twenty-five per cent. While most of our subscribers know and appreciate the above facts, there are many who do not, and consequently consider the price of the SIGNS too high.

Although the increased expenses of publishing the SIGNS weekly this year are several hundred dollars more than the increase in the receipts, we have decided to continue it weekly another year, and make the following

### EXTRAORDINARY OFFER!

From now until the first of next January, any one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one can get the paper from this office at less than the regular rates. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

Address,

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



## MARRIAGES.

On Nov. 5th, 1889, by Elder Benton Jenkins, at the residence of Mr. Wm. J. Kellam, in the city of Middletown, N. Y., Mr. John O. Bailey and Mrs. Virginia B. Little, daughter of the late Elder Gilbert Beebe, both of Carmel, Putnam Co., N. Y.

Oct. 7th, at the home of the bride, Kenton, Delaware, by Elder Silas H. Durand, Victor S. Durand, of Philadelphia, and Miss Florence E. Downs.

## OBITUARY NOTICES.

OUR dear mother, **Mary Black**, died at her home near Peru, Ind., Sept. 19th, 1889. She was born in Dutchess Co., N. Y., Jan. 30th, 1809, having lived to the age of 80 years, 7 months and 20 days.

At about the age of twenty years she moved with her family to Ohio, where she was married, Sept. 18th, 1832. In 1835, with her husband and daughter, she moved to Miami Co., Ind., where they reared a family of four sons and three daughters, all of whom remain to mourn the loss of a devoted christian mother. She was a faithful and consistent member of the Old School Baptist Church for more than thirty years, her membership having been with Pleasant Hill Church, of this county. Our father departed this life at about the same age, having preceded her nine years. She often expressed a wish that she might follow him at the same age, which desire God in his goodness granted her. Her disease was that consequent to old age, at times suffering greatly, which she bore with christian fortitude. She did not have the company of many of our Baptist friends, as there is no church near. She had been failing all summer, but was able to visit her children. She wanted to see all her children, grandchildren and great-grandchildren, which she did, and then seemed satisfied. The last two days she did not talk much, saying she was so tired. At about three o'clock Thursday morning she quietly fell asleep.

"Asleep in Jesus! blessed sleep!"

From which none ever wake to weep." We truly feel that our loss is her gain. Her remains were conveyed to their last resting place, to await the dawn of the resurrection. That her dear ones left behind may be sharers in that salvation in which she rejoiced, is the prayer and desire of

## HER CHILDREN.

**Mrs. Julie A. Jones**, wife of A. J. Jones, of Benton Co., Miss., and daughter of Melven and Nancy Whittington, was born Feb. 20th, 1848, in Jefferson County, Ala. Her father moved to Benton Co., Miss., in the fall of 1865, where she lived until her death. She was married to the writer in 1879. In 1872 she professed a hope in Jesus, and joined the Missionary Baptists, leaving them and joining the Primitive Baptists in June, 1882, and was baptized in August by Elder S. A. Wells. She was a faithful member, and a loving wife and mother, ever ready to entertain the brethren, sisters and friends. She had been troubled for several years with chronic liver complaint and bronchitis, but bore her affliction with as much fortitude as any one I ever saw. She died Sept. 15th, 1889, leaving a husband, three little children, brothers and sisters, with a host of friends, to mourn their loss, which we feel is her eternal gain, for she in her last sickness rejoiced in her home in heaven. We have every evidence that she is at rest with Jesus. The loss to the community in which she lived is deeply felt. May our dear children be enabled to follow in the footsteps of their dear mother. My loss is great, and I can only be comforted by him who has the power to give and to take away.

A. J. JONES.

☞ Potts Camp, Miss.

**Barbara McArthur**, wife of John McArthur, was a great sufferer for more than ten years, which she patiently bore until her once strong constitution gave way, and she fell calmly asleep in the early morn of Oct. 23d, in the 67th year of her age, in hope of a blessed immortality.

All that the skill of physicians and the tender care of family could do for her was done. In early life she received a hope of her interest in the atonement of the Lord Jesus Christ, joined the Covenant Baptist Church of Canada, and continued steadfast in the doctrine of the gospel to the end. An appropriate discourse was delivered by Elder Wm. Pollard from the words, "By the grace of God I am what I am" (1 Cor. xv. 10), to a large concourse of sympathizing friends and neighbors.

DIED—In the city of Middletown, N. Y., on Thursday morning, Oct. 31st, 1889, of diphtheria, **Mary Leana Wollenhaupt**, daughter of Henry Wollenhaupt, and grandchild of the late Oliver M. Comfort, of New Vernon, aged 8 years, 1 month and 27 days.

"The dear delights we here enjoy,  
And fondly call our own,  
Are but short favors borrowed now,  
To be repaid anon."

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

DIED—In the city of Middletown, N. Y., at 2:30 a. m., Oct. 29th, 1889, of hemorrhage of the lungs, **Miss Hattie M. Johnson**, daughter of Charles D. and Carrie Johnson, and granddaughter of the late Stephen Harding, aged 21 years.

"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."

## RECEIVED FOR CHURCH HISTORY.

Wm. P. Burks 2, Nimrod Leib 2.50, J. R. Respass 4, J. J. Waterfill 2, James Fountain 2.50, Roten Hurst 2, M. D. Robineth 2, R. T. Williams 2.—Total \$19.

## CHURCH HISTORY DEBT OF \$2000.

## CONTRIBUTIONS DURING OCTOBER.

ALABAMA—J. H. Lawler 1.  
GEORGIA—T. J. Ross 1, Mrs. C. A. Rogers 1, J. D. Smith 1, Mount Carmel Church 2.  
INDIANA—James Fountain 50c, J. M. Hickman 2.  
IOWA—Wm. Burch 1.  
KENTUCKY—Jane F. Davis 1.  
LOUISIANA—James Smith 1.  
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NO. 47.

## POETRY.

### DAVID AND GOLIATH.

1 Samuel xvii.

TWO ARMIES are arrayed in battle garb,  
Prepared for strife—each on a mount doth stand.

The one is Saul, with Israel's chosen men;  
The other, 'tis the vast Philistine band.

Out from Philistia's host a giant stalks;  
Goliath 'tis, of Gath, both strong and great.

For forty days at morn and eve he comes,  
And Israel's host he sorely doth berate.

Cried he, "Why set your battle in array?  
Send down to me a man, that we may fight.

If slain I am, your slaves we all will be;  
But if he's killed, your service is our right."

When Saul and all his people heard these words  
Their hearts were filled with terror and dismay;

For well they knew that not a man was there  
Who could remove this giant from the way.

Young David, fair and ruddy, Jesse's son,  
To take provision for his brethren, goes  
Up to the battle-ground, and there doth see

Goliath coming forth from Israel's foes.

Then God, who seeth not as man doth see,  
But worketh out his will through devious ways,

Who ere all time began declared the end,  
And ruleth everything to his own praise,

Did put it into David's youthful heart  
That he, upheld by God, could slay this foe.

No sword nor spear, but with a simple sling,  
Clothed with Jehovah's strength, he forth doth go.

When this fair youth the giant did espy,  
With not a weapon in his hand to wield,  
Quoth he, "Come forth; your flesh I'll quickly give  
To birds of air, and beasts that roam the field."

But David, by God's mighty arm sustained,  
Goes onward, fearing not those boastful words,  
And tells him that before the day is done  
The earth shall know the battle is the Lord's.

By heavenly guidance he the stone doth sling,  
With deadly force it strikes the giant's head;  
And in surprise and fear Philistia groans,  
Because their trusted champion is dead.

So we our huge Goliaths have to fight;  
The greatest one of all is "Giant Sin;"  
But he whose trust is placed in God above  
Will by his grace in every trial win.

BENJAMIN COX.

LONOKE, Ark.

## SELECTED.

### AARON WITHIN THE VEIL.

BY THE LATE JOSEPH IRONS.

"AND Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."—Exodus xxviii. 30.

How solemn must have been the scene, how interesting the service, and how high the expectations of the worshipers, when Aaron, the high priest of Israel of old, enrobed according to the commandment of God, and furnished with the errands, which all the worshipers had brought to the outer court, entered within the veil, and the veil dropped, to hide him from their view! Methinks I witness the dead stillness of all the congregation, the profound interest, the earnest waiting, the high expectation and the fixed watchfulness for his return, that they might know the result of his negotiations with God on their behalf.

Did such solemnity pervade the tabernacle service in the wilderness, and the temple service in Jerusalem, and had it not a spiritual, high and all-important signification for the children of Israel down to the end of time? Does not our text declare it is to be "continually," perpetually? Then, behold, a greater than Aaron is here; and while the Aaronic priesthood has passed away, and given place to the priesthood of Melchisedec, our glorious High Priest, whom Aaron typified, still "bears the judgment" of all his ransomed Israel "upon his heart before the Lord," and that continually.

How high the honor to which Aaron was raised! How uniform the estimation of that honor among all the people of Israel! How invariable the consent that he should have it all, and that everything should be intrusted to him! Would that it were so among Christians, that they were all of one mind to honor Christ, and all of one heart to commit everything to him, and all in waiting posture to receive everything from him. Then should we understand a little of what my text means in its spiritual import. "Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

My object this morning, as God shall give me liberty and success, is to relieve every Israelite here (if God will) of all legal distress and painful forebodings, by showing them the heart of Christ, by showing

them what is borne upon that heart of his, that they may forget themselves, and remember their sorrows and miseries no more, rejoicing that Aaron has got it all upon his heart before God.

Let me, first of all, invite your attention to the official business of the high priest; to "bear the judgment of the children of Israel upon his heart." Then, secondly, to his uniform charge, "the children of Israel;" he had nothing to do with the Philistines and Ammonites and Moabites. He was not a universal-redemption high priest; it was for Israel, the people of God. Then, thirdly, the result which invariably followed, and which must follow to the end of time, and be enjoyed to all eternity by the Israel of God.

First of all, a few words relative to the official business of the great High Priest within the veil. Mark here, I have no more to do with Aaron now, but to Aaron's antitype I am directing your attention. I may have occasion to bring in Aaron as an illustration here and there; but my great purpose is to view the person of our glorious and exalted Redeemer. For another Priest has risen, after the order of Melchisedec, and not after the order of Aaron (except as far as Aaron's priesthood was typical of Christ's), and now to him alone must all the cases of the children of Israel be carried, and he alone must bear them upon his heart within the veil. Precious Jesus! come and manifest thyself to us, while we attempt to speak of thee in this character.

Now, first of all, I beseech you, look at the solemnity of his mediation. It was death, under the law, for any but the high priest to go within the veil, and he must not go without the blood. He was to become acquainted with all Israel's wants and concerns, and he was to go out of their sight, within the veil, and negotiate with the great Eternal on their behalf, and then to return to them, and tell them Jehovah's answers. Exactly the office of our precious Christ; exactly the work and employment in which he is perpetually engaged. "No man cometh unto the Father but by me." "There is one Mediator between God and man, the man Christ Jesus." With him all that concerns the church's salvation, and all that concerns Jehovah's glory, are positively and by covenant and oath intrusted, and committed altogether to his care. I am anxious to dwell upon this point,

because of the miserable, wretched things that people call christianity in these days; in which all is to be contingent, something proposed to man, what the creature can do, dependent upon his repenting, and returning, and believing, and seeking, and watching, and the like. I grant all that you wish with regard to these things in the way of evidence and by way of contrast; but I will not allow that anything hangs upon them in the way of salvation. If I do, I at once get rid of a precious, glorious Christ, and dishonor his name, instead of exalting him.

Mark, then, that all the work is with Christ, intrusted to him. Blessings on his great and glorious name, he came forth from the invisibility of the Father's glory, from his own bosom, into the outer court; he came down to assume the tabernacle of our flesh, and dwelt in a body like ours, only without sin; and what for? Why, to become personally acquainted with the feelings and wants and miseries and necessities of all the Israel of God; and therefore it is said of him that he is touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin. He knows all about the matter, therefore, and consequently can carry it upon his heart most feelingly, having descended to the outer court for the express purpose of becoming acquainted, in his manhood, with the things that pertain to his own church, "the children of Israel."

Observe, further, how capable he is of intercourse with the Father, intercourse with God. He is not merely man, but truly and properly God. While as man he knows all the feelings of a man, as God he possesses all the prerogatives of God. As man he can be familiar with his brethren, in all points like as they are, yet without sin; as God he "thought it not robbery to be equal with God;" and though he "took on him the form of a servant," he never relinquished, never lost the possession, the inherent possession of all the attributes and perfections of God. He was truly and properly God and man in one precious, glorious Christ. Aaron was never competent to be a priest, except typically; he could only be a typical priest; and all through Aaron's priesthood Christ was eyed and depended upon by the Jews, as he is by us now. Whether we look at Aaron or Melchisedec, the Lord Jesus himself alone can be our High

Priest; nor can we allow the title to any but himself.

Mark, then, the sublime occupation in which our precious, glorious Christ is at this moment engaged. There he lives, to make intercession; there he lives, the advocate of his church; there he lives, the forerunner and representative of all Israel, within the veil, before the throne, exalted "far above all heavens, that he may fill all things," and wearing his priestly vesture. Not a merey comes down from the throne to a poor, ruined sinner but through him; nor can a breath of prayer or praise ascend to the throne but in and through him. "No man cometh unto the Father but by him." It follows, therefore, that Arians and Socinians never come to Christ, and therefore can have nothing to do with God. Their prayers are mockery, their praises are insults, and their whole religion is Paganism in disguise.

Observe here that it was not their wants nor their clever mode of telling them that secured success to the Israelites; but it was the blood that the high priest took within the veil. Just so it is not our repentance, it is not our prayers, that have anything to do with success; but it is the blood and the incense that our precious High Priest presents perpetually within the veil. There is the ground of our success. O blessed position for our glorious Christ to occupy! If he speaks to his Father, it is with "I will;" if he speaks to his people, it is with "They shall;" if he speaks for our petitions, it is for the merits of his sacrifice to bring answers of peace; if he speaks for our spiritual progress, it is for supplies of grace to be poured down from his own fullness; and if he speaks for our temporal wants, it is that the treasure which is with God may be communicated in his own time on behalf of his people.

But I pray you to mark particularly one word in our text, "judgment," with reference to this solemn position in which Jehovah Jesus stands between God and us. Now the word "judgment" has, according to our English vocabulary, a variety of significations; and so it has in Scripture. I shall take two or three examples, just to show you what Jesus bears upon his heart.

First, I think it may refer to the varied cases of the Lord's people, upon which they can form no decision, nor anybody else for them. I borrow this idea from the thought of the various cases brought into a court of judicature, upon which there is judgment to be given, a decision concerning them. Now I pray you to make a catalogue, if you can, an epitome, or a full account, as extended and particular as you can, of every case of soul distress you have been the subject of, every case of spiritual anxiety, from the first dawning of deep concern brought into your heart, the first cry of "What must I do to be saved?"

through all the legal doubts, slavish anxieties, soul temptations, heart conflicts, cruel persecutions, deep feelings, gloomy fears, midnight sorrows, winter chills; it would take me an hour to call over the catalogue, but bring them all up, and what then? Jesus bears them all upon his heart. There they are graven, and he will never lose them; he wrote them there himself; he bears them there before God. All glory to his grace, that though I cannot tell them all (and frequently am charged with shooting over people's heads), he can. I have not heard those sighs you heaved upon your knees this morning, I have not counted those groans you expressed, I cannot enter into the detail of all the workings of flesh and spirit in you, the effort of "the old man" to conquer "the new," and the endeavor of Satan to assist "the old man;" but they are all known to him, and your case is part of what Jesus bears before the throne upon his heart.

Moreover, by the term "judgment" we frequently understand the decision; for the case, however difficult, must be decided, and judgment given. Here I take up the poet's words, when he says, after speaking of anxieties and fears, whether all is right or not, "Lord, decide the doubtful case." He seems to have an eye upon the High Priest, and "the judgment" borne upon his heart. Ah, my brother, it is Jesus' own province to decide the case, to make it known, to send down the Spirit to "bear witness with our spirits." You may talk with a fellow-christian, and you do well; you may compare notes, and trace the correspondence of experience, and ask whether he has fared so and so, whether he has passed through such and such temptations, and whether such and such threatenings appeared to him overwhelming, or whether he was encouraged by such and such promises. I wish it constantly took the place of worse conversation; but after all your christian brother cannot decide for you. When you have gone to half an hour's length in this manner you retire, sighing, "Ah, there is something he does not know now. I have told my minister all I could, but he does not know the ten thousand vile corruptions in my heart, that I cannot give a name to—the worldliness, the coldness, the doubts, the questionings, absolutely the atheism sometimes." Well, go with it to the Lord Jesus; it is he alone that shall bring decision into thy soul, to take comfort from. Do mark how it was with poor Mary, when she "supposed it to be the gardener." I dare say, if any of the apostles had come and argued with her, they would not have convinced her, or brought her to decision; but one single word from his own lips, "Mary," and she answers instantly, "Rabboni, Master," and goes to the disciples and tells them "she had seen the Lord." My dear hearers,

ten thousand sermons, ten thousand meetings for conversation with the most exalted christians, will not do for you what Jesus once pronouncing your name will do. No; let him speak to your heart, and there is peace; for he bears your judgment upon his heart.

This would bear amplifying, but I must pass on. By the term "judgment" we understand frequently a recompense, passing judgment and executing judgment upon persons. This, I think, is the meaning of the Holy Ghost by the prophet when he says that he is "the God that pleadeth the cause of his people;" and again, when we are told so emphatically, "Their Redeemer is strong, the Lord of hosts is his name. He shall thoroughly plead their cause." I conceive many texts of that description carry this idea of the "judgment" that is upon the heart of Christ; that wherever injury is done to his people on earth (sinner, may this smite your conscience, if you are treating God's people unkindly), that injury is known in heaven, and "the judgment," the recompense of it, is upon the very heart of Christ. "Vengeance is mine [what then?]: I will repay, saith the Lord." O! it is a fearful thing to "touch the apple of his eye." It is a fearful thing to say even an unkind word against a disciple of Jesus Christ. He will surely take recompense. He "bears the judgment," the denouncing of judgment, and the executing of judgment, too, upon his foes, on his own breast, on behalf of the children of Israel. Therefore I am sure there can be no need for you and me to cherish anything like revenge against the worst persecutors, the bitterest enemies, we meet upon earth; it is a very bad feeling. I remember, and to the day of my death shall never forget, when I meet with this text (though the circumstance occurred at least five-and-forty years ago), the case of a shining christian, who had been for a length of time grievously oppressed, in fact robbed and plundered, and so hemmed in by circumstances, like a fly in a spider's web, that he could not possibly get away. At length there opened circumstances in providence in which the godly man had as clear an opportunity of taking vengeance for himself as any carnal mind could desire; and at first old Adam was about to do it, but before he did it (I remember the dear saint telling me of it) that text dropped into his mind, "Vengeance is mine: I will repay, saith the Lord." Not one word now about vengeance. "Vengeance is mine." Jesus has got it upon his heart. To follow the case to its issue, I lived to see that injuring character die in wretchedness, and the injured christian triumphing over every trouble, proving that Jesus bears our recompense, our judgment, upon his heart. I am as sure as I am of my existence, that he will visit in retribution those who

injure his saints; and therefore let us always leave it to him, and only pray for them, and pity them with our hearts, for they are in sad condition that offend against Christ.

But one more view here. I think "judgment," in its comprehensive sense, means the entire government and management of all that relates to the children of Israel. All glory to his name, this agrees with what is set down by the prophet Isaiah concerning him, "The government shall be upon his shoulder." There is not a single feature of the interests, either temporal or spiritual, of his beloved family, but he has it upon his heart; and he orders all providence, and governs all worlds, and will reverse even nature itself, rather than any design of his shall be frustrated. It might be the intention of Jezebel to starve Elijah to death. No, no, says God; I will send the ravens first. It might be the intention of his enemies to murder Paul. No, no, says God; I will make them the very instruments of sending him out of the way. The arranging, the governing, everything relating to his church, is "upon his heart continually."

Every word of my text seems emphatic. "Borne upon his heart," where Aaron wore the breastplate, there are all the names of the children of Israel, and all their interests interwoven with their names. This is "before the Lord continually;" so that (my soul begins to feel a little of heavenly ecstasy at the thought of it) the whole of thine interests and mine are at this moment exhibited within the veil, before all the perfections and attributes of Deity. So that Jesus stands there, as the great "High Priest of our profession," with all our concerns and interests upon his heart before the Lord; justice and condescension and power and love and mercy, immutability, omniscience, omnipresence, eternity, all looking to my interests, all viewing my name upon Jesus' heart. "Before the Lord," exhibited in his sight, presented in heaven. Why, is there any doubt about my getting there, when my interests are a matter of concern there already, my name there already, and perpetually upon the High Priest's heart? All glory to his name, it is to be "continually." He hath "an unchanging priesthood;" and there is not a single moment, even of dark and trying and sorrowful and wintry seasons, but Jesus is exhibiting the case of each individual member of his mystical body in heaven.

I pass on to the second particular of our subject. For while I have gone through these hints on the glorious person and office of our precious Christ, and his work within the veil, there may be some ready at once to quibble, and bring in Satan's suggestion, But is all this for me? O if I could be as sure as you seem to be, that my name was there, and that my interests were there! You



speaking with confidence and, as some of us think, with presumption. I pray God to make you as presumptuous as me. If ever he causes you to pass through the depths of the sea, as he has caused me, you will find that nothing but that confidence, which you call presumption, will do for deep waters.

But now, in order to meet the fearful apprehensions and doubts of the timid soul ready to inquire, But is all this for me? may I put in my claim? O that I could but call this High Priest mine, and could but be sure that he has my name upon his breastplate, and my name upon his heart! Mark what my text says. It is for "the children of Israel." He has one unvarying charge, "the children of Israel." All you have got to do is to recognize your character, your relationship, your affinity, and to come to some decision as to whether you are an Israelite; for it is for all Israel. It does not say merely the tribe of Dan, or the tribe of Judah, or the tribe of Benjamin, or the tribe of Joseph, but the whole Israel of God. Not merely for Episcopalians, or Dissenters, or Presbyterians, or Methodists; there is no such name known in this great business. But the High Priest appears for all Israel, for every true Israelite.

Then, say you, how are they to be known? For you know Paul says, "They are not all Israel which are of Israel." I will give you a threefold view of God's Israel, with the hope that the most timid soul may be able to put in his claim. First of all, they are the seed of a covenant Head, born in the covenant line. You know some of Abraham's posterity, who were carnal, pleaded this literally, that they were Abraham's seed, and not born of fornication. So you may be, said Jesus, and yet you may be "of your father, the devil," in another sense. So that, in a literal point of view, descent is nothing. The godliness of the father and the godliness of the mother will not save ungodly children from eternal condemnation. O no. Are you then individually the seed of the covenant Head? The apostle John tells us they are those that are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Can you discover your spiritual birth? If you can discover that you have a life that is supernatural, a nature given you from above, the life of God in the soul, communicated by the regenerating operations of the Holy Ghost, verily you are the seed of the covenant Head, verily you are an Israelite, verily your name is upon his heart, and all that concerns you.

Take a second view of the case. They are the true circumcision, and mark the phrases employed as descriptive of them. "We are the circumcision [who are they? Spiritual worshipers.] which worship God in the spirit [in possession of saving faith, and trusting in him,

and consequently], rejoice in Christ Jesus [and reject Arminianism. What, say you, is it set down so? No; but it is set down in stronger terms, meaning the same thing], and have no confidence in the flesh." Therefore it is quite clear they cannot be free-willers. Mark the points of investigation here. "We are the circumcision which worship God in the spirit," spiritual worshipers. Let thine own heart and conscience decide this: Dost thou know what it is to be engaged spiritually with that God who is a Spirit? I want to find out God's real Israel, or make them find themselves out. Dost thou know what that text means, "God is a Spirit, and they that worship him must worship him in spirit and in truth?" Dost thou know what it is, with or without words (I do not ask which), to have the powers of the soul going forth with ardent desire, holy longings, spiritual concern, sacred adoration, fervent petition, earnest groanings, heaven-taught sighs after the God who is a Spirit; fleeing to him, dealing with him, bowing before him, trusting in him, and pleading for mercy through the Redeemer's blood? That, I think, is something like spiritual worship. If you want another epitome, I should say it is the adoration of all the perfections of Deity. It is the application of a heaven-born soul to Father, Son and Holy Ghost for a whole salvation. It is the supplication of a broken-hearted sinner for a supply of his wants, and a communication of the merits of the Lord Jesus Christ. It is the surrender of body, soul and spirit to God. Do you know what this worship is? Is there not a spice of it in thy religion? There may be a sound creed repeated, and not one breath of worship in it; there may be half the Bible read, and not one breath of worship in it; there may be prayers as sound as the Pharisees uttered, and not one breath of worship in it; there may be a score of hymns sung, in beautiful language, and to a good tune, and not one breath of worship in it. God Almighty show you what it is we want. It is to "worship God in the spirit." It is the engaging of all the powers of the soul with Deity.

Observe a second feature in this character. "Rejoice in Christ Jesus." I allow that this is a high attainment, and I may be permitted to speak of some of its lower steps, that even those who cannot yet "rejoice in Christ Jesus" may have as full evidence of being Israelites as those who can. If thou canst place a confidence in him, if thou canst trust thy soul with him, if thou canst believingly and prayerfully commit all into his hands, if thou canst only come as Esther came to the heathen monarch, and say, "If I perish, I perish" there, I can tell thee there might be a doubt with regard to Ahasuerus, but there is none with regard to God. His sceptre is already held out; and as

sure as thou dost approach him with such spiritual acts of devotion, thou art an Israelite, thou art of the family of Abraham; for "they that are of faith, the same are the children of Abraham." These "are the circumcision" really, the children of the living God really, the Israel of the Most High.

Then, again, they are the true circumcision who "have no confidence in the flesh." Now do mark the force of that expression. It is very significant. A great number of persons that pass for christians in these days seem to have a great deal of "confidence in the flesh." They have a great deal of confidence that they can command the flesh, and some of them that they can command even their thoughts. They are not Israelites. I will not say what they are, whether they are Turks, or Pagans, or what; but they are not the true circumcision. For my own part I confess I have no more confidence in the vows and resolutions and professions that I may make than I have in what the devil may make for me. I have no confidence in the power of the flesh, or its responsibility, and especially none in that favorite of these days, man's free agency. The free agency of the devil's slave in chains! the free agency of one that is "led captive by the devil at his will!" I cannot comprehend what free agency there is to be until the Lord, the Spirit, sets the spirit free; for "where the Spirit of the Lord is, there is liberty." Those who "are the circumcision" "have no confidence in the flesh," renounce all confidence in good thoughts or bad ones, in good words or bad ones. The whole is relinquished, that Christ may be all in all. Then just try this, beloved, if you would know whether you are an Israelite: Are you cured of your hypocrisy, and brought to rest wholly on Christ? These only are the Israel of God.

But I cannot quit this without another remark upon the phrase, "rejoice in Christ Jesus." I am very anxious that all my hearers should come up to this point. I am very anxious that they should learn this valuable lesson, and receive this sacred attainment. It only requires a knowledge of salvation, an assurance, sealed by the Holy Ghost, that Christ Jesus has done all and suffered all for thee; and with this wrought in the heart thou canst not but rejoice in him, and will be obliged to say with the spouse in the Canticles, "This is my beloved and my friend," and know how to practice that injunction, "Rejoice in the Lord alway; and again I say, Rejoice." This is the privilege of the true Israel. May the Holy Ghost work it in your soul.

One thought more. "The children of Israel" were a nation incorporated as a theocracy. O! if I were to give scope to my feelings here, I should be led out at great length. Nothing suits me, in the government of the

church, but a theocracy. I am thoroughly sick of all besides. I see nothing like christianity in democracy on the one hand, or in priestcraft on the other; from the lowest order of republicanism in the name of christian liberty, to the highest pretensions of the devil's imp at Rome. I must have a theocracy, or I am away from my Bible. The government must be of God. I am as firmly of opinion as I am that there is a God in heaven, that every real child of God is the choice of God, the redemption of God, the workmanship of God; and I am equally sure and positive that every appointed servant of Jesus Christ, every real minister, is of God's making, of God's sending, of God's qualifying, and God's using. A theocracy, therefore, is what I contend for. Moreover, I am equally determined upon this point, that every law that is binding upon the church must be found in the word of God; and therefore I will recognize neither a christian, nor a minister, nor a law, nor a statute, nor an ordinance, which I cannot trace up to "Thus saith the Lord." Jehovah himself is King in Zion. He "sitteth King forever," for the express purpose of exercising his own divine sovereignty over friends and foes, over good and bad, over visible and invisible, to order all things "after the counsel of his own will." Moreover, such is the uniform and invariable character of the church of the living God, the Israel of the Most High, that this theocracy is owned (or shall be) and bowed down to by every real Israelite, every child of God. I pray you mark this, that you will be counted a rebel against Jesus Christ, as sure as you are born, unless you can bow down to his absolute sovereignty.

I pass on to the third particular. We have seen what is the official business of the High Priest before the throne, and who are the persons that constitute his uniform charge; and now we have to look at the result. The first feature of it is the transactions of grace between God and his people. When Aaron went within the veil he went to unbosom to God all that I have stated as matters of "judgment," the cases, the interests, the rights, the wants, the cares, the sorrows, the perplexities, of all the Israel of God. He was to wait and know the mind of God, and then forth he came with answers, with pardons, with comforts, with mercies, with manifestations of acceptance of their offerings, and the sweet assurance of divine favor. The very business of our glorious Christ, the very purpose for which he visits our congregations. And art thou here, precious Christ, this morning for this purpose? What! is he sealing forgiveness upon that conscience? What! has he come forth from within the veil to "anoint those eyes with eye-salve?" What! has he come forth to rebuke and reprove that heart,

and to give a lesson of wisdom and instruction to that seeking soul? What! Jesus here! my almighty Master present! What! is he come forth to give life to that dead sinner, and light to that blind child of Adam, and love to that poor, carnal heart, and liberty to that poor, captive soul, removing the bonds, taking away the fetters, and casting behind his back the sins of his people? Is he come forth to meet the case of distress that is not known to the preacher, the case of darkness, the case of sorrow, the case of oppression, the case of persecution, the case of care, the case of affliction, the case of bereavement? What! has he come to meet them all? Precious Jesus! I see him come forth from the invisibility of his own exalted glory, with his hands full of ascension gifts, and especial mercies, and all the fullness of grace. You know we do not deserve them. You know we could not buy them. They are all transactions of grace, that the great and glorious "High Priest of our profession" comes forth from within the veil to carry on and accomplish in the souls of his people. This is the first result, direct communications from the throne. If you can recognize, beloved, either in public or in private, either in his ordinances or at your own habitation, some light dawning in the soul, some promise applied, some comfort ministered, some consolation poured in, some relief from agonizing distress imparted by the ministry of the Holy Ghost, what is it but our glorious Aaron, in the transactions of his grace, before the throne, communicating to his people the blessings they severally need?

Do not lose sight of one point here, that when Aaron went within the veil upon these errands it was always before the mercy-seat, which was upon the ark of the covenant; for it was there, and there only, God promised to meet him. "There will I meet with you, and there will I commune with you, from above the mercy-seat, between the cherubim." There intercedes our precious Christ, before the covenant fullness, at the mercy-seat. I have heard of an ignoramus, a little while ago, speaking of apostolical succession, talking about leaving dissenters to "the uncovenanted mercies of God." I will give him leave to do that, if he can find them. All the mercies my soul has received, since I knew him, have been covenant mercies; and I view them as such, issuing forth from within the veil, before the mercy-seat.

But a second result is decision. You know there were many cases of old, such as the man gathering sticks on the sabbath day, and the young man that blasphemed God's name while striving with another, in which the parties were shut up till the mind of the Lord was known. I wish I did so, and you too. Every case that is at all difficult let us shut it up till we know the mind of the

Lord. You see the poor wretches were not allowed to run about till then, but they were shut up at once; and then at his command they were stoned. Whatever difficulties you may have do the same. Shut them up; do not leave them at large. Do not have to pursue them again; and when his will is known act upon it. But in some cases it appeared a very difficult and uncertain and mysterious thing what the mind of the Lord was. God said it should be known through the high priest. He should have in his breast the Urim and Thummim; and whatever they were (and nobody can tell), it was the medium by which God infallibly communicated through Aaron what was his will. The words mean simply lights and perfections. Now all light and perfection are in the heart of Christ; and consequently they who are dealing with a precious Christ must have the mind of God unfolded by these. Hence it is said, "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." He has got the Urim and the Thummim; and as it is written, "Let thy Thummim and thy Urim be with thy Holy One." The Son of God is the "Holy One." All that is necessary for us to know of the mind of God upon earth is with Jesus Christ. "No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him." It is his province to make known in his office the mind and will of God.

The next result of the High Priest's office appears to me to be of infinite value, the transfer of responsibility. I know poor, proud, vain mortals are very fond of harping upon the responsibility of man, and I never denied it in my life; but I should sink into despair directly if I did not know how to transfer it. Now when the people of Israel came into the outer court, and told their errands to Aaron, they left them with him, and trusted him, and they had nothing at all to do with the responsibility of what went on within the veil. They had nothing to do with the manner in which Aaron told it, nor the manner in which he came back. They had only to bring it to Aaron, and receive Aaron's reply. Just so with our precious Christ. All the responsibility within the veil is transferred to him. All that is essential to salvation was laid upon him in the covenant of life and peace; but I am now speaking of the responsibility, as far as you feel it. I say, Only just carry your case to Jesus, and then quietly wait. Let your conviction be, Now I have nothing to do but to wait for an answer. If he directs me to walk through fire or through water, I will go; but as to the responsibility I leave it wholly with him. O blessed transfer! I have been engaged in it thousands of times. I have gone to him with a burden of guilt that I could not

carry, and have thrown it upon him. Now, Lord, it is for thee to plead my cause. Here is a burden of old Adam corruptions; Lord, conquer them for me, for I cannot. Here is the curse of a broken law; Lord Jesus, I commit it all to thee, that the blessing of Abraham may come on me through thee. Moreover, I have gone to him with temporal cares and anxieties. What have I to do with them in a right mind? I transfer all to him, and then sing,

"Good when he gives, supremely good,  
Nor less when he denies;  
E'en crosses from his sovereign hand  
Are blessings in disguise."

O the importance of this transfer of responsibility! If your responsibility is not transferred to Christ, it will damn you. If your responsibility is not transferred to Christ for your justification, your sanctification, your preservation and your glorification, you will be ruined eternally under it. We do not deny man's responsibility; but we mean to insist that it is sure to ruin him. Nay, it has already ruined him; and nothing can save him but the transfer of that responsibility to a precious Christ. It was laid upon him of old by his eternal Father; but the sinner comes to the knowledge and appreciation of it only when he feels a deep concern about his everlasting salvation.

One thought more. Success insured is the result of committing all to the High Priest. You know, in all the five books of Moses, in all the history of the children of Israel, in the entire word of God, we never read of one case of failure. There were many mischiefs and many miseries when the children of Israel tried to manage their own cause; but never do you read of a failure when it was committed to Aaron. I believe (though it may seem a bold assertion) that the greater part of our sorrows, as Israelites passing through the wilderness, may be traced to the wicked perverseness of trying to manage things ourselves, instead of committing them to Aaron. Let Aaron manage them; put them all into his hands. He has got a censer large enough to take every desire, every want, every woe; leave them to him. If thou canst trust him, he cannot be deceived; if thou canst trust him, he cannot be unfaithful. I have sometimes thought there might have been a shadow of excuse for some of the Israelites suspecting Aaron and his sons, and thinking, Who knows whether they will be faithful? Who knows whether, when they get within the veil, they will tell it all out? Who knows whether they will bring a right answer? They are only men; who knows whether they will be faithful for us to God, and faithful for God to us? Such scruples might arise in regard to a human priesthood, and I would to God that in our day they did. God hasten it in his time. But with regard to our great High Priest, our glorious Melchisedec, our divine Aaron, there can be

no such scruples. "Faithfulness is the girdle of his reins, and righteousness the girdle of his loins;" and therefore he can neither neglect the case of one, nor deal untruly with God or with us. Not a case did he ever fail to present; not a case did he ever misrepresent; not an answer did he ever withhold.

Well, then, ye doubting, trembling, fearing souls, who really cannot trust yourselves, and know not where to get comfort, believe me, it is best to leave it all with Aaron. It is best to cast it all upon the person and into the censer of our glorious High Priest within the veil. There he ever lives to make intercession, and to send down answers of peace. He tells us plainly, "If ye shall ask anything in my name, I will do it." O trust him, love him, exalt him, honor him. Be done with the creature, relinquish all false confidence, and let your glorious and exalted High Priest be your whole confidence.

#### CORRESPONDENCE.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?"—Matthew xi. 2, 3.

DEAR BRETHREN BEEBE:—It is very seldom that a letter from me appears in our family paper, the SIGNS, but that I get letters from brethren who are strangers to me in the flesh, some of whom express surprise that I am so full of doubts as to whether or not I am one of those highly favored people of God whose sins and iniquities shall be remembered against them no more. Recently I received one such letter, which was, through the kindness of a brother, forwarded to me. Upon reading it the foregoing Scripture came with such force into my mind that I cannot rid my mind of it. I have heard brethren say that they did not believe that John doubted after he baptized the Savior; but if the language recorded by Matthew means anything, most certainly John did doubt. We have the same testimony recorded by Luke (vii. 19); and it is said, "In the mouth of two or three witnesses every word shall be established." I shall not refer to further proof.

It was revealed to John, previous to his baptizing the Savior, that upon whom he should see the Spirit descending and remaining, the same was the Son of God.—John i. 33. "And I saw, and bear record that this is the Son of God."—Verse 34. Now if one who was quickened by the Spirit even before he was born a natural birth, as John was (Luke i. 41), and seeing the revelation he had received from high heaven fulfilled when he baptized the Lord, could be so filled with doubt as to send two of his disciples to inquire of Jesus, "Art thou he that should come, or do we look for another?" then I conclude it is no marvel that I, a poor, sinful man, should be found to doubt

and fear that I never knew Jesus as the Son of God, whom to know is life eternal. The question is asked me, Could it be possible that one could be chosen, called, quickened unto life, and not know it? I know I am a peculiar being, so much so that I am a mystery to myself. I often conclude that there is not one among all God's creation like me. If I could but know beyond all doubt that God has for his dear Son's sake passed by all my sins and iniquities, nevermore to be remembered against me forever, I feel that I would be the happiest mortal upon God's footstool. It may seem strange to many who may read this when I say that I do not know this; but I can say that I sometimes have a hope that my many sins and iniquities are for Jesus' sake forgiven me. Dear saints, if I could but know that I had in all my life uttered one acceptable prayer unto God, it would fill my poor soul with that joy which no mortal tongue can express. But I do not even know this, but sometimes hope so. When the thick and dark clouds of unbelief hang over me, and I feel to almost yield up all in utter despair, I am led back to a period in my life, when but a boy, to a particular spot of earth, where I fell upon my knees, nevermore expecting to arise, nor see again the light of yonder sun; and then I remember those precious words, "Thy sins are all, for Jesus' sake, forgiven thee," which appeared so audible to me that I quickly arose to my feet and looked around to see who had spoken to me. I feel to hope that it is even so; and though that hope sometimes gets to be very small indeed, yet, dear brethren, I would not exchange it for ten thousand worlds like this below the sun. This hope, though small it is, is the anchor of my soul, and by it I trust I have been enabled at times during my pilgrimage here below to see within the veil, whither the forerunner, even Jesus, hath for his people entered.

Not many years ago I received a letter from a dear old brother in Illinois, which letter was full of the most bitter denunciations of self, telling of his imperfections, how wicked and above all things deceitful his heart was, and how full of doubts and fears he was that he had never been born again. When I received that letter I was groping my way through thick darkness; but when I began reading it light suddenly sprang in, which caused all darkness, doubts and fears to flee away. O what a joy it was to me to receive such a letter from that dear old brother! In replying to him I told him how I had been edified upon reading his letter; that if he had told me how good he was, and that he felt to thank God he was not as other men, but was better than "this poor publican," then I should have had no confidence in him.

I will try to give you the reason of the hope that is within me. John says, "We know that we have passed

from death unto life, because we love the brethren." When I meet with those who can tell me of my doubts and fears, tell of the dark seasons, which are many indeed, with now and then seasons of rejoicing, and tell me of the many sore trials and temptations through which I daily pass, then I conclude that they are led by the same Spirit and in the same path with me. I feel to say, Thou art my brother or sister indeed. If I know my poor heart, I know I do love my brethren; and often do I pray that I could walk like them, when I see them walking, with the image of the Master stamped upon them. But O how far short I come of it! Many times I am led to wonder how it is that my brethren can have any fellowship for me. I have often told them that if they could only get a glimpse of this poor, sinful heart of mine, they would be ashamed to call me brother. If I ask myself, What profit am I to these people, among whom I have had a name nearly thirty years? I have to answer, I can see none.

Dear brethren, since writing the foregoing I have been prostrated with a severe attack of rheumatism, such as I had about a year ago. I am slowly recovering, but cannot remain in any one position any great length of time. I shall write no more than to say that any one who can or does claim to be born of the Spirit, born of God, regenerated, or born again, and never has any doubts afterward of being born again, I have to doubt for him. My experience, if I have any, is so different from such an one that I must conclude that one or the other of us is surely deceived.

Brethren Beebe, I submit what I have penned to your better judgment. Publish it, if you think it will be a benefit to any one; otherwise cast it aside, and all will be well with this poor, doubting creature, as I know I am. Farewell.

J. H. YEOMAN.

WESTCLIFFE, Colo., Oct. 30, 1889.

SOUTHAMPTON, Pa., Oct. 27, 1889.

DEAR BRETHREN AND SISTERS IN CHRIST:—This is Sunday morning, and it is about time for our meeting to commence; but as it is very stormy, I think it most prudent for me to remain at home to-day, living a mile from the meeting-house. I have not been well for some time, but at this time am better, both in body and mind. I would like to have gone to meet the dear saints to-day, but trust the disappointment is for my good. I have felt impressed to write for our dear family paper for some time, especially when reading the letters from my Father's children, and my soul would be made to rejoice. I would feel as if I were talking to them, and must write to them privately or through the SIGNS; but it seems the time did not come. Now I feel that I am forced to relieve my mind, as it seems full to overflowing; and from

the abundance of the heart the mouth speaketh. Dear brethren, if I should ramble in this, please bear with me. Not long since I was in a very dark state of mind, and felt to say with the poet,

"O! when shall my sorrows subside?  
O! when shall my suffering cease?"

But it seemed the Lord was pleased to lift the cloud and fill my soul with joy and peace. Last week I attended the yearly meeting at Welsh Tract. It was surely a feast to my soul. There were several ministering brethren present, but I cannot say there was any "best one" among them; but all seemed inspired to speak of the love of God to his children, what he had done for them, and what he is doing now. It seemed to be one chain linked together. Elder Beebe, with his usual animation, in his discourse made my soul rejoice. I felt I could not tell whether I was in the body or out of it. It seemed that all those around me must feel as I did. I wondered, "From whence doth this union arise?" I went to Elder Staton's that night, and in the morning the words were still in my mind. I asked to have the "union hymn" sung, and it had never seemed so sweet to me as it did then. That love we heard much of during the meeting.

"It fastens our souls in such ties  
As distance and time can't remove."  
I thought,

"O why then so loath for to part,  
Since there we shall all meet again?  
Engraved on Immanuel's heart,  
At distance we cannot remain."

What blessed promises are for us if we are his. This last week has been a happy one to me. I have seemed to have but little trouble, and my work around the house seemed easy. I felt no ill will toward any one I could think of. The "union hymn" seemed to be in my mind, and I would find myself singing as I was going around my work, thinking of that love that binds us together.

"Love is the brightest of the train,  
And strengthens all the rest."

Dear brethren and sisters, do not think those bright seasons will always last. O no! When my heavenly Father sees fit to withdraw the light of his countenance from me, may I feel that it is all for my good and his glory. We are told in his word that through much tribulation we must follow our Lord. If we follow him, we must come through affliction. If there were no afflictions, we would not feel the need of the Physician. As a church we seem to be in health. I trust all are esteeming others better than themselves. We have Elder Durand as our pastor. We feel that he preaches the gospel in its purity, and shuns not to declare the whole counsel of God. We have great reason to be thankful for all favors granted us, while so many are deprived of such blessed privileges. We miss many who have been called home in the last year. We trust they have gone where there is no more parting, never

to go out any more. I have sister Bertha Wells in my mind, and I want to speak of her. She is from Canada spending some time at Elder Durand's. She is some distance from her home, but we hope she feels at home with us. No doubt many or all the readers of the SIGNS have read the letters published, written by her mother. How beautifully she sends words of comfort to her through this medium. How consoling it must have been to receive such messages of love from mother. It seems we can never go so far from home that we cease to be a child of our parents. That is natural. So in grace, once a child of grace, we must always be. Though we may wander far from home, as it were, yet with loving cords we are gently drawn along till we come to our Father's house, there to be with him in a world without end.

Dear brethren and sisters, I often wonder if there is any one like me. My understanding is very limited in divine things. I know nothing only as it is revealed to me. But we are told in the word that none by searching can find out God. It must come by revelation. This seems to cheer one by the way. I find myself prone to wander in by and forbidden paths, which often makes me weep and cry for mercy. Then I feel to

"Ask the Lord that I might grow  
In faith and love and every grace;  
Might more of his salvation know,  
And seek more earnestly his face."

I have written this in a rambling way, just as it has been given to me, and I give it unto you. I feel it is a subject that never grows old, and the half can never be told, so I will leave it, with love to all the dear saints.

In hope of a blessed immortality beyond, I close.

RACHEL F. HART.

PALESTINE, Texas, Oct. 13, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—After the business part of my letter, I want to tell you something of the condition I am in, and have been in for a long time. I will try to be brief. I am in such darkness, coldness and deadness that I am not enjoying anything, as I have heretofore. I often hear brethren complaining, to some degree, in this way; and I also know from the Bible that it has ever been thus with God's people. I have often tried to work myself out of it, and have often concluded that none but God can

"Drive these dark clouds from my sky,  
And make all within me rejoice."  
None but God can warm this frozen heart. None but Jesus can do helpless sinners good.

Brethren, I feel that there is no use in my trying to describe my condition. Is there any one like me? If I go forward to look for him whom I hope I love, I find him not. He is not seen on my right hand, nor on my left. It almost seems that he is clean gone forever. So in all my searchings I can find nothing but that little hope, and it seems very small. I would like to have the enjoyment I have had; and I will yet have it, if it is the purpose of God.

Farewell to you all for this time. Pray for unworthy me.

U. J. BELL.



## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 20, 1889.

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.

## GOD THE DELIVERER OF ISRAEL.

DEAR BRETHREN BEEBE:—Please give your views of Psalm lxxxiii. 11, 12, and oblige many others as well as your little brother in Christ, as I hope,

JOHN J. NORMAN.

LOWNDES CO., Ala., July 31, 1889.

## REPLY.

"MAKE their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: who said, Let us take to ourselves the houses of God in possession."—Psa. lxxxiii. 11, 12.

Under the night of the legal dispensation the doctrine of the gospel of God our Savior was not proclaimed by the direct testimony of his servants, as it is now declared by the inspired apostles of Jesus. It was then revealed in types and shadows to the chosen subjects of salvation; and the faith of the Son of God which was given them was constantly directed by those symbols to the great antitype of all such expressions, which was not manifested until Jesus was crucified and raised from the dead. It is indeed true that all the inspired record of the law and the prophets is the testimony of Jesus; but that witness was purposely hidden in the literal and ceremonial events which are therein written. Not only in the divinely commanded ritual of the law of Moses was this glorious mystery shadowed forth, but in every circumstance of the history of the chosen nation of Israel the Spirit shows the same great truth. When our Lord referred his opposers to the Scriptures in which they thought they had eternal life, he did not say that therein were some expressions in reference to him; he included all of them when he declared, "They are they which testify of me." When John would have worshiped him who revealed the truth to him, the angel said unto him, "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy."—See John v. 39; Rev. xix. 10.

In this inspired Psalm the same gospel truth is proclaimed which shines in all the sacred Scriptures; and whatever else we may see in any expression of the record which God has given, it is not the essential meaning of that passage unless Jesus is seen in it. The Holy Ghost moved holy men of old to speak no other words but such as did testify of him. Although they cannot by reason discover that hidden wisdom, those who are taught of God will not dispute this word of the Lord.

In the darkness of their own comprehension they find the true occasion of the obscurity which conceals from their understanding the light of that divine truth in which Jesus appears in his glory. While the natural mind may be filled with admiration of the lovely character of the man Christ Jesus, without the revelation of the Spirit no sinner ever did or can behold his glory as the Savior of his people from their sins. It is only "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."—Psa. cii. 17, 18.

The sorrowful complaint poured forth in the preceding verses of this Psalm fitly expresses the grief of the afflicted and poor people who constitute the church, which is the body of Christ. Those enemies there named are appropriate shadows of the sinful adversaries whose tyranny extorts from the saints perpetual groanings. As the nation of Israel could hope for deliverance from no other source but the arm of the Lord, so his spiritual people have no other refuge but in his omnipotent grace. The figurative dispensation of Judaism would have failed to portray the experience of the saints of God if it had not been included in the commandment of the Lord concerning Jacob, "that his enemies should be round about him."—Lam. i. 17. By the oppression of those enemies the chosen national people were driven continually to cry unto the Lord. So by reason of their sufferings under the burden of their own sins, the spiritual Israel, including every subject of divine instruction, are constantly moved to "pray without ceasing," that they may be delivered out of their conflicts and distresses. Not even the chosen apostles of our Lord were able of themselves to gain the mastery over the combined powers of iniquity by which they were oppressed. Paul could not conquer in his own strength when he cried, "O wretched man that I am! who shall deliver me from the body of this death?" By faith the answer is given to this earnest cry for help, "I thank God through Jesus Christ our Lord."—Rom. vii. 24, 25. This is all the refuge of the afflicted followers of Jesus to the end of time. All their varied experience is needful to teach them that "God is our refuge and strength, a very present help in trouble."—Psa. xli. 1.

"Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmunna." The carnal mind can see in this prayer nothing but the expression of natural resentment in imprecating vengeance upon the cruel foes of whom the psalmist was complaining. This seems clearly to be contrary to the direction of the Spirit of Christ, who commands his disciples, saying, "Love your enemies, bless them that curse you, do good to them that hate you, and

pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. v. 44, 45. To those who read the Scriptures only in the light of nature many such contradictions appear throughout the inspired directions. When the Spirit of truth takes such apparently contradictory portions of the word and shows to the saints their true meaning, the beauty of holiness and truth is seen in their strict harmony as the one testimony of God. The revelation which is written in the Scriptures cannot be received by the natural mind even of the saints; for then the wise and prudent would have great advantage over babes. Through the faith of the Son of God all are shown the mystery of this hidden wisdom. However it may please their fancy, the saints are not safe in receiving anything as truth but that which they have been themselves taught in their own experience. In this they will find the whole record of inspiration in perfect accord. As enemies of Israel the characters named in this portion of our text, with all the oppressors of that chosen nation, were devoted to destruction. This was the decree of that God whose holiness forbids that his commandments should be measured by the finite standard of created intelligence. What he does is just and righteous altogether, simply because he does it, and there is no law to which he has subjected himself other than his own sovereign will. Aside from the good pleasure of his will there is no just reason why he should spare and save from sin one of the race of Adam, as there is no obligation resting upon him to save the devils whose dwelling is in the pit of despair. If this could be understood by the unbelieving world men would not be found blaspheming his holy name as devils dare not do, by charging that there is unrighteousness with God. He is essentially and in himself immaculately righteous in the condemnation of sinners, as he is "just, and the justifier of him which believeth in Jesus."—Rom. iii. 26.

By reference to Judges vii. 25 and viii. 21, the reader will find how the Midianitish princes named in our text were slain by "The sword of the Lord, and of Gideon." As love to Israel was inseparable from hatred of their usurping oppressors, so the love of righteousness is necessarily the hatred of sin. When sin is felt as a burdensome bondage there is certainly that longing desire for deliverance from its power which Jesus describes as "hunger and thirst after righteousness." It is the Spirit of Christ in the saints which originates the prayer for the utter destruction of every emotion of the heart that forbids conformity to the holiness of the Redeemer, whose perfect righteousness is the only fulfillment of that desire.

"Who said, Let us take to ourselves the houses of God in possession." The Midianites proposed to do this in the seizure of that land which God had given to Israel for a possession. In the antitype, the law of sin claims possession of the saints, and would hold them subject to its hated oppression. As those heathen powers literally said of the houses which God had given to Israel, Let us take them in possession, so these sinful lusts which war in the members of the saints ever seek to take them in possession, and to turn them from being manifestly the houses of God to be the polluted abode of every hateful sin. Those who have long been endeavoring to follow in the pathway of Jesus, have not failed to find that their greatest conflict is not with their fellow-mortals, but each of them has learned that his most bitter and relentless foes are "they of his own household." They do not have to go so far as to those who dwell in the same literal house with them to find these foes; they go with them into the solitude of their most secret thoughts, and even when no mortal is near them they suffer the oppression of these cruel foes which remain in this earthly house of their tabernacle. These foes are too strong for the weak and helpless saint; he can do nothing for his own defense against them. His very suffering cries to God for relief, as did the wretchedness and distress of Israel in Egypt when the Lord heard their grief and came down to deliver them. From these many afflictions, which are peculiar to the righteous, they can be delivered by none but the hand of their God.

It may seem inconsistent with the directions and example of Jesus that his followers should pray for the destruction of their enemies, as the supplication in this connection does implore. This will be explained by observing the difference between that longing for deliverance from the power of sin, which is here typified, and the carnal disposition to imprecate divine vengeance upon our fellow-mortals from whom we suffer persecution. When the disciples James and John proposed to call down fire from heaven to consume those Samaritans who would not receive Jesus, they were doubtlessly under the delusion that they were moved by devotion to their Lord, but he rebuked them, and said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them."—Luke ix. 51-56. It is worthy of special notice in this case that these mistaken disciples were sustained in the proposal they suggested by the misapplication of Scripture. The temptations of Satan are never more deceptive than when presented with the indorsement of perverted expressions of Scripture. Since the immediate followers of Jesus were liable to such deception, it is certainly very

important that the saints now should be distrustful of their own ideas and motives. The whole testimony of the Spirit agrees in proclaiming all truth; any theory which has not this perfect seal of the Spirit is unworthy of the confidence of the saints. While the Spirit of Christ is manifested in love and mercy to those who are seeking our hurt, that Spirit is equally devoted in the destruction of the principle of sin which opposes and exalts itself above all that is called God. Under the guidance of this Holy Spirit the saints will never seek to injure their most bitter personal enemies. By the same holy principle they will always desire the utter destruction of the power of sin and false doctrines in themselves and wherever it is manifested in opposition against the truth of God. The grace of God alone has power to discriminate between the deceptive promptings of the natural mind and the direction of the Spirit of Christ. They are exposed by their after effects. The selfish pride of the saints is always gratified by the course which is dictated by the carnal mind; and the direction of the Spirit always has the effect of humbling self and glorifying God. When the Lord has given the victory to his weak and helpless child, there is nothing in which that child can boast. Since he must acknowledge God as his deliverer, to his grace alone he must ascribe all glory.

#### SIGNS OF THE TIMES FOR 1890.

ABOUT a year ago we announced our decision to publish the SIGNS OF THE TIMES an eight-page weekly at the same price we were publishing the twelve-page semi-monthly, and made the unprecedented offer to allow one-half the subscription price as a commission to all our *paid-up* old subscribers for every *new* subscriber they would procure us, and the result was that we received an addition of more than two thousand names to our list. Many, however, of these new subscribers paid but one dollar to the old subscriber, who sacrificed his commission to procure the new subscriber, having in view simply the increasing of the circulation of the paper. The question now is, How many of those paying only one dollar last year will renew for 1890 at the regular rate of two dollars? If we shall be able to retain a good proportion of those, and can still increase our circulation two thousand more, we will then be able to furnish the paper weekly at one dollar and fifty cents a year; and should it be increased four thousand, we would be able to publish it weekly at one dollar a year.

Many doubtless do not understand why we can publish at one dollar a year with the increased circulation, and for the benefit of such we will explain. It takes just as much typesetting, imposing forms and making ready for press to print one paper as it does any number of thousands of copies. In fact, after the paper is once "to press," the additional expense is but a trifle more than the cost of the blank paper. For instance, say it cost five thousand dollars a year to run a weekly of five thousand copies; it would probably not exceed seven thousand dollars

to print ten thousand copies. The inquiry may arise with some, How is it that the local publications of but a thousand or fifteen hundred circulation can be published for two dollars a year? The reason is that those papers rely almost entirely on their advertising patronage for support. If the SIGNS should take two or three pages of advertisements it could be published at *one dollar* a year.

Another thing our readers are not aware of is that although the subscription price is two dollars a year, our gross receipts do not average one dollar and fifty cents for each subscriber, our loss from delinquent and gratuitous subscribers being more than twenty-five per cent. While most of our subscribers know and appreciate the above facts, there are many who do not, and consequently consider the price of the SIGNS too high.

Although the increased expenses of publishing the SIGNS weekly this year are several hundred dollars more than the increase in the receipts, we have decided to continue it weekly another year, and make the following

#### EXTRAORDINARY OFFER!

From now until the first of next January, any one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rates. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

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#### WHO WISHES TO ASSIST?

FOR many years the SIGNS OF THE TIMES was published on terms that no other paper within our knowledge has ever been able to offer, viz., two dollars a year for those who were able to pay that amount, one dollar a year for those who were not able to pay any more, and free to those who really desired the paper, but were not able to pay anything; and we do not remember ever refusing the paper to any one who asked for it free until we started the weekly, and then we just simply could not do it. We have carried on an average in the neighborhood of a thousand gratuitous subscribers for years, until those who were paying full price began to complain that the subscription price of the SIGNS was too high, and to discontinue the paper on that account. We therefore were obliged to increase the amount we gave them for their money, and to do this we had to drop hundreds of names from our free list, which was one of the most unpleasant things we have ever been obliged to do.

While most of our brethren are poor, and feel hardly able to pay their own subscription, yet we believe there are some who, if they knew of the case, would rather assist in carrying this list than have them deprived of the paper. We have therefore concluded to submit this proposition to them. We will keep a list of names of those who appeal

to us for the paper free, and if any of our brethren feel disposed to assist us in bearing the expense, we will for every dollar received enter one of these names on our list for one year, and send the person remitting the money the name and address of the person to whose subscription their money has been applied.

#### INQUIRIES AFTER TRUTH.

WILL brother Chick please tell us through the SIGNS OF THE TIMES what is the difference between the sacrifice and the atonement made by Christ?

R. P. HELM.

WILL Elder Wm. J. Purington please give his views through the SIGNS OF THE TIMES on 1 John v. 8, and oblige one who is searching for truth?

#### OBITUARY NOTICES.

I AM requested to forward a notice of the death of **Mrs. Margarette E. Reed**, who died at her home in this county, Feb. 16th, 1889. She was not a member of the visible church, but gave evidence before her death of a knowledge of the truth as it is in Jesus. Through a long and painful illness she manifested that patience and resignation to the heavenly will experienced alone by the children of the living God. The deceased leaves her husband and two children to mourn their loss in her death. May it be sanctified to their good.

WM. M. SMOOT.

OCCOQUAN, Va.

**Rachel Harrington**, daughter of Philip and Sarah Evans, was born May 8th, 1815, and died Sept. 4th, 1889, aged 74 years, 3 months and 27 days.

She was married to Charles G. Harrington, Dec. 9th, 1849. She was a member of the Harmony Baptist Church about forty-eight years. She was a sufferer with consumption about twenty-seven years, and was confined to her bed from the 5th of May until she died. She was very patient during her sickness, and was willing to go, often saying, "Welcome, death!" and, "O the pure and living water!"

A funeral sermon was preached at the Harmony meeting-house, on the fourth Sunday in October, by brother George Cottrell. She leaves a kind husband, one daughter and many friends to mourn her departure.

PLEASE publish the death of my daughter, **Mrs. Ellen A. Stone**, which occurred Sept 1st, 1889.

Her disease was consumption. She was born March 5th, 1852. June 5th, 1869, she was united in marriage with Mr. Henry Hamilton. Of this union one son was born, James H. Hamilton, who survives both his parents, his father having died when he was an infant. October 18th, 1888, she was married to Wm. T. Stone. She never made any public profession, but left strong evidence that the Lord had blessed her with his salvation. She seemed perfectly resigned to the will of her Master. She gave orders for her burial as cheerfully as though she were going on a pleasant journey, and requested that Elder Ludwick preach her funeral at our house; but we could not get him in time. She dreamed of conversing with him, and asking him to sing the hymn, "Amazing grace! how sweet the sound!" Elder Ludwick preached a funeral sermon from 1 Cor. xv. 35, and Elder Harris followed with some comforting remarks, at the Bethel Old School Baptist Church.

MARY LYNCH.

My dear old father-in-law, **John Morse**, departed this life July 12th, 1889. He was born May 11th, 1817, in South Carolina, and was married to Miss Lucy Foshe, in Alabama, in October, 1836. He moved from Alabama to Louisiana in 1839, and to Jasper Co., Texas, in 1843, joining the church the same year. He died from some unknown trouble of the stomach and lungs. His suffering was great at times. When we called a doctor, or asked him to take medicine, he would say, "I can take it, but it will do me no good. I have no faith in medicine. It is all the work of the Lord; and if it is his will, I will get well. If not, his will be done." He was a kind and loving father and husband, and we shall greatly miss him; but we sorrow not as those who have no hope. We think that our loss is his gain. On Christ, the solid Rock, he stood, and counted all other ground as sinking sand.

"His hope was based on nothing less Than Jesus' blood and righteousness."

NANNIE M. MORSE.

DIED—At his residence in Port Jervis, Orange Co., N. Y., on the morning of Nov. 4th, 1889, of congestion of the brain, **Mr. James Riley Mapes**, in the 42d year of his age.

Several years ago a cousin of Mr. Mapes, **Ralph Ketcham**, took up his residence in the family, for the purpose of attending school, and about the 15th of last month was stricken down with a severe attack of typhoid fever, and died in the afternoon of the same day that Mr. Mapes died. Almost the entire care of the young man devolved upon Mr. and Mrs. Mapes, and they were both taken down from care and anxiety. Owing to the fact that Mr. Mapes endeavored also for a time to attend to his duties as operator in the Erie dispatcher's office, his brain became seriously affected.

On the 28th day of December, 1870, Mr. Mapes was united in marriage with Miss Minta, daughter of Deacon Samuel B. Beyea, of the New Vernon Church, by whom he is survived, together with his mother and one brother, who have the sympathy of all who know them in their sad bereavement.

Mr. Mapes was blessed with a peculiarly pleasant disposition, which won for him many warm friends, and who sincerely mourn his departure in the full strength of manhood. Although not a member of the church, he attended the meetings of the church at New Vernon when opportunity offered, and appeared to be of that number of whom Jesus speaks, saying, "Blessed is he whosoever shall not be offended in me."

After a short service at the house in Port Jervis, where his companion was confined to her bed, on Wednesday, Nov. 6th, the remains were taken to New Vernon and interred, after the funeral services there, which were conducted by Elder Benton Jenkins.

"The evils that beset our path,  
Who can prevent or cure?  
We stand upon the brink of death  
When most we seem secure."

My grandfather, **Wm. H. Horn**, was born in Edgecombe Co., N. C., Oct. 19th, 1801, and died in De Soto Parish, La., June 29th, 1889, being nearly 88 years of age.

He moved to Georgia about the year 1840, thence to Alabama, and from there to De Soto Parish, La., where he finished his days. He was married in North Carolina. To them were born five boys and seven girls. Six of the children yet live, and were present when his remains were laid in the silent grave; also a large portion of his grandchildren and great-grandchildren were present. His grandchildren and great-grandchildren number about sixty, and all but one family live in the community and surrounding communities. Grandmother Horn started to a neighbor's on the 19th of August, 1878, and died very suddenly by the road-

side on her way, about one fourth of a mile from home. She was afflicted with smothering at the heart, from which she died so suddenly. Grandfather died from advanced age. He was very stout until about four years before his death, and was able to work some on his farm this spring, but his vital forces gave way about the first of May. He often said that he was not sick, but giving way through weakness, and would soon be gone.

He attached himself to the church of the Regular Primitive Baptist faith and order, holding the doctrine of election and predestination, on Saturday before the third Sunday in September, and was baptized by Elder H. H. Lumpkin. He lived a faithful member until the summons came to call him from this world, we hope, to a fairer world on high. Being asked a few hours before his departure if he was willing to die, he replied that if it was God's time he was ready, but added, "I hate to leave you, seeing you all love me so well." He said he had for a long time prayed that when he died he could die easy. A few hours before he died he seemed to suffer a great deal; then it seemed that all pain left him, and the last words that he uttered were, "All Israel shall be saved."

The writer tried to speak some words of comfort to a large audience, from the last words he was heard to utter, "All Israel shall be saved." They are not all Israel that are of Israel; but all in the covenant of redemption belong to that spiritual kingdom, and Jesus shed his blood for such. Let us be still, and wait the Father's will.

W. C. FOSHEE.

LOGANSPOUT, La., Aug. 4, 1889.

My dear father, **Wilson Long**, departed this life Sept. 15th, 1889, aged 66 years, 4 months and 22 days.

He was born in Ohio, April 24th, 1823, and moved to Indiana with his parents when seven years old. He joined the Old School Baptist Church of Crawfordsville, Ind., when but nineteen years old, and lived a faithful member until his death. In the year 1843 he married Sarah A. Newhouse, who survives him. Four children were born to them (three sons and one daughter), three of whom are left to mourn their sad bereavement. His last years on earth were attended with great suffering, yet he bore it all bravely and without complaint. About five weeks before his death he had a light stroke of paralysis, which prostrated him for awhile; but he partially recovered from that, and his friends were hopeful of his recovery until he was stricken the second time, from which he never rallied, but gradually grew worse. A few hours before his death he suffered intensely, until the last few moments, and seemingly passed away sweetly and painlessly to his heavenly home. During his illness he spoke to mother several times about dying, saying that he was ready, and knew that he would be happy, and said, "Ma, don't grieve for me." Just before he died his tongue seemed paralyzed. He tried hard to talk, but we could understand very little. The family tie is broken. With grief and tears we have to give our poor old father up. We know that he is happy and free from suffering. He was a kind and loving father, a good and affectionate husband, a kind neighbor, and loved his church and its people dearly, always attending when it was possible. The places which once knew him shall know him no more forever.

"Dear father, must we give thee up,  
You whom we loved so well?  
How can we drain this bitter cup,  
And say a long farewell?"

Father's funeral will be preached by Elder Novels at the Old School Baptist Church in Crawfordsville, Indiana, on December first.

DUDA H. ENOCH.

DEPARTED this life August 10th, 1889, sister **Harriet Burton**, at the age of 64 years. She was a worthy and a beloved member of the Old School Baptist Church of Schoharie, N. Y., for more than thirty years, having been baptized in the fellowship of this church Feb. 20th, 1859, by Elder L. P. Cole. Though entirely deprived of the sense of hearing for very many years, yet

"Her place among her brethren she was always sure to fill,  
Low at the feet of Jesus, to do her Master's will."

Jerusalem was preferred to her chief joy. So attentive had she been to the preaching that she could understand by the gestures and movement of the lips of the speaker almost the entire discourse. She seemed to understand by spiritual intuition or divine teaching the glorious truths of the doctrine of our Lord and Savior Jesus Christ, as revealed by his Spirit; for he says, "My Spirit is life." Again, "I am come into the world that ye might have life, and that ye might have it more abundantly." Sister Burton's gift was remarkable; and though unable to hear or converse with the brethren, her remarks were at all times consistent and in harmony with the teachings of the gospel, and ever and always edifying and encouraging to brethren and sisters, thus affording indisputable evidence that she had been taught of the Lord. The exercises of her mind, when related by her, found a ready response in the hearts of all believing brethren, and she was highly esteemed for the truth's sake. It was the custom of the sisters living near her, when depressed in spirit, to resort to her home, and listen to the wonderful revelations of her mind as bestowed by our great spiritual Leader and Teacher. She was possessed of much humility; and though her gifts were rare, yet she often expressed great unworthiness, and of sinners herself the chief. Much of her time was devoted to reading the Bible. She bore her sickness with christian fortitude, and in the hour of death was sustained by a living faith in that blessed Redeemer who had so many years before called her to follow in his footsteps, and who had now come to call her home to himself, to see him as he is and be like him.

In her removal by death one of the principal lights of the church has set; a vacancy is made in our visible organization which seems to cast a pall of mournful sadness over our hearts. Yet as we looked upon her inanimate form, as she lay so sweetly and peacefully in the embrace of death, we felt in our inmost soul an abiding assurance that her Master had called, that she had put off this mortal and put on immortality, and that for her to die was gain. In her lifetime she was a faithful wife, a kind and indulgent mother, an esteemed and worthy neighbor. Her husband, who is a believer of the same faith, three daughters and one son survive her.

A comforting and appropriate discourse was preached by Elder John Clark, of the Lexington Association, after which her mortal remains were laid to rest in the cemetery at Schoharie, awaiting the resurrection morning. We desire to be in humble submission to the providences of God, believing that he doeth all things well.

G. W. GUERNSEY.

EAST COBLESKILL, N. Y.

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 27, 1889.

NO. 48.

## POETRY.

### PSALM CXLIII. 6.

"I stretch forth my hands unto thee."

I stretch forth my hands unto God,  
With hope in his covenant love;  
His counsels all ages have stood,  
Nor will he his purpose remove.

I stretch forth my hands unto God,  
For I have no strength of my own;  
Though chastened at times by his rod,  
I trust to his mercy alone.

I stretch forth my hands unto God,  
He helps me on Christ to rely;  
While treading this dark, thorny road,  
My affections would mount up on high.

I stretch forth my hands unto God,  
And thirst for a drop of his love,  
When weary and faint with my load,  
Not knowing at times how to move.

I stretch forth my hands unto God  
When trouble and sorrows attend;  
He help in such times doth afford.  
O what an unchangeable Friend!

I stretch forth my hands unto God  
When comforts from him I receive.  
My sorrows I spread all abroad;  
Through grace I can all things believe.

—Gospel Standard.

## CORRESPONDENCE.

COTTONWOOD, Texas, June 6, 1889.

DEAR BRETHREN AND SISTERS IN CHRIST:—I will try, the Lord being my helper, to tell you why I, a poor worm of the dust, can ever say brother or sister. I hope it is because God has called me by his grace, which was given me in Christ Jesus before the world began, according to his own purpose.

When I was but seven or eight years old I was taken to a Methodist meeting. It was on a funeral occasion. I listened to what was said with all the attention that any one could, though I was but a child. The preacher, who had been blind from his childhood, was portraying the happy christian life that the deceased sister had lived here on earth, and was then enjoying in heaven with God and all the blessed. I was somewhat interested, and wished I could be a christian. And as he said we could be, if we would, he gave me some hope. Bear in mind that this was only a hope based on good works that I was going to perform, such as repeating the Lord's prayer, going to Sunday School, learning the catechism well, and many other inventions of men, but which are of no use to the child of God. All these works I thought I could do, and that then the Lord would bless me while I lived, and would give me a home in heaven

when I died. So I went about the work, and in a short time was so self-righteous that I did not want to live any longer, but wanted to die and be with God. I well remember that one day I prayed almost continually, with my childish form of prayer, that God would take me from off the earth, so that I could be with him above. In the evening of that day I began to think it might be that the Lord was going to do it. So I went to the house and got the looking-glass, to see if I could behold any change in myself. But I saw none, except red and inflamed eyes, caused by weeping and rubbing. I thought God would not hear my prayers unless I appeared very sorrowful and wept a great deal. You may know that I was working in faith; but it was only a natural faith, which had been given me by the blind preacher; for the Bible says that faith is the gift of God. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God."

I went on in this way until I was nineteen or twenty years of age, when the thought got to troubling me. It may be that you have no religion, or your religion will not save you in the judgment. Then I would take to reading the Scriptures, to see if I did have religion. In other words, I was searching the Scriptures, for in them I thought I had eternal life. As Jesus said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of me."

About this time I began to talk of the Scriptures to others; and as I had been taught that I could fall from grace, or could get religion and then throw it away, I began to think that I had fallen from grace. Then the words recorded in Hebrews vi. 4-6 would trouble me so much that it seemed I must be lost; for every time that I picked up a little hope these words would rush into my mind, "If you were once enlightened, and have tasted of the goodness of God, and the powers of the world to come," and would almost drive me to despair. Then my conscience would accuse me, and tell me that if I had received the benefits of this Scripture I had sinned, and that willfully; for I had been claiming that I had been living a christian life ever since the preacher told me how I could become a christian. Now twelve years had nearly elapsed since I had accepted Christ as my

Savior, and I had never seen that I was a condemned sinner in the sight of a just and holy God. Yet I could see that I had done many wrongs, contrary to the national law of Israel; and to atone for those wrongs I would do many good works to the Lord, and ask him to forgive me, and so would patch up the work. This is the way I spent the ten or twelve years of my supposed christian life. But the last two years were not so sweet and happy as the others had been; for I began to see there was nothing good I could do, but evil was mixed with it. I would read the Scriptures, but in trouble. But I did not want to read the sixth chapter of Hebrews, neither did I want to think of it; but this was out of my power; for the first thing I knew this Scripture would bolt into my mind. My Methodist brethren would say to me that I had only backslidden, and the Lord was whipping me for it; that I must attend their meetings more regularly, the prayer and the class meetings, and take up my duty of praying in public, and have family prayer at home. All these things I tried to perform; but instead of getting better, I grew worse. One night in the month of February, 1868, I vowed that I would take up the cross of holding family prayer in my house. This had become a great cross to me. I picked up the New Testament, which I had been reading the greater part of my life, during all my spare time. I turned to the tenth chapter of Hebrews to read, as there was a portion in this that had given me great trouble, which reads, "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." I thought I would read this Scripture, and then pray. But when I got to the latter clause of the eighteenth verse I was about choked, because I could not bear testimony with the witness of the Holy Ghost that the Lord had put his laws in my heart and written them in my mind. Then I knew I had been a sinner from my earliest recollection, and was now compelled to confess that I had no religion. No one can bear witness to what I felt that night but those who have realized the true sense of the Scripture which reads, "It is a fearful thing to fall into the hands of the living God." I do believe that on that doleful night I realized a little of what it is to fall into the hands of

the living God; for I saw myself justly condemned before the sin-avenging God. I never expected to see the rising of the sun again. I walked the floor, wrung my hands, all the time begging for mercy. But it seemed to me that I had sinned away the day of grace, and there was no mercy for me. But I was delivered out of this state of mind, and something seemed to say to me, "You have denied the Savior, and now he is denying you. Go to work and pray. You must hold family prayer, and read that chapter, as you said you would." So I went down upon my knees. But while I was trying to pray my sins seemed to rise above my head like great mountains. The carnal mind is enmity against God, not subject to the law of God, neither indeed can be; for while I was shown on that night my helpless condition in the sight of God, yet this carnal mind was enmity against him, not subject to his law. Even while the poor sinner was in the hands of the living God, the carnal mind was trying to carry out its own way, saying, "You must read that chapter, and pray." I took the book and again tried to read, but could not. I also tried to pray, but could not. After weeping and walking the floor for some time I prepared to go to my bed. My wife was sick at the time, and I went to her bed and told her of my condition. She tried to comfort me, but there was none for me; for it seemed to me that my doom was fixed, and that I would soon be cast into the dark and bottomless pit, where I should be tormented forever. I went on in this awful state for several days, until my wife became somewhat alarmed about me, as I could eat nothing. She said I would starve if I did not eat something. I told her that for her sake I would try; but I could not. I got up and went to the door, and all at once the darkness and gloom vanished away, my burden was gone, and everything appeared bright. I was given faith in Jesus, and realized that there is no other name under heaven given among men whereby we must be saved. Then I could receive him as my Savior, my all in all.

Now I want to state that while I was living a Pharisaical life I was received into the Missionary Church, in the summer of 1860, and lived with them until the fall of 1863, when I quit them and joined the Methodists. I lived with them in perfect peace until, as I have already

stated, trouble came. Then I began to quit walking with them, as we could not agree. I would tell them of their mockery, and they would beg me to come to their church meetings. I would tell them that I had no use for their church meetings, and asked them to take my name off their church book. They said they could not do that, for they looked upon me as a christian.

After I was delivered from the power of Satan, and was translated into the marvelous light and liberty of God's Son, I had rest for a little while. O what sweet rest and comfort I enjoyed on that beautiful mountain! Why should I say mountain? Well, I must say that on that mountain Jesus talked with his loved ones, which the Father gave him out of the world. Here Jesus called whom he would unto himself, and taught them his commandments; that is, all the laws of Zion. Surely it is to be called a mountain where Jesus speaks peace to the poor, despairing soul, who has been the servant of sin all his life. My Father's children, was it not on this beautiful mountain that we first could sing,

"What wondrous love is this,  
That caused the Lord of bliss  
To bear the dreadful curse?" &c.

Dear brethren, I have had this scribble on hand about three months, laboring under much trouble of mind as to what to do with it. But since reading sister Mary Parker's communication in the SIGNS of April 10th, I have decided to send it to you for publication, as it has been my mind to do so for about fourteen years. What words of comfort that dear sister did give in that letter! Although she is a stranger in the flesh to the writer, and in a far distant land, where but few of her faith are to be found, as it is also in these parts, may she take courage from the words spoken by her Master, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If we ask any of the little ones who are called to pass through afflictions in various ways, as this dear sister has, why such is their lot, will they not say, It is for my good, and for the glory of God? Let us strive to be of one mind, and be careful how we speak or communicate with each other in regard to the Scriptures. While I know there are some loving and able brethren who will not agree that God has predestinated all things, yet I must confess that I receive (or hope I do) these "all things" in the full sense of the word. We hear Paul saying, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11. "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. What are these all things? Do these all

things embrace all the wicked devices and acts of men? I must answer with the Scriptures, as they are the only witnesses whose testimony we are commanded to take. "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is."—Acts iv. 24. We learn from the connection of this Scripture that the apostles had been drawn before the rulers, and charged by them not to teach nor speak any more in the name of Jesus. Then the apostles went to their own company, and reported all that the chief priests and elders had said unto them. Now what do we learn from the Scripture we have quoted? The plain confession of the apostles that God had made heaven, and the earth, and the sea, and all that is in them. Does not this cover all things? Surely it does. "Herod, 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." Now do we understand by God determining that to be done, that God rendered the false witness against Jesus, and spat upon him, and mocked him? Surely not. Well, why was this done? asks one. I allude to those wicked acts of men, and not to the determinate counsel of God, which he had before determined to be done; because that was the wickedness of men; and "every imagination of the thoughts of his heart is only evil continually." Well, how does that prove that God predestinated all things? says one. I answer, By God choosing the wickedness of men to carry out his purpose, which he had before determined to be done. God's counsel was that the holy child Jesus should be put to death, and that by wicked hands. If that was not a sinful act, I know not where to find one. Then, my dear brethren, let us not accuse our brethren of making God the author of sin, just because they hold that God predestinated all things.

My dear brethren, I ask in the name of Jesus, and in his name only, please pray for me and mine, that we may be kept by the power of God, and that we may faithfully discharge every duty; for I feel that I need the prayers of the saints.

I remain your poor, unworthy brother, if one at all, in hope of life beyond this sorrowing world,

J. M. GRIFFIN.

LINCOLN, Ala., Nov. 3, 1889.

ELDER LEE HANCKS—DEAR SIR:—As your name has been absent from our family paper for some time, I would like to hear from you again. Though we are strangers in the flesh, I trust we are not so in the Spirit. I read your article in the SIGNS OF THE TIMES, May, 1888, which gave me great comfort, and I have wanted to see

you preach ever since; but for fear I shall never hear you, please give your views through the SIGNS on 1 Timothy iv. 16. You will oblige a little one, if one at all, in tribulation,

L. E. BENNETT.

REPLY.

My financial embarrassments forbid my taking the SIGNS; hence I have not been taking it nor writing for it lately. I miss it greatly, there are such able writers, such as Elders Beebe, Chick, Durand, Purington, Rittenhouse, Vail, Jenkins, and many others, who always seem to bring words of comfort; and they are firm, old-fashioned Baptists, I think. I feel very thankful indeed if I have ever spoken a word to encourage one poor, little lamb. But God deserves the praise; I do not. You say you want to hear from me. Well, I am, as to health, in poor health, and have no hope of ever feeling well again. I am troubled greatly with dyspepsia, kidney and heart troubles; but I want to be resigned to my lot my few remaining days on earth.

The text reads, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." The first and most important thing for the servant of God is to take heed unto himself; hence this was a charge which Paul gave to Timothy, a young minister, and is equally binding upon all God's servants now. When Paul gave the charge to the Elders at Ephesus the first thing was, "Take heed therefore unto yourselves." If one engages in this high vocation who is not called, he will not prove a blessing to Zion. No one should take this honor to himself but he that is called of God, as was Aaron. Perhaps there may be men to-day who are good deacons, and can exhort the brethren to duty, and pray in public, that the church has tried to make preachers of, and destroyed their usefulness. The greatest evidence that a man is a preacher is that he preaches. The churches should be very careful whom they set apart to this sacred calling. The brethren should see the qualifications of a minister. A minister "must be blameless, the husband of one wife, vigilant [watchful], sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity," &c. "He must have a good report of them that are without." Not that they shall love his doctrine, but his daily deportment should be commendable. If you hear of a preacher going to bar-rooms, and having gamblers for his associates, that would be a bad report. Or if he should drink too much, or drink with the drunken, that is a bad report. If he should fail to tell the

truth, or to be honest in his dealings with his fellow-man, that is a bad report. He should shun every appearance of evil, and stay away from the company of the wicked. He should pay his just debts, tell the truth, and live in peace with all men, especially the household of faith. No matter how able a man may preach, if he does not live an exemplary life, and preach by his walk, his preaching will have a poor influence. He should be an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity. He should be a peace-maker, and work to unite the children of God. He should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing (make the proper application, for it belongs to the man of God) the word of truth. He should give attendance to reading the Bible, and searching after truth. That which he knows nothing about he should let alone. He should take heed to his feet, to have an orderly walk; to his tongue, to have a godly conversation. He must be gentle unto all men. He should be controlled by a spirit of meekness and love.

Take heed to the doctrine. Doctrines are frequently spoken of in the Bible, applying to men, the "doctrines of men," "doctrines of devils," "winds of doctrine," &c. The church does not have "doctrines," but "the doctrine," a definite doctrine; the doctrine of Christ. There are some that teach for doctrines the commandments of men; but they cannot endure sound doctrine. When one preaches Christ he preaches "the doctrine;" for everything that pertains to "the doctrine" of salvation is in Christ. If it is "the doctrine" of eternal salvation, it is in him. If it is "the doctrine" of the "common salvation," it is in him; for it is God that worketh in us both to will and to do of his own good pleasure. A preacher, then, to be sound in doctrine must know it. It is not learned in the schools of men, but by the revelation of Christ. A man must have a revelation from God in order to know the doctrine. We cannot expect a church to be sound in doctrine that has an unsound ministry; no more than you could expect a flock of sheep to be healthy that lived or were fed on poisonous food. They should be fed on the "sincere milk of the word, that they may grow thereby." Give them good, strong, solid food. If you want to see a church sound on the doctrine of election and predestination, just go where there is a ministry that preaches it fearlessly. Wherever I find an unsound ministry I find an unsound church. Hence the great necessity of a sound ministry; for preachers cause more trouble than anybody else, and the church should be on her guard. The preacher should preach nothing he cannot substantiate by the Scriptures. It

is better to tell that which we know; and I assure you it will be more comforting than mystified things, that are obscure to us, and will leave them more so to the hearers.

"Continue in them." There is a necessity for continuing in the doctrine and practice. We should not be turned about by men, as a weathercock is turned by the wind. But we should continue our orderly walk and godly conversation every day, and not shun at any time or under any circumstances to preach "the doctrine" in meekness. Never yield the doctrine to please anybody. "Be ye steadfast, unmovable, always abounding in the work of the Lord." "Earnestly contend for the faith." If a preacher preaches grace one day, and works another, and just preaches to suit the congregation he is with, his preaching is worth but little. He should "continue" in being separate from the world, and not be joined or married to Babylon's pretty little daughters; for they are watching to take advantage. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage." Faithfulness and firmness are most excellent qualities in the true ministry. The unregenerate admire firmness in a man.

"In doing this thou shalt both save thyself, and them that hear thee." There is a salvation for the minister which is not an eternal salvation; for he is already a called servant of God. But he saves himself from errors of various kinds. He saves himself from Arminianism, from worldly institutions, from the gainsayers, by stopping their mouths, from a condemned conscience, from the death that the disobedient are heir to. He enjoys a sweet rest in the presence of God and his brethren; yea, he has the fellowship of saints, and a home in the church of God. His influence has a savory tendency upon those that hear. A dead man cannot hear. The unregenerated sinner has ears, and hears not; a heart, and understands not. None but the children of God hear the servants; for they are all that want to hear, and they are all that have ears to hear. "He that hath ears to hear, let him hear." But the living are all that are thus blessed. None can hear spiritually but a child of God. "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Hence hearing and believing are evidences of a passage from "death unto life." Hearing then is a fruit of eternal life, and not the cause. Now the child of God hears and knows the joyful sound, and walks in the light of God's countenance. He hears, because he is a living child. Now this is the one that the sound, faithful and orderly walking minister saves. He saves him from the gins and snares of Babylon, by

pointing out their corrupt theory, and showing him that the Bible teaches "the doctrine" of election, predestination, specific atonement, final preservation of the saints, and the resurrection of the dead. He shows by the Bible that God is a Sovereign, and will do all his pleasure, and that he is not dependent upon men or means to accomplish his purposes. The faithful minister then saves them from going into error, such as Arminianism, and from joining Babylon's societies, by laying a good example before them. "It pleased God by the foolishness of preaching to save them that believe;" not to make believers out of unbelievers. There is a use for preaching, and there is a salvation in it to the believer, or hearer, here in time, but not eternally. I feel it my duty to encourage those who have a hope in Jesus to live in obedience; and when they do this they work out their own salvation with fear and trembling, and are not neglecting this great salvation. They seek their enjoyment in the kingdom here. There are many admonitions to God's children to live in obedience, and by so doing they eat of the good of the land. The child of God in being baptized receives the answer of a good conscience, and enters that found rest. The minister is to feed the sheep and the lambs, and the great Shepherd furnishes him with a sufficiency to feed all the poor, hungry children, and the minister saves them from hunger.

Now, in conclusion, the minister must have an orderly walk, must be sound in doctrine and practice, must be steadfast, not wavering; and he saves himself here, and saves the living children by his exemplary life and faithfulness in word and doctrine, with a time salvation.

May we all be saved here in time with that common salvation, and find a sweet rest in the banqueting-house of Jesus, where, though we are lame in both feet, sweet Jesus will bring us to the King's table, where we can eat continually. May the Lord enable us to be faithful in discharging our every duty, and keep us as the apple of his eye, and under the shadow of his wings. He knoweth the severe trials that await us in the future, and may he give us grace to bear us up, that we may be faithful soldiers of the cross, and be of one mind, and all speak the same things, in love and fellowship. Amen.

LEE HANCKS.

OZARK, Ala., Nov., 1889.

SPENCERVILLE, Ohio, Oct. 16, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—How familiar to my ear sounds the first appellation used above! How dear to my heart are the sweet recollections that crowd around the pleasant name! Elder G. Beebe, made precious by the chain of precious links of doctrine committed to his care by him who forged, welded and bright-

ened each connecting part, and made it fit for every child of God in their pilgrimage through time. From my earliest recollection of Old School Baptists his name has been most familiar to me, though I never saw him at but two associations, a year or two after I became a Baptist. As for you, my dear brethren, I have seen only brother Benton L. But I doubt his recollecting me among the thousands that he has seen within the twenty-five years that have passed since then.

In all my reading I recall but few thoughts that ever graced your father's editorials but what I have fully believed, both in doctrine and order, and I can say equally so of you. The SIGNS OF THE TIMES is the only religious paper I ever took. While your father was yet alive I received a prospectus of a paper soon to be published, which was evidently thought to be more promising of good, as it promised to endeavor to promote a greater harmony. I had my misgivings, therefore I did not aid the enterprise. I saw nothing in the SIGNS (though not claiming infallibility) that I thought would tend to disturb the harmony of the brotherhood, and have not to this day. I want to say right here that lack of harmony begins outside of the SIGNS, or any other periodical; and party strife, for personal ambition, often seeks to build up its side by using some paper for a prop. Dear brethren, I know that you as publishers can only judge the apparent substance of matter sent you for publication; and as for my own feeble productions, I often wonder that any of them are used. But while I never wish to write anything that I ought to be ashamed to own or subscribe to, yet I have often written and laid aside my pieces, and often sent such as I desired to see in print; not because of greater merit than that of others, but because of thoughts I took pleasure in rehearsing, or of sorrows. I desired to find some one who could share them with me. But as to you, brethren, we should all look and expect you to use your watchcare, excluding all that you feel to suspect of injurious intentions, or of injurious tendencies. None should feel slighted though our articles fail to appear. I know that the SIGNS cannot contain all the precious truths that are sent you, and therefore feel to share some measure of the disappointment with others, knowing that in some way there is some blessing under the hand of God in it all. We have had the private feast of writing down our joys, or tasted in secret hope that some poor, tried and tempted soul is somewhere in like sorrows, and qualified to sympathize with us in ours. I do not feel like the infidel poet that says there are roses that waste their fragrance on the desert air. It may all seem strange to us that we cannot see God's blessed hand in every event of life, in every

thought that seeks expression, in every groan and every secret falling tear. But only let us stop wherever we are, whether on the mountain's top, where there "shall be a handful of corn," or in the desert, which "shall blossom as the rose;" for God, even our God (O could we always call this blessed name to mind!), has said it; and yet we must pass through each scene in life to feel its truth.

Why, brethren, my mind has wandered, I see, from the reminiscence I began; but this also is my lot, and gives some respite to the monotony of my dull narrative. I wished above all things to say that I have watched the SIGNS (excuse the word), and I do not see how much better you could have done, even though some pieces from the pens of some I know of conveyed to your mind that they were your most ardent friends, while secretly they sought the overthrow of the main distinctions that have followed the SIGNS all the way down, and frequently repeated in its prospectus. I can never hope that this can be avoided; therefore I take the SIGNS for what it is—the only paper that sustains avowedly the principles of my faith.

One more thing I wish to say, and that is, if this reaches the eyes of its readers, I do not hold it to be necessary that all should use the same identical words that I do; but I do hold that there must be sufficient agreement in our doctrine and order to secure peace and fellowship, without contention and strife, or I am too weak to travel far in the company of such as will not endure sound doctrine. They who are "weak in the faith" I love, and wish to cherish, but not they who are sufficiently strong to enter into "doubtful disputation," and to deride that precious doctrine that I have without wavering tried to preach for twenty years, to wit, absolute predestination of all things, the eternal vital unity of Christ and his people, the actual election in Christ of all that ever can be saved, and the blessed privilege of praising God only, who without means did beget, quicken and bring to the birth every son in Zion. These I consider to be essential points of faith, that I cannot yield up or compromise, thus far in life, and trust the Lord will still leave some names as blessed witnesses of his truth. There are some points of sectional order that I do not wish to contend against, though I cannot deceive my brethren and say that I see them clearly, favorable to my adoption, viz., the washing of feet, and the imposition of hands in ordaining deacons. I feel that I could live in a church that practiced these, or either of them, without offense to me; just as I could bear with a brother who did not feel to say that he could see through predestination of all things, if he did not oppose me in the blessed privilege of preaching it in its place. I am willing to share the companion-



ship of all those who "both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of them that believe;" not only of good men, but even of the "vessels of wrath fitted to destruction," so far as they have any temporal salvation through the long-suffering of God. Very early in my ministry an aged man, whom I had felt to highly regard, and who was very kind to my face, warned another young brother against me; for said he, "He has embraced that dangerous doctrine of predestination of all things." I sought an understanding on the subject, and he wrote to me that if it was "necessary, in order to have faith in God, to believe that he predestinated all the evil that has been done since the world was made, and all that ever will be done while the world stands, it is an undeniable truth that I lack faith in God." I have borne it these many years, but it has been blessed to my comfort, as God's sweet grace soothed the wound. While I have unshaken faith in the doctrine, I have always desired to hold it in its harmony of connection, and, as I have repeated through the SIGNS, not to thereby make God the "author of sin." I have frequently explained to those who charge me with holding that God makes men to sin, and then punishes them for it, that it was not necessary for him to use new and unprovided energy on his own part to make men to sin, as man uses present force to compel obedience to his will. But that the predestination of God secured all of the parts, principles and immediate powers necessary to follow all down the line of human existence; and that each act, through the predestinated course of events, secured its proper result, for the glory of God, and that all was for the good of his people. Let, therefore, every tried and tempted saint take courage in the sweet assurance that all things work together for their good. "Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's."—1 Cor. iii. 21-23; see also Rom. viii. 33-39.

"Be hushed, my sad spirit! the worst that can come  
But shortens my journey and hastens me home."

Turn and read it, and see how sweetly all things blend in benefits to be realized by every child of God. There is no other way than by predestined experience of each and every trial of faith.

I know not where to stop, as I begin to look after the all things that are yours; but I must close this already lengthy letter. May God bless the holy contemplations of his providence and grace to your comfort, is my humble prayer.

A. B. BRES.

KELLY'S CORNERS, N. Y., Nov. 5, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so unworthy may address you and the household of faith through your valuable medium, the SIGNS OF THE TIMES, in whose columns are found rich gleanings, as in the field of the spiritual Boaz, as the Spirit takes of the things of Jesus and shows them to his dear people in their experience. Truly we may say of the dealings of God with his people, "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints." His judgments are always unsearchable, and his ways past finding out. He ever works all things after the counsel of his own will, causing all things to work together for good to them that love him, and are the called according to his purpose. So each one must bear this testimony, "Thou hast wrought all our works in us." The Lord knoweth my uprisings and down-sittings, and remembers that I am but dust. Therefore as the saints are drawn along by the soft and strong cords of his loving-kindness, they will sing of that grace that raised them from the fall, knowing it is amazing grace indeed; for no sinner, conscious of the almighty power that is dealing with them, can attribute it to works of righteousness which they have done or can do. How needful are all their trials, to prove the words of Jesus true, "In the world ye shall have tribulation." Yet for their comfort when troubled he has also said, "In me ye shall have peace."

In reading the different communications in the SIGNS we can see the different gifts, each feeling himself or herself to be the least. Thus each edifies the other; and all things are done to edification that are done for the profit of one another, as the Scriptures command. Love is found to be without dissimulation, and there is an abhorrence of that which is evil, and a cleaving to that which is good. As I look over the communications in No. 44, and reflect on the dealings of God with his people, as described in that issue, I find some very young in experience, and some very aged; some rejoicing, and some very much troubled; the Zion of God very much troubled in some places, and the Lord's servants in tears because of her perilous condition. Yet all this but shows us the truth of the word of prophecy, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." It also proves to those who leave all with him, that "The name of the Lord is a strong tower: the righteous runneth into it and are safe." And those are the only ones that do or can cease from their own works, or from man, whose breath is in his nostrils. Jesus sits in the throne of his glory, as a refiner and purifier of his people, that they may offer their offerings in righteousness, and in their songs crown him Lord of all,

knowing that without him they can do nothing. Thus as they know how helpless and dependent they are, and feel that they come short in everything, they are the more fully prepared to glorify him in their body and in their spirit, which are his. Only in this way do they realize that they are not their own, having been bought with a price, even the precious blood of Christ. Surely every witness must know this truth, to be prepared to testify to God's goodness, mercy, loving-kindness and long-suffering, as he is leading them along in the way he will have them to go, as the sheep of his pasture. What a blessing it is to know that he leads his own flock like a shepherd, gathers them to himself, carrying the lambs in his dear bosom. And as he sheds abroad his love in their hearts, and they are drawn together to worship in his holy temple, how sweetly do they sing the new song, loving each other with a pure heart fervently, and letting brotherly love continue. Then do the saints abound in the work of the Lord, and bear one another's burdens. Then will each bear his or her own burden without murmuring, knowing it is God that works in them to will and do of his own good pleasure, as of his own will he hath begotten them with the word of truth.

I read with interest the communication of our aged sister, Mary Jenkins, of the Andes Church, expressing her delight and interest in the gracious work of her Lord and Master, in bringing his sons from far, and his daughters from the ends of the earth. Since the session of the Roxbury Association there in September last, his power has been manifest as the King of Zion, in bringing three more to bow their necks to his yoke. One of them had been wedded to the Methodists for ten years, and was immersed by them. Yet she came, leaving all behind, to follow Jesus, whom she only knew and loved since last winter, by a happy experience. She was brought to love the Old Baptists, whom she formerly could not love. Thus the church was caused to rejoice because of the goodness of the Lord to her and to them, trusting alone in the mighty God of Jacob to build up and increase. Surely in blessing and multiplying there is none like him, who doeth wonders, causing the outcast and perishing to come and worship at his footstool, knowing that he is God, and beside him there is none else. His name is great, and he alone is to be praised. My chief desire is that the remainder of my days may be spent in his holy service, as a servant to the church, to wait upon the guests at the table of my living Lord, a servant for Jesus' sake. I know that if I am a child of grace, I am the least in my Father's house, and of sinners the chief. I have to say that the Lord has been very good and gracious to me. It is

not because I have walked so correctly, or pleased my brethren so well, for it has been quite the reverse with me. I am prone to do evil; yet I have rather courted than opposed watchfulness. While divisions and contentions abound, the Lord reigns, and the earth keeps silence.

All our little churches in the Roxbury Association are rejoicing because of the goings forth of our God in his sanctuary.

J. D. HUBBELL.

WATERLOO, N. Y., Nov. 10, 1889.

BRETHREN BEEBE:—Having read the editorial in the SIGNS OF THE TIMES of November 6th, I feel like writing you a few lines, which are at your disposal, either to publish or to consign to the waste-basket. I had written a letter to you about two years ago on the passage referred to (the elder son, or the two sons); but feeling my inability to do the subject justice, withheld the same, hoping to hear from some of the brethren who are better able to divide the word of truth. As you request the brethren to write their views, I will try and express my views as best I can, in as few words as possible, with all love and fellowship for those I esteem far my superiors in understanding of the record of the word of God.

It looks to me as though the Savior was talking to a multitude of people that trusted in their own works of righteousness for their salvation, and that by a knowledge of the law they would be saved. But in the two parables preceding he shows them that God had saved his people with an everlasting salvation. In the first place we have the parable of the sheep, showing forth that although one sheep out of the hundred went astray, it did not change its nature, but was found and brought back to the fold a sheep. Also, the woman that lost the piece of silver lit a candle, swept the house, and sought diligently till she found it; and she found it bearing the same engraving. It was the same metal; but, no doubt, it was tarnished somewhat by being lost. But she recognized it as hers, and called her friends and neighbors together, saying, "Rejoice with me; for I have found the piece which I had lost."

Then he puts forth the parable of the two sons, saying, "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." The younger son went into a far country, wasted his goods with harlots, and in riotous living. When he was found by the Spirit of God he was made to feel the famine in the land. How many we see who seem to have a good experience, and yet are feeding with the husks the swine eat, and no man gives it them. But when found

by the Spirit of God, and made to see their lost and ruined condition, they return to their Father's house penitent, willing to be made as one of his hired servants, feeling unworthy to be called his son. As one of old says, "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Now we see in the elder son one, perhaps, that has never wandered away from the fold, but was the heir to his father's goods. He, perhaps, never has been brought into the same condition of the younger son, who, when his goods were wasted, joined himself to a citizen of the country. He had to have a living, and was out of the fold. But how soon we find him loathing the food. The elder son had always lived in his Father's house, and knew salvation was of grace, and not of works; but here we see the Adamic man rise up and say, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends." It looks to me as though the parable was to show that salvation is of the Lord, and that his ever-watchful eye is on his children, to keep them and bring them safely to the fold, though they may be beaten with many stripes. It looks to me as though the two sons represent his people in the visible church. Though one may err more than another, to outward appearance, yet God with his ever-watchful eye and powerful arm will bring them into the fold in his own time and own way.

Hoping I have written these few lines with the guidance of the Spirit, and of love and good will to all who may read them, I will leave this at your disposal, dear brethren. I subscribe myself less than the least of all saints, if one at all,  
WM. J. BLAKE.

NEWARK, Del., Nov. 8, 1889.

DEAR BRETHREN BEEBE:—In closed please find a letter written by brother B. F. Coulter, which I hope you can publish. It seems that the Scripture quoted, and what it sets forth, had taken entire possession of his mind, and he was compelled to write. Letters thus written are generally interesting to the lovers of truth. I have wished many times that the Scriptures would come to me with such force and power; but they seldom do, if ever, unless I am speaking. I am generally exercised very faintly by the Spirit upon spiritual things.

As ever, in hope and fellowship,  
JOSEPH L. STATON.

PHILADELPHIA, Pa., Oct. 29, 1889.

DEAR BROTHER STATON:—The moment I sat down to write to you the words of the Lord by the psalmist David came into my mind, "Many are the afflictions of the righteous," crowding out everything else that I wanted to say to you. I waited for

them to pass away, that I might go on and write; but the more I tried, the more deeply they impressed me. So now I have opened the Bible and found the words in Psalm xxxiv.; and verses 18-20 have so riveted me that I feel to be utterly undone, and I am possessed with such a desire and longing to be assured that I am one of that poor and afflicted people spoken of in those (to me) three beautiful verses. Of course they are familiar to your pure mind, for you have realized and enjoyed all their beauty and significance; yet I will repeat them, though I tremble at them: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken." How wonderfully secure are all the subjects of that precious declaration. Not a doubt of the power of him who uttered the words by the psalmist's mouth to accomplish all his purpose. Not the ripple of a cloud upon the noonday sky to mar (in the saint's bright vision) the truth and certainty of the divine protection. The doubts and questionings come because of this fleshly tenement which we inhabit; and by reason of the weakness of the flesh we cry, "Am I his, or am I not?" Can it be possible that I (wretched, sinful man that I am) am one of that innumerable company who fear the Lord and call upon his name? Can it be my happy privilege to be despised by the world (despising the shame, as did our Savior), and so be numbered among and as one of that peculiar people? Am I part and parcel of that chosen generation, chosen in Christ Jesus before time began, and out from among the heathen called to be a follower of the Lamb, baptized into his death, to be raised with him in newness of life? Have I been made worthy (through Christ's righteousness, not my own) to enter into that royal priesthood, whose robes denote the spotless purity of the Son of God? Am I worthy to be recognized as a citizen of that holy nation, a fellow-citizen with the saints? If I could enter into the sufferings and realize the agony of the cross, how that Christ suffered for the sins of his people, then would the broken heart be my portion, and the Lord be nigh unto me. I do truly long for the contrite spirit; and I believe I know that he saveth such. With meekness I desire to follow him as a little, helpless child, shorn of all pride and self-conceit, having no other dependence, and with the apostle to say, "To whom shall we go? Thou hast the words of eternal life." But many are the afflictions of the righteous. I imagine myself standing where two roads diverge. One is smooth and pleasant, with many attractions, having in it all the facilities for satisfying the desires of the flesh. The other is rough and dangerous, and in it I behold yourself

and all the saints, being buffeted, tossed and torn, falling to the ground and rising again, looking not to the comforts of this present world, but, with a foretaste of what is to come, looking away yonder to the enjoyment of the sweets and fullness of eternal joy. I feel that I so often wander into that other road, and am not worthy to walk with the dear saints; but, dear brother, I do sometimes feel that I could rejoice to suffer affliction for Christ's sake. I feel that it is better for me to cry out from the depths than to be on the housetop. When some tell me how very low down they have been, I mourn to get where they have been. When they tell me of nightly visions, in which their Savior is presented to their sight, I sigh that I have not been there. If I have had an experience at all, it has been that gradual coming into the light, an imperceptible dawning of something precious, that I would not turn back to lose for all the world. The last time we drove to Newark we left Philadelphia before daylight; and on our way, at the proper time, a streak of gray appeared in the horizon eastward, and for an hour my experience presented itself to me in that beautiful sunrise. It came to me as a figure of my whole life. The bondage of Egypt was as a thing of the past. The darkness was being lifted as a curtain. The sentence of death under which I had been imprisoned still hung as a pall about me. When at this hour of dawn I came into a realization of the enormity of my sins and of the depravity of my heart, I found myself altogether unsound and desperately wicked, having all my days sinned against the just and holy God; and now, as darkness is being made light to my soul, and I discover the loathsome prison-house I am in, I cry, "O wretched man that I am! who shall deliver me from the body of this death?" Now the pardon which was sealed by the blood of Jesus eighteen hundred years ago has reached my prison cell; and as the natural sun arises, making manifest the light of the natural day, so to me the Sun of righteousness arises with healing in his wings, bathing my poor soul in God's holy love, showing me the presence of Jesus as the Daysman, the Mediator and the Redeemer. As the sun rises and goes on through its daily course it is not always clear sunlight; clouds obscure the vision, storms and thunderings, and the wind bloweth where it listeth. So has my life been, full of doubts and murmurings; and although the clouds may be dark and heavy in the natural sky, yet I do not doubt that the sun is still shining. So no matter how dark and wayward and fitful my life, my walk and conversation are, I know that my Redeemer liveth, and forever sitteth at the right hand of God, making intercession for those whose names are written in the Lamb's book of life. When we are by grace enabled to look upon things not seen,

our afflictions, though many, are light indeed, because then we know something of what the afflictions were through which our dear Savior passed.

"But the Lord delivereth him out of them all." I feel to rejoice that the reading of that declaration is just as it is. Had it read "from them all," I am afraid I might feel as did the man of whom you told me, who gave you his view of salvation, stretching forth his hand when the poor sinner had crossed the log by his own effort. But I hope I realize (as I know you do) that Jesus as the Bridegroom came into the very chamber of his bride, entered into the transgression, took upon himself all the burden of her sins, through suffering and death making whole the violated and broken law; not as a substitute, but being, as he is, the very essence, the life and the head of the body, which is his church. His lost sheep are in the horrible pit and miry clay, and he stands not upon the bank ready to lift them out if they should get near enough to his hand; but he goes into the very bottom of the pit, and when through death he comes up they are all brought out with him, for in all our afflictions he was afflicted. He alone deserves the praise. All the merit is in him, for he hath loved us with an everlasting love, and with loving-kindness hath he drawn us.

"He keepeth all his bones: not one of them is broken." How comforting is the word of truth to the subjects of his pardoning love! All of them make one perfect body, each bone fitting in its proper place, a place for every bone, and only complete when each and every one is fitted in its proper position and clothed with the attributes of his precious love. Not even a little finger can be spared from that perfect body.

Now, dear brother Staton, I am ashamed of the way I have run on in the mist, and hesitate to send it; but knowing your great forbearance and kindness of heart, and conscious that you know all my weaknesses, I feel that you will read it considering the source from whence it came.

B. F. COULTER.

#### CHANGE OF RESIDENCE.

ST. JOSEPH, Mo., Oct. 21, 1889.

G. BEEBE'S SONS—DEAR SIRS:—Please publish in the SIGNS OF THE TIMES that my place of residence and post-office address is changed from N. W. corner of 11th and Powell Streets, St. Joseph, Mo., to No. 1028 Sylvania Street, St. Joseph, Mo., and that I wish all my correspondents to address me according to the latter directions, and that I invite the brethren and sisters in the faith of our Lord Jesus, who may travel through or stop over in this city, to call on me at the latter named place.

R. M. THOMAS.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 27, 1889.

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 WINE IN THE KINGDOM.

WILL brother W. L. Beebe be so kind as to give me his views on Mark xiv. 25? Hoping the Lord will sustain and bless you, I am, as I hope, your sister in a blessed Redeemer,

R. P. HELM.

HICKMAN, May 30, 1888.

## REPLY.

"VERILY I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."—Mark xiv. 25.

This request of our esteemed sister has not been overlooked, nor has the delay in complying with it resulted from unwillingness to do as desired. While deeply impressed with the solemn import of these words of our Lord, conscious incompetency to write of the subject in its fullness has been the cause of our hesitancy in attempting it. Even now we are oppressed with a sense of insufficiency to do justice to the subject, but will present some thoughts in connection with it, and unite with our sister in requesting our brethren to give such views as they may have upon the text.

From the preceding context it will be seen that this declaration of Jesus was uttered immediately after he had given the disciples the ordinance of the communion supper, which was to be observed by them in remembrance of him. Since that wonderful beginning in which "God created the heaven and the earth," no such solemnly important moment ever was known to finite intelligence as the awful night in which this ordinance was given to the disciples by the suffering Redeemer. In bearing the sins of all his members in his own body he was crushed beneath the weight of all the wrath of infinite justice, which could be satisfied with nothing less than the life that could be yielded by none but himself. It was not merely as a substitute for sinners that Jesus was made a curse for all his chosen people. As the life of his body, the church, it was written of him to do the will of God. That will is written in the irrevocable decree that "The soul that sinneth it shall die." Inflexible justice offers no alternative to this demand for the life of the sinner. Rivers of oil and the cattle on a thousand hills might all be offered in vain. Much less can justice be satisfied with tears of penitence and prayers for pity. The holy law knows no mercy. It has no power to give the life it takes from the guilty sinner. That death which passed upon all men in the transgression of Adam, for that all sinned

in him, must be fulfilled in the case of every individual who was in him in the transgression of the commandment of his Creator. Under this condemnation all the chosen vessels of mercy were hopelessly lost, in the common judgment which came upon all the family of the earthly Adam.

—Rom. v. 12-19. Therefore our Redeemer did not come to keep any sinner from being lost. He says, "The Son of man is come to save that which was lost."—Matt. xviii. 11. Every one who has felt the burden of sin in his own soul can witness to the agony of despair under which he was crushed in that experience; but who can know the anguish endured by the holy Son of God when the load of all the sin of every one of his chosen people was laid on him? The "sweat as it were great drops of blood falling down to the ground" in dark Gethsemane, the dying cry on the cross, and the darkness hiding the noonday sun, faintly portray the inconceivable suffering of the great Captain of our salvation when alone he trod the wine-press of almighty wrath. Only as sustained by the omnipotence of his own eternal power and Godhead was our Savior able to meet the demand of the holy law, and to triumph over sin and death. In all this dreadful strife he was cheered by no refreshing fruit of the vine. The cup which was given him by his Father, with all its bitterness, he must drink. Its last drop was needful for the salvation of his people from their sins; and for the joy that was set before him he "endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii. 2. As the throne of God is the figurative expression of divine sovereignty, so the declaration that our Redeemer is set down at the right hand of that throne signifies the complete satisfaction of eternal justice in his atoning sacrifice, by which "He hath perfected forever them that are sanctified."—Heb. x. 14. Justice demands nothing more either of him as the Surety of his people, or of them as the subjects of his gracious work of salvation from their sin and guilt.

At the time when this sacred ordinance was given to his disciples our Lord Jesus was still under the law which he came to fulfill; and he differed nothing from a servant in the obligation to render obedience to all the requirements of that law. For this cause, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 8. In his humiliation and suffering he could not drink of the cheering fruit of the vine, which is throughout the inspired Scriptures used as the symbol of comfort and rejoicing. As the sin-bearing victim of divine justice he could know nothing of consolation. The gloom of that shadow which shrouded Calvary was but the type of the inconceivable

horror of great darkness under which the Lord of life must sink when the sword of justice fell upon him. Under the burden of the sins of all his members he went down into death; and from that dreadful pit of condemnation he cried unto God for deliverance, saying, "Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me."—Psa. xl. 11, 12. While his redeemed people are made to rejoice in the victory which was wrought through his death, that triumph cost him untold agony and blood. Hence, while it was proper that they should partake of the wine as significant of their rejoicing in his delivering grace, it was also solemnly expressive of his anguish and sorrow of soul that he might not drink of that emblem of joy and victory until he should "drink it new in the kingdom of God." The oppression under which he groaned was not the mere physical pain of the scourge, the thorns and the cross. While enduring all this he could pray for his murderers, "Father, forgive them; for they know not what they do!" Deeper and more terrible was that anguish which wrung from his dying lips the cry which rent the rocks and shook the earth, "My God, my God, why hast thou forsaken me?" Until this awful baptism of agony was accomplished, the Captain of our salvation was straitened. He could not then be cheered with wine, although in the assurance of his triumphant resurrection he could give this symbol of rejoicing to his disciples as the emblem of their victory over sin and death through his blood.

The declaration of Jesus in our text does not signify that he was restrained from drinking of the fruit of the vine by any power outside of himself. He says, "I will drink no more;" not I am forbidden to drink. The dreadful burden of sin under which he was oppressed, as a cart laden with sheaves, might well fill his soul with such distress as to cause him to desire no cheering wine. So long as the law held its demands against him he could not rejoice, as the drinking of wine would indicate. The weight of that chain of condemnation under which he groaned shut out from him all sense of joy and comfort. While he was under the law, he was under the curse of that law which his members had transgressed.

"Until I drink it new in the kingdom of God." The victory of light over darkness is recorded in all the revelation which God has given. In the curse which consigned the seed of the earthly Adam to death, the Lord God incorporated the promise of the Seed of the woman, who should bruise the head of the serpent. As

in the natural creation darkness was manifested before light was commanded to shine, so it is through the deeper darkness of sorrow and death that the Lord of life and glory must pass in bringing life and immortality to light through the gospel. The joy that was set before him in the glorious result of his toil and suffering was the consideration which sustained him in all the afflictions to which he was subjected. Being anointed with the fullness of the holy Spirit of the Lord God, he could confidently say, "Behold, now, I have ordered my cause; I know that I shall be justified."—Job xiii. 18. But he must satisfy all the demands of the holy law which his members had violated before he could enter into that glory which was rightfully his. So he says to the desponding disciples, "Ought not Christ to have suffered these things, and to enter into his glory?" He must pass through the agony before he could rejoice in the victory in which his glory was manifested. As the Vine in whose fruit was treasured the blessing of the wine of all gospel consolation, he must be crushed under the condemnation of divine wrath, before that blessing could be poured forth upon the members of his ransomed family. While fulfilling that dreadful sentence of inexorable justice, he could only drink the bitter dregs of that cup which was prepared by the Father for him. In no other way could he do the will of that God who sent him to save his people from their sins. In the accomplishment of that great work he says, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" So long as he was thus borne down under the curse of sin he could well say, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. xx. 1. But when he had finished the work which was given him in the eternal purpose of God he was assured that he should drink with his redeemed children in the kingdom of God; and that new wine which should cheer him then should have no trace of bitterness. In the full enjoyment of his victory over sin and death he did indeed drink abundantly of the new wine, which was the result of his suffering. With exultant shouting he was raised from the dark bondage of death under the law; and leading captivity captive, he ascended his glorious high throne, having in his omnipotent hand all power in heaven and in earth. Now, in the everlasting kingdom of God, he drinks of that fruit of the vine; not as when he instituted this memorial ordinance of himself, as the panting victim of divine justice, but now as the exalted King of glory, in the throne of his own victorious sovereignty.

The kingdom of God is not of this world, nor is it subject to the changing power of time. The wine of that kingdom is not the literal fruit of



the vine, which is of the sin-cursed earth. As Jesus is himself the bread which came down from heaven, of which if a man eat he shall never die, so the new wine of the kingdom of God is the everlasting consolation of that gospel of grace and truth which came by Jesus Christ. This wine is well designated as being *new*. It is not derived from the ruins of the old dispensation of legal works and the slavish observance of the ritual of Judaism. It is found nowhere but in that glorious kingdom of which God declares, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. lxy. 17, 18. This gladness and rejoicing is the true significance of the wine which our Lord blessed as the type of his blood in the holy ordinance of the communion supper. As it is expressly declared by inspiration that the ordinance of baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God," so the eating of the bread and drinking of the wine in the communion of the saints is not to be understood as being the literal partaking of the body and blood of our Lord Jesus. It is indeed the solemn declaration that we have no hope of salvation in any other justification before God but in the redemption, which is in Christ Jesus; so that in that sense we do eat his flesh and drink his blood. If we are trusting in any merit or righteousness of our own as entitling us to participate in the observance of this ordinance, we are not eating and drinking in remembrance of Jesus. When, conscious of our own sinfulness and condemnation, we are tremblingly trusting in the atoning virtue of that blood which was shed on Calvary, then we are qualified to ascribe all glory to his holy name as the Savior of sinners, of whom we know ourselves the chief; and only such are they who are saved by his precious blood. All such are led by the Spirit of God, and are authorized to sit with him in the kingdom of God, and to eat and drink with him in the observance of this sacred ordinance, in remembrance of him.

## IN RESPONSE

To OUR inquiry, "Who wishes to assist?" we have received a number of remittances, and have sent the paper to a corresponding number of brethren and sisters who are not able to pay for the paper themselves, and forwarded the name and address to whom each paper was sent to the party sending the money. We also informed the person receiving the paper who paid the dollar for their year's subscription.

See notice mentioned in third column of this page.

## SIGNS OF THE TIMES FOR 1890.

ABOUT a year ago we announced our decision to publish the SIGNS OF THE TIMES an eight-page weekly at the same price we were publishing the twelve-page semi-monthly, and made the unprecedented offer to allow one-half the subscription price as a commission to all our *paid-up* old subscribers for every *new* subscriber they would procure us, and the result was that we received an addition of more than two thousand names to our list. Many, however, of these new subscribers paid but one dollar to the old subscriber, who sacrificed his commission to procure the new subscriber, having in view simply the increasing of the circulation of the paper. The question now is, How many of those paying only one dollar last year will renew for 1890 at the regular rate of two dollars? If we shall be able to retain a good proportion of those; and can still increase our circulation two thousand more, we will then be able to furnish the paper weekly at one dollar and fifty cents a year; and should it be increased four thousand, we would be able to publish it weekly at one dollar a year.

Many doubtless do not understand why we can publish at one dollar a year with the increased circulation, and for the benefit of such we will explain. It takes just as much typesetting, imposing forms and making ready for press to print one paper as it does any number of thousands of copies. In fact, after the paper is once "to press," the additional expense is but a trifle more than the cost of the blank paper. For instance, say it cost five thousand dollars a year to run a weekly of five thousand copies; it would probably not exceed seven thousand dollars to print ten thousand copies. The inquiry may arise with some, How is it that the local publications of but a thousand or fifteen hundred circulation can be published for two dollars a year? The reason is that those papers rely almost entirely on their advertising patronage for support. If the SIGNS should take two or three pages of advertisements it could be published at *one dollar* a year.

Another thing our readers are not aware of is that although the subscription price is two dollars a year, our gross receipts do not average one dollar and fifty cents for each subscriber, our loss from delinquent and gratuitous subscribers being more than twenty-five per cent. While most of our subscribers know and appreciate the above facts, there are many who do not, and consequently consider the price of the SIGNS too high.

Although the increased expenses of publishing the SIGNS weekly this year are several hundred dollars more than the increase in the receipts, we have decided to continue it weekly another year, and make the following

### EXTRAORDINARY OFFER!

From now until the first of next January, any one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rates. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

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Middletown, Orange Co., N. Y.

## WHO WISHES TO ASSIST?

FOR many years the SIGNS OF THE TIMES was published on terms that no other paper within our knowledge has ever been able to offer, viz., two dollars a year for those who were able to pay that amount, one dollar a year for those who were not able to pay any more, and free to those who really desired the paper, but were not able to pay anything; and we do not remember ever refusing the paper to any one who asked for it free until we started the weekly, and then we just simply could not do it. We have carried on an average in the neighborhood of a thousand gratuitous subscribers for years, until those who were paying full price began to complain that the subscription price of the SIGNS was too high, and to discontinue the paper on that account. We therefore were obliged to increase the amount we gave them for their money, and to do this we had to drop hundreds of names from our free list, which was one of the most unpleasant things we have ever been obliged to do.

While most of our brethren are poor, and feel hardly able to pay their own subscription, yet we believe there are some who, if they knew of the case, would rather assist in carrying this list than have them deprived of the paper. We have therefore concluded to submit this proposition to them. We will keep a list of names of those who appeal to us for the paper free, and if any of our brethren feel disposed to assist us in bearing the expense, we will for every dollar received enter one of these names on our list for one year, and send the person remitting the money the name and address of the person to whose subscription their money has been applied.

We hope our brethren will bear in mind that in thus furnishing the paper for one dollar we are not financially benefited ourselves, as it is really below actual cost of publication.

## MARRIAGES.

By Elder F. A. Chick, at the Ebenezer Old School Baptist chapel in Baltimore, on Wednesday night, Nov. 13th, Mr. John G. Gent and Miss Rachel P. Scott, daughter of Mr. Abram Scott, all of Baltimore Co., Md.

## OBITUARY NOTICES.

**Selah Wickes** died at his home in New Baltimore, Greene Co., N. Y., Aug. 3d, 1889, in the 91st year of his age.

The deceased was born near Preston Hollow, Albany Co., N. Y. At about the age of seven years he removed with his parents to New Baltimore, Greene Co., N. Y., where he lived during his life. His father was an Old School Baptist preacher, and brother Wickes was a regular attendant at the meetings, his wife being a worthy member. When he was asked to say anything of the dealings of God with him, he would plead his unworthiness, and make as an excuse that he came to bring his wife. Although he liked to hear the people of God talk of his goodness to them, he would not present himself to the church on account of

his unworthiness. He never could tell the time when he did not like the people of God and their company. He would often remark that he lived on the crumbs that fell from his Master's table. In September, 1859, he was baptized by Elder Wm. Choate, and became a member in full fellowship with the Old School Baptist Church of Christ in South Westerlo, where he lived a consistent member, always adorning his profession by a well-ordered life and godly conversation. He acknowledged God's power, grace and glory, saying that it was for no good works that he had done, but through the abounding goodness of the just God that he had a hope through God's mercy. The last time I saw him was in March, 1888. In speaking of his age and inability to get around, he manifested his willingness to be in subjection to God in all things. If it were God's will he was ready to go, but expressed himself like one of old, "All the days of my appointed time will I wait, till my change come." In his last sickness he was a great sufferer. We feel to say that a good man and a father in Israel has fallen, but we maintain a hope that our loss is his eternal gain.

Brother Wickes leaves a wife, who is a worthy sister in the church to which he belonged, to mourn her loss, together with the church.

E. R. ST. JOHN.

OREGON, Wis., Nov. 2, 1889.

**DIED**—In Wilmington, Del., Oct. 29th, 1889, **Mrs. Mary Frist**, in the 92d year of her age.

Sister Frist's maiden name was Meredith, and she was of the family of Merediths in the central part of the state. She was born Aug. 10th, 1798, and was of course at her death 91 years, 2 months and 19 days old. She was baptized in the fellowship of the church in Wilmington during the summer of 1864; and although quite an aged woman then, she has lived to adorn her profession and enjoy the love and fellowship of the church for more than a quarter of a century. I believe she had been connected with the Methodists for some years previous to her coming to us. She gave us no reason to suspect the exercises of her mind, but kept away from us until she had fully decided upon her course. I learned that she had been borrowing the SIGNS to read for some length of time. It would be hard to find one anywhere in whom the spiritual life and fruits of the Spirit were more manifest and abounding. For the last two years her strength and sight and hearing were all defective, and she was pretty much confined to her room; but her spiritual sight and understanding were bright and clear unto the last. Loving and faithful children ministered to her every need, and she died as she had lived, peacefully and in the triumphs of faith. I have sat by her bedside and heard her rehearse the experience of her early life, when, left a widow with a family of children and without means, amid the sorrow and dark hours she felt the support of gracious promises; and thus supported, resigned herself to the patient discharge of her duty, resting on the faithfulness of him who had said, "A father of the fatherless and a judge of the widows, is God in his holy habitation." She could say with evident emotion, after her travel of fourscore and ten years, that not one thing had failed her of the fulfillment of gracious promises. For twenty years she has been a regular subscriber, all the time paying subscriptions for others, besides her own. I feel to say that she had this testimony for herself, and also left it to others, that she possessed that faith with which God is pleased. On such the second death hath no power, but they shall be priests of God and of Christ, and reign with him in his kingdom.

E. RITTENHOUSE.

STATE ROAD, Del.

**Thomas Williams, Sr.**, was born in England, Feb. 9th, 1833, moved to America in 1855, was married to Miss Hannah Ashby Oct. 10th, 1858, and died Sept. 15th, 1889, aged 56 years, 7 months and 6 days.

He leaves a wife and eight children to mourn their loss, besides a great many friends. He was not a member of any church at the time of his death, but had been a member of the United Brethren in Ohio. His wife said that he gave good evidence that he was prepared to go, and said, "All is well," and passed away from earth, to be seen no more. He had been a very hard working man, and tried to meet the demands of his family, but was so often defrauded of his wages that it kept him very poor in this world's goods. May the God of heaven bless the widow, children and friends, that when we are called we may be prepared to meet our God in peace, is my prayer.

J. C. ASHBY.

MONON, Ind.

**DIED**—At his late residence in Trenton, N. J., Oct. 23d, **Levi Lawshe**, in the 58th year of his age.

Mr. Lawshe was the husband of my youngest sister, who has long been a devoted member with the Old School Baptists. A few years ago he was slightly paralyzed, from which he never fully recovered. He had also of late suffered from heart disease. A sudden attack of obstruction of the bowels on Sunday, the 20th, attended with intense suffering, in a few hours terminated his earthly pilgrimage. He never made any public profession, but was always friendly, showing great respect to his wife's profession and to her Baptist friends. He was always very energetic and devoted to business, quite successful, and a very kind man in his family. He gave evidence in his later years of a deep interest in spiritual things, and seemed to show that discernment and earnest conviction which result from experimental knowledge. Many brethren and friends have for many years shared the hospitality and christian kindness of this family, and will now share their sorrow in this hour of sore trial.

E. RITTENHOUSE.

STATE ROAD, Del.

The wife of brother Samuel E. Garrett died at their home near Philomont, in Loudoun Co., Va., Aug. 14th, 1889.

Her disease was complicated, and she suffered much at times for several years. Though she had been unwell for several days previous, her death was unexpected by her friends, as she had often recovered from similar spells before; but it would seem, from the following verses written by her on a scrap of paper, that her departure was not unexpected by herself:

"A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home  
Which never can be fill'd.

"God in his wisdom has recalled  
The boon his love had given;  
And though the body molders here,  
The soul is safe in heaven."

Sister Garrett was baptized by Elder J. N. Badger, and united with Ebenezer Church, Loudoun Co., in September, 1884, and continued steadfast in the faith until called hence. She had a fruitful mind in the things pertaining to the kingdom, and always seemed ready to give a reason of her hope. She always had a word of encouragement for her brethren, whose welfare she had at heart, and it was a pleasure to her to minister to their comfort, both temporally and spiritually. But she has filled her allotted place in the church militant; and while we miss her, we feel that our loss is her eternal gain.

Besides a large circle of relatives and friends, she leaves a grief-stricken com-

panion and two little boys (Tommie and Batson), to whom she was a devoted wife and mother, and who were devoted to her. May God in his infinite and inscrutable wisdom sustain and comfort the bereaved and afflicted ones, and prepare them for the "last enemy," as we believe he prepared her.

E. C. TRUSSELL.

PANSON, Va.

**Miss Callie Taylor** united with the church in June, 1883, on a profession of faith, and her life was that of a faithful, consistent christian. She cherished a great zeal and solicitude for the church, always ready by her efforts to promote its welfare. She was an earnest christian, and her death is severely felt in the home, in the church, and in the community in which she lived and died. Her sickness extended through many weary months, and her physical suffering at times was very great; but through it all she was ever patient and uncomplaining. She bore her afflictions with christian fortitude, and with a degree of composure and cheerful resignation seldom witnessed. Her many friends visited her often during her months of suffering, and she was always pleased to see them, exerting herself to be agreeable and cheerful. Even toward the last, when she had grown so weak as to be utterly helpless, those who visited her with sad and aching hearts, knowing the end was near, were astonished at her cheerfulness, and her solicitude for their comfort. She was of a genial, social and lovable disposition, a loving friend, an affectionate sister, a devoted daughter, a faithful christian. She has gone from us—her body reposes in Evergreen Cemetery; but we feel assured that her spirit has entered into the realms of eternal bliss, and now dwells in the presence of her Savior, where there is fullness of joy, and pleasures forevermore.

MRS. B. M. STEVENS.

ELBA, Ala., Feb. 12, 1889.

## TWO DAYS MEETINGS.

A two days meeting will be held, if the Lord will, at our house of worship in Middletown, Orange Co., N. Y., on Wednesday and Thursday, Dec. 4th and 5th, 1889, services to begin at 10:30 a. m. On the last day, the ordinance of the Lord's supper will be administered.

We extend an invitation to all who love the assemblies of the saints.

G. A. EMORY, Clerk.

The Second Old School Baptist Church of Roxbury, Delaware Co., N. Y. (of the Roxbury Association), will, the Lord willing, hold a two days meeting at her meeting-house, two miles below Roxbury village, on Wednesday and Thursday, Dec. 18th and 19th, 1889, beginning each day at 11 o'clock, and continuing without intermission, as the days will be short.

All lovers of the truth as it is in Jesus are cordially solicited to attend, ministers of our faith especially.

GEORGE DART, Church Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 4, 1889.

NO. 49.

D. L. Blackwell  
1898

## CORRESPONDENCE.

### ANANIAS AND SAPPHIRA.

Acts v. 1-11.

G. BEEBE'S SONS—DEAR BRETHREN:—Last night I received a request by letter to say something through the SIGNS upon the subject embraced in the Scripture named above. My correspondent gave no name, but the postmark was Nolensville, Tenn., if I am not mistaken. I would have preferred writing directly to my unknown correspondent, had the name been given; as it is I will try to suggest a few thoughts for the SIGNS upon this most important theme. It is important and full of solemnity to us, because that in it we see displayed a disposition that is abhorrent to God, and the judgment of God is against those who do such things.

The wonderful scenes of the day of Pentecost were just past, and the first gospel church had just been organized. The hearts of the thousands of believers were filled with zeal and love to the cause of God and to each other. They felt themselves to be brethren indeed; and the tie that bound them together was felt to be higher and holier and nearer and dearer than any earthly relationship. It was also a time when the malice and enmity of the ungodly world about them raged very fiercely. This also served to weld their hearts more closely to each other, even as iron is softened and welded in the fire of the furnace and by the blows of the hammer. As has been the case in all ages since, so was it the case then, that many poor were among them; and such was the love and brotherly feeling among them that each one who could was anxious to minister to those who had not, and each one felt that what he had was the Lord's, and was as much for the use of his brethren as for his own. There was no command that any one should sell what he had and bring the proceeds into a common fund; neither afterward do the apostles enjoin any such thing. In fact, all that they say in their various epistles to the churches with regard to the duty of giving implies that each brother or sister was to retain his own portion of his Lord's goods and use it individually for the glory of God and the good of others. But here they were filled with perfect love, and love made them feel that they were all but children in a common family. The possessions of this

world looked small. The world itself was soon to fade away. Persecution was all about them. No man said that what he had was his own, and they had all things common; and no one lacked, because those who had possessions sold them and brought the price and laid it down at the apostles' feet, and distribution was made to every man as he had need.

Now I wish to make a suggestion or two right here. The spirit in the disciples that led to this is a right spirit. It is the spirit of him who kept back nothing from his needy people, not even himself. The same spirit should actuate us in all our lives. It is Christ-like to be asking not what has our brother done, or what is he going to do, but, What can I do for the relief of my needy brother, for whom Christ died? It is Christ-like to say not, How little must I do? but, How much can I do? This is love; love such as brought Jesus down to die for us; love that can never do too much to honor God and comfort in any way his people. The same love now will lead each believer to count what he has as not his own if another is needy. A mother, out of love, counts nothing too costly for the child she bore. So was it at this pentecostal season, and for a time afterward, among the followers of Jesus.

A second suggestion is this, that they brought what they had and laid it down at the apostles' feet, that they might do with it as they would. The apostles were men inspired of God, and what they did was from heaven. Their decisions were the decisions of God. To-day they sit on thrones judging all the Israel of God in all things. We are to-day bound by their judgment. Our time, our property, our every qualification, are of right subject to their control by the commandment of God. We also ought to always bring everything that is ours and subject it to the will of the apostles, as expressed in their various letters to the churches. It is as true to-day as then, that nothing that we have is our own, that all things should be regarded as common, and that all should be held by us to do with it as the word of inspired apostles dictates. We are not commanded to have a common treasury or a community of goods, as do the Shakers, or followers of Ann Hutchison, or as is the dream of Socialists to-day; but we are commanded to hold what we have as the Lord's, and to do with it as his word requires.

It was a delightful time in the church when love filled all hearts, and union and sympathy were felt. But there is no Eden without its serpent; there is no lovely church without its blemish; there is no exaltation without its thorn in the flesh to humble us. So right here, in this garden of the Lord, so richly watered by the rivers of his grace, where the fruits of the Spirit were growing so abundantly, we are told of one spot of darkness and deceit and sin against God. By it we may learn that we need not expect to find a perfect church on earth. No matter how orderly, how loving, how zealous a church may be, we need not be surprised if we find members who bring sorrow to our hearts by some evil way which they are following.

Here we have the account of a man and wife, members of the church, and apparently as earnest and full of zeal as any others, who yet were not one in spirit with the rest. They wished, no doubt, to be thought as earnest, as loving and as zealous as any of the rest. They wished to purchase popularity, and at as cheap a rate as possible. They also sold their possessions; and then, instead of bringing all, they kept back part of the price secretly, and sought to deceive the apostles and the brethren by making as though they had brought all. They lied to God! This suggests one or two reflections. First, Peter charges upon Ananias not a wrong done to his brethren, but a sin against God. "Why hath Satan filled thine heart to lie to the Holy Ghost?" In this is seen a great principle of truth, which ought to control our judgment in all cases where wrong is done. It is not against man, but against God, that any of us sin. So David, after he had so grievously wronged Uriah and Bathsheba, and was aroused by the words of Nathan to see the enormity of his crime, said, "I have sinned;" and in his confession to God in the fifty-first psalm he said, "Against thee, thee only, have I sinned." The view of his sin against God swallowed up all thought of the personal wrong done to his devoted captain and his wife; and in the subject under consideration Peter was not moved by the thought of not having all this money to handle, nor by the thought that some poor ones might suffer any lack in consequence of this, but solely by the consideration that Ananias had lied to the Holy Ghost. How differently we should act if when we are wronged

we always remembered that the injury to us is nothing, and the sin against God everything. So Stephen made no complaint about any personal injury, but simply thought of the sin of those who stoned him, and at the last prayed that this sin might not be laid to their charge. Does any one feel or speak or act wrong toward us, then let us also remember that they sin against God, and we shall find no room for anything but pity and a prayer for their forgiveness. If we have injured our brother in thought or word or deed, let us remember that to wrong our brother is but a small thing compared to the thought that we have sinned against God in what we have done. If we regret the wrong done our brother, which may be repaired, how much more must we repent the sin against God, which the blood of Christ alone could atone for!

The second reflection is this, that the sin was not in failing to give all into the common fund, but in the attempt to deceive involved in the matter. While the earnest love of those early Christians was prompting them to such a display of unselfish generosity as would excite the wonder of all who did not feel the same heavenly love, yet there was no command to do this. No man sinned who kept what he had in his own hand, meaning to use it himself as he might think wisest and best; but this man and woman desired a reputation for a love which they did not feel, and so endeavored to deceive their brethren. They wished credit for giving all when they gave but a part. Covetousness is abhorrent to God, but hypocrisy is still more abhorrent.

The judgment of God was not long delayed. Both this man and his wife fell down dead. The penalty was severe, but the sin was a fearful one. Lying to the Holy Ghost! The penalty was also needful as a solemn warning to the church of God in every age. It is a lesson that we need as well as they. The effect then was that great fear fell upon the church, and upon all who heard these things. No doubt the same evil leaven might have spread further, since carnal nature is alike in every one; but wherever this story should be told it would be seen that God requires truth and honesty among his people above all things else. We must not profess more love than we feel. It is bad to love but little, but it is worse when, loving little, we desire a name for loving much.



It seems to me that one of the most solemn questions for each of us to ask is this, Are we professing more than we feel? What we feel is measured by what we do. Are we claiming that we are holding all that we have at the bidding of the God whom we profess to serve, when we never think of asking, much less doing, the will of God in using what he has given us? Is our profession of love to God and his cause and his people hollow and vain, or is it real, vital and earnest? It is better to say frankly, "I do not hold all I have at the bidding of the Lord; I love my own pleasure and profit better than his will," than to act in this way while professing the opposite.

To-day, as then, there are many calls for help in a financial way in the church. The poor must be cared for, houses of worship built and maintained, the pastor, who does as he is bidden of God, devoting himself to the interests of the church, must be supported, and other calls there are for needed aid. Are any of us saying, "I am doing all I can," when we know that we are not? Are any of us refusing to lay our all at the feet of our Lord, while at the same time desiring that it should be thought that we are yielding all to him? If so, are we not bordering on this sin of Ananias and Sapphira? If we do not love the cause sufficiently to sacrifice something for it, let us frankly say so at once. Let us say, "I will give nothing for its support," and not, "I can give nothing." Let us at least be frank and honest. This, it seems to me, is the one great lesson taught by this judgment of God upon this man and this woman. It rebukes the spirit in man which desires to appear what he knows he is not. Elsewhere in the New Testament is the duty to give enjoined upon all, each one as the Lord has prospered him; but this is not the special lesson taught here, and therefore I will not enter into this theme. If any having this world's goods are withholding them, to God must they answer. If any do not love the cause they will feel it a hardship to help it in any way; and if they do help, it will be because they desire to be thought well of, and not for the glory of God. We can judge only the outward act, but God judges the heart. These two people were stricken dead literally for their deceit. Many die in an experimental and spiritual sense because of this same sin. I trust that nothing may be found contrary to truth in what I have here written.

I remain your brother in Christ,  
F. A. CHICK.

REISTERSTOWN, Md., Nov. 20, 1889.

MACOMB, Ill., Nov., 1889.

DEAR BRETHREN BEEBE:—I have been requested by very dear brethren and sisters of late to write something again for the SIGNS; and I also feel a desire to pen a few thoughts for our dear family paper,

which comes to us each week so filled with able communications and sweet experiences that it would seem there is nothing lacking. Still I have a desire to add my testimony, although when I examine myself and behold how imperfect and unworthy, how sinful, how vile, and how far short I come of living as I would like to live, much less as one who has professed the name of Christ, I feel I should not attempt to write. But could I write as I wish to, or as others do, it seems to me it would prove a pleasant task. I think of those who have requested me to write, who, it seems, are capable of speaking comfortably to Jerusalem, but who seldom write for the public, and I feel my unfitness and incapability all the more. And whether these desires or impressions are from a right source or not, I cannot tell; but I hope I take a deep interest in the things pertaining to the kingdom of God, and prefer Jerusalem above my chief joy. Should I say anything from which the least one can glean a crumb of comfort, I will be more than paid, and to God's dear name be all the praise; for we know we cannot of ourselves do anything good. But God works in us, to will and to do of his own good pleasure.

First of all, I wish to tell you all of some good meetings I have been privileged to attend during this season. In June I attended the yearly meeting of the church where my membership is. There were eleven ministers present, and brother H. E. Puris was ordained to the work of the ministry. It was a solemn occasion to me. Brother Puris, in a very feeling and impressive manner, gave account of his travels from nature to grace, his call to the ministry, and all the way the Lord had led him, even from a far distant state to this place, and to the people of God. Not many dry eyes were there. How solemn the sight, to see him kneeling, and all those venerable soldiers of the cross who placed their hands upon his head, while prayer was offered, and the charge delivered. Much feeling was manifested while the hand of fellowship was given. During the three days meeting I heard much good preaching. No means or inventions of men found place, but "Salvation is of the Lord" was the theme from first to last. Surely the gospel was preached in its purity. Elder B. F. Querry, an able minister, and who had never been with us before, preached much to the comfort and consolation of the saints. I came home, my little hope strengthened, my faith renewed, and felt built up in the most holy faith.

Then on the first of September I was permitted to attend our annual association, held about sixty miles from us. I enjoyed this meeting very much, and heard the truth of the Lord proclaimed through the gospel. This was not a very large association, nor many ministering

brethren present; but all met together in peace and harmony. The preaching was all of the same piece, and had the same joyful sound. "Blessed is the people that know the joyful sound." Surely the Primitive Baptists are that people; for it seems to me no other people know the true gospel sound, and preach it, and feed on it, but the Primitive Baptists. They seem to be the most loving, the most forgiving, the most humble, of any people. They seem always ready to instruct, and speak words of comfort to those who wish to hear. This all seemed so plain to me at this meeting. Elder Ketchum was present (with other dear friends) at this meeting, and it seems he never tires. I am sure no one tires of listening to his words of instruction and wisdom, and hearing him expound the Scriptures, which he does in such a plain, forcible manner that it seems the least can understand it; and while he preached from the verse beginning with these words, "Our Father which art in heaven," it seemed he was handing a morsel to each one of us. I felt he was enabled to place the food in the lower troughs, where little ones like myself could get a crumb; yes, not only a crumb, but we were filled with the good things of the kingdom. I often think of this meeting, and of the many dear friends I met there. I ever will remember them, and those little fireside chats, and the sweet singing I enjoyed.

Now I want to tell you of the good meeting at our church, which I attended three weeks ago. There were four teams went up from our neighborhood, a distance of twenty miles, to be at this meeting. Elder Warren, Elder B. F. Querry and my father (I. N. Vanmeter) were present, and all preached much to our comfort. On Saturday, after preaching, when the opportunity was given, two of my sisters (Mrs. Mary Shields, who was visiting at my father's, from Missouri, and sister Sue) came forward; and after telling the church what the Lord had done for them, they were received with joy, and the next morning was appointed for their baptism. Then at night meeting my brother's wife, and two daughters of Deacon Holeman, came forward, and our hearts were again made glad while hearing these tell of their joys, sorrows and deliverances, and who were gladly received, with the other two. Then the next morning, when a large congregation met at the water for baptism, sister Mattie came forward and said she could not go home without being baptized, if they would receive her; and, telling her feelings to all, she was welcomed with joy and gladness, and all six were baptized by Elder Querry. All seemed very happy in discharging their duty, and came out of the water praising the Lord. Sister Mary, who was three hundred miles from home, felt almost overjoyed, and said she had been waiting twenty years for this, and that she

wished always to live with this dear people. We all repaired to the church-house, where, after preaching, we all partook of the Lord's supper. It was a joyful meeting for the whole church, and we felt it was good to be there, and felt to praise the Lord for bringing in his chosen ones, and leading them in the path of duty. My dear father and mother were much rejoiced at seeing their children brought into the fold in their declining years. I felt it to be, as Elder Querry remarked, that "The Lord is always better than we think he is." Yes, I felt truly that this was the case with me. For at this meeting I was made to look back to the time, five years ago that day, at this same place, when I was buried beneath the yielding wave, and, I trust, arose to newness of life. All came vividly before my mind, the bright, clear, calm day. All nature was at rest, and so it was with me. Nature was not more peaceful and calm than were my own feelings; and these words seemed mine, "My 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." No, I was not troubled about anything. Yes, I tasted the sweet fruits of obedience; for the Lord has promised rest to those who take his yoke upon them and obey his commands. Yes, one day spent in his courts is worth a thousand spent in the tents of wickedness. All the wealth and honors of this world are not to be compared to the peace and enjoyment which God bestows on his obedient children.

I wish to say to those dear ones who have just named the name of Christ, that I hope they are wiser than I was at the time I was baptized; for I truly thought my sorrows were over, and felt that

"I should be carried to the skies  
On flowery beds of ease."

And,

"I could not believe  
That I ever should grieve,  
That I ever should suffer again."

But I soon began to realize that "I must fight if I would reign." For, dear ones, there is a continual warfare between the flesh and the Spirit, and you still have your evil nature to contend with, which I find to be my worst enemy. I hope and trust your path may not lead you through so many trials, sorrows and manifold temptations as my way has led me, or, I trust the Lord has led me through it all; for I believe he leads us through the darkness as well as the light. I pray he may lead you all into the marvelous light and liberty of his dear children. But God's people are an afflicted and poor people. Not only are they poor in temporal things, but spiritually poor; no righteousness of their own to plead; no good works nor great things they have done to bring them into favor with God or to appease his wrath; but after wasting all their own strength in

prayers, supplications and tears, they are made to trust in the name of the Lord, and find in him is everlasting strength. Though poor, sinful and unworthy, the promise is theirs. For Christ says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Thus we see the very characters that compose the church of Christ, or the kingdom of heaven, are the poor, the halt, the lame and the blind; and when we are enabled to thus view ourselves, and look to Christ, who is our righteousness, we can rejoice. I feel like sister Belle Irwin expressed herself in the last SIGNS, that though she had been a visible member of the church for eleven years, she was but a poor, halting sinner yet. Thus it is with me. I have no more hope of performing any good thing than I had five years ago, and do not seem to be getting any better, or any further away from my deceitful heart or sinful nature, but am nothing but a poor, unworthy, stumbling sinner. But one thing have I learned, not to put any confidence in myself, but to hope and trust in the Lord; for he alone has the words of eternal life. He can comfort us when cast down. He has promised to be with us in all our trials, and has said he will not forsake us. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Then may we look unto him for grace, for help, for strength. May he be with us, lead us, guide us, direct us, be our Father, our Savior and our God.

We much enjoyed a visit at our house from Elder Querry a short time ago, and hope soon to see him again; also brother Puris. We were sadly disappointed in not seeing him at our meeting at Greenbush. We expected to see him there, and to hear him preach the unsearchable riches of Christ. Now, to those who requested me to write, and to all who may read this, I leave these rambling thoughts. They are full of imperfections, and are not like I wish them to be, and not what I even intended to write. But I trust you will overlook all that is amiss, and know that I remember you all in love.

Now, dear editors, please forgive me for thus trespassing on your valuable time with such a lengthy scribble. Do with this as you think best, and all will be well. May God keep you, and all his chosen people, is my desire and prayer.

Unworthily,

SARAH E. RUNKLE.

NEW HOPE, Ark., July 25, 1889.

DEAR BRETHREN BEEBE:—I am called upon to give my views on Matt. iii. 12, which reads, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire."

Those words were spoken by John the Baptist, the harbinger or forerunner of Christ. He was address-

ing the Pharisees and Sadducees, who had demanded baptism of John, without bringing forth fruits meet for repentance; without giving any evidence of fruit in Christ, or an experience of grace, or evidence of the new birth, all of which amount to the same in meaning. Then upon what did they expect to receive the ordinance of baptism? Why, they expected to receive it upon the very thing that they received the ordinances under the law; that is, because they were Abraham's literal seed. But John said to them, "O generation of vipers, who hath warned you to flee from the wrath to come?" John knew that they had not been warned by the Spirit of God. And the children of God know, when an individual presents himself to the church, being a Pharisee, expecting admittance and baptism upon what great things he has done, instead of what great things the Lord has done for him, that he has never been taught of the Spirit. John said, "Bring forth therefore fruits meet for repentance." John was the first gospel minister or preacher. The apostles required evidence of faith, an experience of grace; and so do true gospel ministers require the same now. This is what makes the distinction between the wheat and the chaff. "And think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Plain testimony this that the Jews as a nation were not all to be saved, and that Gentiles were not to be rejected from church privileges under the gospel dispensation; that is, those of them who should bring forth fruits meet for repentance; for they were included in the great plan of salvation. "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." This is the same as saying, You need not think you will be saved because you are literal Jews; for God is able of these stony hearted Gentiles to raise up children to Abraham. John had an eye to the coming in of the Gentiles. Jesus said, "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."—John x. 16. "They are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called."—Rom. ix. 6, 7. "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Not so with national Israel under the law dispensation. But now the law dispensation is accomplished and brought to a close, and the gospel dispensation is here at hand. For John preached, saying, "Repent ye; for the kingdom of heaven is at hand." "The law and

the prophets were until John: since that time the kingdom of God is preached."—Luke xvi. 16. "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." John is here prophesying of that which was to come upon the disciples on the day of Pentecost, when they were both filled and overwhelmed with the Spirit, and with the everlasting love of God. This love I understand to be that baptism of fire; for love is one of the attributes of God. John says, "God is love." And it is written, "Our God is a consuming fire." Also, it is written in the prophecy of Malachi, "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "Whose fan is in his hand, and he will thoroughly purge his floor." We view this as setting forth the condition of the children of God, or the church under the law dispensation. Under the old covenant the unbelieving as well as the believing Jews could prove that they were the peculiar people of God, or the chosen of God. The unbelieving Jews had the same right to the Jewish ordinances that the believing Jews had. Those were typical ordinances. "For see, saith he, that thou make all things according to the pattern shewed to thee in the mount."—Heb. viii. 5. This, we say, was to illustrate the condition of God's people under the law dispensation. The wheat and the chaff were mixed together upon the floor; the saints and the hypocrites; the believers and the unbelievers. Those who worshiped God by faith, through types and shadows, sacrifices and offerings, looked forward by faith to the coming of the Messiah, the true substance, the great antitype, and to the offering of Jesus, which was equal to the demands of justice; for without the shedding of blood there could be no remission of sins. And it was not possible that the sacrifices and offerings under the law, the blood of slain beasts, should take away sin. But those unbelieving Jews, which the chaff represents, only looked to those sacrifices and offerings, the blood of those slain beasts, for cleansing, healing, justification, life and salvation. Now to prove this, the Scriptures testify that they were looking for an earthly monarch, to come in pomp and splendor; for a temporal deliverer, instead of one born of poor parentage, a meek and lowly babe of Bethlehem; and consequently when Christ came those unbelieving Jews, represented by the chaff, would not receive him as the true Messiah. They would not have the man Christ Jesus to reign over them. For thus it is written, "He came unto his own, and his own

received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 11-13. Those who received him are the wheat, though mixed with the chaff, until the fanning should take place, or the purging of the floor; which fanning began with the preaching and baptism of John. John was the beginning of the gospel of Jesus Christ.—See Mark i. 1. This fanning and purging of the floor has been going on ever since, and will continue until the last heir of salvation shall be brought in. Then will be the final separation of the wheat and the chaff, of the sheep and the goats, of the wheat and the tares. Then will the wheat be gathered into the garner; the gathering of the saints, the elect, into those eternal joys and eternal bliss prepared for them before the foundation of the world; into those mansions the blessed Savior has prepared for them in his Father's house.

By the burning of the chaff with unquenchable fire, I understand is meant their being cast into hell, with all the nations that forget God, forever to endure his wrath; into perpetual, eternal darkness, with a guilty and condemned conscience; into that lake of fire where the beast and false prophet are. This is the second death. In a word, I understand this unquenchable fire to be eternal vengeance.—Read Matt. xxv. 31-46; Rev. xx. 12-15.

The Lord Jesus holds the fan in his hand, and uses it to purge and cleanse his floor, or to separate the wheat and chaff. I conclude that the ministers of the glorious gospel of the blessed God are the fan; for he holds the seven stars in his right hand, while he walks in the midst of the golden candlesticks. "The seven stars are the angels of the seven churches."—Rev. i. 20. The Lord holds his ministers in his own hand, and uses them to cleanse or purify his floor, or church. And how does he do it? He calls them with a holy and high calling; for "no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Heb. v. 4. He fills his ministers with the Holy Spirit, inflames their hearts with his love, gives them a zeal for truth, and enables them to speak forth the things that pertain to the kingdom of God and his glory, the salvation of his people, and the glorious blessings and comforts he bestows on them. None but he uses the fan, his ministers, in preaching the gospel. This has a separating effect, drawing a line of distinction between truth and error, good and bad, light and darkness, life and death, law and gospel, grace and works, wicked and righteous, the true church and the false, and between ministers of the gospel and false teachers. Again, he uses his fan to keep the

institutions, laws and ordinances of men out of his church, and to cause the members of his church to adhere strictly to the law of Christ, their Head and only Lawgiver. Thus the separation is going on.

I have only hinted at the subject, but must close. My health is very poor, and I am very nervous. If you think this will be profitable to the household of faith, correct errors and publish it. I desire an interest in the prayers of all God's dear children.

Dear brethren and sisters, write on. It is indeed meat and drink to read the SIGNS in my affliction and old age.

I remain, I hope, your brother in affliction,

J. C. FOX.

THOMASVILLE, Ga., Nov. 6, 1889.

DEAR BRETHREN BEEBE:—I do not feel worthy to address you as such, nor to write a word, nor to take upon my sinful lips the precious name of Jesus; but I have a desire to let the children of our blessed Lord know what he has done for such a poor, unworthy sinner as I am. We all need the prayers and sympathy of each other; and how can we know each other unless we speak to each other? My native home is in Sampson County, North Carolina. As I was brought up entirely with Arminians, I deem it necessary to explain what they taught. I was brought into the Sabbath School while a very small boy, and was told by those who taught me to give my heart to God; that Jesus had died for me, and had purchased eternal life for me on condition; that I had to meet God half-way; that I had to arise and go to my heavenly Father, or I would be forever lost and damned. I could not bear such a thought, and so tried to work my way to heaven as they taught me. But I soon saw that it was too hard a task for me to perform, and so gave it up. I was ashamed of myself, and said I never would try to pray again. Some time after this there came a very strange feeling on my mind. I began to feel miserable. I felt that I needed help beyond the help of poor, frail man. It seemed the Lord was pleased to show me that there was no power in man to give me relief. I often thought of the words,

"O where shall rest be found—  
Rest for the weary soul?"

One day, while at my daily toil, the Lord was pleased to humble me. I fell on my knees to the cold ground, and asked God to be merciful to me, a poor sinner. It did seem that there was a compelling power I could not overcome; and, thank God, from that day until this I have felt the same compelling power, which forces me to yield. My pen fails to describe my feelings, the anguish of soul I then underwent. By and by the storm ceased, the burden of guilt that had been crushing me down left me, and I felt that my sins were all

forgiven. Everything seemed to be perfectly lovely, and to be praising God. The sun seemed to shine brighter, and the birds to sing sweeter. My joy was inexpressible and full of glory, and these precious words were ringing in my ears,

"Christians, I am on my journey;  
Ere I reach the narrow sea  
I would tell the wondrous story,  
What the Lord has done for me."

Finally this precious season was followed by doubts and fears, sometimes fearing that all this was only imaginary. Yet if I am saved, I am a poor sinner saved by grace alone.

I was surrounded by everything but what was favorable to the cause of our blessed Lord. I had no one to talk to who had any desire to hear from me, nor to return any words of comfort to me. This work in me brought about quite a change, which caused me to live a life of severe trial and persecution. My greatest desire was to learn more of Jesus and his love. I loved to read God's blessed word. I could not pray, nor could I talk about Jesus and heaven, nor had any one to talk to me. It did seem to me that I could not bear it.

Some time after this I wanted to be baptized, and so connected myself with the Missionary Baptists, and was immersed by them; but it gave me no relief of mind. Still the warfare was great, and it seemed that the Lord intended for me to pursue a different way. The members of that church and of others would not hear to my belief. The Lord was pleased to reveal his precious truth to me in part, sufficient to give me a great desire to learn more of his holy and righteous will. I am glad to say that I had no desire to drive it away.

At last God saw that it was best for me to leave my native home in North Carolina, and he led me to the home of my dear brother and sister, in Thomasville, Georgia. This was in the year 1888. When I left North Carolina I had never heard a Primitive Baptist preach, and had met but two of their members in all my life. It was the honest desire of my heart to remain with the Missionaries. When I arrived at my brother's home in Georgia, after a few days my brother and sister asked me to tell them of my hope. I gave them a relation of my experience, as I have tried to do in this letter, and they told me I was no Missionary Baptist, but was a Primitive Baptist. They said the Missionaries would not allow me to express my mind among them, as I had just expressed it to them. Their kind words to me caused me to think very seriously and prayerfully upon this all-important subject. It did seem to me that I never could give up some of my ideas of the Scriptures, which was a burden to my very soul. I took it all to our blessed Lord in prayer, who soon gave me sweet relief. I am glad to say that my brother and sister were members of

the Primitive Baptist Church. O what a change there was in my life! Before that time I had no one to encourage me; but now I had a brother and sister who were anxious to hear from and to talk to me. It seemed like old things had passed away, and the home of my brother and sister has been a little heaven below. It is the dearest spot on earth to me. Day after day we had such good times, and the Lord was pleased to meet with us daily. It was not long before the Lord was pleased to send a dear brother, a Primitive Baptist preacher, to my brother's house. We had just been talking about Jesus and heaven as the dear old brother came in. I loved his very presence. If I ever enjoyed the presence of our blessed Lord, it was with that dear brother that day. I believe that the Spirit of Jesus Christ was with us, and blessed our weary souls.

It was not long before there came two more dear brethren, who were Primitive Baptist preachers. I do believe the Lord had a purpose in sending those dear brethren to us, to show me the way in which I should go. I still prayed with all the earnestness of my heart that God would continue to give me more light on this all-important subject. The Bible seemed like a new book to me. All the precious promises that we read in God's blessed word I then saw were to the church of God, instead of the world. God's holy law was my meditation day and night.

A very short time after this I was lying on my bed. I was not asleep, for I could not sleep. I was made to think of the birth of Jesus. I do not know when I had ever thought of that Scripture before. We are told that the wise men were directed by a star that went before them, until it came and stood over the place where the young child was. My mind was directed in the same way, back to the first time that God was pleased to bless my poor soul. And it had led me all along, from one thing to another, to the home of my brother and sister, and at last to the conversation of the dear old Primitive Baptist preachers who had called at our home. Then my poor heart was running over with joy. I cannot express my feelings. I loved those dear children of God. I wanted to see them and be with them. I still waited, and still dreaded to give up my old faith. But I was so glad that the Lord was pleased to show me my error, and to teach me so plainly the way in which he intended me to go. I knew I never could live with the Missionaries any more, and resolved at least to offer myself to the dear children of God, if they would have me. On February 16th, 1889, I went to a Primitive Baptist Church. The dear old brother that first called at our home was pastor of that church. After preaching, the door of the church was opened, and I could wait

no longer. I told the church what I believed the Lord had done for me. I was received, and on the next day was baptized by that dear old brother, the first Primitive Baptist preacher I ever talked with. We know there is no power in the water to save us, but there is the answer of a good conscience in obedience to our Lord's command. I did not feel that I was worthy of such a privilege. I cannot tell you how happy I felt when the brother led me out of the water. I am made to know that we are saved by grace alone, which is the gift of God. All that the poor sinner is to do is to live in obedience to our Lord's commands, after being brought to the knowledge of the truth as it is in Jesus.

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

Yes, it is firm. Who can weary of telling of the loving-kindness of the Lord? Let us speak often one to another of him. I love to rest upon the precious promises of God, who chose us in Christ before the foundation of the world. How much there is to cheer and console. Just think of the security of the humble child of God. May God help us all to be humble, and faithful to our blessed Lord.

Now, dear brethren, I have tried to tell you what the Lord has done for your unworthy brother. It is left with you to dispose of as you think best, and I will be satisfied. Please correct all mistakes.

Your unworthy brother in hope of life through Christ alone,

W. J. LEWIS.

JUSTUS, Pa., Nov. 19, 1889.

DEAR BRETHREN BEEBE:—I have many times felt a desire to write to you; but being only a babe in Christ, and feeling a deep sense of my weakness, unworthiness and total inability to write anything that would interest or comfort any of God's little ones, if you should see fit to give it a place in your paper, I have put it off from time to time, in the hope that if this desire originated in my natural mind, which is enmity against God and the truth (for God is truth), it would cease to trouble me. Believing you have that brotherly kindness and charity for the little, weak and trembling ones which will enable you to overlook the errors and blunders of one so ignorant as I am, I will endeavor to express some of my feeble thoughts; and should I be able by grace divine to say anything worth your notice, do with it as you think best.

First, I want to say that God's dear people at this place, known as the Abbington Old School Baptist Church, of which I am an unworthy member, are in harmony, dwelling together in the unity of the Spirit and in the bond of peace. What a great blessing the Lord has bestowed upon me, in giving me a home here with his people, where fellowship and love abound, each one esteeming



their brethren better than themselves. My prayer to God is that I may be kept by his sovereign grace from bringing a reproach upon his people; and, if it be his will, that he may give me that growth in grace and in the knowledge of the truth that will enable me to walk as becomes a follower of the meek and lowly Jesus. We have the gospel preached to us once a month by that devoted and faithful servant of God, Elder D. M. Vail. Elder Jenkins was here in August, Elder Durand in October, and Elder Bundy was with us last evening. They all preach Jesus Christ and him crucified, which is the only theme of a true gospel sermon. They gave undoubted evidence that they had been with Jesus, and had received of that anointing which was upon our Lord and Savior Jesus Christ when he was sent to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and to open the doors of the prison to them that are bound. Truly there is but one Preacher who can do a poor sinner any good while he is in a state of captivity.

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

But when Jesus speaks even the dead hear his voice; and they that hear shall live. How assuring, how comforting, to one who has heard the voice of the Son of God bidding him live, are the immutable wills and shalls of our immutable God. "And thou shalt call his name Jesus; for he shall save his people from their sins." O blessed thought! Jesus, our Lord and Savior, left the bright regions of eternal glory, and came into the world to save poor, guilty and justly condemned sinners. For "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He has power over all flesh, that he should give eternal life to as many as the Father gave him. This number embraced all the election of grace, all who were chosen in Christ before the foundation of the world; and he has declared that he will raise them up again at the last day. Having met and fulfilled the divine requisitions of the just and holy law by which they were held in bondage, he has redeemed them from the curse of that law, and by one offering (when he laid down his life on the cross) has perfected them forever. "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." And, thanks be to God, "by his stripes we are healed." What blasphemy to doubt for a moment the words of our blessed Savior when he said, "It is finished;" or to think that our salvation depends on anything we can do; or that Jesus, who has all power in heaven and in earth, did not accomplish the object for which he came into the world, but that poor, puny man, whose breath is in his

nostrils, must help him. God's people are saved, and called with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. This salvation is made manifest to a poor sinner when Jesus appears to him as his Savior and bids him live. I have many doubts in regard to my being one of the Lord's redeemed. I cannot by any power of natural reasoning see how God could be just and save such a miserable, justly condemned sinner as I am. I have heard people say that if they believed the doctrine of eternal, unconditional election, and the predestination of all things, they would have their fill of sin, as God would save them, no matter what they did. But God's people, who have the love of God shed abroad in their hearts, do not feel like this; for they are continually mourning on account of sin, which reigns in their mortal bodies; and, like Paul, they are made to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" I feel that I love the brethren. I enjoy meeting with them and hearing them tell of the glorious work of salvation by grace. I love to hear God's servants speak of the sovereign grace of God in bringing poor sinners from nature's darkness into his most marvelous light, translating them into the kingdom of his dear Son.

I have not written as I intended. Do with it as you think best.

G. W. GOODRICH.

CAMP HILL, Ala., Nov. 13, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Inclosed please find two dollars, for which give me credit on the SIGNS. I have been from home some time, and miss very much the opportunity of reading the SIGNS, which I esteem quite a privilege. I have visited several associations this year. They were well attended, and there seems to be a spirit of unity among the Lord's people; and I am glad to know that where they differ some in mind about some things, there seems to be a disposition to "keep the unity of the Spirit in the bond of peace," which is encouraging. There is in some places a strong opposition to the doctrine of absolute predestination, as it is called; yet it does not amount to a division. Some, however, seem to think that it ought to be a bar to fellowship, and would advise the closing of the pulpit against those who preach it; but there are but few of this opinion, so far as I know. We hope that no such step as that will be taken, as it would destroy the comfort of many saints. There is a great deal of comfort in the doctrine to me; and if I had never experienced it, I could not receive nor believe it. Through much tribulation and trials we see that this doctrine is the grand base doctrine, and all the doctrine of the Scriptures rests upon this doctrine; and this

doctrine is the doctrine of God our Savior. "He is before all things, and by him all things consist." We are let to see the necessity of all things being just as they are, when by revelation we enter into the mystery of godliness; and it is then that we can conceive the mystery of iniquity also. If things were not just as they are, I have no idea how they would be; neither need I to be anxious to know. But since I am taught that "All things work together for good to them that love God, to them who are the called according to his purpose," and that God "works all things after the counsel of his own will," that is enough for me to know. Why do we believe such doctrine? Because it is popular? No. Because it is consistent with human reason? No. Because it is embraced in the law? No. Because others do not believe it? No. Because we heard some one preach it? No. Because we read of it from some able pen? No. Why then do we believe it? Because it has been revealed to us, and we find it in the word of God. The doctrine of revelation is also a hard doctrine to be believed by some people, because they have had no experience therein. They do not comprehend the idea that as Abraham slew the five kings, and met Melchisedec on his return and was blessed, that his faith was the cause of the triumph, and enabled him to meet Melchisedec. So does faith now enable us to triumph over our five senses, and meet Christ in the revelation of this glorious knowledge, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; that where sin abounded, grace did much more abound. "God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto you." His hand hath formed the crooked serpent. These are parts of his ways; but the thunder of his power who can understand? He formed the light and created darkness. He is God, and besides him there is none else.

"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.

"In thy fair book of life and grace  
O may I find my name  
Recorded in some humble place,  
Beneath my Lord, the Lamb."

With best of wishes for the editors, correspondents and readers of the SIGNS, I subscribe myself yours in hope,

W. LIVELY.

FREMONT, Texas, July 3, 1889.

DEAR KINDRED IN CHRIST:—It is in much weakness and fear that I attempt to write a few lines, to bear testimony to the doctrine of God our Savior. Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction

in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "Holy men of God spake as they were moved by the Holy Ghost." Thus we learn what the Scriptures are for. At times we read that blessed book, and by the Spirit can claim the precious promises as our own. There are many doctrines in the world, and even among those claiming to be Old School Baptists we hear different sounds. Surely the time has come which the Spirit speaks of, when some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. We hear some of them saying that there is too much doctrine preached; that the ministry ought to preach practical godliness. But if I know anything of it, it all goes together. Paul said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." My dear friends, you will never kill the church of God by preaching his doctrine. Preach Jesus, the way, the truth and the life. Exhort his children to practice what they know. They shall all know him, from the least to the greatest of them; and they will believe in him. "This is the work of God, that ye believe on him whom he hath sent." Paul said to Titus, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." All that we need we find in Jesus. In him all fullness dwells. Then let us earnestly contend for the faith which was once delivered to the saints. It is called the faith of God's elect. But it does not please the carnal mind; for the carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. Let us look unto him who has but to speak, and it is done; who commands, and it stands fast; who declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." Then fear not; for our God reigns, and works all things after the counsel of his own will, according to his eternal purpose, which he purposed in Christ Jesus our Lord. Let us not call the predestination of God in all things cold fatalism, as some do. The doctrine that some call "Beebe doctrine" is what I love, and I believe it is the doctrine of God our Savior. I never saw anything in the editorials I have read in the SIGNS that I did not believe, as far as I could understand. May it please God to put all differences and evil speaking far from all his people; and let us not strive for the mastery, but endeavor to keep the unity of the Spirit in the bond of peace. Brethren Beebe, do with this as you please and think best.

Yours in love,

J. A. RUTLEDGE.

LEAD HILL, Ark., Oct. 7, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—After finishing the business part of my letter, I feel like writing a few lines for the SIGNS, to tell its many readers of some of the joyous seasons and good meetings that I, a poor, unworthy being, have been permitted to enjoy. This fall I attended the Pine Forest Association, in Ozark County, Missouri, which began on Saturday before the third Sunday in September, and continued three days. I think it is an Old, Regular, Primitive Baptist Association in order. The preaching was all of a piece. No uncertain sound was heard. The theme was Jesus Christ and him crucified, the only Savior of lost and ruined sinners. There were several very able ministers present. Elders Henry Braziel, F. J. Johnson, William Dunham and Z. Wiseman occupied the stand on Sunday. I believe the Lord was with us. I shall never forget the good meetings, the love and fellowship that was manifested. I returned home, and on the fourth Sunday in September had the pleasure of baptizing a brother and a sister in the fellowship of our little church. We had a good meeting, having partaken of the Lord's supper and washed each other's feet.

On the first Sunday in October we constituted Little Hope Church. On Saturday before the fourth Sunday in October we met at my house and agreed to constitute an association on Saturday before the second Sunday in September, 1890, to meet with Enon Church; Elder E. S. Casey to preach the introductory sermon, and Elder Joel Sinar his alternate. Elder F. J. Johnson was with us, from White County, Missouri. We had a good meeting. The association will be composed of three churches, to wit, Enon, Little Hope and Salem. We hope the Lord will bless us, and the true cause be made to prosper. May God bless all his children, and enable them to do their whole duty.

WM. J. CASEY.

NORTH BERWICK, Maine, Nov. 23, 1889.

DEAR BRETHREN:—I will say that the last days of June I was taken sick with a severe cold, and it caused me to have the typhoid fever and pneumonia, and for some weeks I seemed to hang between life and death. The doctor and others could not see any way that I could pull through it; but after about three weeks the fever left me, as weak as an infant, and from that time to this I have been gaining strength by littles, so that last Sunday I preached at the meeting-house, and last Tuesday I rode three miles and preached at a funeral. I am weak yet, but can walk a short distance very well. I had the very best care that could be had from a large number of brethren, sisters and kind friends, for which I return my best thanks.

Yours as ever,

WM. QUINT.

GEM, Thomas Co., Kan.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am still living in northwest Kansas, and have not heard an Old School or Primitive Baptist preach since I have been in the west. All the preaching I get is through the SIGNS OF THE TIMES. I want to say that I thank you for still sending the paper to me. I want it as long as I live and can pay for it. I wish you would publish this in the SIGNS, that if there are any brethren or sisters in this section who are taking the paper they may know where I live, and that I am almost alone. There are only two here that I can call sister, that I know of. I have meeting at my home on the first Sunday in each month, when I try to speak in the name of my Lord and Savior. If any will come I will give them a hearty welcome; and if any of the brethren should chance to pass through here I would love for them to give me a call, as I am almost alone.

I will close, hoping the Lord may be with you and all the dear brethren, and keep you as the apple of his eye.

Your brother, I hope,

STEPHEN MURPHY.

TUSKEGEE, Ala., Nov. 16, 1889.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—I do hope that every old subscriber will make a little effort to get one or more new subscribers for our family paper, the SIGNS OF THE TIMES. I hope that all will make an honest effort in that direction, and thereby we can double the subscription list, and then you will be enabled to continue to give us a weekly paper. I must acknowledge that I feel an interest in the success of the SIGNS OF THE TIMES, so inclosed you will find a post-office money-order for four dollars; two dollars to renew my subscription, one dollar for Dr. H. H. Green & Sons, 30 1-2 Marietta St., Atlanta, Ga., and one dollar for M. N. Baxley, Notasulga, Ala. Please send the SIGNS to the above addresses, and oblige your brother, I hope, in the Lord,

W. P. THOMPSON.

BROOME CENTRE, N. Y., Nov. 17, 1889.

BRETHREN BEEBE:—Inclosed I send you two dollars, for which you may send the SIGNS OF THE TIMES to Allie Nickerson, Broome Centre, Schoharie Co., N. Y., and to Mrs. Charles Tuttle, Gilboa, Schoharie Co., N. Y., as per your notice. Last season I had your paper sent to several persons who had never seen it, and many or all are well pleased with it, and I think some will subscribe for it. I feel as if I had been well paid for the cost, &c. May the God of all grace bless and sustain you.

Yours, &amp;c.,

D. M. LEONARD.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 4, 1889.

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.

## GIFT OF THE KEYS.

DEAR BROTHER BEEBE:—Please give your views through the SIGNS OF THE TIMES on Matthew xvi. 18, 19, especially the latter verse, and oblige a reader of the paper and a lover of the truth.

L. H.

## REPLY.

"AND I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 18, 19.

Much has been spoken and written in discussing the words of our Lord to which our attention is called by this inquiry. It is generally understood that the whole system of the papal hierarchy claims to find its basis in this declaration. Assuming that Peter was divinely exalted by this gift as superior to the other apostles, carnal pride has prompted ambitious men to claim the same authority as his successors. Not having the power of God for their support in this usurpation, the sword of civil government has been used to enforce the obedience of the nations to the mandates of the Pope. The records of history are red with the bloodshed resulting from this gross misapplication of the text, in which the saints are known to have been cruelly persecuted, and many of them slain, because of their refusal to acknowledge the blasphemous pretensions of this antichristian combination. While it is not necessary that our readers be told that this is not the meaning of the words under consideration, it is not clear to some at least just what is the true import of this portion of the inspired record of the language of our Lord. Unquestionably Jesus spoke nothing but what is strictly and unalterably true in this case as well as at all times. But it does not follow that our understanding is always correct when we suppose that we have received his word. Scriptural expressions may be detached from the connection in which the inspired writers were moved to record them, and by misapplication they may be made to conflict with other expressions of the same revealed truth. This is handling the word of God deceitfully. The testimony of Jesus is the spirit of prophecy; and unless our understanding of the meaning of any text harmonizes with the whole testimony of the Scriptures, it is manifest that we are mistaken in our view. The whole record of in-

spiration is one testimony, and if any conflict could be found in it, the result would be that the whole must be rejected as unworthy of credit. It must be altogether true, else it is altogether false. It is not our purpose to try to convince any unbeliever of the truth of the record which God has given. If we could succeed in such an attempt, they could only have the belief which causes devils to tremble. God has reserved to himself the work of giving the knowledge and love of his truth to sinners. With all the light of nature, and with all the education of which the carnal mind is susceptible, the Lord declares that "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. This is the rock of eternal truth upon which rests the whole "house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. iii. 15.

"And I say also unto thee." This solemn form of expression marks the importance of the truth declared. It is no general announcement of a principle without special reference to the time and circumstances under which it was presented. When Jesus speaks to one of his chosen followers it is not an address which might as well be applied to some other person. He always discriminates and singles out the very individual to whom he designs his word to come with power. His word does not go about seeking one to receive it. It comes expressly to that one unto whom it is sent by its omnipotent Author. The same word is indeed spoken with power to every one of the vessels of mercy; but it comes to each one in the solitude of his own heart, and he knows that he is the very subject of its address as clearly as did the sons of Zebedee, or the persecuting Saul of Tarsus. That is not the word of Jesus which requires the eloquence of some trained elocutionist to give it the attention of the sinner to whom it is addressed. He says, "The words that I speak unto you, they are spirit and they are life."—John vi. 63. It is not needful that power should attend his word, because that word itself is "quick [that is, living] 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."—Heb. iv. 12. That word is not spoken by any mortal tongue, nor is it heard by the natural ear. When God speaks to the sinner, although his voice shakes the earth in its application to him, it is not heard by his most intimate associates.

"That thou art Peter." To the natural mind it seems that there was no necessity for the Lord to tell this disciple that he was Peter, as it

is recorded that this name was given him by Jesus when he was brought to him by his brother Andrew.—John i. 42. But there is a far deeper significance in this expression than the mere identification of the man addressed. If that were all that was meant by the words, there would have been no need of their being left on record for the instruction of the saints in subsequent ages. By faith those who are led by the Spirit of God are shown in this language not only an important reproof and admonition to that zealous disciple, forbidding the self-confidence to which he was strongly inclined, but individually every saint has need of the same divine instruction. The revelation which he had received of God, by which he was enabled to recognize Jesus as “the Christ, the Son of the living God,” had not changed his identity as a sinful man, in himself dead as an inanimate stone.—See John i. 42, marginal definition. Throughout the whole system of that salvation which is revealed in our Lord Jesus, every manifestation of divine grace clearly forbids creature boasting. This express declaration of Jesus forbids the claim of superiority which carnal religionists have sought to establish for this apostle. With all the grace bestowed upon him he is only Peter, that is, a lifeless stone, destitute of ability to do anything of himself. While this is true of him as a chosen apostle of Jesus, it is much more manifest that every sinner saved by grace is utterly without strength in himself. Thus boasting is excluded by the law of faith.—Rom. iii. 27. The sinner in whom Christ is revealed as the hope of glory is in himself only a guilty sinner still. All his righteousness is in 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.”—1 Cor. i. 30, 31.

“And upon this rock I will build my church; and the gates of hell shall not prevail against it.” There is but one character presented in the Scriptures as represented by the rock which Jesus here declares to be the foundation upon which he will build his church. Of our God Moses sings, “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 the revelation which this God has given of himself by the word of inspiration he is described as being the Truth. It is in this character that he appears as the Rock upon which the whole building of his church is founded. He says, “I am the Lord, I change not; therefore ye sons of Jacob are not consumed.”—Mal. iii. 6. Surely this foundation is firm and secure. Since the members composing this church were chosen in Christ “before the foundation of the world,” it is evident that the foundation of that everlasting monument of divine

grace cannot be of any temporal origin. The church of Jesus was established in the eternal counsel of God before the creation of the material worlds. Indeed, all the natural universe may be regarded as the mere temporary scaffolding of the everlasting house of God, which is the church of the living God. All the wonderful works and sufferings of the Son of God were but the manifestation of that eternal purpose of God in the building of his church. That this heavenly house should rest upon so frail a basis as the disciple Peter is too absurd for argument in the view of those who know the infinite wisdom of God. While that chosen apostle was a stone in that glorious building, he derived all his life from the Spirit of Christ by which he was quickened. In common with all the subjects of redeeming grace, Peter himself must rest upon that foundation of the apostles and prophets, which is Jesus Christ; “For other foundation can no man lay than that is laid, which is Jesus Christ.”—1 Cor. iii. 11. So far was Peter from having power of himself to withstand the assault of the combined “gates of hell” that he was overcome by the accusation of a damsel.—Matt. xxvi. 69-75. The Builder of the church of God is not so simple as to choose a foundation so unreliable as Peter. By reference to the verse preceding our text it will be seen that the Lord there declares the only source from which the knowledge of himself as the Christ can come. This is by the direct revelation of that knowledge from the Father which is in heaven. This is the rock of eternal truth upon which the church is built by our spiritual Zerubbabel. His hands have laid the foundation of this house, and his hands have finished it. He did not fail nor become discouraged. The whole work of building the church was committed to him; and in his resurrection glory he beholds that work completed.

The gates of hell include all the devices of sin and Satan. All the powers of iniquity and enmity against God were combined against the fulfillment of this great work of our Redeemer; but he triumphed over them, and accomplished all the work which he came to do. The gates of hell signify the various ways by which the powers of iniquity come forth in assailing the subjects of grace, who are the materials of which the church of Christ is built. It often seems to them that these terrible gates are surely about to prevail against them; but when they are brought low the great Builder appears for their deliverance, and at his word every enemy is instantly destroyed. So he gives the victory to his helpless little ones in every conflict. They do not stand in their own strength, nor overcome by their own efforts; in the strength of their eternal Rock they are kept by the power of God unto salvation. Under

this omnipotent protection not only their life is secure, being hid with Christ in God, but every chosen vessel of mercy is sheltered under the same infallible shield. In all their wanderings they are never out of sight of the watchful care of their faithful God. Their Redeemer is strong. He has through death destroyed him that had the power of death, and now he has the keys of hell and of death.—Rev. i. 18. Hence he can speak with certainty of the impossibility of those gates prevailing against the church which he has built upon the Rock of eternal Truth. In laying the foundation of this everlasting monument of his grace, as a wise man he digged deep, removing every grain of the sand of natural will and carnal devices; he trusted nothing as the support of his church but the immutable truth of the eternal counsel of God. Since God changes not in his perfect will, this foundation is forever secure. While the holy throne of Jehovah is established in the heavens, this basis on which Jesus has built his church can never be removed. Well might the psalmist sing, therefore, “Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.”—Psa. lxxvi. 10.

(Concluded next week.)

#### WHO WISHES TO ASSIST?

FOR many years the SIGNS OF THE TIMES was published on terms that no other paper within our knowledge has ever been able to offer, viz., two dollars a year for those who were able to pay that amount, one dollar a year for those who were not able to pay any more, and free to those who really desired the paper, but were not able to pay anything; and we do not remember ever refusing the paper to any one who asked for it free until we started the weekly, and then we just simply could not do it. We have carried on an average in the neighborhood of a thousand gratuitous subscribers for years, until those who were paying full price began to complain that the subscription price of the SIGNS was too high, and to discontinue the paper on that account. We therefore were obliged to increase the amount we gave them for their money, and to do this we had to drop hundreds of names from our free list, which was one of the most unpleasant things we have ever been obliged to do.

While most of our brethren are poor, and feel hardly able to pay their own subscription, yet we believe there are some who, if they knew of the case, would rather assist in carrying this list than have them deprived of the paper. We have therefore concluded to submit this proposition to them. We will keep a list of names of those who appeal to us for the paper free, and if any of our brethren feel disposed to assist us in bearing the expense, we will for every dollar received enter one of these names on our list for one year, and send the person remitting the money the name and address of the person to whose subscription their money has been applied.

We hope our brethren will bear in mind that in thus furnishing the paper for one dollar we are not financially benefited ourselves, as it is really below actual cost of publica-

#### SIGNS OF THE TIMES FOR 1890.

ABOUT a year ago we announced our decision to publish the SIGNS OF THE TIMES an eight-page weekly at the same price we were publishing the twelve-page semi-monthly, and made the unprecedented offer to allow one-half the subscription price as a commission to all our *paid-up* old subscribers for every *new* subscriber they would procure us, and the result was that we received an addition of more than two thousand names to our list. Many, however, of these new subscribers paid but one dollar to the old subscriber, who sacrificed his commission to procure the new subscriber, having in view simply the increasing of the circulation of the paper. The question now is, How many of those paying only one dollar last year will renew for 1890 at the regular rate of two dollars? If we shall be able to retain a good proportion of those, and can still increase our circulation two thousand more, we will then be able to furnish the paper weekly at one dollar and fifty cents a year; and should it be increased four thousand, we would be able to publish it weekly at one dollar a year.

Many doubtless do not understand why we can publish at one dollar a year with the increased circulation, and for the benefit of such we will explain. It takes just as much type-setting, imposing forms and making ready for press to print one paper as it does any number of thousands of copies. In fact, after the paper is once “to press,” the additional expense is but a trifle more than the cost of the blank paper. For instance, say it cost five thousand dollars a year to run a weekly of five thousand copies; it would probably not exceed seven thousand dollars to print ten thousand copies. The inquiry may arise with some, How is it that the local publications of but a thousand or fifteen hundred circulation can be published for two dollars a year? The reason is that those papers rely almost entirely on their advertising patronage for support. If the SIGNS should take two or three pages of advertisements it could be published at *one dollar* a year.

Another thing our readers are not aware of is that although the subscription price is two dollars a year, our gross receipts do not average one dollar and fifty cents for each subscriber, our loss from delinquent and gratuitous subscribers being more than twenty-five per cent. While most of our subscribers know and appreciate the above facts, there are many who do not, and consequently consider the price of the SIGNS too high.

Although the increased expenses of publishing the SIGNS weekly this year are several hundred dollars more than the increase in the receipts, we have decided to continue it weekly another year, and make the following

#### EXTRAORDINARY OFFER!

From now until the first of next January, any one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rates. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

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## MARRIAGES.

NOVEMBER 21st, 1889, by Elder Joseph L. Staton, at the residence of the bride's parents, near Newark, Del., Mr. M. H. Barton and Miss L. S. Wilson, both of New Castle Co., Del.

## OBITUARY NOTICES.

Mr. James Littell was born in North Carolina, July 13th, 1803. He moved with his parents while quite young to Washington Co., Tenn., where he lived until 1827, when he moved to Todd Co., Ky., where he was married to Miss M. A. Carson, daughter of Elder Daniel Carson (a minister of the Primitive Baptist Church), July 10th, 1831, with whom he lived for more than fifty-eight years. He was paralyzed on the evening of Nov. 4th, just as he took his seat at the supper-table, and lingered in a semi-conscious condition until the morning of the 9th, when he peacefully and quietly passed away, in his 87th year.

It seems that in answer to his oft-expressed desire he was spared that long and painful illness which many have to suffer in dying. He could make known his wants until too weak to utter words, when he raised his right hand and arm, pointing upward as high as he could reach, as if in token that he was going home up yonder to be at rest forever. He often told us that he was ready to go whenever the good Lord should call him home. His daily life was exemplary in many of the christian virtues. He always admired consistency in a christian character. He will be remembered for his high sense of honor, and for his noble, unflinching integrity. Being a sincere lover of truth, both in temporal and spiritual things, he enjoyed a peaceful conscience, which was void of offense toward God and man. The outlook to his mind was hopeful and serene, and his end was as calm and peaceful as the fading twilight. So we sorrow not as those who have no hope, assured of the truth that those who sleep in Jesus will God bring with him. As the infirmities of age gave a tottering gait to his feeble frame, his thoughts ran back much on the events of his early life, while his affections for the world and its deceitful allurements were weaned away to things that belong to the eternal. As his years increased, his faith and hope grew stronger to the end. For the last sixteen years of his life he was nearly blind, but listened with delight as his wife would read to him from the Bible and the SIGNS OF THE TIMES, which was a great comfort as well as a mutual enjoyment to them, especially when not able to attend their church meetings. His bereaved wife, now in her 78th year, bears her loss with a calm, sweet, christian fortitude.

Mr. Littell professed experimental religion in his young manhood, from which good hour he believed that it was all of grace, and not of works. About ten years ago he joined the Primitive Baptist Church at West Fork, in Christian Co., Ky., where his wife had been a member for more than fifty years, and thus they more happily trod the same pathway. He died as he had lived, in hope of heaven. Peaceful and sweet will be his long and dreamless rest.

J. T. SMITH.

HOPKINSVILLE, Ky., Nov. 22, 1889.

"LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a hand-breath; and mine age is as nothing before thee: verily every man at his best state is altogether vanity."—Psa. xxxix. 4, 5.

Sister Susan Jenkins died Sept. 30th, 1889, at her residence near Rock Springs, Lancaster Co., Pa., in the 69th year of her age. She was baptized by Elder Thomas

Barton, Sept. 23d, 1855, and remained a worthy and consistent member of the Rock Springs Church until her death. Sister Jenkins was well known among the Baptists, particularly in the Delaware Association, and her house was a comfortable stopping place and a welcome home for them at all times. She was a most devoted and faithful member, ever at her post at all the meetings of the church, a quick discernor, decided and firm in the doctrine of God our Savior. When I first visited the Rock Springs Church, thirty years ago, it consisted of thirty-five members. Since sister Jenkins' decease there are but three of that number left. How forcibly we are reminded by this of the brevity of human life. Swiftly the wheels of time move on, bearing us to our eternal home. Sister Jenkins was afflicted the last few years of her life with paralysis, which deprived her of the use of her limbs, and from the effects of which she gradually sank, until death ended her sufferings. She was patient in affliction, although suffering much from shortness of breath, particularly when lying down. The loss is sensibly felt by all the family, unto whom she was truly devoted; but particularly heavy does the affliction fall upon the husband, brother George Jenkins. They were one in life, and it was hard to be separated in death. The church has lost a good member; but it is the Lord: let him do what seemeth good in his sight.

She leaves a family of eight daughters and two sons, now much scattered, the latter being in the far west, and on that account could not be present at the funeral. The daughters were all present, together with a large gathering of friends, to pay the last tribute of respect to one they held in high esteem. The end was peaceful and calm, often sighing for home. She was laid to rest at Rock Springs, Oct. 4th, 1889, with some remarks on the occasion by the writer.

WM. GRAFTON.

FOREST HILL, Harford Co., Md.

## TWO DAYS MEETINGS.

A two days meeting will be held, if the Lord will, at our house of worship in Middletown, Orange Co., N. Y., on Wednesday and Thursday, Dec. 4th and 5th, 1889, services to begin at 10:30 a. m. On the last day the ordinance of the Lord's supper will be administered.

We extend an invitation to all who love the assemblies of the saints.

G. A. EMORY, Clerk.

THE Second Old School Baptist Church of Roxbury, Delaware Co., N. Y. (of the Roxbury Association), will, the Lord willing, hold a two days meeting at her meeting-house, two miles below Roxbury village, on Wednesday and Thursday, Dec. 18th and 19th, 1889, beginning each day at 11 o'clock, and continuing without intermission, as the days will be short.

All lovers of the truth as it is in Jesus are cordially solicited to attend, ministers of our faith especially.

GEORGE DART, Church Clerk.

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 57.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 11, 1889.

NO. 50.

## SELECTED.

### DEFENSE IN THE DAY OF TROUBLE.

BY THE LATE JOSEPH IRONS.

"THE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee."—Psa. xx. 1.

There is no part of the word of God concerning which I am so dissatisfied with commentators and expositors in their few remarks on it as the Psalms. I know not a commentator on the Psalms that I ever read without a shudder of disapprobation. I once mentioned this to my dear and ever-valued friend in memory, Dr. Hawker. I asked him how it is that such and such truths, so important and so delightful, are so frequently overlooked by commentators on this book. My heart trembled as I spoke, for I had read his own commentary at the time, and I shall never forget the good old man's smile and confusion as he said, "My dear fellow, we commentators get into the traces, and then we always pull in one way." I replied, "Then God grant that I may always be a single horse, and never get into the traces at all." I would have you then, my dear friends, be cautious how you receive the jejune and quaint things which are to be met with in commentaries, particularly on the Psalms.

I am led to this severity of remark in opening my subject this morning, because it does appear to me that commentators have positively perverted the whole psalm, of which I have now read to you the commencement. This may appear extremely vain in me; but I have no hesitation in telling you how I came to this conclusion. When this verse was first presented to my mind I determined not to take it as my text. I looked the book through, and still this passage returned to my view; but I did not wish to expatiate on days of trouble. Yet while I would not even look at it, my mind, as it were, by the special intervention of God, was fixed on the passage, and I said to myself, Who is this that speaketh in the text, "The Lord hear thee in the day of trouble?" I would not look at one commentator or expositor until I considered myself prepared for the pulpit. That is my uniform practice. So, looking down the psalm, which is short (and with a brief summary of which I must lengthen my exordium), I came to the conclusion that it was a bold

and beautiful dialogue between Christ and his church. It is opened by Christ, addressing his church in his character of Intercessor and Advocate, amidst all her afflictions and trials, wars and conflicts (and some critics refer the whole psalm to the wars of David). Jesus Christ says (and we know that, as in the days of his flesh, the Father heareth him always), "The Lord hear thee." I advocate thy cause; put thy prayers in my censer; the Lord hear thee. Some commentators render this in the present tense, "The Lord heareth thee;" but I prefer the version as it stands, "The Lord hear thee in the day of trouble." "The name of the God of Jacob defend thee;" referring to the covenant character of the God of Jacob. "Send thee help from the sanctuary, and strengthen thee out of Zion." It is there that strength is prepared, proportioned to the day of the Lord's people, amidst all their conflicts. "Remember all thy offerings, and accept thy burnt sacrifice," as presented to God under the law, and accepted through our great Intercessor and Advocate. "Grant thee according to thine own heart, and fulfill all thy counsel." This is the intercessory prayer in behalf of his church; and a blessed fullness there is in it. Then the church takes up the dialogue. It is remarkable that while the singular is used in the first portion of the psalm, the plural is now used. "We will rejoice in thy salvation;" now that Jesus has become our Advocate; now that the Lord of hosts himself has taken it in hand; now that Jesus pleads our cause on high. "We will rejoice in thy salvation, and in the name of our God we will set up our banners." Then, appealing to the intercession of Jesus himself, the church exclaims, "The Lord fulfill all thy petitions." Our own prayers are so stammering, imperfect, polluted, corrupt, wandering, that we have no hope of their being heard; but we look to the great Advocate himself. "Behold, God, our Shield, and look upon the face of thine anointed." "The Lord fulfill all thy petitions," all the prayer of Jesus Christ in behalf of his church. Immediately after this David introduces himself. "Now know I that the Lord favoreth his anointed;" that he heareth the Intercessor always, and that salvation is secure for all his people. "He will hear him from his holy heaven with the saving strength of his right hand." Then the three

verses that close the psalm contain the exultation of the church in consequence of Christ's intercession and advocacy in their behalf, pleading for them perpetually in heaven. This appears to me, in the most hasty manner in which I could present it to you, a simple outline of the psalm.

We go back, then, to the language of our text in the first verse, and there we observe, first, that the Intercessor recognizes his people in a day of trouble; and while he recognizes them in the midst of trouble, he incites them to prayer, "The Lord hear thee." Then they must be praying. "The Lord hear thee in the day of trouble." Then we have the same gracious Intercessor appealing to the covenant name, the name of the God of Jacob, in behalf of his people. Lastly, there is the demand (I call it demand, like his supplication before he left the world, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory"); the demand that the Lord may hear and defend us. "The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee." Jesus himself calls on the name of a covenant God, for a covenant people, for our defense. May God give me strength to say as much about this blessed passage of his word as I enjoy.

First of all, I would say a word or two relative to Christ's recognition of his people in the day of trouble. "The day of trouble" here referred to may relate to human affairs, to inflexible foes, and to spiritual distress. "The day of trouble" experienced by God's people may relate in the first instance to human affairs. While we are in the world crosses, disappointments, burdens, perplexities, poverty, losses, snares, anxieties, domestic distresses, diseases, death, are among the lot of the people of God. "In the world ye shall have tribulation." That is one part of the legacy; but I must not withhold the other, "in me ye shall have peace." If, then, this be the legacy, what arrant fools must we be to think of going through the world unmolested! How could it be? Did you ever see or hear of a high-toned, spiritual-minded man living near to God, and very devoted for God, passing through the world unmolested? I will not say there never was one, but I will say I never knew one. I never knew a very decided, spiritually-circumspect, highly-useful christian pass through

the world without a very considerable share of trouble, without knowing what a "day of trouble" meant. It is, I repeat it, part of the legacy; and I beseech you, do not imagine you can get rid of the cross. I remember, thirty-six years ago, I determined I would, by taking care, that no one should know what pretensions I had to religion. But it must come out. Be sure of this, the path of tribulation in the wilderness is the path in which the Lord's children, training up with high spiritual attainments, must go. You know how the apostles confirmed the disciples. Theirs was a confirmation which would not be liked by modern professors. They went about and confirmed the disciples by telling them that through much tribulation they must enter into the kingdom.

But mark, that while the Lord's people have to share in the common lot of adversities, crosses, anxieties, and trials, there are two differences between them and the men of this world. The first is, that they have a God to go to, and appeal to his promises for refuge and assured protection; and, secondly, they have sanctification put into the smallest portion of temporal good they may enjoy. It is better, as said Solomon, to have a dry morsel, and quietness therewith (that is, a quiet conscience, enjoying God), than a house full of sacrifices, with strife. So that the child of God, in trying circumstances, with reference to human affairs, has a God to go to, whom he knows to be the God of providence as well as grace; and, in the next place, there is a sanctifying power put into the dry crust, which the world has not, with all its luxuries.

There are also "days of trouble" for God's children on account of being surrounded by inflexible enemies. The probability is that David penned this psalm when he was about to enter on some conflict with his enemies; but the Israel of God may also be viewed as exposed to inflexible enemies. I call them inflexible, because all attempts at reconciliation, all overtures of peace, must be deceitful. You can never be at peace with the world without being plundered by it. Take the case of two countries, one the inflexible foe of the other; they never can be reconciled to each other in heart and spirit. You may yield to the one in certain points, you may propose terms of peace, you may

prescribe certain securities, you may fancy that hostilities have ceased, and your armies and navies have been dispersed; but what has been the result? The foe, being implacable, seizes the first opportunity to overleap the conditions which had been laid down, and to make new inroads, and commit fresh depredations, as far as it can. So it is with the world that surrounds you. You may yield, you may indulge the spirit of the world, you may come to terms in a carnal spirit of conciliation with the enemies of God; but what is the consequence? Just as soon as you have come into these terms of peace, there is another snare, another overture, another breach in your privileges, another wall built up to prevent the enjoyment of your God, blighting your evidence, casting down your hopes, serving you, in short, as the spider does the fly, tying your head and heels together, and sucking out all your blood; taking everything but your life. They cannot take that; for "your life is hid with Christ in God." O! be not then conformed to this world; it is an inflexible foe, a determined, implacable enemy. You cannot be friendly without losing by it.

There is another implacable enemy, the devil, the roaring lion, the devourer, the tempter, the prince of darkness, as he is variously described. You cannot be friends with him. The more you concede, the more he will demand. If he cannot get you into hell, he will drag you to its very gates, and torment you with its flames, so that you may lose all your peace and comfort. To arms, then! to arms! The trumpet of the gospel is a warlike trumpet, and you must take "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked;" and take the helmet of salvation, and have the sword of the Spirit always unsheathed, and be always very decided for God.

There is another foe, as implacable as the former, and he does reside in your own hearts. He dwells in your flesh. "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." When you have such foes as these to contend with, it is a "day of trouble." But in your "day of trouble," with reference to human affairs, when human affairs are very distressing, do you cry unto the Lord, and our great Intercessor will take it up, and cry, "The Lord hear thee in the day of trouble." Then with respect to inbred corruption, fleshly inclinations, of which the apostle says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul," these are implacable foes. You can never reconcile old Adam to the new; you can never reconcile the flesh to the Spirit; you can never reconcile carnal corruption to the Spirit's graces. They will be hostile

as long as we are in this world. He that is born after the flesh persecutes him that is born after the Spirit. The believer has to war against the world, the flesh and the devil. That is a "day of trouble."

But I pass to a still deeper "day of trouble," a day of soul distress. I am willing to give full weight to all the troubles that arise out of human affairs. I allow all the weight that is due to the days of trouble arising from conflicts and wars with the implacable foes of God and man; but when I come to speak of soul distress, that indeed is a "day of trouble," which defies all language fully to explain. Perhaps some of my hearers do not know what such distress is. I pray God that he would make you acquainted with it, if you are not yet. By soul-trouble I mean the state of a child of Adam, when the Holy Ghost brings home the holy and inflexible law of God, with power upon his conscience, convincing him of sin, showing him his own depravity, laying him low in the dust of abasement, and causing him to cry out, "Woe is me, for I am undone!" I mean that day of trouble in which all the refuges of lies are swept away, the vain thoughts of being as good as other people; that God is merciful; that they will repent in good time; and a thousand other ridiculous and frivolous things which carnal man take shelter in. When all these refuges of lies are swept away, as with that hailstorm which the prophet Isaiah was commissioned to describe; when the mighty grace of God brings home the sentence of the law, as in the case of Saul of Tarsus, so that sin revived, and he died; when all hope seemed extinguished forever; then is there a "day of trouble," such as you never before experienced. You may have had many a worldly trouble, you may have been threatened with poverty and ruin, as regards temporal affairs; but now the other threatens you with eternal damnation. Now you see nothing before you but "the blackness of darkness forever." Now is a "day of trouble," in which the almighty Creditor, thundering from Mount Sinai, says, "Pay me that thou owest." Peradventure, the Pharisaism of that crooked, old, deceitful sinner, free-will, may prompt you to propose a compromise; but mark what follows, "cast into prison, I tell thee, thou shalt not depart thence, till thou hast paid the very last mite." Unless the very last mite be paid, there is nothing for you but eternal death. While all this is passing in the conscience, and there is no acquaintance with Christ, no believing apprehension of a Surety, no knowledge of imputed righteousness, then indeed is the soul in distress. The man is afraid to live, and afraid to die; he is frightened at everything around him, and he cries out in anguish of soul, "Woe is me! I am undone!" His mouth is stopped, guilt is fastened

on the conscience, nothing but villainess is discovered in his whole frame, in body and soul, and the poor sinner can only exclaim, "O Lord, I am vile!" If you have never experienced that "day of trouble," I rather pity than envy you; for you will never know the preciousness of Christ till you have felt something of it. He may struggle long, he may make many efforts, as Bunyan expressed it, "to get out of the slough of despond," and think of making some compensation for his past sins; but all ends in failure; he makes bad worse; every time he tries to put a patch on his poor, old, tattered garment, the rent is made worse. All hope seems gone, and he is ready to give himself over to absolute despair. Truly that is a "day of trouble," when there seems nothing before him but eternal perdition, and all his efforts to escape from it are abortive. But a voice more soft than that of the turtle-dove, more melodious than the music of heaven, whispers to his soul, "There is redemption in Christ Jesus;" "There is forgiveness of sins, according to the riches of his grace;" "The blood of Jesus Christ cleanseth from all sin." When this discovery is made the spirit of prayer is awakened, and he exclaims, "Lord, save, or I perish;" Lord, save me according to the riches of thy grace; "God, be merciful to me, a sinner." The glorious Advocate on high takes up the prayer, and replies, "The Lord hear thee in the day of trouble." The pardon is sent down, the peace communicated, hope springs up in the soul, the Son makes him free, and he is free indeed.

But his "day of trouble" is not at an end when he has got his pardon and fondly hugs it in his bosom. No; new troubles and sorrows will arise. Buckle on your armor, you young recruits; there is war before you; you will have to encounter evil beasts in the wilderness; you will meet with many fogs and mists and cares and anxieties, of a spiritual kind. There will be seasons when the heavens are as brass above your head, and the earth as iron beneath your feet; when heaven and earth will seem to be against you, and you shall cry out, If I am the Lord's, why is it thus? This is a "day of trouble."

The believer's days of spiritual trouble are not likely to be at an end while he remains in the wilderness. There will be answers to many prayers suspended, promises sealed up, times of sorrow, and days of trouble in church fellowship. He will find this a world of sorrow and trouble. What of all this? Again and again, in every season of trouble, cry earnestly unto the Lord, and our Advocate immediately answers it, "The Lord hear thee in the day of trouble."

I will mention one more "day of trouble," and I believe every christian knows something of it, mentally and spiritually, though many of them

are mercifully spared it openly; but there are those who know what a "day of trouble" is from open backsliding. There are those who, like David and Hezekiah and many others, have been left in the conflict to get sore wounds from their enemies, and broken bones by negligence. That is a "day of trouble." I have known such cases, and I may say I have had the honor and happiness of being instrumental in helping some privately in this important soul's "day of trouble." The poor, broken-hearted backslider ought not to be treated with indifference or supercilious contempt, as is too generally the case; but "let him that thinketh he standeth take heed, lest he fall." I cannot help relating one instance, which occurred in the history of my little scribblings, and one individual at least will be thankful as long as he lives that he had heard of me from my little book called Nathaniel. The case to which I refer was that of a prominent professor, who stood high in public opinion, but was left so to fall into sin that he dared not show his face, not only in the congregation where he had worshiped, but at all out of doors even. In his agonizing distress, in his "day of trouble," he at length determined to bear his existence no longer, and literally arose from his chair, and was walking across his parlor, purposing to throw himself into a pond in his lawn. As he passed, little Nathaniel lay in his way (I leaped with joy when I learned that my pen had been so honored of God). How it came in his way he himself could never tell; but there it lay open at the chapter which was headed, "The backslider." It stopped him in his progress, he sat down and read the chapter, and the Lord broke his heart with it. I introduce the case this morning for this purpose, that whenever there is a day of such trouble (and there are such cases in God's family), if the poor wretch can be favored with one breath of prayer, the Intercessor answers it, "The Lord hear thee in the day of trouble."

Peradventure there may be some supercilious and proud individuals here, who will exclaim, "That will never be my case; I do not want such preaching as this." If so, I tell such that they do want such preaching as this; for if they be never left to become blasphemers, or to commit some great crime, there is the secret corruption, the wandering affection, which is well known to God. That is a secret, heart backsliding, if not open backsliding. What! have you never mourned in secret over these abominations you felt struggling within, and feared might break out and ruin you? Have you never mourned in secret over these secret corruptions, and prayed to God to crucify them? Have you felt this as a "day of trouble?" Then hear what the dear Redeemer saith, "The Lord hear thee in the day of trouble;" for "when the



enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Secondly, observe the excitement which this gracious Intercessor gives us to prayer. The very expression, "The Lord hear thee," intimates that we are already excited earnestly to prayer. Think for one moment of the privilege, the special privilege, of having a God to go to, whatever the "day of trouble" may be. Think for one moment of the condescension of the eternal God, allowing poor, rebellious worms to come to him with all their troubles. We are apt to be worn out with a tale of woe; but here is a gracious, a holy God, who says, "Call upon me in the day of trouble." Just the reverse of what mortals say. We are apt to say to one another, "Do call on me when you are in prosperity, when you can come in your carriage, with pockets full of money." But it is far otherwise with God. His language is, "Call upon me in the day of trouble." Whenever you stay away, be sure you do not stay away then. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Should it not cover us with shame and confusion of face (it does me) to think that in the "day of trouble" we nevertheless resort to any others rather than God first?—to parents, if we have them, to friends, to ministers, to personal acquaintances. I do not find any fault with running in these directions for advice and temporary assistance, as circumstances may require; but I do not like things to be turned upside down. Whether my "day of trouble" have reference to human affairs, to conflicts with inflexible foes, or soul distress, I would rather have five minutes' communion with my God than five months' laborious efforts of all other friends. I do not undervalue the latter, but I want things in their proper order, to make use of an high privilege, and to run at first to the stronghold, the hiding place, the grand asylum, whither "the righteous flee, and are safe." What a shame that we should go limping with our heavy burdens, when God says, Cast them upon me! I am ashamed of my ingratitude to my God. It is the privilege of prayer I am urging; and sure I am, if the Lord's family were living near to God in secret communion, their troubles would be lighter, their enemies would be impotent, their victories would be more numerous, their joys more abundant. The more trouble, the greater would be their triumphs. O for closer communion with God! O for more power of prayer to be pleading with the Most High!

For our encouragement in this work, observe that our great Intercessor is habitually responding in heaven to what we pour out on earth. Jesus, our High Priest and Advocate, takes up our petitions, puts them in his censer, presents them on the mercy-seat above. Je-

sus asks for all that he teaches us to ask for. He never taught me to breathe out a desire to which he did not respond in his Father's ear. Therefore he says, "The Lord hear thee in the day of trouble." I have sometimes felt in prayer so straitened and stammering that I have been ashamed, and said, Surely God will never hear such wretched, miserable croaking. I have been more ashamed of my prayers than of the worst thing I ever did. But there are seasons (and they are precious ones) in which the spirit of prayer is so restored, and the fervor of the soul so engaged with God, and the confidence of faith so united with the believing effort, and the sight of the Intercessor's censer so clearly discovered, and the confidence of relationship to the covenant God, to whom I am praying, so sweet, so powerful, and the promise I have been pleading so melting, and clearly descending in drops, and so fast, that it were impossible not to feel in such circumstances that the Lord heareth us in "the day of trouble." These are blessed moments; and the worldling, whatever he may say of prayer, knows nothing of these seasons. He does not know what it is to feel that one's very petitions were enough to bring down condemnation; nor does he know what it is to have close, intimate fellowship with the Most High, to lay hold on the very pillars of the throne, and refuse to go without a blessing. "The Lord hear thee in the day of trouble."

I pass on to the appeal which the Intercessor makes to our covenant Head, "the name of the God of Jacob defend thee." Who is this God of Jacob? The God that gave him the blessing of the birthright, though he was the junior; the God that delivered him from the murderous hand of his brother in the day of his trouble; the God that enriched him with Laban's spoil, and gave him the desire of his heart; the God that protected him, and manifested himself to him, his covenant God. The name of the God of Jacob is a strong tower. It is the immutable and incommunicable name, Jehovah—Father, Son and Holy Ghost; and the precious, glorious name of Israel's God stands pledged for their salvation and defense. The name of God the Father, and all his fixed decrees and irrevocable predestinating engagements, coupled with the honor of his name; the name of God the Son (and I believe that Jesus Christ is the Son of God), with all the responsibility of his covenant engagements and voluntary official character, coupled with the honor of his name; the name of God the Holy Ghost, with all the sovereignty and power of his ministerial operations and communications of grace, going on invincibly in the hearts of his people. So that if one operation of the Holy Ghost could be frustrated, his honor is gone. If one drop of atoning blood could be shed in vain, the name and honor of the Son of

God is gone. If one fixed purpose of electing love could be reversed, the name and honor of God is gone. The name of "the God of Jacob" is pledged for the defense and salvation of his people. "The name of the God of Jacob!" Hell trembles at it; heaven is melodious with its praise; earth is sustained by the omnipotence that goes forth from it. The church derives all her happiness from the knowledge of it; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

O! my hearers, what do you know of this blessed "name of the God of Jacob?" The knowledge of it will absorb the soul where it resides; it will shut out everything else; it will make everything look little and despicable; a special apprehension of "the name of the God of Jacob" as a covenant God, Father, Son and Holy Ghost, enacting, determining and covenanting for the accomplishment of our salvation. "The name of the God of Jacob." That name was responsible for the salvation of the whole church before Christ came. That name it was that Christ Jesus came to vindicate and honor. That name it was in which the apostles did all their mighty works. That name it was in which they were commissioned to go forth and preach the name of a covenant God. Would to God that it resounded in every pulpit.

"The name of the God of Jacob defend thee." Mark here that God has not kept this a secret. He has not confined the register of his truth and holiness to heaven. He has given us on record "yea and amen" promises. The promises of God's word are yea and amen in Christ Jesus, ratified, affirmed, solemn oaths. So that, when I look into God's word, and meet with precious promises, suitable to certain spiritual exigencies, I am authorized to take them as copied out of the covenant book by the finger of God. He has condescended in these promises to give us as much of his secret mind as is necessary for our comfort, in his written and revealed word. This is only an abstract, a little epitome, a slight outline; so much copied out in these sacred pages as may tend to the comfort, the satisfaction, the joy, of the church of God, and lead her in childhood homeward to everlasting glory. So that I might lay down this book on my pillow when dying, and say, Now I am done with you. I am going to read the original to all eternity. God himself ratifying every promise, purpose and decree in his everlasting covenant!

I hasten to the closing part of my subject, the demand for our defense. "The name of the God of Jacob defend thee." There is an assurance of thy protection, of thy safety in the midst of ten thousand foes, and of thy perseverance to the end. One thing here must be considered quite essential. A place of refuge, a for-

trell, a strong tower for defense may be built; but however strong or invulnerable, it is no defense to me unless I get into it. I tell you there is no defense in a covenant God but through Christ. What I speak of is not common to all the world alike, but only for those that believe in Christ Jesus. I beseech you to look well to this point. The covenant, the oath and purpose of God the Father, the responsibility of God the Son, and the invincible operations of God the Holy Spirit, are a sure defense, but only to those who, as the apostle expresses it, "have fled for refuge to lay hold on the hope set before them," God working in their hearts to bring them to it.

One thought more. "The name of the God of Jacob defend thee." This has been rendered by some critics, "defendeth" thee. Then if it be so, what a reproof to our unbelief, and what an encouragement to our faith! "The Lord is on my side; I will not fear what man can do unto me." Yea, says the psalmist, "I will not be afraid of ten thousands of people that have set themselves against me round about." "God is our refuge and strength, a very present help in trouble; therefore will not we 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." Though all around be terrific and alarming, though nature be convulsed, and nations overturned, though empires be overturned, and universal consternation seize on every unregenerate man, we have nothing to fear. The God of Jacob is our refuge, our security and our defense.

Such is the rebuke to our unbelief; and what an encouragement to our faith! For "they that trust in the Lord shall be as Mount Zion, which cannot be removed." Amen.

#### INQUIRIES AFTER TRUTH.

WILL Elder S. H. Durand please give his views through the SIGNS OF THE TIMES on 2 Corinthians xii. 1-4, and oblige me, a poor, unworthy sister, if one at all?

MARY C. HANSFORD.

ELKINS, Randolph Co., W. Va.

WILL some brother or brethren give their views through the SIGNS on Revelation vii. 14, more especially on the robes?

H. B. LUCAS.

ST. JOSEPH, Mo.

WILL brother Chick or some other brother please give his views on Matthew xxii. 14 and Mark xi. 4, and oblige a reader of the SIGNS?

BELMORE, Ohio, Nov. 28, 1889.

## CORRESPONDENCE.

ELKINS, Randolph Co., W. Va.

G. BEEBE'S SONS—DEAR BRETHREN:—From some cause that I cannot tell, I have felt a desire to write to you, though I feel myself a poor, helpless sinner in the sight of the just and holy God. We are much pleased with the SIGNS OF THE TIMES, which we receive every week. We prize it very highly for the blessed truth which it contains. I read so many precious letters from the dear brethren and sisters that I feel unworthy to try to write. Yet I hope the Lord will direct my pen. I feel as the poet has said,

"A beggar poor, at mercy's door,  
Lies such a wretch as I;  
Thou knowest my need is great indeed;  
Lord, hear me when I cry."

I will try to give you a short sketch of my experience, but will not try to give the dates in particular.

About seven years ago, as near as I can tell, I hope the Lord commenced his dealings with me. It seemed to me that my burden was more than I could bear. Many times I was compelled to go by myself and weep, because I was such a sinner in the sight of God. I remember that once I went to hear a Baptist minister preach, and he told my feelings so precisely that I thought some one had told him about me. Yet I thought I had never told any one about my feelings, and wondered how he knew anything about my trouble. Once while in great agony this Scripture came into my mind with great force, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." That relieved my mind for a time, yet I did not think my sins were pardoned. I went on, and at times in great distress, and many times tried to pray, but could not, because I thought I was too great a sinner for the Lord to hear. Many wakeful hours did I spend while the family would be sleeping, mourning over my dreadful condition. One evening two of the dear brethren, David Murphy and his son, both ministers of the gospel, came home with father from meeting. They talked of their experience, telling of the great things the Lord had done for them. I thought I would never have that privilege. I thought that was the most dreadful night I ever experienced. I surely thought my time had come to leave this world, and that torment would be my eternal doom. I thought once that I would tell the family I had to leave them, and that torment was my doom. Then I thought it would distress my father, so I did not tell any person about it. During that night I got up to get some medicine, and father asked me what the matter was. I told him nothing much was the matter, only that I was a little sick. One night I dreamed that I saw my Savior in a beautiful garden. I thought it had the most beautiful trees in it I had ever seen. I did not know how I got there. I

thought I gave my Savior a glass vessel, and told him if he would only give me that glass full of the water of life, which I had so long thirsted after. I thought he gave it back to me, and said, "Thou canst not drink of that water now, but thou shalt drink of it hereafter to thy fill." Then he immediately disappeared out of my sight. I had other sweet visions, which would take too much space for me to tell. But I was not satisfied with this. My trouble still continued, until the summer of 1885. One day one of the neighborhood women was at our house, and in the evening when she was ready to go home she said I must go home with her. At first I told her I thought I could not go; but she pleaded with me, and I told her at last that I would go with her. I was in great trouble at that time, but no one, not even my father, knew anything of it. If my dear mother had been living I do not suppose I would have told her. So I went home with the woman that evening, and about eleven o'clock that night, as near as I can tell, while I was weeping over my sins, and thinking the Lord would never hear me because I was such a great sinner, all at once my great burden was gone, and a great light seemed to shine about me. I saw my Redeemer hang bleeding for me, and a voice said to me, "Daughter, thy sins, which are many, are all forgiven thee. Go in peace." I found myself praising my Redeemer. I thought I would never see trouble again.

"That sweet comfort was mine  
When the favor divine  
I first found in the blood of the Lamb:  
When my heart first believ'd  
O what joy I receiv'd!  
What a heaven in Jesus' name.

"'Twas a heaven below  
The Redeemer to know,  
And the angels could do nothing more  
Than to fall at his feet,  
And the story repeat,  
And the Savior of sinners adore!"

But soon doubts and fears began to trouble me; for Satan would tell me that I was deceived. I did not tell any one about my having received a hope until the spring of 1886, when I was cast on a bed of affliction, and expected never to get up again. I then told my father of my hope, and he asked me if I was afraid to die. I told him that I was not; that my hope reached beyond this vale of tears. I had thought I could serve my Master without going to the church, and that I would not tell any one about my hope. Yet I loved the brethren and sisters with my whole heart, if I knew anything about it. Many times I had the watery grave in view, but felt too unworthy to go forward. I prayed to the Lord while I was sick to raise me off the bed of affliction, and promised him that if he would spare my life I would walk in his holy ordinances, if it was his holy will. I got well, and on the tenth day of July, 1886, went to the church, and was baptized on the eighteenth day

of the same month by our pastor, Ezra P. Hart. I had been in trouble about three years before I received a hope, and remained out of the church about one year after I received a hope.

Dear brethren Beebe, please give your views on Revelation xi. 3-8, and oblige an unworthy sister. I hope the Lord will ever bless you, that you may grow in grace, and that, if it is his will, you may long live to publish the blessed truth of God which is contained in the SIGNS.

Your sister in hope of a glorious resurrection,

MARY C. HANSFORD.

CAMP HILL, Ala., Nov. 17, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It has come into my mind to write again for the SIGNS, which I esteem as an important medium of correspondence, showing "the footsteps of the flock," or the tracks made by the church in her travel in this present evil world, by which she is known from all other bodies claiming to be the church of Christ. In the Song of Solomon the question was asked by one interested, "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?" The marks of the true church are very distinct to the true inquirer, and hidden from the blind, so that by faith only are we able to trace the true church and find where the flock doth rest at noon. The evidence is conclusive that God has a flock there; for Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The pasture of this flock is said to be a fat pasture, on the mountains of Israel. Here sheep are used to represent God's people; and as the sheep is a peculiar animal, different from all other animals, so are God's people peculiar, different from all other people. They feed upon the grass which God causes to grow for them, and they are entirely dependent upon him, and look to him for their portion. One of the noted peculiarities of God's people is, they have two lives: one from Adam, by transmission, and one from Christ, by regeneration; and yet Christ is their life. The marks of the church are visible. Her identity is preserved through her entire journey. She walks by faith, and not by sight. Her tracks are seen as such in her walk. While a goat's track appears something like a sheep's, yet there is a marked difference. When closely observed, the sheep's track is straight, and the sharp points of the toes mark the direction they are going; but a gang of goats going in sand after a rain appear to be going both ways, so that you cannot tell from their tracks which way they are going. So goat preachers preach both ways. The true mark of the church is that they are in the world, but they are not of the world, being

chosen out of the world. The word *ekklesia*, from which we have the word "church," means an assembly called out. So the church of Christ is called out of the world. They have not a worldly ministry, nor do they have a worldly membership. They trust in God for a ministry and a membership. They have no modern incubators to hatch out preachers, no seminaries to look to for a supply, but look to the hills, from whence cometh their help. She is not reckoned with the nations of the earth. When statistic blanks are sent to Old Baptist preachers, they should write on the blank, "We are not reckoned among the nations, but we are to dwell alone, according to the edict or decree of our King." The church has the promise that she shall condemn every tongue which riseth against her in judgment. When her enemies tell her that she is where Christ left her more than eighteen hundred years ago, she replies, "He has never left me nor forsaken me, as he promised." No enchantment formed against her shall prosper. She has for more than fifty years stood the flood cast out of the mouth of the dragon, and worldly religionists have helped her, in swallowing the flood of ungodly men, who would have found entrance into the church but for them, and would have injured her. So all the religious enchantments of to-day cannot hurt the church. The money-getters who were going to convert the world in so many years with money, means and men, have really done so, from bad to worse; for they wax worse and worse, deceiving and being deceived. God has, does and will preserve his people from this time henceforth and forever. She shall dwell alone. She is the only body that stands aloof from all religious orders, has no picnics nor fairs, and stands separate from all orders of the day, as a virgin, chaste, in that respect, as the body of Christ. She does not recognize the religious works of the women who claim to be the church. She is tried, and will come forth as gold tried in the fire, to the praise and glory of God the Father.

These are a few of the marks; and I may, if the Lord will, write more upon this point, as I have some exercise of mind upon it. I hope it may be of some benefit to the Lord's tried children in this vale of sorrow; for there are many, very many visible marks, to me, showing who are the true church; and some who read the SIGNS, who have some light, may be asking the question, "Where dost thou make thy flock to rest at noon?"

Yours in hope,

W. LIVELY.

ACWORTH, Ga., July 31, 1889.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I received a letter from sister Redd, of Taylors, Miss., in which she asked me to write my views on Heb. xiii. 2, for publication in the SIGNS OF THE TIMES. I do not feel that I can write anything

that would be interesting, or of any benefit to any one on earth.

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Entertain means to treat with hospitality; to amuse; which means to entertain agreeably. So says the common dictionary.

The first verse of this chapter reads, "Let brotherly love continue." The third verse reads, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." I have thought that if we are as careful as we ought to be in entertaining strangers, we will in so doing "let brotherly love continue." That is, so far as we are able. Will we not also be remembering them that are in bonds? Who can see a brother or sister in bonds, or in adversity, and not feel bound, or suffer to a greater or less extent? I cannot. I have many times had a desire to give in cases of temporal adversity, when I could not give, and have wondered why it was so; and yet the desire was so great. But Jesus said, "For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 35-40. We see from the above Scripture who the strangers are. But we do not always know who they are; so we ought, as we have opportunity, do good unto all men, especially unto those of the household of faith. I do not think this applies only to temporal things, because we read, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter iv. 10. In turning to some of the references I am surprised to see the differences that have been made in time past in entertaining strangers; and how much blood has been shed on account of failing in this thing; so it seems to me. I see only one resort for the Lord's people in this, as well as in every other good work or fruit. If we abide in the Vine, we bring forth good fruit; for without him we can do nothing. I have said and done things, thinking I was right, and afterward found that I was not. How sad is such experience! So we must look to Jesus to work in us both to will and to do of his good pleasure. Herein is all my hope of doing anything right. It seems that

Abraham and Lot entertained angels as though they were men. Pastors of churches are sometimes called angels.

Will some of the brethren write on this subject?

Dear brethren Beebe, do as you think best with this letter.

Your sister,

L. P. McDANIEL.

WOODHULL, Ill., Nov. 1, 1889.

G. BEEBE'S SONS:—I thought I would write you this Sunday morning in regard to helping you send our good family paper to the poor, as you have borne the burden alone for so many years. I do think your offer very generous indeed, and hope the good Lord will open the hearts of his people to respond in a generous manner, remembering that it is more blessed to give than to receive. How many blessed promises there are to them that remember the poor. I can say, for one, that your blessed paper is a feast to me. I have never joined the church, but the Old Baptists are very near to me, and I love them for the truth's sake. I feel the most of the time to be the most sinful creature that ever lived. I feel that I have been so sifted and tempted of the devil that I have done business in great waters, and have seen the wonders of God in the deep. I think I can say that by the grace of God I am still alive to the things above. I would like very much to see you, and have a talk with you about how strangely I have been dealt with in my experience. It would take me a long time to write it. What a revelation there was to me of Jesus Christ in all his fullness to all the needs of poor sinners. From that day I have wanted to hear nothing preached but Christ and him crucified, the way, the truth and the life. He is the door to the Father. No man cometh to God but by him. I believe that all his will and purposes will be worked out in due time, and that his special providences extend to everything. I try to leave everything with him; and when I can do that it gives me perfect rest. He tells us to cast all our burdens and cares on him, for he careth for us. May God Almighty bless and protect you in your labors of love.

I will send you a post-office money-order for ten dollars. I want you to pick out ten names among those to whom you have been sending it free. I will leave it all to you. I do hope you will get it all right.

I am old and feeble. I hope you will excuse my poor writing and spelling, and take the will; I hope that is all right.

With love and respect,

W. T. CLARK.

## "THE EDITORIALS."

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## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 11, 1889.

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.

### GIFT OF THE KEYS.

(Concluded from last number.)

DEAR BROTHER BEEBE:—Please give your views through the SIGNS OF THE TIMES on Matthew xvi. 18, 19, especially the latter verse, and oblige a reader of the paper and a lover of the truth.

L. H.

### REPLY.

"AND I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 18, 19.

"And I will give unto thee the keys of the kingdom of heaven." It is evident that this promise of our Lord is not to be understood literally, nor yet as giving to the man called Peter power which was not bestowed upon the other apostles. Such a construction of this promise would conflict with the inspired record of the gift of the Holy Ghost alike to all of them on the day of Pentecost.—Acts ii. 4. Although Peter is named in the account given of this wonderful display of the mighty power of God, it is expressly declared that he stood up with the eleven. He had no pre-eminence over the eleven. All were filled with the Holy Ghost, and all "began to speak with other tongues, as the Spirit gave them utterance." If this promise had been confined to Peter alone, the eleven would have had no part in the manifestation of its fulfillment. There is not the least intimation in the record which God has given from which it might be supposed that any gift was ever bestowed upon Peter by which he was exalted above his companions in the apostolic office. On the contrary, by inspiration of God Paul declares, "In nothing am I behind the very chiefest apostles, though I be nothing."—2 Cor. xii. 11. If Peter had been exclusively the recipient of the gift promised in our text, certainly Paul must have confessed that in that gift he was behind Peter; hence that is not the true meaning of this promise. In the inspired record will be found the fulfillment of this word of Jesus. To this same Peter and the other disciples Jesus said, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. In this judgment the keys are given to the chosen apos-

ties. They are not authorized to construct false keys by which to lock and unlock the hidden mysteries of this kingdom. The keys which Jesus gives them are exactly fitted for the use to which they are designed. As stewards of the mysteries of God, the apostles are entrusted with the keys of their Lord's house. This does not mean that they are authorized to open or close the door of that house at their own volition. Indeed, the apostles themselves are included as material in that house, and as constituent members of that kingdom of heaven of which our Lord speaks. When he gives the keys to his servants they are to be used only according to his direction. Not even the chosen apostles were sufficient of themselves for the responsibility of applying the keys of the kingdom in unfolding the mystery of eternal truth, or in rendering decision upon any case which required the application of these keys of the kingdom of heaven. They were commanded to tarry in the city of Jerusalem until they should be endued with power from on high.—Luke xxiv. 49. Even they must confess that their sufficiency is of God.—2 Cor. iii. 5. The only keys which can unlock the awful mysteries of the kingdom of heaven are found in the guidance of that Spirit of truth by which the Scriptures are inspired. The world cannot receive that Spirit, because it sees him not, neither knows him.—John xiv. 17. Since the natural mind of the saints is of the world, it is not possible that the Spirit of truth should be known even to them by that mind. It is only as they have the gift of the keys of the kingdom that they are enabled by faith to receive the revelation of those things which are hidden from the wise and prudent, and revealed unto babes.

It is certainly true that the apostles were specially inspired to render such judgment in every case as should be the only rule of faith and order in the church of Christ to the end of time; and their decisions can never be altered nor revoked. In their apostolic office they have bound on earth all things which it is lawful for the church to recognize as authoritative. Neither is there any provision for successors to the chosen apostles in their official character, nor is there need of such succession. But there is another sense in which all the saints are included in the gift which is in our text promised to Peter. To every little child in the kingdom of God, as well as to the fathers, it is written, "Ye have an unction from the Holy One, and ye know all things."—1 John ii. 20. In this fact appears one of the peculiar marks which distinguish this kingdom from all the kingdoms of this world. Not only the whole law of this kingdom is in the heart of every subject of our King, but by his Spirit the King himself dwells in each of his people. The fruit of that Spirit is love, which is the fulfilling of the whole law in them. This heavenly



principle is the key to every secret chamber in the whole kingdom of heaven. As it is the fulfilling of the law, it is also the bond of perfect unity, which brings all who are thus united to dwell together in the fellowship of the gospel of Christ. The gift of these divinely blessed keys does not confer upon even the apostles the power to reverse the eternal counsel of God, by which the names of all the redeemed subjects of salvation are written in the book of life of the Lamb slain from the foundation of the world. The truth of God is irrevocably pledged that they shall never perish, having received of Jesus the gift of eternal life. That life is hid with Christ in God, and no power of earth or hell can ever penetrate that secret place of the Most High. The authority of the apostles is limited to rule in judgment in the organized church while here in time. For this office they were specially qualified by the gift of inspiration. They could not fail to render every decision which ever could be required in the temporal sojourn of the church, because they were led by that Spirit which "searcheth all things, yea, the deep things of God." The Lord promised that the Spirit should bring to their remembrance all things whatsoever he had spoken unto his disciples. Nothing less than this perfect direction could have qualified them for the important work to which they were called. Under this infallible guidance they could not err in establishing every principle of truth and righteousness according to the will of God. Hence, it is settled in the church that from the apostolic decisions there is no appeal. All that they have bound on earth is forever bound in heaven. Their judgment is the declaration of the infallible wisdom and knowledge of God, being the expression of that mind of Christ which moved them in all their official action.

"And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Our Lord himself declared to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John xviii. 36. It is evident, therefore, that the heaven and the earth in which the authority of his chosen apostles should be established is not the natural firmament and the earth which is under the curse of sin. Jesus himself refused to exercise his own authority in judging of temporal matters, as recorded Luke xii. 13, 14. Certainly he did not confer upon Peter or any of his disciples powers which he disclaimed for himself. The keys he gave were not of earthly authority. They were of the kingdom of heaven. It is not only expressly declared that this kingdom is not of this world, as our Lord said, but Paul by inspiration defines what that kingdom is.

He says to them who are "beloved of God, called saints," "Let not 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."—Rom. xiv. 16, 17. The keys which open the gates of this heavenly kingdom are the precepts and example of our Lord. In obedience to the commandments of Jesus his followers enter into the blessed experience of this kingdom. They always receive the answer of a good conscience toward God in observing the principle of the law of Christ. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 14, 15. Evidently this holy city is the new heavens and new earth, of which Isaiah was moved to prophesy. The keys of this kingdom being given to Peter as an apostle, does not signify that our Lord has transferred to him, or to all the apostles, his own sovereignty as the only and blessed Potentate who sits upon the eternal throne of the kingdom of heaven. The fact that the Lord gives these keys involves the truth of his own sovereign control of the kingdom as well as the keys. When he sent forth his apostles into all the world to preach the gospel to every creature, he asserted his universal dominion, saying, "All power is given unto me in heaven and in earth." Less authority than this would have been insufficient for their qualification and protection. It is only as sustained by his omnipotence that they are able to fulfill the commission which he gave them. Peter and all the apostles and prophets unite in the ascription of supreme authority to our Redeemer, saying, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. Although Paul could claim to have labored more abundantly than all the apostles, he could not assume that he had power to do anything of himself. He says, "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me."—1 Cor. xv. 10. It is repeatedly declared by the apostles that they were not of themselves able to do the wonderful works by which their divine authority was attested; they constantly ascribed all their power to the name of Jesus. As signified by the promise in our text, Jesus gives all the power of which the keys are emblematic; and it is absurd to understand that gift to make his servants independent of him from whom they have received all the power which is vested in them.

These keys are not like the instru-

ments of a burglar which are designed to open locks to which they are not rightfully adapted. They belong exclusively to "the kingdom of heaven." Those keys which are fitted to the binding and loosing of earthly kingdoms are not such as our Lord has given to his inspired apostles, and such keys can never be applicable to the binding and loosing of things pertaining to the kingdom of heaven. Since the entrance of sin into the world it has been the unceasing effort of will-worshippers and idolaters to devise means by which to unlock those hidden mysteries of the kingdom of God which he has bound in the secret of his own eternal purpose. The power and wisdom of God ever has and ever will turn all such works to confusion; for he has called his Servant, our spiritual Eliakim, whom he upholds with his own omnipotence, and he has laid upon his shoulder the key of the house of David; "so he shall open, and none shall shut; and he shall shut, and none shall open."—Isaiah xxii. 22. The power and permanence of the action of the apostles is not in themselves as men; neither are they authorized to bind or loose anything in heaven or on earth, except as they are moved by the Spirit of Christ, who is their Master. Hence, the excellency of the power is of God, and not of Peter, nor of all the apostles. All the power of the keys is in the sovereign God who gives them to his chosen apostles. In common with all the inspired servants of God, the apostles only spoke with authority in their official judgment when they were moved by the Holy Ghost. That which was thus bound by them has all the infallibility of the direct voice of that God by whom they are set in thrones of judgment in the gospel kingdom. The church of Christ has no right to receive anything as binding upon the saints unless it bears the seal of apostolic authority; nor are the subjects of divine grace at liberty to disregard any doctrine or practice which the inspired judges have bound by their decision as recorded in the law of Christ. These holy keys of the kingdom of heaven are not to be treated with contempt by those who hope in the salvation which is revealed in Christ Jesus, for it is by his authority that the inspired apostles rule in judgment.

#### HEALING OF A LEPER.

"AND there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed."—Mark i. 40-42.

Leprosy is the most expressive type of sin found in the Old Testament, and the law of Moses respecting it is very prolix. Although recognized by the law of Moses, yet that law prescribed no remedy for

the cure of it. Nothing short of almighty power could remove the malady. While by the law is the knowledge of sin, yet by the law sin is not removed. But what the law could not do Jesus has accomplished. The law of Moses required that the leprous Israelite should show himself to the priest, and appointed certain sacrifices and ceremonies for his purification, and for restoring him to society, from which he had been separated. All this was but a ceremonial cleansing. It will be remembered that under the law the leper was excluded from the society of men; and when the disease infected the head he was required to wear or use the signals of deepest mourning. His clothes were to be rent, his head bare, and a covering upon his upper lip; and as he went he was to cry, "Unclean! unclean!" But what tokens of mourning are deep enough to express the leprosy of sin as it is felt by the spiritual Israelite, when the commandment comes, and sin appears exceeding sinful to him? He feels, as David has expressed it, "I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh."—Psa. xxxviii. 6, 7.

"No bleeding bird, nor bleeding beast,  
Nor hyssop branch, nor sprinkling priest,  
Nor running brook, nor flood, nor sea,  
Can wash the dismal stain away.

"Behold, I fall before thy face;  
My only refuge is thy grace.  
No outward forms can make me clean;  
The leprosy lies deep within.

"Jesus, my God, thy blood alone  
Hath power sufficient to atone.  
Thy blood can make me white as snow;  
No legal rites can cleanse me so."

The record in Mark does not inform us of the place where Jesus was when this poor leper came to him. It is a matter of little consequence. No more does it matter where we were, nor what were our peculiar surroundings, if Jesus has only healed us.

Simeon and they that were with him said to Jesus, "All men seek for thee." But Jesus said to them, "Let us go into the next towns, that I may preach there also; for therefore came I forth." If it were true that "he must needs go through Samaria" on a certain occasion, because one of the lost sheep was there, and required his ministrations as the good Shepherd, it is also true that "he must needs" journey at this particular time through the place where this distressed leper was. The steps of this good man were ordered of the Lord, and not one of them was without a purpose.

It is very evident that this leper had heard of the power of Jesus, though he had not himself experienced it; that he had heard of the marvelous cures of diseases that he had wrought, and was convinced that he was the promised Messiah, who, when he should come, should raise the dead, cast out devils, heal the lepers, &c. To our mind it is

doubtful whether Jesus in the days of his flesh did ever perform a physical cure upon any one that was not a subject of saving faith; and all such cures were emblems of spiritual healing, and presented Jesus as the great Physician of souls, from whom alone sensible sinners can hope for a cure of that worst of maladies, the leprosy of sin. Hope sprang up in the heart of the poor leper that the compassionate Jesus might heal even him. Ceremonial cleansing he might hope for from the Jewish priest, when his disease had reached that point that he was leprous from head to foot; but ceremonial cleansing was not sufficient to satisfy him. He longed to be perfectly healed of the disease. He approaches the Savior in faith and hope. There is now no doubt in his mind as to the power and ability of Jesus to heal him. "If thou wilt, thou canst make me clean." But he was a leper, unclean, and had no right to approach unto men. How dare he approach Jesus? But his faith and hope overleap all ceremonial bounds. Ceremonies are nothing to him now. He can but be repulsed and perish.

"I can but perish if I go;  
I am resolved to try."

He goes forward, and falls at the feet of Jesus, saying, "If thou wilt, thou canst make me clean." Here is pure worship, a belief in God as a rewarder of them that diligently seek him. "Lord, help me," was the worship of another wretched character mentioned in this same gospel. While he was bold, he was humble. He confesses with his mouth the Lord Jesus, and believes in his heart that he is God, and has power on earth to forgive sins and heal diseases; and such, it is declared, shall be saved. How many poor, distressed souls have felt and said, I fear that I am too great, too vile, a sinner for God to save. How can he remain just, and yet show mercy to me? But, like this poor leper, the time has come that they must "venture on his grace;" for Jesus has said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

The record says that Jesus was "moved with compassion." What a merciful and compassionate Physician and High Priest is Jesus! "Such an High Priest became us." He is "easily touched with the feeling of our infirmities." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "He put forth his hand, and touched him." Had another touched the leper, he would have been defiled. But Jesus is not defiled by coming in contact with the touch of a leprous sinner. How wonderful is the touch of Jesus! How wonderful was the effect of his touch upon that leprous body! What a transformation! The leprosy departs, and the leper is cleansed. What a change! What a thrill

must have passed through that body at the touch of the immaculate Savior of sinners! But the touch was not all; for it was followed by the words from the sweet lips of Jesus, "I will; be thou clean!" They were the kisses of his mouth. "Let him kiss me with the kisses of his mouth; for thy love is better than wine." "His mouth is most sweet; yea, he is altogether lovely. This is my Beloved, and this is my Friend, O daughters of Jerusalem."—Song i. 2; v. 16.

J.

#### ENCOURAGING.

THE interest which the brethren are taking in increasing the circulation of the SIGNS, as already manifested by the new subscribers sent us, leads us to hope that by another year we will be able to publish the paper weekly at one dollar a year. It is too early for us to say whether our list will be increased this year as much as it was last year; but we can say that thus far, since our notice to our paid-up old subscribers that we would accept from them one dollar a year for every *new* subscriber they might send us between now and the first of January next, the list has increased fully as fast, if not faster, than it did for the same length of time last year. As we have said before, our object in receiving *new* subscribers at so low a rate is to enable our old subscribers to remunerate themselves for their time and expense in assisting us in introducing the SIGNS among brethren who would not otherwise get it, and the hope that after the new subscriber has had it for one year, he will continue the subscription in after years. The new subscriptions we received last December do not expire until the end of this year, and we therefore cannot tell as yet how many will renew at two dollars. We request the brethren and friends of the paper who so kindly assisted in increasing the circulation last year, to use their influence in inducing those they obtained last year to renew their subscription for next year. The SIGNS has suffered a heavy loss of subscribers from various causes within the last few years, and we were becoming seriously alarmed lest after being sustained nearly sixty years, it should at last have to be discontinued for want of sufficient patronage; but from the interest which the brethren have shown in its welfare during the present year, both by their financial aid and their contributions to its columns, as well as by their private letters of approbation, we feel greatly encouraged. It does seem to us that at no time, unless it was at the time the paper was started, has the cause of truth needed such a publication more than at the present time.

Since starting the weekly we have not varied more than three hours in the time the paper has left this office; and if there has been any irregularity in its reaching its destination the

fault has been in the mails, and not from any delay on our part.

We cannot promise any improvement in the matter contained in the paper next year, but we do hope to make an improvement in the mechanical part, for we have purchased a machine to paste and trim it; so that within a week or two our subscribers may expect to receive their paper with the four inside pages pasted in the four outer pages and open at the top, so that the paper will leaf the same as a book. This will be a great convenience to our readers, and we believe will be duly appreciated.

Thus far we are several hundred dollars behind on publishing the paper weekly, but we have decided, the Lord willing, to continue on, and again appeal to our brethren to continue their support, both in sustaining the expense and by their writings. As a semi-monthly our subscribers received 288 pages a year, but as a weekly they get 416 pages, an additional amount of 128 pages, or nearly one-half more than they received as a semi-monthly. To fill these extra pages we need our brethren and sisters to write for publication. We do not publish the paper to make a display of eloquence or rhetoric, but for the comfort and instruction of the saints scattered throughout the country, many of whom have no other means of communing with their brethren and sisters.

Now, brethren, we leave it with you to decide whether a weekly publication can be supported among us. The coming year will decide it. If we can receive the same increase of circulation that we received last year, and retain at two dollars a year a good share of those now on our list, which many of our friends received at one dollar, sacrificing their own dollar, then we cannot only continue weekly, but can do so at a reduced subscription price. We therefore repeat our

#### EXTRAORDINARY OFFER!

From now until the first of next January, any one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rates. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.*

Again thanking you, dear brethren, sisters and friends, for the kind encouragement you have given in an

hour of darkness and discouragement, we will close and await developments. If approved of God, we shall be sustained; if not, we pray that we may be enabled to say, "Thy will be done."

#### THANKS!

WE trust that it is with true feelings of thankfulness that we acknowledge in this number the contributions received to aid in sending the SIGNS to those who are not able to pay for it for themselves; not so much for the receipt of the money as for the spirit of christian love manifested. *Financially* we are not benefited, as we send the paper at below actual cost; but we do take great pleasure in entering the names of those on our list to whom we have had to deny the paper on account of their not being able to pay for it. We were carrying quite a number of gratuitous subscribers ourselves, but could not take all. We have now adopted the plan of keeping a list of all that appeal to us for the paper; and as fast as remittances are received we take from these names and place them on our subscription list, and notify the party sending the money to whose subscription his money was applied, and also the person receiving the paper to whose kindness they are indebted for the same.

#### 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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#### THE EVERLASTING TASK FOR ARMINIANS.

WE have received from the bindery a fresh supply of the "Everlasting Task," bound in a better style than formerly, which we will sell at the same price. For full particulars see advertisement on last page.

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

C. J. Rowland, Md., 1, Elder J. D. Hubbell, N. Y., 7, Elder E. V. White, Va., 1, John Johnson, Maine, 5, C. H. Rittenhouse, N. J., 2, Amy R. Brumsley, Pa., 2, W. T. Clark, Ill., 10, Mary A. Parker, Md., 1, Mrs. M. M. Harding, N. Y., 2, Genie Gott, Md., 1.—Total, \$32.00.

#### RECEIVED FOR CHURCH HISTORY.

O. M. Welborn 2.50, Elder P. D. Gold 8, J. T. Eason 2.—Total, \$12.50.

## MARRIAGES.

By Elder D. M. Vail, Nov. 20th, 1889, in Waverly, N. Y., Mr. Walter Card, of Sylvania, Pa., and Miss Mary Henrietta Knapp, of Osterville, Pa.

By the same, Nov. 28th, 1889, in Waverly, N. Y., Mr. Worrel D. Andrews, of Ghent, Pa., and Miss Mira L. Childs, of the same place.

By Elder F. A. Chick, at the residence of the bride's sister, Mrs. Rosa Geist, in Baltimore, Md., Thursday p. m., Nov. 28th, 1889, Mr. George W. Eyle and Miss Ida Joyce, both of Baltimore, Md.

By Elder James M. True, at his residence in Seward, Neb., Nov. 27th, 1889, Deacon Shelby Davis, of Dwight, Butler Co., Neb., and Evaline Faris, of Logan Co., Ill.

## OBITUARY NOTICES.

By request of brother Jesse Arnold, I attempt to write the obituary notice of his wife, sister **Fannie Arnold**, who died at their home in Juniata Co., Pa., near the Tuscarora Church, in the afternoon of July 1st, 1889, in the 46th year of her age.

The deceased was a daughter of the late Elder Joseph Correll, by whom she was baptized. Her disease was complicated, but her most distressing suffering was caused by her heart and dropsy. No doubt many of those who were at the Baltimore Association in May, and attended the meetings held at their house in the evenings, will remember the sweet, gentle face of our dear departed sister. She had been a great sufferer for about five years, but bore it with such cheerful resignation as is seldom witnessed; yet it did not seem so to her. She would often speak of her lack of patience, and say, "If I could only learn to bear my suffering without complaining;" but to those about her, I think, she ever appeared patient and kind. She was affectionately known in the neighborhood as "Aunt Fannie," and was certainly loved by all who knew her. To me she was one of the dearest, best friends here below; and while it is sad to think that we can never see her dear face again, yet what a sweet comfort to feel that our sorrow is nothing when compared with the joy and happiness which we trust is now hers in that blissful abode, where she will never know pain nor suffering again. Her chief delight was in hearing the gospel, and in reading the Bible and the **SIGNS OF THE TIMES**. On Sunday afternoon before she died Elder Francis was at their house. She requested that he should preach, which he did, and she seemed to enjoy it very much. They had no children, but she leaves a devoted and affectionate husband, who, with a skillful physician and kind friends, did all they could for her comfort. May brother Arnold be comforted in the thought of "who has done it," and that he knows what is best, and doeth all things well.

## ONE WHO LOVED HER.

It is my sad duty to report the death of our beloved brother and Deacon, **John Cockerill**. He was born April 6th, 1801, and was baptized in 1825 by Elder Johnson, then pastor of Frying Pan Church, Fairfax Co., Va., and was chosen Deacon of that church in October, 1832. He died at the home of his granddaughter, in Fairfax Co., Va., Nov. 19th, 1889. It has been my privilege, and greatly to my advantage, I think, to know him for the last ten or twelve years as Deacon of the Frying Pan Church, which I serve. He was a noble soldier of the cross. Kindly, firmly and conscientiously did he serve the church, knowing only the Master's honor. He was indeed a dear child of God, beloved by us all, and against whom there was never a breath of suspicion, to my knowledge. With us his name and

his character are as pure and as clear as the crystal fountain and as the song of the nightingale. A few days before his death he told his brother (Wm. W. Cockerill, a brother in the flesh and also in the church, himself about 84 years of age) the reason of his hope, to his entire satisfaction.

It is hard to part with such, yet there is no regret save for ourselves. To die is gain for them, but to us to live is gain. I tried to preach on the occasion of his burial from 2 Cor. v. 1-4. May the good Lord comfort the mourners, is my prayer, for Jesus' sake.

E. V. WHITE.

LEESBURGH, Va.

## CHURCHES CONSTITUTED.

PURSUANT to a call of the following named brethren and sisters, viz., Newberry James, John C. James, Catharine James, Benthiney Hatchcoat, Sarah A. Webb and Mattie Stovall, together with Elders E. S. Casey and Wm. J. Casey, and brother J. N. Casey, of Enon Church of Regular Old School Baptists, of Marion Co., Ark., said church met at the school-house near Pedlo, Boone Co., Ark., on the first Saturday in October, 1889.

A presbytery was organized by appointing Elder Wm. J. Casey Moderator, and brother Jesse N. Casey Clerk.

Proceeded to examine the Constitution and Articles of Faith, which proved to be sound and orthodox.

Proceeded to constitute the above-named brethren and sisters into a church, to be known as **LITTLE HOPE Church**, of the Old School Predestinarian Baptist order.

An appropriate charge was delivered by Elder E. S. Casey.

The right hand of fellowship was extended by the presbytery.

The church called Elder Wm. J. Casey to attend them monthly as pastor, and appointed their meetings to be held on Saturday before the first Sunday in each month.

Benediction.

WM. J. CASEY, Mod.

J. N. CASEY, Clerk.

## YEARLY MEETINGS.

THE Regular Old School Baptist Church of the Lexington Association has appointed a yearly meeting to be held at her meeting-house, Roxbury, Delaware Co., N. Y., on the first Saturday and Sunday in January, 1890.

Those coming on the Ulster & Delaware R. R. will stop off at Halcottsville and Roxbury the day before the meeting. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

JAMES AVERY, Clerk.

## TWO DAYS MEETINGS.

THE Second Old School Baptist Church of Roxbury, Delaware Co., N. Y. (of the Roxbury Association), will, the Lord willing, hold a two days meeting at her meeting-house, two miles below Roxbury village, on Wednesday and Thursday, Dec. 18th and 19th, 1889, beginning each day at 11 o'clock, and continuing without intermission, as the days will be short.

All lovers of the truth as it is in Jesus are cordially solicited to attend, ministers of our faith especially.

GEORGE DART, Church Clerk.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 51.

## CORRESPONDENCE.

### GOOD AND PERFECT GIFTS.

"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.

The religion of the world does not deal in gifts, but in wages. Man is too proud by nature to want a religion which presents utter helplessness and abject wretchedness on the one side, and gifts, only gifts, on the other. One may acknowledge all that the Scriptures say of the condition of man as a sinner, totally depraved, helpless; but if he has not been made to know this by a personal experience of it through the quickening power of the Holy Spirit he will be sure to seek a religion which requires work as a condition of salvation, and will expect and desire the favor of God only on the ground of having earned it. He regards heavenly blessings as rewards, not as gracious and merciful gifts, entirely undeserved; and never, until divine life is given him as a light by which to see his justly condemned condition, will he "learn what that meaneth, I will have mercy, and not sacrifice."—Matt. ix. 13.

The people of God have only gifts to speak of in the dealings of God with them; gifts amazing, because so entirely unmerited and unexpected. All the wages that ever shall be given to men they have already received. "The wages of sin is death." The natural man is dead in sin, but does not know it. These have been given the power to know their own death state, to feel the just condemnation which all are under. "Death hath passed upon all men, for that all have sinned."—Rom. v. 12. "When the commandment came, sin revived, and I died."—Rom. vii. 9. The power by which we realize this state of sin and death in which we lie is itself a gift, the first of all the rich and glorious gifts of God, including all that follow. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. This life is the only light by which men can see sin, and know its power reigning unto death; and therefore this first, this precious gift, is the cause of all the experience of trouble and affliction by the children of God, for without it there could be no godly sorrow for sin. "In him was life; and the life was the light of men."—John i. 4. "All things that are reprov'd [or discovered] are made manifest by the light:

for whatsoever doth make manifest is light."—Eph. v. 13. It is an infinite blessing for one to know that he is a vile sinner, to know that all his strength is weakness, his wisdom foolishness, and his righteousness filthy rags. "Your God hath given you treasure in your sacks," said the steward to Joseph's brethren.—Gen. xliii. 23. The money thrown back upon them as worthless, and in a manner to make them appear guilty, was a treasure. To learn that our works are worthless, to learn that with them we have not paid for the favor of God, and never can—this, though it brings at first the most overwhelming sorrow of soul, and confusion of face before God, is a treasure of untold value, a priceless blessing. "Blessed are the poor in spirit." "Blessed are they that mourn."

The first effect, therefore, of life is to clear away the rubbish of self-righteousness, self-confidence, self-complacency, pride in one's fancied power and goodness, and thus make room for the precious gifts of the dear Savior, who is himself the unspeakable gift of God, and with whom are given "all things." By the light of life the sinner is shown to himself in all his hideous deformity, is made to "know the plague of his own heart," and is thus brought in misery and wretchedness and self-aborrence to the gates of the grave. His mourning, when he "knows his own sore and his own grief" (1 Kings viii. 38; 2 Chron. vi. 29, 30), is such that his soul refuses to be comforted.—Psalm lxxvii. 2. Comfort only comes to those who are in this trouble, as life comes to the dead, by the gracious command of God. All this affliction is but the needed preparation of the poor soul to appreciate and rejoice in and be thankful for the infinite riches of the good and perfect gifts of God to him.

"A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth it prospereth."—Prov. xvii. 8. It always bears the marks and characteristics of its divine source. It never turns toward the earth, nor draws the mind of its favored possessor to the vain things of time, but always points to eternal and infinitely holy and glorious things, thus always causing prosperity, though this prosperity is at the expense of earthly good, never coming but through the cross of Christ. These good and perfect gifts are precious only in the eyes of them that have them. Their infinite

and unspeakable value is known to them alone; therefore they are not desired by any others, but despised. Man by nature is too proud and vain to be seeking for gifts of this kind, as though he were a vile outcast and beggar. Even those who are not ashamed to beg for gifts of worldly value, but will greedily receive all they can obtain even by false pretensions of need, will scorn the intimation that the favors of God must be received by them, if received at all, as gifts of which they are in no wise worthy. The pride of man causes him to expect the personal esteem of the Lord on account of personal merit. He believes that God is a respecter of persons, and that he regards with favor none who are not personally distinguished by some righteousness of their own, either inherited from righteous parents, or obtained by their own good works. Those who in their own esteem have thus distinguished and exalted themselves in the sight of God cannot but look down upon other men, and especially upon such as acknowledge themselves vile, and make no claim but upon the ground of mercy; for they cannot for a moment allow the thought that they are vile, much less that they are the chief of sinners. If they will admit that they ever were very great sinners, as some notorious criminals who have professed to have been converted must, they are more lifted up with pride, on account of having raised themselves so high. How lightly such persons regard sin, how insignificant in their view is the holy law of God, when a declaration that they mean to serve the Lord, and cease their vicious and criminal practices, will, in their esteem, be a sufficient satisfaction for and put out of sight all the sins and crimes of their former life, and at once lift them to a high seat among the righteous, and give them a good title to all the good things of heaven as a reward. What do those who regard themselves as righteous want of gifts? It is rewards they look for, rewards to which they feel justly entitled. They have no doubt that the Lord is pleased with them on account of what they have done. "They are not in trouble as other men; neither are they plagued like other men." "Their eyes stand out with fatness; they have more than heart can wish." If it shall not please the Lord to bring them up from their death state to a knowledge of their justly condemned con-

dition as sinners, how terrible will be their awakening when they shall hear the words of the righteous Judge, saying, "Depart from me, ye workers of iniquity. I never knew you." "How are they brought into desolation as in a moment! They are utterly consumed with terrors."—Psa. lxxiii. 19.

"Every good gift and every perfect gift is from above." Then those who are favored to receive these gifts are absolutely free from any dependence upon an arm of flesh. No thanks are due to any one on earth for anything that is good and perfect; and they can certainly do without anything else. They may well rejoice in the afflictions through which they have been made to lose all confidence in the flesh; for there is nothing that man can give them or do for them of permanent value or lasting benefit, since every good and perfect gift is from above. There is also no cause to fear what man can do unto them, since he who gives all good and perfect gifts is infinite in power and without shadow of turning. Let us look over some of these precious gifts. Children sometimes look over the gifts of dear parents who have left them, and are comforted as they thus recall to mind the tender affection and loving care which prompted the gift. A dear friend is often brought very vividly before the mind by some gift bestowed upon us in former years. So what comfort there is sometimes for the dear children of God, even in seasons of darkness and sorrow, when they are enabled to contemplate the gifts of their heavenly Father and most loving Friend, and remember the love and goodness and tender mercies manifested to them in the years of the right hand of the Most High.

Jesus is the great, all-sufficient, "unspeakable gift" of God, in whom are included all other heavenly gifts. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John iv. 9. To the woman at Jacob's well he spoke of himself as the gift of God, and declared the blessings that would certainly follow a knowledge of that gift.—John iv. 10. "He loved the church, and gave himself for it, that he might sanctify and cleanse it."—

Eph. v. 25. Infinitely blessed is he who can by precious faith say, "Who loved me, and gave himself for me."—Gal. ii. 20. "Thanks be unto God for his unspeakable gift."—2 Cor. ix. 14. Life is the first gift to contemplate, for its possession is necessary to any other. But Jesus is our life.—Col. iii. 4. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. Righteousness is as necessary a gift as life in order that heavenly gifts may be enjoyed; for none can appear before God, or be known by him, without it. But Jesus is our Righteousness. "The Lord our Righteousness" is the name by which he shall be called; and so closely united are he and his people that his name as the heavenly Husband belongs to them as the bride.—Jer. xxiii. 6; xxxiii. 16. Righteousness is the only road through which the reigning power of grace can bring any of the fallen race of man unto eternal life; and that is all by Jesus Christ our Lord.—Rom. v. 21. But while all gifts are in a sense included in this first gift of Jesus, our Life and Righteousness, let us consider some of them separately, and see if we may not find some evidences that they have been bestowed upon us, and that therefore Jesus, who is always and only manifested through them, is ours. For it is characteristic of the heirs of these blessed gifts that they are greatly inclined to doubt their right to them; not because they do not know and love and value and greatly desire them, but because they feel themselves so unworthy to receive such heavenly favors, and constantly see more of that unworthiness in themselves; forgetting that the gifts are in and through Jesus, whose worthiness, and not theirs, is regarded; and forgetting that a gift bestowed because of especial worthiness would be a reward.

The Holy Spirit is the gift of the Father, and is sent by the Father and the Son.—John xiv. 16, 26; xvi. 7. He was not given until after Jesus was glorified, and is therefore the gift of God to the church in the gospel dispensation.—John vii. 35. This Spirit of truth is a gift which the world cannot receive, because it seeth him not, neither knoweth him; therefore no natural man can receive or know anything about any of the things of the Spirit, or the gifts of God. For this Spirit is expressly given to the saints, "that they may know the things that are freely given to them of God."—1 Cor. ii. 9-14. Only as he takes of the things of Jesus, "which God has prepared for them that love him," and shows them unto his people, no man on earth can know them; for "The things of God knoweth no man, but the Spirit of God." Therefore we are sure that all the schools and institutions of a religious character established by men, of whatever order and pretensions, are vain, and only show the ignorance of the carnal mind concerning those things.

"All things that the Father hath are mine: therefore said I that he [the Comforter,] 'the Spirit of truth' shall take of mine, and shall show it unto you."—John xvi. 7-15. Therefore he is called the Comforter; for the things which are freely given to us of God, and which he hath revealed unto us by his Spirit, are the only source of true and lasting comfort for the people of God while in this world of sin and care and sorrow.

Repentance is the peculiar gift of Jesus, who was exalted with the right hand of God to give repentance unto Israel, with the forgiveness of sins.—Acts v. 31. The godly sorrow for sin, which works repentance, must therefore be his gift and a rich blessing. "Blessed are they that mourn." "They shall come with weeping, and with supplication will I lead them."—Jer. xxxi. 9. No other way of approach unto God; no other road from the prison-house of the law to the heights of Zion, where they shall all come and sing.—Jer. xxxi. 12; 2 Cor. vii. 10. "I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxi. 40. "The fear of the Lord is to hate evil." This makes it "a fountain of life, to depart from the snares of death," and causes that by which all godly sorrow for sin is produced to be called the Lord's treasure (Isa. xxxiii. 6), "the beginning of wisdom," and "the beginning of knowledge." It is a perfectly clean and pure principle, and can never be corrupted or destroyed. "The fear of the Lord is clean, enduring forever."—Psa. xix. 9. This is the spiritual meaning of the language of Joseph's stewards, "Your God hath given you treasure in your sacks." Have you felt sorrow in your heart on account of sin? That is the gift of God, a good and perfect gift. Has your soul turned with mourning and abhorrence from your sins, and from yourself on account of your depraved nature, and from your fancied works of righteousness, as seeing them to be vain and but as "filthy rags?" Have you felt that the publican's cry for mercy was all that was left you? That is repentance, the gift of Jesus Christ; and with it is always given the forgiveness of sins. Thus the deepest sorrows and heaviest afflictions that the heart of man can feel, as well as the repentance unto life and the forgiveness of sins which invariably follow the experience of this sorrow, are good and perfect gifts which are from above.

When Jesus ascended on high he received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.—Psalm lxviii. 18. Their captivity under the law is broken up and destroyed forever, and there is now therefore no condemnation for them. This makes Zion a place of glorious liberty in Christ Jesus, and the perfection of beauty to those who are prepared to look upon it, for out of it God

shines.—Psa. 1. 2. All these gifts Jesus received as the Head, and gave to them; and in and through these gifts the Lord God dwells among them, and they through the blessed power of these gifts grow up into him in all things, which is the Head, even Christ.—Eph. iv. 8-16. By these gifts the man of God is thoroughly furnished in the Scriptures unto all good works. They are all in Jesus, "in whom are hid all the treasures of wisdom and knowledge." While these gifts are freely bestowed upon the people of God, and enjoyed by them in all their riches and sweetness and power, they can never be in any manner or degree separated from Jesus; nor can any man, however wise or strong, find out the hiding place, or obtain one of them. Wherever one of the heavenly gifts is, there Jesus is. The love of God, that "is shed abroad in our hearts by the Holy Ghost which is given unto us," is still in Jesus Christ, and therefore no creature can separate us from it.—Rom. viii. 39. The grace which brings salvation to the people of God, and which instructs, supports and comforts them, was given them in Christ before the world began, and is still in him; and whenever we are privileged to behold his glory, he appears to us "full of grace and truth."

The gracious and glorious gifts of the ascended Savior to his people, which are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," are in Jesus as fully after they are thus given as they were before, and more manifestly. He gives them, but does not part with them. In him they are preserved for the benefit of the church until their perfecting work shall be done. If one of them should be for a moment given into the care and keeping of the best and wisest man that ever lived on earth, it would be forever lost to the church. But they all remain in him, and only by his power and in his name can one of them be used. Apostles, prophets, evangelists, pastors and teachers, all are earthen vessels, in which it pleased him to give the gospel treasure, that the excellency of the power may be of God, and not of men. He holds and handles these vessels as he will, and by his hand the refreshing treasure of gospel truth is poured out unto his thirsty people in infinite wisdom as they need. When the poor and needy come from the uttermost parts of the earth to see the wisdom of our spiritual Solomon, when they "see the house that he has built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord," they are so astonished at the order established by him, and the wisdom displayed in all his work, that there is no more of their own spirit left in

them, and they acknowledge that the half was never told them of his wisdom and prosperity, while they bless his holy and glorious name.—1 Kings x. 1-14.

When we look upon things that are seen, and our own spirit is engaged in observing and judging, we think we see great disorder and confusion in the Zion of God, and are often in great distress on account of fearful apprehensions of disaster to the church of God; and, perhaps, filled and fired with zeal and self-confidence, we put forth our hand in energetic efforts to save the ark of God from destruction, because we have seen it jostled a little. But when we are looking with spiritual eyes, we see only Jesus and his wisdom and power in all that we behold, and such perfection appears in him that we can perfectly trust him. We then know that he places all his servants where he wants them to sit, and clothes all his ministers, and causes them to attend upon him, and do his bidding, and spreads his table with just what he desires his people to eat and drink, and sends morsels of his rich provision and cups of refreshing water and cheering wine by the hand of whom he will, to every hungry and thirsty soul at just the right time. No one is overlooked or forgotten. "Bread shall be given them, and their waters shall be sure." We behold a King reigning in righteousness, who has left nothing dependent upon any one of all his servants. He has appointed princes to rule in judgment, but has not left the welfare of his people to depend upon them as men. The apostles have done their appointed work, and are now seen as a crown of twelve stars upon the head of the church. According to that light, coming from the Sun, but given forth by them, the church is directed in her walk. When the order thus established is attained unto by any visible church, peace and prosperity abound in that church. The prophets proclaim the unsearchable riches of Christ just when and where the King wills that they shall; and no power on earth could cause one to preach a word of gospel truth when Jesus has not sent him with that word as a special message. Every evangelist is taking just the tour which the King has ordered. If one could take a tour not thus especially ordered, he would be while on that tour one of those of whom the Lord says, "They run, but I have not sent them," and would not be the gift of Jesus to his people. The pastors are ruling, and the teachers are teaching, in the name and by the authority of Jesus, in such places in his church as he has assigned them. All is orderly and quiet in the spiritual Jerusalem. When we look upon Zion our eyes behold Jerusalem a quiet habitation, and we have no reason to complain of our King as having overlooked anything, or failed to fulfill his will in any part of Zion, or as having made any mistakes.

The trouble with us is that we so often are regarding the earthen vessel, which is full of faults. We sometimes want to choose the kind of a vessel from which we or others shall be supplied; and sometimes we claim it as our right to fill the vessel—to tell the preacher what to preach here or there. We very often want to be consulted as to where the vessel shall be placed. Sometimes dear saints have insisted upon having a vessel placed where they judge it would be most useful, and then have found that they had done a most wretched piece of work, perhaps providing themselves with a broken cistern. But this they will learn in their humiliation for their comfort, that they have neither advanced nor hindered the work of their King. We want our own way, but we shall not be allowed to have it, for it would not be good for us. We want some responsible work to do in directing the affairs of Zion, but we shall not be allowed such ground for boasting. Only One directs, and each servant is required only to do each day what is then commanded him, and not look to the result, so that he be absolutely sure the work has been commanded him. "Whatsoever thy hand findeth to do, do it with thy might." We want the earthen vessel that holds such precious treasure exalted and praised. But that cannot be allowed. In one way or another we are kept in mind that they are only earthen vessels, and we sometimes get very fretful about it, and impatient with the poor servant because he is so entirely earthen—no part gold, or silver, or even any material that can be turned to other account.

All the dissensions, all the noise and strife, which we think we see in the city (Psa. lv. 9), are a part of the "all things" which work together for the good of those who love God, who are the called according to his purpose. No affliction of any kind can be stolen away by men or devils out of this wonderful array of "all things." To us it looks sad and gloomy when we see such troubles among brethren, and we cannot but desire and strive to restore peace. "Pray for the peace of Jerusalem." That is our privilege. "Cast thy burden upon the Lord." That is the command in just such straits and afflictions. If we insist on carrying it ourselves, we shall fall under it; but when we are in sweet trust and confidence enabled to cast it upon the Lord (Psa. lv. 22), we are made to know that our Savior rules in Zion; that no hand but his will ever be allowed to steady the ark; that he will sustain under the heaviest burden all who cast that burden on him, for he will never suffer the righteous to be moved from the foundation on which he has placed them; that his church can never be harmed, for he is her defense against every enemy, and will help her right early, and will not allow any weapon formed against

her to prosper; that every wave of trouble that is allowed to dash over any of his people, over any of the churches of our God, is for some purpose of good to them; that he by storms often clears the atmosphere of pestilential vapors, clears the church of poisonous errors, removes false professors, breaks down self-dependence by dissolving partnerships which we have made, or which we would prolong; as when Paul and Barnabas, both servants of God, parted asunder and went to separate fields of labor. In one way or another the dear Lord makes all his people know how helpless they are, how vain it is to put any trust in man, and causes them to look unto him as their only Helper, as "the Hope of Israel, the Savior thereof in time of trouble." Then can we say, as the queen of Sheba did, "Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice."—2 Chron. ix. 7, 8, 12. We find, as she did, that his gifts to us are equal to all our desire, and we are satisfied with the goodness of his house.—Psa. lxxv. 4.

These gifts are good, and goodness is found nowhere else. "There is none good but one, that is God." In the work of salvation "God was manifest in the flesh," and thus "prepared of his goodness for the poor;" and when the power of these gifts is blessedly felt in the soul we can say, "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."—Psa. xxxi. 19. Perfection is here alone, and through the preaching of Jesus, and the warnings and instructions of his servants, every man of his redeemed is presented perfect in him.—Col. i. 28. Who can tell all the goodness of these gifts, or estimate their value? They cover all the ground of our need. We love to think them over. There is rest to the laboring and heavy laden; bread to the hungry; light to those who sit in darkness, and eyes to the blind, that they may see it; to those who mourn in Zion there is "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" "peace that passeth understanding" to the one harassed by a ceaseless warfare; "love that passeth knowledge" to the one who hates his own life; and to the soul sunk low in sorrow "joy that is unspeakable and full of glory." But while we are naming some of these precious gifts which are from above, we must not omit the rebukes that are evidences of God's love (Rev. iii. 19), and that manifest love to God in the heart of a wise man (Prov. ix. 8); the "re-

proofs of instruction that are the way of life" (Prov. vi. 23), and the chastisements and scourgings which prove that we are received as sons of God.—Heb. xii. 6-8. These are gifts from the same loving hand which dispenses all pleasant blessings, and are for our good, working in us that which is well-pleasing in God's sight. They bring into manifestation meekness, humbleness of mind, tenderness of heart, long-suffering, and all such sweet, spiritual gifts and graces.

"From above." The apostle implies the possibility of his beloved brethren erring on this important point, and so getting to esteem something of an earthly origin above its true value, as a source of help and comfort. It is necessary to remember that every gift that is good and perfect is from above, and also that it comes down from the Father of lights. What a wonderful title! All true light is begotten of him in the soul. All besides that, however highly esteemed as light among men, is gross darkness. All the saints were some time darkness, but now are they light in the Lord.—Eph. v. 8. They are "children of the light." The infinite value of these gifts is more fully expressed by thus naming him from whom they come down, "the Father of lights." In contemplating gifts received from earthly relations and friends, there must be sadness mingled with our pleasure on account of the constant changes that occur on earth, and the variable character of all the race of man. Perhaps the dear one who had such tender regard for us, and whose amiable qualities are freshly brought to our mind by the gift now looked upon, has gone from earth, and we are sad that we see the dear face and hear the loved voice no more. Or it may be that a sudden change has taken place, and that this gift, once so highly prized as a token of love, now reminds us that love for us has gone out in that heart, and that he who once held us in affectionate esteem now fills his mind with bitter thoughts concerning us, and "whets his tongue like a sword" when he speaks of us, and "bends his bow to shoot his arrows, even bitter words." Yes, it is sad to look over the gifts of earthly friends, for they cannot tell us certainly what that friend is to us now. But not so in regard to these heavenly gifts, for with the Giver of them there is no variableness, neither shadow of turning. What any one of these gifts expressed of his love when bestowed upon us first, it expresses now. "He is the same yesterday, and to day, and forever." We cannot mourn this Friend as removed from us by death, for "he ever liveth." We cannot, or ought not, think of him as having forgotten us, or turned to be our enemy; for "He is in one mind, and who can turn him?" "Having loved his own which were in the world, he loved them to the end." It is because he is the Lord, and changes not, that we are not consumed.

Thus when tempted to doubt the continuance of his love and care for us, we are made to remember the years of the right hand of the Most High, and consider the impossibility of a change with him. Did we ever feel his love in our hearts? Then it is ours world without end, for his is "an everlasting love." Did we ever feel one pang of godly sorrow for sin? Then all the rich array of good and perfect gifts is ours forever—repentance, forgiveness of sins, patience, experience, hope that maketh not ashamed, with love and all the glorious train; for "The gifts and callings of God are without repentance;" without change of purpose on his part.

Then look them over, dear kindred in Christ; consider these precious gifts, dear, doubting, mourning friends. Gather them up from the past, call them forth when they are hidden away in the heart that was once made glad by them. Can you not see and feel some assurance that they were once yours? If we cannot be so sure of the bright and happy tokens, yet we may be certain of those darker experiences which are presented in the Scriptures as absolute assurances of our heirship to all the gifts of God. Poverty of spirit, mourning, a sense of utter unworthiness, sighs and cries for mercy, hungerings and thirstings after righteousness; all who have felt these things are heirs of the kingdom of God. His love has been with them, and has at times made the bitter sweet to them; for without love to him no such affliction could be possible; and all such, after they have been tried, shall receive a crown of glory that fadeth not away.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 30, 1889.

"AND Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."—Gen. xxi. 9-12.

DEAR BRETHREN EDITORS:—A sister, who subscribes herself "A little one in tribulation," requests my views of the above Scriptures. A volume might be written of the shadow and substance of the text, and the half would not be told. If our sister will read the third and fourth chapters of Paul's letter to the Galatian brethren, she will find a condensed and the most perfect elucidation of these Scriptures that has ever been given. I need not be tedious, but only note briefly a few points in each verse.

Paul sets forth these two women, Hagar and Sarah, and their two sons, as an allegory of the two covenants and their people. Hagar represents the Sinai covenant. "For



this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children." It was impossible for Hagar, a bond-woman, to give birth to a free child, though Abraham be its father. That old Sinai covenant was a system of bondage from beginning to end, and the observing of its ceremonies never could give life to a dead sinner. "If there had been a law given which could have given life, verily righteousness should have been by the law," and we would have no need of Christ. The law, instead of giving life, only gives a knowledge of sin. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Wherefore serveth Hagar? She was added to Abraham to bring forth this bond-son, because of the transgression of Sarah in becoming impatient to wait upon the Lord to fulfill his promise to give them a seed. The church has sometimes become impatient in waiting upon the Lord to add to their number, and has resorted to unlawful measures to hasten on the work; but it has only resulted in getting bond-people into the ranks; and they have had to be cast out, and there was grief and division. The years from 1832 to 1840 afford proof of that fact.

Our mother Eve was a bond-woman as soon as she transgressed the law; and it was impossible for her, or any of her daughters, to give birth to a child free from sin. "Ye must be born again."

Every false system of religion and counterfeit church is made up mostly of children of the bond-woman; and when they meet together at their appointed places, and the doctors with them, and they are confined for a week or more at the time, and have an increase of proselytes, like Leah of old they will say, "Now therefore my husband will love me." Leah never was the legal wife of Jacob. He never served one hour for her. He never loved her. But she continued to court his favor, and believed in the hireling system; but she did not win him. His love for Rachel was immutable, and he loved Rachel's boys. "Leah was tender-eyed," and her boys must have inherited the same defect. They could not see the doctrine of election, and mocked at Joseph's dreams. They did not believe in absolute predestination, and sold Joseph, to try to have things their own way. I am fearful that it is some of Leah's weak-eyed sons that have cast our sister out of their synagogue for believing absolute predestination. But if she is firm in the faith, the Lord will be with her, as he was with Joseph. If she is like I am, she would as soon be outside as inside, or would as soon belong to a church that had Sunday School, as to be in one that has a non-fellowship resolution against predestination.

Ishmael and his mocking represents the people of the Sinai cove-

nant (the Jews) and their mocking at Christ and the disciples. We read that "The men that took Jesus mocked." "And Herod, with his men of war, set him at naught, and mocked him." And the soldiers "bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" And when he was suspended upon the cross, the chief priests mocking, said among themselves, with the scribes, "He saved others; himself he cannot save." This mocking continued among them till the sun was darkened, the vail of the temple and the rocks were rent; and as soon as this shock was over, "Some, when they heard of the resurrection of the dead, mocked."

Ishmael must have been ignorant of the bond state of his mother, and did not comprehend his own bondage. He had Abraham to his father, and his mocking signified that he did not feel to be in bondage to any man. So the Jews seemed to be ignorant of the bondage of their mother (the law), and did not comprehend their own bond state. They claimed Abraham as their father, and declared that they were never in bondage to any man. Time would almost fail us to speak of the instincts of the two people, so nearly the same.

The casting out of the bond-woman and her son points to the end of the ceremonies of the Sinai covenant (the law); and the casting out of that people, and the giving of the inheritance of the gospel church, to the true heirs, that were born by promise, and born of the Spirit. When John the Baptist came preaching in the wilderness, he rejected all who could not bring forth fruits worthy of repentance. By this mark he could detect the free heirs from the children of the bond-woman. And John said unto those rejected ones, "And now also the axe is laid unto the root of the trees. Every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire."—Luke iii. 9. Christ said, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 43.

The grief of Abraham, mentioned in verse eleven, must point to the lamentation of Christ over Jerusalem. Ishmael was Abraham's son in the flesh, and he had sympathy for him. The Jews were related to Christ in the flesh; they were his own, that he came unto, and they received him not. He knew their end, and felt for them, and says, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt. xxiii. 37. The command of God to Abraham, in verse twelve, to hearken unto the voice of Sarah, and his obedience, point to the command of

the Father to the Son, and his willingness at all times to do the will of him that sent him. He says, "I came down from heaven, not to do mine own will, but the will of him that sent me." The Son of God was not a free agent. He was bound by the immutable will of the Father; and his delight was to do all of that will, and not to conform to the will of men. "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." This gospel was preached to Abraham when the Lord called him from among his kindred in Ur of the Chaldees; and these words of the Lord to Abraham, "In Isaac shall thy seed be called," were to fully assure Abraham that Isaac, and not Ishmael, was the heir in which his seed (Christ) was to be called. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." If we trace up the genealogy of Christ, or Joseph, his supposed father, we find that it never touches Esau, Ishmael or Cain. "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren."—Matt. i. 2. And Paul says, "For it is evident that our Lord sprang out of Juda."—Heb. vii. 14. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29.

I have extended this writing longer than I expected when I began, and have omitted much that might be said. Those verses are an index to a large body of matter that is interesting. If I have written nothing that is edifying and instructing, I hope that I have not darkened counsel by words without knowledge. If we have only one talent of this ministry, and it very small, I do not understand that we are to bury it to escape criticism.

Yours in gospel fellowship,  
P. J. POWELL.  
PRATT MINES, Ala., Nov. 22, 1889.

HANNIBAL, Mo., Nov. 26, 1889.

MY DEAR BRETHREN BEEBE:—I feel this morning a desire to thank the God of all comfort for putting it into your mind and heart to publish in the SIGNS of the 20th inst. the precious words of the late Joseph Irons upon the priesthood of Aaron, which I have just read with peculiar pleasure, joy and comfort, in the midst of my many trials, afflictions, doubts and fears as to whether indeed I have a good hope through grace abounding to the chief of sinners; whether I am an Israelite, a child of God, or not.

After reading the sermon through (for such it is; a gospel sermon, too) I felt to exclaim, as I laid the paper down, Surely I am indeed in the number of "the children of Israel;" and I could and did rejoice in Christ Jesus, having no confidence in the flesh. He has laid down the way-

marks so clearly of the experience of the "afflicted and poor people," that I thought all who read it, and had been taught of the Lord, let their doubts, fears and trials be what they may (and who has more than myself?), could upon reading it but exclaim, with a poor, doubting one, "Lord, I believe: help thou mine unbelief." O that I could at all times bring all my numerous sins, trials and afflictions to our ever-glorious and precious antitypical High Priest, our Lord Jesus Christ, realizing that he bears the judgment of the children of Israel before the Lord upon his heart continually. O what a blessed sin-bearer; not sometimes, but "continually," evermore. That portion, no, every portion, is so beautifully and comfortably set forth that we can rejoice in it, and say with the psalmist, "The Lord hath done great things for us, whereof we are glad." These precious things are for "the children of Israel" only. As he says, they have nothing to do with Philistines, nor Ammonites, nor Moabites.

If I were to write all day I could not add to the fullness, nor the beauty, the glory and comfort of what is there written; neither did I take my pencil for any such purpose, but only to bear testimony to its excellence and the precious truth, and to call the attention of any who may not have read it to do so, and to those who have to read it again. I know the Lord alone can apply the precious truth to our comfort. O what a blessed Comforter is the Spirit of truth, "whom the world cannot receive, because it seeth him not, neither knoweth him."

Of this blessed antitypical Aaron, our Lord Jesus, the apostle to the Philippians says, "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow," "and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And the prophet Isaiah records the same exalted truth. Well, now, after reading such precious, consoling truth, even in this one number of the SIGNS, and there are fifty-one more in a volume, with many just as good as this 20th number, who will feel like discontinuing it? Then I hope all will still assist in sending forth to the scattered children of God these precious "gems" of truth, to the end that we may all be comforted together. It is my desire that all on my list will continue; and should this meet their eyes before the present volume expires, I hope they will consider how much of comfort they would lose, and be induced to continue. May the Lord bless his dear covenant people according to his eternal purpose, which he purposed in himself before the world was; and unto his holy and reverend name be praises now and evermore.

Your unworthy brother and companion in tribulation,

W. F. KERCHEVAL.

BATH, Maine, Nov. 24, 1889.

MY DEAR BRETHREN AND SISTERS:—I have felt for a long time as if I would like to write to you all, and tell you I enjoy reading the SIGNS, and am glad it comes every week. I would like to write of the power and wisdom of God, for it includes everything. God has all power, and knows all things, and this is the God I desire to love and worship. I am glad I have a name and place with the people who love to hear God exalted. Although I know I am unworthy of their love and fellowship, yet I want it, and it seems as if I could not endure this life without it. I often feel cast down, mourn an absent God, am led into darkness, find a warfare that I must engage in, on account of sin dwelling in me, and I cannot do the things I would. I often fear I have not been taught of the Lord, and try to think of some passage of Scripture that gave me comfort; and when I have taken my Bible and found a passage, it is all sealed up. I have one place in my experience where I knew I was a lost sinner; and when every prop was taken away, Jesus was revealed as the Savior of sinners, and the love of God was shed abroad in my heart. I know there was a change here, for my sorrow was turned into joy. I know I shall never be told, while I travel here, that I am a child of God; but amid my doubts and fears, darkness and unbelief, my mind will be led back to places in my experience, and I shall be told "again" that Jesus lives forevermore, and because he lives I shall live also. I do rejoice because God reigns and does all things well; yet I am sorrowful on account of sin in my members. I can read of other's complaints, and feel satisfied that they are children of God, taught of him; but oftentimes when I experience the same complaints I feel sure I cannot have been taught of the Lord. I cannot reach out and take them as evidences for myself. Sin is mixed with all I do, and causes me to mourn; but God always comforts me in his own time and way. I desire to be found declaring his works with rejoicing, speaking of his power, goodness, love and mercy; for I know I am a sinner, and can have no confidence in the flesh. The name of Jesus is precious to me, because he came to save sinners; and I have felt a joy that is not of this world in the assurance that he finished the work, and his people are saved with an everlasting salvation. Their life is hid with Christ in God. I am glad Jesus is my hope; for, sinful though I am, it enables me to rejoice at times that by and by I shall be free from sin, shall see him as he is, and be like him. I can say with David, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Dear brethren Beebe, do with this as you think best. I had decided not to send it; but I received a letter

from brother Chick, which made me think I would send it, and leave it with you. My desire is to exalt the God of my salvation.

Your unworthy sister,  
ATTIE A. CURTIS.

HURRICANE BRANCH, Tenn., Oct. 29, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—I much appreciate our dear old family paper, the SIGNS OF THE TIMES. I have just finished reading the number for October 23d, 1889, and it is good news to me from a far country. Dear editors, I was made to rejoice in reading the editorial on "Church Order." I believe you pointed out the right way, according to the Scriptures, to preserve gospel order in a church. You touched the key-note (love). O that God may enable all the dear saints to love one another with a pure heart fervently.

My heart went out in love toward brother C. C. Heath and brother H. J. Redd, while reading their pieces. I thought it was wine well refined. For the benefit of the readers of the SIGNS, I can inform them that I visited the brethren and sisters composing the Red Bird Association of Primitive, Predestinarian Baptists, accompanied by Elder James McDonald and brother Thomas J. Miller. I am glad to tell the brethren and sisters that we found them in peace, and sound in the faith of the gospel. I was glad to see the association pass off in peace. The preaching was all of a whole piece, salvation alone by the grace of our Lord Jesus Christ. After an absence of eleven days I returned home and found my wife and three little ones well as common. I do feel to thank the good Lord, and take courage; for he is good, a stronghold in the day of trouble, and knows them that trust in him. When I came home there were two letters in the office for me, one from sister Emma L. Smith, of Albion, Ind., the other from sister Mattie S. Derr, both requesting me to give a sketch of the last days of Elder B. E. Caudill. For the benefit of these sisters, and all who knew brother Caudill, I now attempt to write.

I first became acquainted with dear Elder Caudill about three years ago. I have visited the association of which he was a member three sessions. I have been to the church that his membership was with once (Rock Castle), located in Clay Co., Ky., about one hundred miles from my house. I found brother Caudill sound in the faith of the gospel, and he continued so till his death. He was beloved by his brethren at Rock Castle Church and the Red Bird Association, and has been the Moderator of that association for years. He was orderly in his walk and conversation. His chief desire was for the glory of God and the good of Zion. Being sent for, brother Caudill came to Tennessee to look after a difficulty in Union Church, Union Co., Tenn. After laboring among

us for several days and nights, and enjoying himself well among the brethren and sisters, he left us, intending to visit some churches north of the Cumberland Mountains on his way home. He was accompanied by brother Eli Miller to Powell's Valley, where they stopped for the night; and next morning, while they were on their way to Cumberland Gap, brother Caudill was taken with a chill, and stopped at friend Carr's to rest. But he was never able to pursue his journey. He suffered intensely for ten days, after which he became easy, and remained quiet until he fell asleep in Jesus, which occurred on the morning of February 11th, 1889. Surely a good and great man is gone to his reward. Several of the brethren visited him during his sickness, and he conversed freely with them, and said if it was the will of the good Lord to take him away, all was well. Dear sisters, while thinking of him, and trying to write this, it brings to my mind the saying of the apostle Paul, which I think is appropriate in brother Caudill's case, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." His remains were taken to London, Ky., and interred near Henry Yaden's, his son-in-law, on Thursday, the 14th.

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

He was followed to the grave by his dear wife, children, and a goodly number of relatives and brethren, besides a host of kind friends. Dear brethren and sisters, let me say in conclusion that we sorrow not as those that have no hope; for we believe that our dear Elder Caudill has entered into that rest that remains to the people of God.

JAMES C. WALTON.

HERNDON, Va., Oct. 14, 1889.

DEAR BRETHREN IN THE LORD:—I have hesitated to write to you, knowing how poor and worthless I am. Although feeling to be the poorest and weakest of the flock, if one at all, and conscious that I am unworthy of a place in the thoughts of the dear people of God, yet if not altogether deceived I do love them in whom I see the image of Jesus. Many times this love is all I have to sustain my hope in the grace of God. In myself there is nothing to encourage that hope. Before I became a member of the church I thought if I could follow my Lord in baptism I might be able to live a better life; but with grief and sadness I find that I still have to contend with the flesh and sin and Satan. Sometimes it seems that I will have to give up all hope, and yet be cast away from my Savior forever. How terrible the thought! For

"Prisons would palaces prove  
If Jesus would dwell with me there."

Dear brethren, sometimes, and most of the time, I am afraid to talk of spiritual things, or write of them; for I know what a sinner I am. But it is written that Christ came not to call the righteous, but sinners, to repentance. And Paul says, "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." Such scriptural declarations as these encourage my hope. If he had come to call the righteous, then I could have no hope at all. Blessed Jesus! that he should stoop so low as to remember poor, sinful worms! How earnestly I desire to love him more, if I do indeed know what the love of God is. O that I could praise him who has done so much for guilty worms like me!

How easy we rest until made to see ourselves as already under the condemnation of the holy law of God. Then all our righteousnesses appear as filthy rags. Shut out from the presence of the Lord, and without hope, how terrible is our condition. Then we cry for deliverance, "God, be merciful to me, a sinner!" This is the continual prayer of our broken heart. Then Jesus comes in his divine grace and makes our darkness light. He binds up the broken heart, and all is peace within. In his presence is fullness of joy. Has he not so loved his people that he has bled and died for them? There is no greater love than this. It is an incomprehensible mystery to me, if indeed it be so, that he has suffered for me, even poor and wretched me, the most unworthy of his love. My feet are so prone to wander in the paths of destruction that if I dare to claim it I may truly say,

"Jesus sought me when a stranger  
Wandering from the fold of God."

May the Lord bless you in your labors, and enable you to visit us another summer, is the desire of the poorest and weakest of all. Pray for me.

Your unworthy sister in hope,  
MARY D. OLIVER.

PANOLA, Ill., June 15, 1889.

DEAR BRETHREN BEEBE:—My remittance is due this day, and in this letter I will send you two dollars for another year. I am an old subscriber to the SIGNS OF THE TIMES, having taken it over fifty years. I am past eighty years old. The doctrine the SIGNS sets forth and contends for is the doctrine that will stand forever. It is as firm as God's eternal throne. The glorious Redeemer said, while here on earth, "Heaven and earth shall pass away; but my words shall not pass away." He is the embodiment of all truth. He is the way, the truth and the life. There is none other name under heaven given among men whereby we must be saved. He fills the poor with good things, while the rich he sends empty away. The whole need not a physician, but they that are sick of sin. O what a glorious

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 18, 1889.

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 ANGELS THAT SINNED.

BRETHREN G. BEEBE'S SONS:—I wrote you some time ago asking your views on 2 Peter ii. 4. I may have failed to write it correctly; but this is right. I do not wish to annoy you if you have not time to attend to my request. There have been doubts with some of the brethren as to who is meant by the expression, "Thy neighbor," as used by our Lord. I would be glad to know what you think on the subject.

My wife says she cannot well do without the SIGNS OF THE TIMES. It always comes laden with good news. I wish that I could write a long letter, but I am no scholar.

Hoping to hear from you soon, I am, I trust, your brother,

L. C. GODBEY.

PULASKI CO., Va., Oct. 18, 1889.

## REPLY.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter ii. 4.

While we have no recollection of having received the former request of brother Godbey, to which he refers in his note, it is possible that it has been overlooked among the many similar applications which are constantly addressed to us. Neither in this case, nor in any other instance, should our correspondents understand our failure to comply with their wishes for our views as indicating the design to ignore their inquiries. It would be very presuming in us to claim ability to answer all questions which may occur to our patrons; and even to write briefly in reply to every one would require much more space than would be afforded by the limits of the SIGNS OF THE TIMES.

It is of little consequence what we or any other uninspired man may think in regard to any portion of the revealed truth of the sacred word of the Scriptures. God has purposely hidden the glorious mystery of his will, so that no efforts of the wise and prudent can ever discover that hidden treasure. He has expressly declared that under the gospel dispensation not even the knowledge of the Lord can be taught by mortals one to another. Much less is it possible that the real meaning of any portion of his inspired truth can be discovered by the research of finite minds. May divine grace restrain all who love and fear the Lord from attempting by natural reason to attain to an understanding of that unsearchable mystery. Our great Redeemer gave thanks to the Father that he has ordained no other way by which this knowledge can be received but by that revelation which God alone can give. Failure to ob-

serve this divine appointment has betrayed many of the dear saints into the same spirit of intolerance which has prompted worldly religionists to shed the blood of the saints from the days of Abel to the present time.

In considering the text submitted by our brother, it is important to observe the connection in which it is written. Many wild and erroneous sentiments have been advanced by those who claim to be teachers among men, who suppose that the apostle here alludes to some unrevealed history of a rebellion among the hosts of angelic spirits. For such an understanding there is no authority higher than the fevered imagination of the natural mind. Milton and other poets have written a vast amount of blasphemous nonsense in support of this notion; but their authority for it is found only in the traditions of heathenism, and the sentiment itself is inseparable from rank atheism.

By reading the preceding portion of this epistle it will be seen that the inspired apostle clearly asserts the unlimited power and sovereignty of God as the very foundation of the doctrine of salvation by Jesus Christ, which is presented in the whole epistle. If that sovereignty were liable to be defied by angels or any other created beings, the eternal purpose of divine grace might be defeated by some such rebellion, and the work of Jesus Christ might yet prove insufficient for the salvation of his people from their sins. Such a theory is too monstrous to be for one moment admitted by those who know the omnipotence and perfect wisdom of that God who is "the Author of eternal salvation unto all that obey him."—Heb. v. 9. There is no revelation given of the existence of sin before the transgression of the commandment of God by his creature man, in partaking of the fruit of the tree of the knowledge of good and of evil. It is written that "By one man sin entered into the world;" and again, "By one man's disobedience many were made sinners."—Rom. v. 12, 19. Morbid curiosity may ask, Where was sin before it entered into the world? But it has not pleased God to reveal the answer to this question. It is enough for the saints to know that sin has brought death upon all the children of the earthly Adam. This they are individually taught in their own experience. The things which are not thus revealed are wrapped in the unsearchable mystery of the eternal counsel of God, among those matters of his own of which he giveth not account.—Job xxxiii. 13. The object for which all Scripture is given by inspiration of God is "that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 17. Nothing further than that which is thus revealed can be profitable to the subjects of divine instruction. The lust which was the motive for the first

transgression was the desire to obtain that knowledge of good and evil, which the serpent promised in the day when our parents should eat of the forbidden fruit. In like manner, the desire to know what God has not revealed to his saints always originates in the flattering allurements of the adversary of our peace. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children forever, that we may do all the words of this law."—Deut. xxix. 29. Paul spoke by the Spirit of Christ when he said to the Elders of Ephesus, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ."—Acts xx. 20, 21. Hence it is evident that the desire to know things which are not revealed in the revelation which God has given arises from the suggestions of Satan in the carnal mind, which is enmity against God. In the close of the letter containing our text Peter exhorts the saints, saying, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." There is no scriptural admonition to the believers in Jesus by which they are authorized to grow in the knowledge of the origin of sin and of the devil. Such knowledge is not from heaven, but is "earthly, sensual, devilish." The pride of the natural mind may be puffed up by imaginary attainments in such knowledge, but it can never afford the consolation of the gospel of peace to the troubled child of grace. All inquiries in that direction are included in the caution given by Paul, "But foolish and unlearned questions avoid, knowing that they do gender strifes."—2 Tim. ii. 23. No such evil consequences result from growing in grace, and in the knowledge of our Lord and Savior Jesus Christ. The more fully this heavenly growth is developed in the saint, the more ready and willing he is to be accounted as less than the least of all saints. The difference between the effects of the two kinds of growth is so manifest that the saints when led by the Spirit cannot fail to discriminate between them. But even they are often deceived when trusting to their own reason.

After reminding the saints in the preceding chapter of the "exceeding great and precious promises" which are given unto us, Peter refers to the abiding testimony of the truth which the indwelling Spirit of Christ bears in every one who is led by that Spirit. This witness is attested by the Scriptures, which are not of any private interpretation. "For the prophecy came not in old time [or, at any time] by the will of man; but

truth, that Christ Jesus came into the world to save sinners, of whom Paul said he was chief. But I feel to be the very chief of sinners. In my flesh dwells no good thing. I find a law in my members, warring against the law of my mind. When I would do good, evil is present with me. The evil I would not, that I do. Then it is no more I that do it, but sin that dwelleth in me. I often feel to say, "O wretched man that I am! who shall deliver me from the body of this death?" The glorious Redeemer told his disciples that in the world they should have tribulation, but in him they should have peace. He has overcome the world. To those who believe, he is precious. He has conquered death, hell and the grave, and has brought life and immortality to light through the gospel; and the gospel is the power of God unto salvation to every one that believeth.

Dear brethren, I commenced this letter on the fifteenth day of June, and then was taken to my bed. Now it is the twentieth day of June, and I am but just able to sit up. I have been much edified by some of the letters in the SIGNS lately. The Circular Letter by brother Purington was the ablest I ever read.

When I began this letter I thought I would write a few lines to send with my remittance; but you see my mind and pen have run along, and I have scribbled this sheet about full. You must cast the mantle of charity over this.

S. R. PATTON.

JUNE 16, 1889.

DEAR BRETHREN BEEBE:—I take my pen this evening to try to write a few lines to you. This is Sunday, and I am cut off in this western country, where I cannot go to hear any good preaching, and so I do not go at all. I cannot enjoy such self-righteousness as is taught in the preaching here. I feel myself to be weak, for in my flesh there is no good thing. If I am ever saved it will be by the power of God, and to him alone I must give the praise. I feel like I am a poor castaway, and sometimes have to go hungry and thirsty, as there are none to comfort my fainting heart. But if I am of the Lord's poor, little ones, I will not be entirely cut off. I am not saying what I intended to write, but forgive my wandering. By the date on my paper I see the subscription has expired. I thought I would say to you that I do not feel like I can do without the SIGNS. I have a family growing up, and they all love to read it. I do not know what dear friend sent it to me the past year, and I do not expect they will renew for me. If they do not, I would like you to send it on, and we will pay for it between now and the end of the year.

From a poor, little sister, if one at all,

E. MOODY.



holy men of God spake as they were moved by the Holy Ghost." Continuing the same instruction, he speaks of the false prophets who were among the people, and declares that there shall be false teachers among the saints to whom he writes, who privily (that is, *stealthily*, or *deceitfully*) shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction. The awful wickedness of these false teachers and of their followers is as positively foretold as it can be expressed in words, and the terrible judgment which is reserved for them is also declared in the same settled and unchangeable manner. Then follows the language of our text. From the fact that the whole connection is treating of the things which are written in the Scriptures concerning events in the temporal experience of the children of men, it seems to be an unwarrantable perversion of the application of the text to understand it as referring to an unrecorded rebellion among the hosts of the heavenly world. Throughout both the Old Testament and the New the term *angel* is used to designate any messenger or important officer, whether clothed in flesh and blood, as of the human race, or of those spirits which are invisible to finite comprehension. Buck's Theological Dictionary says, "The word *angel* is Greek, and signifies a messenger. The Hebrew word signifies the same. Angels, therefore, in the proper signification of the word, do not import the nature of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures. Hence the word is used differently in various parts of the Scriptures, and signifies: 1. Human messengers, or agents, for others.—2 Sam. ii. 5. 'And David sent messengers [Hebrew, *angels*] to Jabesh-gilead.'—Prov. xiii. 17; Mark i. 2; James ii. 25." Other definitions are given of the word, but this is the meaning of the word as used in our text, as we understand it. The false prophets, whose destruction is declared in the immediately preceding context, were not spared by the justice of God. They were cast down to hell, and delivered into chains of darkness, to be reserved unto judgment. Not only was this true of such characters as Jannes and Jambres, who withstood Moses (2 Tim. iii. 8), but even those who were evidently subjects of the mercy and grace of God, when they were following their own carnal minds, were brought to experience the same severe condemnation. So David says, "I will praise thee, O Lord my God, with all my heart; and I will glorify thy name forevermore: for great is thy mercy toward me; and thou hast delivered my soul from the lowest hell."—Psa. lxxxvi. 12, 13. Jonah cried out of the belly of hell, and the Lord heard his voice. He says, "I went down to the bottoms

of the mountains; the earth with her bars was about me forever; yet hast thou brought up my life from corruption [literally, "from the pit"], O Lord my God." From these and many other passages of the inspired record, it is clear that there is a sense in which the saints are made to feel the severe visitation of the rod of chastening in their disobedience, which is to them the experience of being cast down to hell. Under this suffering the chastened saints are taught that it is indeed a fearful thing to fall into the hands of the living God.—Heb. x. 31. The same psalmist who says, "I love the Lord, because he hath heard my voice and my supplications," declares in the immediate connection, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow."—Psa. cxvi. 1, 3. In this experience of the pains of hell there is no hope of deliverance to palliate the suffering. While under the rod chains of impenetrable darkness forbid the entrance of one ray of light. If the chastened one could know that the suffering was the evidence that God dealt with him as a son, that assurance would alleviate his affliction. But the presence of that comfort would not allow him to realize the pains of hell. Then his experience would fail to correspond with that of the old servant of God. He would therefore come short of the fellowship of the sufferings of Christ, for all the groaning and lamentation of the inspired servants of God only testify of the afflictions which were fulfilled in our great Redeemer.

We cannot understand that the justice of God has delivered any men into chains of darkness to await a future judgment to determine whether their condemnation is according to justice. Such an idea involves not only imperfection in the infinite wisdom of God, but further, it is inconsistent with his immutability. The sentence of which our text is the beginning is concluded in the tenth verse. In the ninth verse the Lord is said to know how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. Evidently in both these verses the word judgment signifies the visitation of just punishment upon the guilty. The declaration that "The Lord knoweth how" to execute his just decree in the case of the godly and of the unjust emphatically denies that knowledge in any other being. The afflicted and poor people of his love are constantly rendering judgment against themselves; but though their heart condemns them, God is greater than their heart, and knoweth all things. His judgment is unto victory for them, and by that judgment they are more than conquerors over sin and hell. He gives the victory to every one of his redeemed people.

In this brief compliance with the request of our esteemed brother we claim no infallibility for our views.

The truth of revelation is all that will endure the test of divine scrutiny. May that Spirit of truth, whom the world cannot receive, neither knoweth him, guide us, with all who love our Lord Jesus Christ, into the perfect light of his holy word; and to him be all the glory now and evermore. Amen.

We will give our understanding of the expression, "Thy neighbor," in our next number.

#### ONE YEAR OF THE WEEKLY.

WITH our next issue we close the first year of the SIGNS OF THE TIMES as a weekly publication. It was with many forebodings that we started this volume, lest we might not receive sufficient increase of receipts to enable us to meet the increase in the expense; but we made the venture, and the receipts are only a few hundred dollars behind the extra expense, while our subscription list is increased by many hundreds of new subscribers. But nearly all of these were received at one dollar a year; and it now remains to be seen how many of them will renew their subscription at the regular rate of two dollars a year before we can tell whether or not the weekly can be sustained. We hope our brethren and friends will take into consideration, before ordering their paper discontinued, that even though they may be so situated that they can attend gospel preaching and enjoy the society of the saints, there are thousands who cannot, and that to them the SIGNS is the only means they have of communing with their brethren and sisters. The question is not simply, "Do I want the paper in addition to my other religious blessings?" but the fact should be taken into consideration that by paying their own subscription they are contributing to sustain a publication that is a great source of spiritual comfort to those lonely ones scattered throughout distant and spiritually-desolate countries. Could our readers but spend a few days in our office, and read the many letters from these dear saints, expressing their high appreciation of the privilege of reading the SIGNS, they would feel that it was a pleasure to assist in continuing the publication; and we actually need all the subscribers we now have to enable us to continue it successfully. Brethren, imagine what it would be without any SIGNS OF THE TIMES!

The present year has been more successful financially than we expected; and being thus favored of the Lord, we again repeat our terms given last year, viz.:

#### EXTRAORDINARY OFFER!

From now until the first of next January, any one who is now a subscriber, and whose subscription is paid up, may send us new subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rates. Any one

who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional new subscribers.

Please make no mistake about the above terms. No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.

#### MARRIAGES.

DEC. 5th, at the residence of the bride's father, near Warwick, by Elder Wm. L. Beebe, Mr. Jacob R. Feagles, of Amity, and Miss Belle, youngest daughter of Mr. George A. Hyatt, all of Orange Co., N. Y.

#### OBITUARY NOTICES.

Mrs. E. F. Mathis was born in Virginia, Sept. 6th, 1823, and died in Putnam Co., Ga., Sept. 25th, 1889. She was the oldest child of Mary and John Farrar, and when about four years old moved with her parents from Virginia to Putnam Co., Ga., continuing to live in that county until her death. She had only one sister, Mrs. M. P. Whaley, who is now living. Three brothers, John, Joseph and Samuel, are dead. She had no children. She was twice married: first to Joseph B. Cox, with whom she lived until his death; and next to Major J. T. Mathis, in 1866, who died in 1885. Soon after her marriage to Mr. Cox she joined the Primitive Baptist Church at Enon, Putnam County, in the Ocmulgee Association, and remained a most consistent and faithful member till her death. Nothing but the most adverse circumstances could prevent her attendance upon her meetings. The pastor and members of her church were dear to her heart, and she never forgot them when it was in her power to help them. It was not her custom to proclaim from the housetop her numerous charities. Many are the kind acts of hers to the poor and needy to which the Lord only is a witness. Never did any calamity meet a neighbor but that she sympathized with him, and divided her substance with him. If there was nothing good to be said of people, she did not mention their faults. The community in which she lived lost at her death one of its most valuable members.

The funeral was preached at her late residence, Sept. 27th, by Elder D. L. Hitchcock, after which the remains were laid to rest in the family burial-ground.

J. T. MATHIS.

STANFORDVILLE, Ga.

SISTER Jennie Stanley was born Nov. 29th, 1863, and died Nov. 25th, 1889, aged 25 years, 11 months and 26 days.

She was married to Charlie Stanley on June 25th, 1884. Three children blessed their union. She was baptized by Elder W. L. Lines in the fellowship of the Old School Baptist Church (Mt. Salem) near Albion, Ind., March 7th, 1886, where she lived an exemplary member until her death. It is with a sad heart that we record the death of dear sister Jennie, for she was indeed a great comfort to us; and when we think of our pleasant visits, drives, walks, and our sittings together in heavenly places, we can only weep that they are forever ended on earth. She was wonderfully blessed with heavenly mindedness, and seemed ever ready to talk of divine things; and when she could not talk of that heavenly rejoicing, she was ready to talk of her feeble frame, of the weakness of the flesh, and yet of

God's overreaching grace. How welcome the letters that used to come to my school-room from her by the pupils who passed her home! The last one came only a few days before her death, when she was rejoicing with joy unspeakable, and when for a time she knew that her Redeemer lived. She also said in this same letter, "I have been so blessed in the past week! Surely I can read with an understanding that I have not known for months. I could not believe, nor hear, nor read, all that long month that you enjoyed so much of the presence of the Lord, and which I hope you soon will again. I feel truly that God is my refuge and strength, and that underneath are his everlasting arms. How desirous I am of feeling as submissive as I now do, and to feel that all things work together for good to them that love the Lord, which I trust I do, if I know my own heart (a fact which I so often doubt). Indeed, I feel so much like a hypocrite at times, and as if I am deceiving the dear saints of God. But O how comforting when some of the dear ones come, telling the old story of their doubts and fears!"

The above letter I have read and re-read; but O the sorrow that I shall never receive another! May the Lord reconcile us, make us to indeed feel in our hearts that he has only taken his own, and with the dear sister, feel that submission that she felt when she wrote.

She leaves a sorrowing husband, two children and her mother, with many friends and brethren, to mourn their loss. Elder Bretz was blessed with much liberty in speaking words of comfort to the sorrowing friends from Job xix. 25-27.

EMMA SMITH.

ALBION, Ind., Dec. 2, 1889.

"HELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

**Rhudy Minor Lemmon** departed this life March 6th, 1889, aged 78 years, 1 month and 6 days. He had been in poor health for several months, but had been able most of the time to attend to his business, and to oversee the work on his farm. The day of his death he was out on his farm, and, when last seen alive, was on a load of rails, driving his team toward the house, and but a few moments later was found dead, lying beside the wagon, his team standing still, and the lines yet in his hands. His physician, who had previously warned the family of the nature of the disease that was preying upon him, stated that he died of paralysis of the heart, and that his death must have been instantaneous. Though sudden, it did not take him unawares, for he had often expressed himself as looking for it to come in some such way, but that it made no difference to him, as he had no confidence in the flesh; his trust was solely in Jesus, and his Lord was his hope.

The subject of this notice was born Feb. 1st, 1811, in what was then Green Co., Ky. In after years he went to Greene Co., Ind., where he was united in marriage to Miss Matilda Runyon, March 16th, 1837. In 1839 he and his wife joined Scaffold Prairie Church, and were baptized by Elder Nathaniel Moss. They emigrated to Illinois in 1850, and joined South Fork Church, in the Sangamon Association. They came to Saline Co., Mo., in 1865. Here brother Lemmon went into the constitution of a church called Little Flock, which held her meetings first in Johnson Co., Mo., and afterward in Saline Co. He was ordained Deacon in this church, and served in that capacity until his death. A large and sympathizing congregation assembled on the occasion of his death and burial, which showed the esteem in which he was held in the community where he lived. Very comforting religious services were held at the time by a young brother Barnes. Afterward the writer tried to preach at the house of the bereaved family for their

consolation. Brother Lemmon leaves behind, to toil and suffer awhile longer in the flesh, his beloved companion (the wife of his youth, who is aged and infirm, and grievously afflicted, yet I believe trusting in the Lord) and six living children, three sons and three daughters, one child having preceded him on the last journey. There are also several grandchildren, besides other relatives and friends, the brethren and sisters of his acquaintance, and especially the writer, to mourn his departure; but we mourn 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."

Our departed brother, like all other "called saints," had his trials and afflictions, as his dear Master had taught him, saying, "In the world ye shall have tribulation," and he was also made to realize, "In me ye shall have peace." He was deeply taught in the dealings of the Lord, in which school none but the spiritual receive instruction. He was sound in the faith, in charity, and in patience, and had purchased to himself "a good degree, and great boldness in the faith which is in Christ Jesus." While he was strong in the grace that is in Christ Jesus, he was also meek and quiet in spirit. He was ever at the feet of his brethren, and loved to minister unto them of his carnal and earthly things, and to participate with them in spiritual and heavenly things. The writer has often partaken of his hospitality, and with him enjoyed richly spiritual delights and comforts. May the Lord comfort the bereaved and much afflicted family, make them to know the wondrous work of his love and grace, sustain and supply them out of the rich fountain above, lead them by his Spirit, guide them by his counsel, and afterward receive them into his glory.

"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."

R. M. THOMAS.

ST. JOSEPH, Mo., Dec. 4, 1889.

### APPOINTMENTS.

ELDER B. BUNDY is expected to be with the Burdett Church on Saturday, two o'clock p. m., before the fifth Sunday in December, and also on Sunday at eleven o'clock a. m., if it is the Lord's will.

H. B. ELLIOTT.

BURDETT, N. Y.

### YEARLY MEETINGS.

THE Regular Old School Baptist Church of the Lexington Association has appointed a yearly meeting to be held at her meeting-house, Roxbury, Delaware Co., N. Y., on the first Saturday and Sunday in January, 1890.

Those coming on the Ulster & Delaware R. R. will stop off at Halcottsville and Roxbury the day before the meeting. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

JAMES AVERY, Clerk.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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### 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.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 52.

## CORRESPONDENCE.

### SACRIFICE AND ATONEMENT.

DEAR BRETHREN:—I notice in the SIGNS for Nov. 20th a request from sister R. P. Helm that I should say something upon the difference between the sacrifice and atonement of Christ. Our aged sister has presented a very important question for our consideration; for without these two things no sinner could be justified and reconciled to God. The two words mean very different things, and yet they, in Jesus our Redeemer, are inseparably joined together. Both words contain cheering truth for the comfort and joy and hope of every one who feels the plague of his own heart, and the curse denounced against sinners for their sins. Sacrifice and atonement! Here is the one grand doctrine of the Bible, the one truth upon which all others rest. Eliminate the atonement by the sacrifice of Jesus from the Bible, and immediately the Bible becomes a mere teacher of good morals, and Jesus is no longer God manifest in the flesh, but becomes simply a man—a man a little wiser and better and nearer to God than other men, but still a man, a creature of God, who could not save himself, and of course could not save others. The atonement of Jesus is the theme of inspiration, the wonder of angels, the hope of the penitent, and the joy of the pardoned sinner. All the promises in Christ are yea and amen, because of the finished atonement of Jesus. All gospel precepts, and every principle of doctrine by which God is honored and saints made glad, find their vitality and force in the bleeding sacrifice of Calvary. These two things are the keystones of the arch upon which the building of mercy rests. If they are removed, the building of mercy falls, and buries the hope of every saint in its ruins. If all this be true, we cannot too closely scan this foundation, and we cannot too earnestly admire it. We may well say, If this foundation be removed, what shall the righteous do? I trust that I am glad to spend a little time in the contemplation of so vast a theme. First, I will try to briefly answer the questions as to the difference between the sacrifice and the atonement of Christ.

The word atonement occurs but once in our New Testament. This is in Romans v. 11. The original Greek word is *katallage*. But the noun *katallage*, or the verb *katallasso*, occur in several other places, and

are translated "reconciled," "reconciling," or in some form of this word. The word in Romans v. 11 is the same, and has the meaning of reconciliation. Other places where this same word is translated reconcile, and reconciling, &c., are Rom. xi. 15, 2 Cor. v. 18-20, 1 Cor. vii. 11, Rom. v. 10, Eph. ii. 16. The word atonement is supposed to have been literally at-one-ment. At all events the force of the Greek word *katallage* means to make one out of two opposing elements or individuals. It occurs frequently in the Old Testament, meaning, wherever used, either the sacrifice offered, or the effect of the offering of the sacrifice. This last is its proper meaning. The first meaning is but an accommodation of language, using the word in a secondary sense.

The word sacrifice is used about twenty times in the New Testament, and six of those times it clearly relates to the offering of Jesus upon the cross for the sins of his people.—Eph. v. 2; Heb. ix. 26; Heb. x. 12; Heb. x. 26; 1 Cor. v. 7. The original Greek word is *thusia*, or *thuo*, the first the noun, the second a verb; and it signifies either the thing sacrificed, or the act of sacrificing. The word sacrifice itself means "to make sacred." Anything offered to God, by this act becomes sacred, or devoted to him. In the Old Testament the word occurs many times, and always with this idea of something devoted to a being who is worshiped as God. The heathen sacrificed to their gods. The sacrifices of the old covenant were offered for various things, but chief among them was the sin offering. In the New Testament the word is used in various ways, but here also its most important use is in regard to the offering for our sins. I have been thus particular in tracing out the meaning of these two words, because there is a wide difference between them in meaning and use, and it seems to me very important that we use Bible words carefully and with a definite idea of their meaning. I think that any faithful, God-fearing minister will not want, in preaching, to use such solemn words carelessly, or with no clear view of them.

Now to express the difference in the use of these two words in a few words, I will say that the word sacrifice expresses the cause, the word atonement the effect. We are reconciled to God by the death (the sacrifice) of his Son. Jesus died

upon the cross, and the result is the at-one-ment, or reconciliation of sinners to God. Jesus put away sin by the sacrifice of himself, and by him we have now received the atonement, or reconciliation. We are said to be reconciled or atoned in the body of his death, that we might be presented blameless before him. The sacrifice is the work and suffering of Jesus for us, in which he alone could have part. We could not atone for our own sins, nor assist in the work. The only sacrifice that would avail, Jesus must offer. But the blessed effect, the result, the at-one-ment, the reconciliation, was all ours. The work his, the everlasting sabbath rest ours. The sorrow his, the joy ours. The conflict his, the fruits of victory ours. He ascended on high, he led captivity captive, and received gifts for men, even for the rebellious also, that God might dwell among them. Jesus gives the sacrifice; we receive the atonement, or reconciliation.

Thus far I have written in direct answer to the request of our sister. But I do not feel like leaving the subject here. I trust the readers of the SIGNS will bear with me while I try to consider the theme of the atonement a little farther. On the one side of this subject we have the terms sacrifice and offering, and on the other the words atonement and redemption. I desire no longer to dwell upon the words, but if I may, upon the grand theme itself, as one who, for many years, has had a little hope of salvation through that one offering by which all the sanctified are perfected. As I try to present scriptural testimony concerning this sublime theme, I hope that out of a heartfelt experience we shall all be able to say, Amen. For the Scriptures are not to be tested by our experience, but our experience is to be tested by the Scriptures. Happy are we indeed if our experience is in harmony with the written word. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

First. The Scriptures testify that man is a sinner. He has sinned against God. By one man's transgression sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned. Ever since the transgression by our first parents, man is born into the world defiled. This is evident from the fact that infants die with pain and suffering as well

as others. "The wages of sin is death." Sin and death go hand in hand, the one properly belonging to the other. Scriptural proof need not be multiplied that all men are sinners. Two things I wish to call attention to in this connection, however. The first is that in spite of the prevailing idea that infants are innocent and pure, they are sin-defiled from the beginning. Outward transgression they have not committed it is true, but God looks at the inward parts, and there he sees all the ills that grow; and only time and opportunity are needed to call this hidden evil into exercise. Covetousness, selfishness and ill-temper are among the first emotions exhibited in a child. Everybody pays a testimony to the truth of original sin when they say of a bad child, He has had his own head; he has gone his own way. What is this but saying, His own bent was to evil, to do wrong? The second thought is that it is not the outward transgression that makes man a sinner, or that cuts him off from God. Man is a sinner, and therefore he commits sin. What he is makes him a sinner, and not what he does. God looks at what he is rather than at what he does. God restrains some men from acting themselves out. Others he suffers to go on to the end, and thus show how vile men are. God judges men as they are, not as they seem to be. His testimony therefore is that none have done good, that none are righteous, no, not one. If any have not lived out so much sin as others, it is only because the fountain has been shut up, and its waters hindered from coming forth. But corruption boils up within all the same. This was prefigured by the atonement money of the sanctuary. The same amount, a half-shekel of silver, was demanded of all. The rich could not give more, nor the poor less. It was called atonement money. The type regarded every man as being equally guilty. There is no boasting one over another in the kingdom of God. When the grace of God shows a man that his lips are unclean, he also sees that all around him have unclean lips. Paul expressly says, "For there is no difference." One man needs no more nor no less than another. Christ does no more for one saved sinner than he does for another. Our outward life affects our joy or sorrow in this state of existence, but beyond, what we are, not what we do, settles our destiny.



When souls stand naked before God, "there is no difference."

Now second. The Scriptures testify that death is the penalty of sin. Men are sinners, and men must die. To Adam it was said, "In the day that thou eatest thereof thou shalt surely die" [or, margin, "dying thou shalt die"]. This takes in all death. Henceforth man is dead in sin, and must die temporally and eternally. I have heard it questioned whether the death of the body was a portion of the penalty of sin. It is said that man must have seen his body wear out, and must have laid it off in the end, even if he had not sinned. I answer that this seems to me vain reasoning when set up against the testimony of God that the death of the body is the result of sin. "By one man sin entered into the world, and death by sin," &c. Unredeemed and unquickened man is now dead to God. When such an one goes into the unseen world, he is still dead to God and dead in sin. Sin continues to all eternity to work out in him its own proper result. From this state unquickened man cannot redeem himself. From this state he has no desire to redeem himself. He cannot have such a desire, for desire belongs to life, and he is dead.

Third. The Scriptures testify that his works or offerings cannot avail to cleanse him from his sins and justify him before God. If he were alive unto God, still his works, flowing out of that life, and therefore good and spiritual and acceptable to God, could not atone for the sin of the heart nor the sins of the life. At the best, even this obedience is imperfect; and besides, all that enables him to obey is the gift of God to him, and therefore contains no merit on his part. His obedience praises God, and not himself. But man is dead to God, not alive, and his works are dead works. God is not in them. God is not their author, and he is not glorified in them. The works and sacrifices of the wicked are an abomination to God; and all unregenerate men are wicked in the Bible sense of the term. Such a man's religious works, though he may then count them much gain, are yet all loss and dross and dung in the sight of God. So by the deeds of the law shall no flesh be justified.

Fourth. From all this it will be seen that if any man is justified and saved, it must be by the life and death of another. To this the Scriptures testify from beginning to end. The whole Bible is unintelligible without the atonement of Christ. The Mosaic law, the prophecies, the gospels and the epistles, all center in the cross of Calvary, and gain all their meaning in the one grand truth that the death of Jesus was to redeem sinners. Every sacrifice where blood was shed testified to the fact of the sinfulness of man, and that in the shedding of blood alone was there remission of sins. It was needful that Jesus should come. Thus

he expressly declares for himself, "Thus it is written, and thus it behooved Christ to suffer." Again, "Ought not Christ to have suffered these things, and to enter into his glory?" "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." As man had lived a sinful life, he must live a spotless life. As man was cursed and must die, so he must come under the curse and die. As the unjust could not atone for his own sins and live, he must die the just for (instead of) the unjust, that he might bring us to God. All this it was needful that Jesus should do, if any man were saved.

Fifth. The Scriptures testify that Jesus' work was effectual. Jesus himself, at the last, cried, "It is finished." We are said to be justified freely by his death. Paul called the brethren at Galatia foolish, because they had looked away from the perfect atonement of Jesus to the weak and beggarly elements of the law. It was said, "The blood of Jesus Christ his Son cleanseth us from all sin." To this also all the types agree. Every sacrifice then offered fully accomplished all that was intended by it. Every promise in the New Testament is based upon an effectual atonement. Besides, atonement is not atonement at all, except it be effectual. Neither the Bible nor any human law or people knows anything about an atonement which does not atone. Jesus Christ "is the propitiation for our sins." This propitiation is the basis of the atonement. Our sins are compared to a debt, and the death of Jesus paid that debt. No law, human or divine, demands payment the second time. The first payment was ample, and blotted out our indebtedness forever. If it be not so, then all the types fail, and, then, every promise is insecure. If the atonement is not effectual, then we are yet in our sins, we have believed in vain, and all our rejoicing is unsubstantial and premature. But, blessed be God, the atonement is effectual. Jesus will not be disappointed, and he shall see of the travail of his soul and shall be satisfied. By his knowledge he shall justify many, for he shall bear their iniquities, said the prophet Isaiah.

Sixth. From all this it follows that salvation is not a thing offered to man, but completed for man and given him. The theory that Jesus died for sin in the abstract, and not for sinners as individuals, is not only unscriptural, but also absolutely unintelligible. If true, it might follow, yea, it absolutely would follow, that not a sinner of our fallen race ever would be saved. Jesus did not come to heap up a mass of righteousness over against the mass of the sins of mankind, out of which when we should ask for it the Father would give us a portion sufficient to cover

our portion of sin. But himself bore our sins. Here is a sublime and wonderful mystery, but it is nevertheless Bible truth. He did not offer to bear our sins, but he bore them. He did not offer to redeem us, but he redeemed us. He did not offer to save us, but he saved us. The gospel is not an offer made to the sinner, but it is the proclamation of good news. It does not speak of a work which is yet undone, but it proclaims a fact accomplished. It tells the sinner that Jesus has died for his sins, and that by the resurrection of Jesus he is freely justified before God. It tells him that no charge from henceforth and forever stands against him. It tells him that he is freely justified by the grace of God through the redemption there is in Christ Jesus. All this is in harmony with all the preceding truths here presented.

Seventh. The doctrine of personal election is in harmony with all this, and necessarily grows out of it. There is a divine harmony in all the principles of the doctrine of God our Savior. One principle of doctrine rightfully understood leads right on to all the rest. So if it be true, first, that man is a sinner and under the sentence of death, if he cannot be justified by his good works, if Jesus must die for him, if his work is effectual, and if therefore the gospel is not an offer, but a proclamation of a work completed, then it follows beyond all question either that all men are saved, or else that the doctrine of election is true. This I will not stop to argue further, but appeal to the testimony of the word as to the doctrine of personal election. The Bible declares again and again that God has an elect people. Israel was an elect people in the type, and they set forth the election of grace, else the type is worth nothing. Jesus as the head of his people is called "the elect." There is declared to be a people upon earth who are the people of Jesus even while they are yet dead in their sins. Again and again they are called a chosen people. This election is said to be before the foundation of the world, and according to the foreknowledge of God, and not on the ground of any good or evil that we have done. It is said to be in Christ, and to be unto holiness and to the obtaining of eternal joy. It is not an election of good people, but of sinners; not of glorious or glorified spirits, but of men. This doctrine is glorious in the eyes of believers, but hateful to those who have never felt the plague of their own heart. Extremes meet in opposition to this doctrine. One class denies that God elects or chooses men, and the other denies that men are elected or chosen. Both say that to assert that God elects men to salvation is to impugn his justice. But the humble-hearted believer must say it is right and just because God does it. In this doctrine he sees his only hope. Thus the atonement and elec-

tion as here briefly presented stand or fall together.

Eighth. The atonement for the elect secures to them all other spiritual blessings in time and in eternity. Without the atonement there are no spiritual blessings that can come to us. For the sinner there can be nothing but condemnation. Until the curse is removed he can find no favor or enjoy no communion with God. All present favor or future bliss rests upon the work completed upon Calvary. As Christ himself suffered these things and entered into his glory, so we by the cross alone can enter his glory. This is shown forth by Cain and Abel. Cain not having faith, not knowing the need of an atonement, brought the fruit of his toil as an offering to God, and it could not be accepted, because there was no recognition of sin, or of needed sacrifice on Cain's part. Millions, it is to be feared, are Cain-worshippers to-day. But Abel, having faith, came to God by way of the atonement, and was accepted. He recognized the need of blood to wash away sin. There is no coming to God for a sinner but by the atonement. The types also shadowed forth the same truth. No priest or Levite could enter the sanctuary for worship, no evidence of Jehovah's presence could be given, no offering could be accepted in the sanctuary set up in the wilderness, until the atonement blood had been shed and was sprinkled upon the mercy-seat, upon the sanctuary, and upon all its vessels, and upon priests and Levites, who were to minister there. Sin must be washed away first. So now no spiritual privilege can be enjoyed by the soul until the conscience is sprinkled with reconciling blood, and sin is washed away. This is true in experience as well as in the letter of the doctrine. Peace and communion with God are obtained only by the blood of the cross. Faith always looks to Calvary.

Now lastly I would say, Does not all this exalt the Lamb of God, who taketh away the sin of the world? These scattering remarks but faintly show forth his glory. But my heart has burned at times within me as I have been writing these things. This doctrine praises God, and not man; exalts the Savior, and not our works. Worthy is the Lamb that was slain to receive blessing and honor and power and glory forever!

I remain your brother in the precious faith of Christ,

F. A. CHICK.

REISTERSTOWN, Md., Dec. 4, 1889.

CAMP HILL, Ala., Dec. 3, 1889.

DEAR BRETHREN IN THE LORD, OF THE HOUSEHOLD OF FAITH, OF GOD'S ELECT:—It came into my mind to write you concerning Jesus of Nazareth, and as a foundation I will use the words recorded in Matthew ii. 1: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there

came wise men from the east to Jerusalem."

We often think of writing to edification, and we know of nothing more profitable to write than of Jesus, our Captain and King, the promised Messiah which should come. Whether many were looking for him or not, or how many were expecting him to come as he did, we know not; but we are sure that there were some who expected his advent into the world at this time. The salutation to Mary had been treasured up, and Simeon and Anna and the wise men of the east were witnesses, awaiting with anxious desire the fulfillment of the glorious and unforgotten promise of God. The prophet had said, "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."—Matt. ii. 6; Micah v. 2. When these wise men started from their homes, and where they met, and what was said among themselves, is not known; but I understand they were especially and divinely directed when to start, and where to go, and how they should find the child whom they searched for. They were wise men indeed, wiser than the kings of the earth and all the astronomers. While others could, perhaps, see the star, they could not divine its meaning, neither were they able to follow it. The star of Bethlehem, the star of hope, the guiding star, stood directly over where the young child was; and they were to find the babe wrapped in swaddling clothes, and lying in a manger. O what a wonderful sight by midnight! Was any sight up to this time half so grand! The sight of Israel's God, the Deliverer, made of a woman, made under the law, to redeem them that were under the law. O the grand midnight scenes at Bethlehem! The shepherds were minding their flocks by night, and the air was filled with heavenly music, "Glory to God in the highest, and on earth peace, good will toward men."

Never did symphonies nor harps nor lyres make such glorious music to those who could hear and understand the sweetness of the sound. "Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance." He was known by the wise men, for he was to be wrapped in swaddling clothes, and to be in the manger. There they found him. I am inclined to think he is the same to-day and forever, and he will ever appear the same; and the wise men yet find him in the same place. Wise men always follow the same indications, following the same course and direction given them of God. The humblest disciple can be comforted in the birth of his King, for the exceeding lowliness of his birth, reaching below them. Thus are we able to see that he was made lower than the angels, and crowned

with glory and honor, that he by the grace of God should taste death for every man. "It behooved him to be made like unto his brethren." "He took on him the seed of Abraham." "He humbled himself, and became obedient unto death, even the death of the cross." "Wherefore God hath highly exalted him, and given him a name which is above every name." Though he was rich, for our sakes he became poor, that we through his poverty might be rich. He was indeed "the seed of the woman," and the only one who was the seed of the woman. The wise men found the child wrapped in swaddling clothes, and lying in a manger. They presented unto him gold and frankincense and myrrh, precious gifts, which were needful things for the mother and the child—gifts directed by wisdom, even the wisdom of God. I am inclined to think the wise make the same precious gifts yet; and the same gifts are yet appreciated, because sent by wisdom, and bestowed in wisdom, and received in the same way, and wisely appropriated. When Jesus was presented in the temple, at eight days old, there were some who tarried in the temple and waited for the consolation of Israel. To Simeon it had been revealed by the Holy Ghost that he should not taste death till he had seen the Lord's Christ. When Mary brought in the child Simeon recognized him, and said, "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel." This was quite a contrast from the swaddling clothes (perhaps the cloths used to rub down the stock), in the arms of faith held by old Simeon, and this wonderful confession of salvation, which God had prepared and sent. The remarkable fact was that it had been revealed by the Holy Ghost. Then this doctrine of revelation holds good throughout, from the beginning to the end, Christ revealed as the Savior of sinners, as the great Deliverer, who should come out of Zion and turn away ungodliness from Jacob, his people. The knowledge of Jesus is wide as the earth; his fame is gone out into all the world, as the King of kings and the Lord of lords. Books have been written, the country is flooded (so to speak) with books, and yet how little is known of this illustrious King of kings, born to set his people free. While many have read of him, and know of him, how few really know him by revelation. This is the precious knowledge reserved for and given only to the heirs by promise. Simeon knew him from all other babes. So do all believers know him from all other kings. Now the important inquiry comes to us who read this, Do I know him? Do I love him? Is he the chief among ten thousand to me? Is he

altogether lovely, and is there an excellency surpassing all other excellencies in him to us? If we know him, how and upon what principle do we know him, whom to know is life eternal? Have we read of him in the Bible? Have we heard our father or mother speak of him, or have we learned him in the Sunday School? If this is the way we have learned him, we can only appreciate him in that sense, and we may know him only in part. Should a witness be examined, and should he say, "I know Christ; I have heard the preacher speak of him." "Stand aside," says the judge; "that is hearsay." Another says, "I know him; I read of him." "Stand aside; that is not the testimony required in this court." Another says, "I learned him in the Sunday School; I read of him in the catechism." "Stand aside; you are not a competent witness." Another says, "I know the man." "How do you know him, and what do you know of him?" "He was revealed to me by the Holy Ghost, and I saw him when he was in the manger at Bethlehem." "Ah," said the judge, "upon what principle did you receive this knowledge?" "Upon the principle of faith." "Then speak on." "I know that Cæsar Augustus made a decree that all the world should be taxed, and that Mary and Joseph went to Bethlehem; and while there the Scripture was fulfilled which said that a virgin should conceive and bring forth a son, and he should be born in Bethlehem." "Were you there in person?" "No; but I was there in faith, and this knowledge was communicated by the Spirit of God. If I had seen it with my natural eyes, I could not have known it as well as I now know it. I know it upon the same principle that Moses wrote the book of Genesis, and wrote of things that had taken place, as accurately as did Isaiah of things that were to come. The power of God is in this matter." As Paul knew Jesus by revelation, so do all the heirs to-day know him upon the same principle. He was born, and was carried to the temple, and circumcised, and dwelt in Nazareth, that he might be called a Nazarene. At twelve years of age he went to Jerusalem, and was found among the lawyers and doctors of the law, both hearing them and asking them questions, and confounded them, inasmuch that they were astonished at the wonderful wisdom which he exhibited, surpassing all the schools of the learned and the ancient rabbies. The question was asked, "From whence hath this man all this wisdom, having never learned letters?" He answered, "My doctrine is not mine, but his that sent me." The glorious doctrine is from above, the highest and most sublime order of knowledge, by faith and revelation, exceeding in highness all manner of wisdom. At the age of thirty years he entered upon his public ministry, and went forth mani-

festing himself to Israel. He was tempted, and he endured, and went on to the bloody scene of Calvary, and "gave his life a ransom for many," and said, "For this cause came I forth." He died according to the Scriptures, and rose again, and ascended on high, and led captivity captive, and is now on the right hand of the throne of God in the heavens, ever living to make intercession for his people. This witness is true. We are bound to acknowledge this testimony; for it is the truth, and this witness is qualified to testify in this court. The most sublime order of testimony is now heard. Yes, my dear brethren, fellow-travelers to a better clime, if you have this knowledge of him you are indeed a witness; and if the witness of men is great, the witness of God is greater. He that believeth that Jesus is the Christ hath the witness in himself. This holy testimony comes in the new birth; for he that believeth that Jesus is the Christ is born of God. If we know him, it is by no virtue of us, but must be the gift of God; for it has been given us to know and believe on him. "The gift of God is eternal life through Jesus Christ our Lord." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." By this only can we know the true God and Jesus Christ. "For to you it is given to know the mysteries of the kingdom." We cannot attain unto it by any method of study, but we are born unto it. It is revealed unto us by the Spirit of God. For God hath revealed it unto us by his Spirit, who reveals the deep and secret things of his kingdom, and only such things as we ought to know, and which will glorify him who has called us from darkness to light, and from the power of Satan unto God.

These thoughts occurred to me, and I submit them. If you think proper, publish them; if not, do as you think best with them, and to God be praise and dominion and glory, both now and forever. Amen.

Yours in hope,

W. LIVELY.

MORRISONVILLE, Ill., April 19, 1889.

DEAR BRETHREN BEEBE:—Having been impressed to write a few lines for the readers of the SIGNS, I will now, by the grace of God, endeavor to do so. Eleven years have passed since I took up my cross and was adopted into the Old Baptist family, which I believe to be the church of God. It is very seldom that I get with them, living distant from the church, and having no conveyance of my own; but when I do meet with them it is an unspeakable pleasure. The SIGNS affords me a great deal of comfort. There I read the communications of a people who commune in heart with one another, though strangers in the flesh, and each has the same knowledge of the crucified and risen Savior. Like the

rest of the family, I have had many trials and difficulties to encounter. But when I compare my afflictions with the sufferings of Jesus for our sins, I feel to say, Rebellious heart, be still.

Being left a widow, with five small children to look after, my pathway was rugged indeed. But God has brought me through it all. When I was too shortsighted to see the way myself, I would fret and complain over what I deemed my hard lot, till I became forgetful of the God who bestows all needful blessings upon us. But one night as I was lamenting my hard fate, not knowing how I was to get food and clothing for my family, these words were forced upon my mind, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. vi. 31-33. Glorious promise to all who can lay hold of it. I have realized that promise from that time to the present, which has been eleven years. Though my road has been rough, the blessings have all come in due time. O what condemnation I felt for distrusting the God of all mercy. I now feel that I can fully rely upon him without complaint.

Dear brethren and sisters, though the pathway of some of us seems to be full of obstructions, and the way dark and gloomy, do not let us forget the saying of our Savior, "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." Since that memorable night I have felt to trust him for all things that are needful; for he has never left me nor forsaken me in the hour of trial.

Your sister in Christ, I hope,  
A. R. COMPTON.

BROUGHTON, Ill., Dec. 4, 1889.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find one dollar, for which please send our dear family paper, the SIGNS, to some one of the dear saints of our God who may desire to read the truth as it is in Jesus. I am sixty years old, and, so far as money and property go, am very poor. It does seem to me that all God's people who are able ought to assist you in sending the SIGNS to those dear brethren and sisters who are so unfortunate as not to be able to pay for it themselves. May the God of heaven put it into the hearts of all his dear children to assist you in doing this, is my prayer. I hope to be able to send you a few subscribers between this and the first of January next. May God bless you, dear brethren, in publishing and sending the truth to his afflicted and poor people, is the prayer of your afflicted old brother in hope of a blessed immortality beyond the grave,  
W. W. GAYLE.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 25, 1889.

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 THY NEIGHBOR?

THE evidence of the divine inspiration of the Scriptures which testify of Jesus clearly appears in the fact that not even their express declarations can be understood by the natural man. In all the teaching of Jesus this truth is manifest. While he declares that all the law and the prophets hang upon the two commandments which enjoin supreme love to God, and that thou shalt love thy neighbor as thyself, this simple truth is so deeply hidden from the wise and prudent that none of the children of men have ever been able with the natural mind to understand the instruction which is contained in the record so plainly written. As the chosen servants of God by whom the sacred words were written could write only as they were moved by the Holy Ghost, so that which they were inspired to record can be understood only as the same Spirit of truth shall take of those things of Jesus and show it unto them to whom it is given to know God and the Lord Jesus Christ, whom the Father has sent.

When a certain lawyer, tempting Jesus, asked, "Master, what shall I do to inherit eternal life?" Jesus referred him to the law of Moses, in which he and all carnal Jews trusted. He could give the letter of that legal requirement, and Jesus said unto him, "Thou hast answered right; this do, and thou shalt live." It should be observed that the life which was here promised was the same life which the law assured to those Israelites who were obedient to its demands. "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."—Rom. x. 5. The law made no provision for giving life to sinners already dead under its righteous condemnation. "For if there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. iii. 21. Under the law of Moses all rewards for obedience and all penalties for transgression were temporal. There was neither the condemnation of eternal death to the sinner, nor the promise of eternal life to the obedient subject of that law. The people to whom it was given were already under the dreadful sentence of that death which passed upon all men, for that all sinned in the first man Adam. The truth and immutability of God forbid that the demand of justice should be modified or revoked. The law which was given on Sinai neither made the condition of

the sinner any better nor any worse. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. iii. 19. "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."—Rom. vii. 12, 13. This is the inspired declaration of the design and usefulness of that law which was given to the nation of Israel by the ministry of Moses.

The divine Author of that law was certainly competent to expound it in its application to those to whom it was given. The self-reliant and proud teachers of legal religion were unable to determine the meaning of the requirement of love to their neighbor, because they could not with certainty decide the question which this lawyer submitted to Jesus. The same difficulty still bewilders all those who seek for justification by the works of that law. Failing to see in it the prophetic testimony of Jesus, they seek to meet its demands in their own obedience to its exceeding broad requirements; and inevitable failure must ever result from all such efforts. So Paul says, "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." It is as much beyond the power of any sinner to love his neighbor as himself as it is impossible for the carnal mind to love the Lord God supremely. The very principle which moves the natural man to desire the approval of the justice of God is itself that covetousness which is expressly forbidden in the law which brings the knowledge of sin. All the religion which originates in the will of the sinner springs from this fountain of carnal selfishness. The divine love which is the fulfilling of the law can be produced only by the Holy Ghost which is given unto those who are born of the incorruptible seed, which is the word of God. By the power of God the love of holiness is wrought in the heart of every one who is led by his Spirit, so that the righteousness of the law is to them the object of their strongest desire. It is this love of righteousness which causes them to groan under the bondage of corruption, by which they are made to feel their inability to do the good which they would do. Their desire is well expressed by the Lord, as "hunger and thirst after righteousness." This principle would not be satisfied with the assurance that they should at last escape the punishment of sin; they long for the present experience of holiness and perfect conformity to the likeness of that Jesus in whom they see all the perfection of God. Where this love of righteousness produces its own fruit in the heart, carnal selfishness

is cast out, and in such as are led by that Spirit of truth the love of God is supreme. They do indeed love their neighbor as themselves.

In the parable recorded in the tenth chapter of Luke, the Samaritan who showed mercy on the half-dead victim of the thieves is presented as the neighbor of the sufferer. There is much deeper significance in this parable than simply the lesson of the duty of compassion to the subjects of distress. The journey of the man was "down from Jerusalem to Jericho." Jerusalem was the typical city which God had blessed, and in that city was the holy temple, in which was preserved the ark of the covenant which God gave to Israel. This certain man had left that city, and was on his way down to Jericho, the city which was under the especial curse of God. This was the first city of the Canaanites which fell before the hosts of Israel, and Joshua by inspiration then adjured the people, saying, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."—Josh. vi. 26. This curse was literally fulfilled as recorded in 1 Kings xvi. 34. The signification of this city in the parable of our Lord, as the proposed destination of the man who went down from Jerusalem, is clearly significant of the experience of those who leave the resting place of trust in the grace of our Lord Jesus, and go down to the service of legal works for justification before God. The unfeeling indifference of the priest and the Levite, who "passed by on the other side," shows how utterly hopeless is any confidence in legal provisions for the relief of such helpless characters as have been stripped of their garment of justification by works of their own, and left half-dead under the condemnation of divine justice. No reviving balm of consolation can be administered by that holy law which provides only that the man who renders perfect obedience to all its demands shall live, and denounces death as the penalty of the first transgression. With all its ceremonial cleansing of the transgressions of the people to whom that law was given, it still held the sinner under condemnation. By the first failure to obey its rigorous commands the sinner was justly condemned; and all its provisions "passed by on the other side" of delivering him from death. No healing oil nor cheering wine can be administered by the law of works. Much less can the performance of any conditions which God has never enjoined bring life and peace to the guilty sinner.

It is said that the priest came that way "by chance;" and "likewise a Levite" was at the place. His presence there is represented as a matter of chance, like the coming of the priest; but neither of them could bring help to the wounded and



naked sufferer. The "certain Samaritan, as he journeyed, came where he was." He did not stop, and call the sufferer to come to him; and it is not said that he asked how he came to be thus helpless. "He had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." Every conscious sinner who has been delivered from condemnation by the infinite grace of God will readily see in this compassionate Samaritan a representation of the merciful Savior by whose grace he was saved from that death which was justly due to his transgressions. The picture is too striking to be mistaken for any other character in earth or heaven. But there is one point which is particularly significant in the specification that it was a Samaritan who brought relief to the man who was thus distressed. The Samaritans were despised by the Jews as being Gentiles, whom they regarded as having no claim to favor in the sight of God. They were descended from those foreigners whom the king of Assyria sent to dwell in Samaria after he had carried the Israelites from that land into captivity. They were hated by the Jews more than other Gentiles, because of their occupying the land which the Jews regarded as rightfully belonging to themselves.—See 2 Kings xvii. This hatred had continued until the coming of our Lord, so that at that time the Jews had no dealings with the Samaritans.—John iv. 9. In presenting this Samaritan as the one who showed mercy to the sufferer, Jesus taught the great truth that the mercy which is revealed in the grace of God does not depend upon the law of Moses. In this lesson there is a manifest refutation of the notion so prevalent in the world, which looks upon the gospel of Jesus Christ as a mere modification of Judaism. Doubtless many of the subjects of salvation are held in heavy bondage under the mistaken idea that the law of Moses is in some sense binding upon them. Let such consider the truth declared in this parable, that it was a Samaritan whom Jesus used as a representative of himself.

While it is true that the Lord Jesus is himself the only Neighbor in an unrestricted sense who does indeed come where the perishing and suffering sinner is, and in his matchless mercy saves sinners from their sins, it is also true that he has given to his people his own holy Spirit to dwell in them and be their leader and guide, so that they are thereby enabled to manifest the same principle which is perfectly displayed in him as the great Leader and Guide whom they are commanded to follow. There is no manifest evidence that any man is a subject of saving grace unless he is led by the same Spirit which was so gloriously exemplified in Jesus. Paul says,

"Now if any man have not the Spirit of Christ, he is none of his." On the other hand, "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 9, 14. This apostolic decision definitely settles the question in every case whether any individual is manifestly a subject of divine grace. It must be observed, however, that the fruit of this Spirit is not found in the natural mind of the saints. If the indwelling of the Spirit did at once banish the carnal mind, then there would be no conflict found between the flesh and the Spirit. Of this warfare Paul himself had to complain. So all who are led by the Spirit find in their daily experience that they are still oppressed under the bondage of vanity in the body of this death. From this oppression they are as helpless to deliver themselves as was the wounded man in the parable. The works and ceremonies authorized by the law of Moses afford no relief to the conscious sinner. Instead of finding comfort in the righteousness which is of the law, or in the sacrifices therein authorized, he sees all things which are written in the legal covenant pass by him on the other side, only confirming his hopeless condemnation. While he sees that the law is holy, and just, and good, he has to confess himself carnal, sold under sin. In his utterly lost condition he feels that he is without hope. Then Jesus is revealed to him as coming where he is, and bringing the oil of divine consolation and the wine of everlasting rejoicing, by which he is made to know the exceeding riches of the grace of God which brings salvation to the justly condemned sinner. He then knows his gracious Savior as his Neighbor indeed. Those who have experienced such deliverance will ever desire to be governed by the same holy principle; and while they are not able to manifest it as they would in their daily deportment, they will earnestly long for conformity to the perfect example which is revealed in the Lord Jesus. Following him requires a constant denial of self. None can in truth love his neighbor as himself except he is led by the Spirit which was in our Lord Jesus, and which is perfectly revealed in no other character. In an absolute sense Jesus is the only Neighbor of the sinner who is saved by his grace. The Spirit of Jesus is manifest in that love which identifies his disciples by their love of such as are led by his Spirit. Every one who bears this seal of the Spirit is the neighbor of all who love our Lord Jesus Christ.

#### CLOSE OF VOLUME FIFTY-SEVEN.

WITH this number we close volume fifty-seven of the SIGNS OF THE TIMES, and a busy year it has been, having fifty-two numbers, instead of twenty-four, to mail. And when it is taken into consideration that it requires as much labor and time to address and wrap an eight-page paper as it does a twelve-page, our

readers can form some idea of the increase in work in furnishing it weekly instead of semi-monthly. While we had no fears but what we could supply the required extra labor, we were a little fearful lest the patrons of the paper might not be able to sustain the increase in expense, or furnish sufficient matter for its columns. But the year is now past, and we are only two or three hundred dollars behind on our receipts as compared with the increase of expenses, while its columns have been filled, although increased in amount nearly one-half. While we have sensibly felt our shortcomings, we feel that we have obtained help of God, and at no time have shunned to declare all the counsel of God.

We return thanks to our patrons and correspondents, whose liberal support during the past year affords us reason to hope that our labors have not been in vain, and that we shall be sustained during the coming year; and relying on the kind providence of God to support us in the future as in the past, we would commit all into his hand, and pray that we may be in submission to his righteous will in this and in all things.

15DEC89

A NUMBER have written us saying their time was out the fifteenth of this month, because the date next to their name reads as at the top of this notice. While this would be the case with any other month, it does not count with December, and all who are thus marked are entitled to the paper for the full year, or to December 31st, 1889.

#### LEE HANCKS' SUBSCRIPTION.

WE have received a number of remittances for brother Lee Hancks, and have credited him for several years ahead. We make this mention that those who wish to send in especially for him may know that his paper is secured to him for a number of years to come.

#### EXTRAORDINARY OFFER!

From now until the first of next January, any one who is now a subscriber, and whose subscription is paid up, may send us new subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rates. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional new subscribers.

Please make no mistake about the above terms. No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.

#### MARRIAGES.

By Elder T. M. Poulson, Nov. 27th, 1889, at the house of the bride's parents, in New Church, Accomack Co., Va., Mr. Elmer E. Foulmer and Miss Hattie E. Marshall, both of Accomack Co., Va.

#### OBITUARY NOTICES.

**Phebe Northrup** died at the residence of her only surviving child, Mrs. Phebe Nellis, March 17th, 1887, aged 90 years, 9 months and 19 days.

She was a good mother, and we can truly say that a mother in Israel is gone to reap her reward. She was strong in the faith that salvation is of the Lord. She had enough of this life, and wished to be gathered to the assembly of the blessed. She was born in Orange Co., N. Y., May 28th, 1796, and married to Stephen Northrup in 1812. She moved to Susquehanna Co., Pa., and from there to Tioga Co., N. Y., where she was baptized by Elder Yellett, in 1827. She moved to Michigan in 1833, and united with the Baptists in Fairfield, Lenawee Co. She was one of the members of the first Baptist Church constituted in Fairfield, and there remained a faithful member until her death. Elder James Carpenter was their pastor. She was a widow for thirty years, living with her daughter. Her husband and six children are laid away in the cemetery where her body now rests. She and her sorrowing daughter have been members of Fairfield Church more than half a century. The funeral sermon was preached by Elder Thomas Wyman.

"The reaper came when the harvest was ripe,  
And gave the tried one relief;  
He severed the grain with his loving hand,  
And bound the golden sheaf."

**Albert Davis** died at the residence of his brother-in-law, Wm. Terry, at Forest City, Holt Co., Mo., April 4th, 1889.

Brother Davis was born in Jackson Co., Mo., Feb. 15th, 1839, making the days of his pilgrimage on earth 50 years, 1 month and 18 days. He was the son of Silas C. and Manerva Ann Davis. He united with the Mill Creek Church of the Regular Predestinarian Baptist faith, situated near Forest City, in the year 1881, if I mistake not, and was chosen Clerk, and served the church faithfully as long as he lived. He was sick about two weeks, and bore his afflictions with christian patience, ever reconciled to his heavenly Master's will.

"Asleep in Jesus! Blessed sleep!  
From which none ever wake to weep."  
He was known among the Old Baptists throughout the United States by his many able letters published in different periodicals. The writer has been intimately acquainted with him for six or seven years, enjoying many pleasant as well as profitable conversations; for he was well-informed on almost any subject, and especially the Scriptures. So ably could he handle the deep fundamental principles of salvation that one not acquainted with him would think him an able minister of the gospel. He remained a strong Predestinarian Baptist until his death, dying in full triumph of a living faith in Christ, and having no confidence in the flesh.

Thus the church has lost a faithful member, the community a neighbor and citizen, and his sister, four nieces and one nephew a kind brother and uncle.

R. CLEVENGER.

VIBBARD, Ray Co., Mo.

WITH sadness of heart I now attempt to write a notice of the death of our dear aged mother, **Elizabeth Hurst**, wife of John Hurst (who preceded her thirty-six years to his heavenly home), which we desire you to publish in our family paper,

which she read with delight and prized so highly from its early publication. She fell asleep in Jesus on Dec. 2d, 1889, aged 94 years and 24 days. She was born in Clarke Co., Ga., Nov. 8th, 1795, and was married to John Hurst in 1814, in Jasper Co., Ga. They soon afterward moved to Buncombe Co., N. C., where she obtained a precious hope in her blessed Savior in the year 1819; and in about the year 1821 they moved back to Newton Co., Ga. On Jan. 15th, 1825, she went to the church at Harris Spring and related to them what great things the Lord had done for her (which I have often heard her tell since, and how she was chastised for a neglect of the great obligation she was under to her precious Redeemer for his long-suffering to her, often feeling that she could not live if she did not follow him in the watery grave), being heartily received by them, and was baptized by the late Elder Joel Colley, then pastor of the church, her father, Elder David Montgomery, being present. Although she had been a pilgrim in this world of trouble and sorrow for about seventy years, yet she stood firm in the faith of Jesus, being ever ready to give a reason of her hope, and contending earnestly for the faith once delivered to the saints. When the division came, in 1836 and 1837, she did not waver, but stood firm and unshaken with the Old School, and continued so until her Savior called her home. She was one of the most devoted of companions, mothers and Christians that it has been our privilege to know. Indeed, we can say that she was a precious mother in Israel, always filling her seat, if not providentially prevented, at church meetings. She was a dear lover of music, and took great delight in singing the songs of Zion. Just a few days before she left us she sang the following verse, which she had learned more than eighty years ago:

"This is a world of trouble  
And grief, I plainly see;  
And when in deepest sorrow,  
O God, I look to thee.  
Thou didst deliver Daniel  
When in the lions' den,  
And didst protect him ever—  
O why not other men?"

She raised a large family of children, six daughters and seven sons, nine of whom survive her. The eldest one, George J., is in his seventy-third year, with whom she had made her home since 1860, until she came to our house, more than two years ago, to spend the remainder of her days (my companion being her daughter).

Just at eight o'clock p. m. of the day stated she passed away without a struggle, to receive the crown of glory. The writer and her son, Elder M. F. Hurst, spoke on the occasion of her funeral, using as a text 2 Timothy iv. 7, 8.

WM. ADAMS.

COVINGTON, Ga.

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